

OUR SLOGAN: THE ARKANSAS METHODIST IN EVERY METHODIST HOME IN ARKANSAS.

ARKANSAS METHODIST

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

SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE

Vol. XLIX

LITTLE ROCK, ARKANSAS, THURSDAY, SEPT. 4, 1930

No. 36

CAN THE MASTER DEPEND ON US?

President Hoover, the governors of the drouth-stricken states, bankers, railroad presidents, and leaders generally seem to be profoundly interested in finding relief for those who are suffering from the effects of the protracted drouth. The following suggestions may help us to do our part:

It is the duty of every one to aid in producing a psychology of courage and self-dependence. Conditions are bad, it must be confessed; but they could be worse. In certain parts of China for three years there has been drouth, and in many communities half of the people have died of starvation, and the survivors are seriously affected by lack of proper nutrition. We are not in the same class with these Chinese, who even at the best have only enough for bare existence. While many of us will have little, we are in a land of plenty, and there is no necessity for any one to starve.

Most of us have been living, in some measure, extravagantly, spending much on things not needed, and sometimes on things that are positively hurtful. Most of us eat too much. It will do us good to diet and live on less food and simpler fare. Most of us have been wasting money on unnecessary raiment, moving pictures, and automobiles. Here we may properly economize.

In order to retain self-respect each one who can possibly live without charity or public doles, should do so. It will eventuate in stronger character and greater confidence in self and ability to take care of self. Let each think up new ways of earning and saving. There are many things which have not been tried. Confirm the truth of the proverb, "Necessity is the mother of invention."

There are thousands who have fixed incomes from salaries, dividends, rents, and pensions, and who will not realize any diminution of income on account of the drouth. They can help very materially by immediately undertaking certain enterprises or improvements which they had planned but did not expect to start for another year. John D. Rockefeller, Jr., has set a good example by putting 200 men to work on his estate on a job which he had not intended to execute until next year. From a financial standpoint this is good business, because such work can usually be done at less expense under present circumstances.

However, all of these things can be done without any real sacrifice. There are other things that may be done which will call for the real spirit of Christ, and if done will be in the nature of Cross-bearing. Some of those who have employment may share their work with the less fortunate. Some who can live without a salary or wage may give their positions to those who lack. These who have comfortable and assured incomes may give more liberally to the church and charitable causes. Those who are strong may bear the burdens of those who are weak and suffering. They may have the blessing that comes from giving and which the Master said is greater than the blessing of receiving.

It is in times of unusual strain and stress that the true Christly spirit is exhibited. We do not pray for calamity, for hard times; but when they come, if we submit cheerfully to God's will and courageously trust in Him He may be able to bestow blessing which He could not grant in times of ease and prosperity. Now is the opportunity for testing our faith and our love. If we allow God's cause to suffer and think only of selfishly caring for ourselves, He cannot prosper us in spiritual things. Let those who love God and profess to follow Christ be ready now to do the heroic things which are required of true disciples. Are we equal to the situation? Can God depend on us? The next three months will show the true character of Arkansas Methodists, will de-

THY WORD IS A LAMP UNTO MY FEET,
AND A LIGHT UNTO MY PATH. I HAVE
SWORN, AND I WILL PERFORM IT, THAT
I WILL KEEP THY RIGHTEOUS JUDG-
MENTS.—Psalm 119:105-106.

termine whether we are really Christians. When the World War was in progress, we cheerfully made such sacrifices for our country. Can we now do as much for the Kingdom of God?

LEAGUE EXECUTIVES ANNOUNCE PROGRAM.

Executives of the National Anti-Saloon League, in a summer session recently held at Little Point Sable, Michigan, adopted a program of aggressive endeavor for retention and enforcement of prohibition. The program adopted includes:

"Education of the voters on the values of prohibition, moral, social and economic.

"Steadfast concentration of all efforts to abolish entirely the use of intoxicants as beverages.

"An insistent demand upon the wet forces that they state clearly their purposes regarding repeal or modification of the Eighteenth Amendment.

"The exercise of all rights of citizens to secure officers in public office who are dry in thought and action, especially in Congress and in the offices of the chief executives.

"Greater activity to arouse public sentiment within the various states for better local law enforcement and state aid for federal officers.

"Consistent action to secure total abstinence or personal observance of all laws and the promotion of good citizenship.

"Continued adherence to the former policy of the League that absolute prohibition is the best means for prevention of drinking.

"Full co-operation with all kindred associations was also assured.

"Motion pictures, radios, the press, debates and oratorical contests are to be employed in a concentrated educational program intended to convince the voters that the responsibility is theirs in the prohibition cause and to put before the younger generation the effects of alcohol on the human system."

EXPLAIN, PLEASE.

In a long article in the last issue of Collier's, on the prohibition situation in Arizona and New Mexico, in which the writer argues that there is much drinking in connection with bootlegging, the explanation is "graft," the officers are in collusion with the "bootleggers." This is put forward as an argument against national prohibition, and the anti-prohibitionists, with one accord, shout that they do not want the saloon, but favor state control or government sale.

We would like to have it explained so that we can, with our dullness, comprehend it, just why it is expected that state officials will be freer from "graft" and will more fully or fairly enforce the state laws than do the present federal and state officials. Then what guarantee have we that if the state sells the liquor, there will be no corruption among officials? Is it expected that the finest type of citizens will become the administrators of the law when it is handled by the state? If the wets can prove to us that the repeal of the 18th Amendment will get us a different type of officials and that there is no opportunity for "graft" under state sale, we shall be more ready to listen to their pleas.

Is it not true of us as a people that we have not yet discovered how to get honest and capable public officials? Are our tax laws and our highway construction laws fully and honestly enforced? Is it not true that we Americans have never been a particularly law-abiding people?

We have seen the enforcement of any laws. We have seen a fundamental change of heart in all of our laws, and a better way to get public officials and keep them honest.

A recent article in The Nation on "Homicide on Wheels" is ample proof of the fact that the American people are lawless, and reckless of the rights of others when their own comfort or pleasure is involved. Traffic laws, absolutely necessary for the safety of the public, are disdainfully ignored. If we can not enforce our traffic laws which intimately concern all of us, is it strange that the prohibition laws are not adequately enforced?

UPHOLDING THE IDEAL OF INDIVIDUALISM.

In The Manufacturer And Industrial News Bureau of July is the following thought-provoking editorial: "All arguments ever made about the economic advantages, real and imagined, of government ownership of industry, are less important than upholding the ideal of 'individualism' that has made America the world's most progressive nation. It is not of great moment whether or not a tax-free concern operated by the government could furnish us with clothes or food or insurance or power a little cheaper than a private concern which is taxed. But it is of great moment whether or not we are going to stick by a fundamental principle of our government or throw it overboard in favor of Socialism. There are two kinds of government. The first is that adopted by the founders of the United States—a government which shall, so far as is possible, leave the individual free to do as he pleases. The second is that adopted by Russia—a government which does not exist for the people, but for which the people exist. An ambitious bureaucracy is extending itself in our own country until almost every act of every person is dominated by a centralized power at Washington. The movement for government ownership of business is making headway. The possibility of communism in the United States is not as imaginary as most of us think."

Strange as it may seem, that is what the advocates of repeal of the 18th Amendment seem to have in mind. They object to prohibition on the ground that it interferes with individual liberty, but they propose that the government of either the states or the nation should become the seller of liquor. That would be Socialism on a large scale. Is there any reason why the government should undertake to furnish the people with liquor for beverage purposes and not also furnish them with bread and meat and clothes? If liquor is necessary, is not food still more important? It is hard to be consistent when one advocates the repeal of the 18th Amendment and yet argues against the return of the saloon, because the only alternative is the sale of liquor by the government.

"Saint Alcohol," by John Bond, published by The Independent Publishing Co., Washington, D. C., is a little book which shows how intimately the Roman Catholic Church in Europe is associated with the manufacture, sale and use of intoxicants. After reading the illuminating facts in this book, it is easy to understand why the leaders of that church, with few exceptions, are in sympathy with the activities of the enemies of the 18th Amendment. The price is \$1.

We are made for co-operation, like feet, like hands, like eyelids, like the rows of upper and lower teeth. To act against one another is to be vexed and torn away.—Marcus Aurelius.

Only triumphs reached through tribulation thrill.—Forbes Magazine.

ARKANSAS METHODIST

PERSONAL AND OTHER ITEMS

August 28, Mary Louise arrived at the parsonage home of Rev. and Mrs. W. E. Benbrook, of Sulphur Rock.

Last Saturday our office was honored with a call from Mrs. Webb and Mrs. Sanders, two elect ladies, representing the W. M. S. of First Church, Pine Bluff.

Married, at the home of Mr. and Mrs. Joe C. Porterfield of Spring Hill, Ark., Mr. Joseph H. White and Miss Thelma Alford, both of DeQueen, Ark., Rev. A. J. Beardon officiating.

Last week Dr. J. M. Workman, who has been under medical treatment in this city, was taken to his home in Conway. His improvement has been rapid and gratifying to his physician and friends.

Monday, August 25, Rev. J. W. Workman, our pastor at Conway, submitted to two operations at the Conway hospital. He is now in his home getting along well and hopes to be in his pulpit next Sunday.

On account of the fact that Rev. J. F. Simmons, the missionary secretary for the two Arkansas Conferences, is now P. E. of Pine Bluff District, all missionary money should be sent to him at 1402 Pine Street, Pine Bluff.

In the recent death at his boyhood home in New York of Mr. E. D. Irvine Winfield Church and Little Rock Methodism have lost one of the best and most faithful official members. He was a man upon whom the church could always depend.

Rev. R. A. Robertson, pastor of Vilonia Circuit, writes: "Brother Moore, a Freewill Baptist preacher, and I began a union meeting at Mt. Carmel on the third Sunday in August. We had a wonderful meeting resulting in a great revival with 37 conversions and reclamations. Eight were received into the Methodist Church and quite a number joined the Baptist Church. The meeting was a great uplift to the community."

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Mrs. Rebecca Wendel Swope who recently died in New York City left many bequests for Methodist institutions, among them being a Church Home in New York, the St. Christopher's Home for Children, the Boards of Home and Foreign Missions and Church Extension, the New York Annual Conference, and Drew Theological Seminary.

Rev. Paul J. McKnight, son of Rev. B. A. McKnight of Weldon, has been appointed head of the Department of Education of Paine College, Augusta, Ga. He graduated from Henderson-Brown College in 1928 and has just completed his work at Southern Methodist University for his B. D. degree. He was a leader in all activities at both institutions.

August 1, at the home of his son, in Marshfield, Ore., Rev. Peter A. Simpkin, for ten years chaplain of Hoo Hoo, passed away. He was a loyal supporter of this organization of lumbermen which had its origin at Gurdon, Ark. He helped to inspire the lumbermen, foresters, and others who believed in trees with higher ideals. His life was one of service in a great cause.

Rev. A. H. DuLaney, North Arkansas Conference, writes: "Am in revival at Promised Land with Rev. W. J. Jordan. Have had about 40 conversions. Beginning next Sunday I am to be with Brother Allbright at Tuckerman. Have open dates after September 14 and shall be glad to assist any of the brethren who want a meeting before Conference meets. My address is 321 Ridgeway, Little Rock."

Unemployment is world-wide. Great Britain reports 2,000,000 persons out of work, Germany 2,757,000, Hungary 400,000, Austria 450,000, Italy 322,000—a total of nearly 6,000,000 in these five countries alone. France, with a paltry 20,000 unemployed, is the envy of her neighbors. Truly enough does Henry Ford say: "The problem challenging us now is how to control industry so that workmen may have steady employment."—The Nation.

Friends of the late Dr. R. B. McSwain and Mrs. Mary McKinnon McSwain will be interested to know that their daughter Elizabeth has just received her M. A. degree from the University of Colorado and will teach English in the High School of Haxton, Colo., and that their daughter Mary, who last June graduated from the S. W. Teachers College, San Marcos, Texas, will teach Mathematics in the High School of Waldo, Ark. The son, Richard, is a student in the School of Theology of Southern Methodist University.

It is difficult for many people to understand why the price of cotton has gone steadily down in spite of drouth conditions and prospect of a smaller crop. The trouble is simply this, as explained by Mr. Hester of the New Orleans Cotton Exchange; the consumption for the past year was a little less than the estimated crop for this year, and the carry-over from last year was the largest in many years. Then there are remote causes. The boycott on English goods in India has stopped the sale of English cotton goods and lessened the amount of cotton which the English spinners need. Later, American goods may find larger sale in India, but it requires time for the readjustments.

The four largest paid salaries in the Anti-Saloon League's national headquarters in Washington, including the salary of the general superintendent, total \$3,350 less than the one salary of H. H. Curran, president of the Association Against the Eighteenth Amendment. Two of those are attorneys. The records also show that the late Wayne B. Wheeler, who was recognized as one of the nation's most able lawyers, gave ten of the years of his service to the Anti-Saloon League cause for less salary than Attorney Curran gets from the duPont-Raskob subsidiary for one year's service. Figuratively speaking, the wets have turned the Anti-Saloon League inside out, but have only found the League methods proper, economical, consistent, effective, and in every way defensible. It was shown that the common, everyday charges of the wets against the League are wet propaganda put forth to undo if possible the organization's standing in the way of their liquor program.—Michigan Christian Advocate.

Under date of August 25, Rev. E. T. Wayland, presiding elder of Paragould District, writes: "I am at present in a tent meeting with Brother Glover at Piggott. We are having overflow crowds every night and prospects for a great meeting."

No child attends a school in Russia without being indoctrinated with hero-worship for Lenin, with abhorrence of capitalism, and with contempt for religion. All books which might go against such a system of belief are banned. It has been made almost impossible to secure and circulate Bibles, and formal religious instruction in schools is not permitted to youths under eighteen years of age. Clubs, societies and leagues have been organized among the various age groups to assist in the cultivation and practice of the Soviet theories. Even the museums of art are made to contribute to the same end by subtle explanations of the paintings and sculpture to groups of visiting children. Thus by every conceivable means that child is brought up to hate the old regime and to give loyal and enthusiastic support to the new system.—Christian Advocate (New York) Then the Advocate adds: "Compare with this intensive training the haphazard method by which Christianity is inculcated in the rising generation of Americans. . . . One thing is sure. If the present neglect of Christian child-training is permitted to continue for another quarter century, the Church will face such a crisis as it has not met in centuries."

The atheists and iconoclasts generally compliment Methodists over-much without intending to do it, because they give the Methodists credit for far reaching movements to overthrow the state and substitute ecclesiasticism. In a recent number of "The Debunker," edited by a man who modestly (?) admits that he is a modern Voltaire, a writer thus refers to Bishop Cannon and the Methodists: "Bishop Cannon has shown an audacity that can only be based upon force. Otherwise he would not dare dictate to and defy the highest powers in the American government, including the Senate and the President, to say nothing of lesser officials charged with administrative and legislative authority. A lobbyist? That is to laugh! The Bishop has behind him one of the mightiest engines ever conceived by the human mind. He has the Methodist Church, the Power that is dictating to American citizens what they shall do and what they shall see and what they shall think . . . Bishop Cannon is only a striking symbol, a visible surface manifestation, a symptom of a less ostentatious, deeper-lying, quieter, more deadly disease that is eating out the gonads of American manhood." That is tremendously, excruciatingly amusing to those who really know the Methodist Church. It may be well to let these rascals think we are so powerful. They may be scared into behaving better!

LITTLE ROCK PRESIDING ELDERS.

The Presiding Elders of the Little Rock Conference are hereby invited to meet at the Winfield Methodist Church, Little Rock, at 9:00 a'clock, Thursday morning, September 25.—Hoyt M. Dobbs.

NORTH ARKANSAS PRESIDING ELDERS.

The Presiding Elders of the North Arkansas Conference are hereby invited to meet at the First Methodist Church, North Little Rock, at 2:00 o'clock, Thursday afternoon, September 25.—Hoyt M. Dobbs.

A COMPANY THAT HELPS.

Commenting on the present situation, a representative of the Arkansas Power and Light Company says: "Let all of us that have been planning expenditures go forward with them now. Let us build homes; make needed repairs; buy home-furnishings. Let us do these things now, and furnish employment to additional men. Even though some may say they have no ready cash for expenditures, they do have credit power, which can and should be used."

Attention is called to the following fact: "A dollar now buys more value than at any period during the past twelve years. When you release money to carpenters, painters, and other workers, your dollars are passed along to local grocers, department stores and into other channels.

THE ROMANCE OF METHODISM

By Paul Neff Garber
The Course of Study

The pioneer Methodist preachers were not graduates of theological seminaries. Only a few ever matriculated at a college. The majority of the itinerants had attended only elementary schools before joining a Conference. That does not mean, however, that the circuit-riders were ignorant. On the contrary (to the surprise of their opponents) these men showed a remarkable acquaintance with the knowledge of their day. This was due largely to the fact that all Methodist preachers were expected to read and study while serving their circuits.

John Wesley endeavored to raise the educational level of the Methodist ministry by requiring that each of his helpers read and study at least five hours a day. He refused to retain any preacher who did not continue to pursue knowledge. He curtly rebuked those who claimed that they had no taste for reading. He attributed the failure of some preachers to their refusal to read. To one minister, Wesley wrote: "Hence your talent in preaching does not increase; it is just the same as it was seven years ago. It is lively, but not deep; there is little variety, there is no compass of thought. Reading only can supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this; you can never be a deep preacher without it, any more than a thorough Christian."

The early American Methodists adopted Wesley's policy. The first Discipline of the Methodist Episcopal Church advised the preachers to rise at 4 a. m. in order that they might give at least five hours daily to study. "STUDY TO SHOW THYSELF APPROVED UNTO GOD" was the motto on Bishop Asbury's episcopal seal.

This was stamped on all of Asbury's letters of credentials and ordination parchments. At the Annual Conferences the bishops would personally examine the ministers as to their scholarship. The presiding elders also assisted the young preachers along educational lines. Peter Cartwright once said: "We had at this early day no course of study prescribed as at present; but William McKendree, afterward bishop, but then my presiding elder, directed me to a proper course of reading and study. He selected books for me, both literary and theological; and every quarterly visit he made, he examined into my progress and corrected my errors, if I had fallen into any."

An amazing amount of reading was done by some of the pioneer circuit-riders. Their journals attest that fact. As Alfred Brunson wrote: "We were bent upon the acquisition of knowledge, particularly such as pertained to our profession, and therefore resorted to all honest and honorable means tending to that object; our chief means was in books." Although Jesse Lee during the Conference year of 1791-92 preached 321 sermons, he found time to read 5,343 pages, exclusive of the Bible. Over a period of 17 years William Winans averaged 50 pages of reading a day.

The Holy Bible was the preacher's primary textbook. Early in his ministry Bishop Asbury decided to read daily at least six chapters of the Bible. The ministers not only read the Scriptures but also studied them, marking the important passages. Often their Bibles were marred by the tears which dropped upon the sacred pages. They memorized portions of the Scriptures. Valentine Cook was so acquainted with the Bible that "no passages could be called for that he was not able to re-

peat, or to which he could not turn in a few minutes." The circuit-riders became known as men who were "mighty in the Scriptures."

The Methodist itinerants pursued their literary labors in places not conducive to study. Although the modern preacher must have a "private study" such a thing was unknown in pioneer Methodism. During winter the circuit-riders were forced to read and write in crowded one-room cabins, where the lighting facilities were poor. Bishop Morris once remarked: "In the winter those whose eyes could bear it, read much at night. If they could obtain a lamp or candles, well; if not, they split boards and old fence rails to splinters, and throwing in a piece at a time, read by the blazing light." Another method was to study before dawn. On one occasion Asbury recorded in his journal: "This morning I ended the reading of my Bible through in about four months. It is hard work for me to find time for this, but all I read and write I owe to early rising."

During the summer months the preachers studied under more favorable conditions. They could read more easily as they rode horseback through the country. It was possible to leave the crowded cabins and find a quiet place in barns or in the woods. Bishop Morris, reminiscing about his early itinerant days, narrated: "And in warm weather we took for our study the shade of a tree; or, if the mosquitoes became very troublesome, the preacher might be occasionally seen up in the fork, or on a large limb of a beech-tree among the boughs, where these insects suffered him to pursue his studies in peace."

In 1816 a systematic plan of study for the preachers was adopted by the Methodist Episcopal Church. The haphazard method of the first 32 years had not proved entirely satisfac-

tory since many of the young preachers did not continue their studies after entering the itinerancy. The General Conference of 1816, therefore, instructed the bishops "to point out a course of reading and study proper to be pursued by candidates for the ministry." To enforce this legislation it was decided that no candidate could be received into full connection until he had satisfactorily passed an examination on the course of study. It took time, however, to standardize the curriculum. It was not until 1848 that an official "course of study" appeared in the Discipline. Up to that time the books assigned varied with the bishops and the Conference concerned.

The bishops, when they outlined the course of study, considered that a knowledge of the Holy Book was of greater importance than that of any theological or secular book. Doctrinal books ranked next to the Bible. The circuit-riders endeavored to master Watson's Institutes, Fletcher's Checks and Wesley's Sermons. For the first year of study as outlined in 1848, there were only three nondoctrinal books: English Grammar, Mitchell's Geography and Watson's Life of Wesley. Although Grammar, Logic and History were studied, yet as Cutshall points out, "during its domination the course may be said to have been Wesleyan, doctrinal and Biblical."

The Conference probationers dreaded to be examined on the course of study. The sleep of many a young preacher was disturbed by the thought of the formal quiz which awaited him at Conference. Men who could bravely face the rowdies at camp meetings were awed before the conference examiners. Many references to their fear of this ordeal are found in the journals of the ministers. James Erwin, late in life, wrote of his feeling

part of this money making the complete circle and returning to you."

The company is going forward with its announced \$10,500,000 budget. Plans had been made for new work, operating, maintenance, etc., during 1930, to the amount of \$10,500,000. This has not been reduced a dollar. The company is going right ahead. Its faith in the future of Arkansas is strongly emphasized by this large budget—the largest in its history.

We should remember that with the construction of more power plants such as that now in progress on the Ouachita River, and others soon to begin on the upper White River, it will be possible to start many new mills and factories to utilize our raw materials, and the farmers will have more and better markets for their produce. It is highly important that our forests be protected from fire and kept growing so that there may be an abundance of material for the mills. Every farmer should carefully protect his trees so as to have a big crop coming on for his children. Arkansas Power and Light is working for the farmers and their children. It will fend against both flood and drouth.

BOOK REVIEW.

John E. Green and His Forty Years in Houston; by Rev. John E. Green; published by Dealy-Adey-Elgin Co., Houston, Texas; price \$1.25.

This is one of the most remarkable autobiographies ever written. The author, the son of an Alabama farmer, in a beautiful and inoffensive way, is the hero of the story of an eventful life. He was a locomotive engineer, a teacher, a preacher, an evangelist, a poet, and a church builder. Spending most of his ministerial life in Houston, he became a very important part of Houston Methodism and relates in easy narrative many interesting events in its progress. His experience as an engineer was tremendously valuable in his ministerial career. He still retains membership in the Brotherhood of Locomotive Engineers and keeps up his acquaintance with railroad men.

We advise every young preacher to read this book. It will help him immensely to understand men and life and appreciate the providential elements in the ministry. Older preachers and laymen, too, will enjoy it. On a recent trip to Mt. Sequoyah the writer had the good fortune to fall in with the author and to get a copy of the book, and felicitates himself on the opportunity to become acquainted with this happy and useful preacher, who, although a superannuate in years, is young in his contacts with life.

What Tree Is That? by E. G. Cheyney, professor of Forestry in University of Minn.; published by D. Appleton & Co., New York; price \$2.00.

You are interested in trees and would like to identify the different kinds, but you have not studied Botany. This book is what you need; because it is intended for amateurs. It is written in language readily understood, and the illustrations make it easy to recognize the different species. As every progressive citizen of Arkansas should be interested in the preservation of our forests, everyone should be interested in the individual tree. Parents and teachers should put this into the hands of the children and interest them in trees so that they may help to create sentiment in favor of "Forest Conservation." Those who travel should carry this book with them. It will make the journey more interesting and profitable.

The Bible and the Ages; by Horace M. Du Bose, D. D.; published by Fleming H. Revell Company, New York; price \$2.50.

Bishop Du Bose has given us a noteworthy book in support of the Bible. With his usual vigor and assurance and tireless application he has drawn from all sources of testimony that which gives a sound, conservative position regarding the Scriptures. In one continuous plan he unifies the voices of history and fact to strengthen the position of the Bible, and declares unhesitatingly that the most important article of Christian faith—the Godhead of our Lord, is the crowning truth

of the Bible. To those who have difficulty in reconciling the assured results of Biblical research and scientific inquiry this study is recommended. If, through the scholarly work of Bishop Du Bose, theologians and scientists are able to bury their differences, both religion and science will owe him a deep debt of gratitude.

The Pilgrimage of Buddhism and a Buddhist Pilgrimage; by James Bissett Pratt, Ph. D.; published by the Macmillan Co., New York; price \$3.00.

Dr. Pratt has spent years making a thorough study of all the available literature on this subject and in addition to this wide reading he has had an extensive personal acquaintance with monks and laymen and with temples and worship. He is prepared to interpret Buddhism and give us some idea of what it means to representative Buddhists of today in all the Buddhist countries. All who care to get a comprehensive view of this subject will find this an interesting reference book.

Evolution and Christian Faith; by H. H. Lane; Princeton University Press, Princeton, N. J.; price \$2.00.

"This book," Dr. Lane says, "has been written to meet the need of the man or woman who is troubled by the idea, unfortunately so prevalent, that acceptance of the results of modern science involves the repudiation of long-cherished religious beliefs. It is intended to show more especially that the biological doctrine of evolution does not preclude faith in the Divine Power that operates in and through the universe, but rather enforces such a faith." The book grew out of a course of lectures which were delivered in response to a petition signed by students of Phillips University. A careful reading will prove most enlightening. The author handles the subject as a thoroughly trained scientist and reverent consecrated Christian. Much can be said in praise of his skillful handling of a difficult subject.

when he faced in 1835 the committee of the Oneida Conference: "I don't know how my associates felt in coming before the committee, but no timid school boy ever felt more abashed when summoned before the dreaded pedagogue than I did when I to the awful presence come." George Coles tells that, when at the New York Conference of 1820 he announced to a candidate that the committee was ready for him, the young man exclaimed: "O Lord, if I am ever bishop, I shall never forget this night."

The thought of the examination was often more dreadful than the ordeal itself. The nature of the test depended upon the Conference. The Conference, for example, had a reputation for strictness. The probationers then met with the committee from nine in the morning until nine at night. The majority of the examinations, however, were simple. It often happened that many members of the examining board were themselves unacquainted with the books assigned, and they therefore were only capable of questioning the candidates superficially upon general topics. The examiners, because of insufficient knowledge, were often confused. When William Milburn asked the chairman of his committee to explain Watson's arguments on the evidences of Christianity, the latter hurriedly replied, "Now, look here, I want you to understand that I came here to ask questions, not to answer them."

Very few committees rejected a student, if, because of the duties of his circuit, he had been unable to read the books assigned to him. He would be excused on the ground that the Discipline of 1784 stated: "Gaining knowledge is a good thing, but saving souls is better. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul." The preachers who had conscientiously prepared their assignments were often disgusted with the nature of the examinations. After the Genesee Conference of 1818 George Peek wrote: "I came away almost vexed. I had studied hard two years, and the books over which I had spent many a day of intense application were hardly named."

Under such conditions it is not surprising that the Conference examinations produced strange questions and stranger answers. At the

Kentucky Conference of 1830 Brother Wolliscroff was asked to explain the difference between the direct and indirect witness of the Spirit. He replied that he did not know unless one was Methodist and the other Baptist. When Brother Brush was asked by the same committee if he had ever read Ancient History, he answered that he had read Robinson Crusoe and books of similar historical importance. The chairman of the examining committee at the Oneida Conference of 1835 required each candidate to give an example of an hyperbole. Unsatisfied with their answers he explained that an hyperbole was like the story of "a Yankee who described the fleetness of his horse by saying that while in the pasture a streak of lightning came down and chased the horse three times around a ten-acre lot, and could not catch him."

Even with its many defects, the early course of study served a great purpose in American Methodism. Men who otherwise might have stopped their education were forced from at least two to four years to pursue standard books of Theology, History and Grammar. The course of study combined the theoretical with the practical because the circuit-riders had the opportunity of putting into practice daily the knowledge gained from the books. Some ministers, of course, did not study, but the majority did. Bishop Marvin declared that as a young man Watson's Institutes were soaked into him. Many of the preachers were like P. D. Gorrie, who although during the year of 1836 received only \$68, yet he spent one-third of it to purchase books "so that he might gain the necessary amount of knowledge required by his Conference during the year." The course of study was of such importance in early Methodism that Bishop Morris once said: "The consequence of the whole was, many of the Methodist preachers who entered the work with very limited education, became not only grammarians, historians, philosophers, and orators, but what was much better, profound theologians and able ministers of the New Testament."

CONQUERING CALAMITY

"David Encouraged Himself in the Lord His God."—I. Sam. 30-6.
By George McGlumphy.

We may turn to the Bible in this time of urgent need knowing that we can find an inspired story out of real life that will give us faith, courage, and counsel. The incidents may be different, but the principle will apply to present-day situation. I. Samuel 30, 1-20, tells how David conquered crushing calamity.

Disconsolate Weeping.

"David and the people that were with him lifted up their voice and wept."—I. Sam. 30:4.

The Raid—David and his six hundred men on returning to Ziklag, their home and headquarters for some sixteen months, found it a heap of ashes. Their enemy, the Amalekites, had attacked the town and carried off the women and children, leaving behind them nothing but smoldering ruins.

The Breakdown—The suddenness and completeness of the disaster overwhelmed the erstwhile heroes. Unnerved and unmanned, David and his men flung themselves—as I am sure they did—on the ground and wailed like lost, terrified children. What an abject surrender to disaster!

The Drouth—Blistering sun and torrid wind have laid their hot hands on our smiling fields, fruiting orchards and flowing streams. All about us is a woeful reality, and hearts fail to cry: "All is lost, and our condition is hopeless." But I am sure that the men and women of Arkansas are "made of sterner stuff" and will prove it in this hour of crisis and destiny.

Courage Renewed.

"He giveth power to the faint."—Isa. 40:29.

The Challenge—It is impossible to conceive of David as impotently weeping for long. The very desperation of the situation challenged all the heroic within him. Those Amalekites must be pursued and punished. Above all, those women and children that he loved more than his own life must be rescued. He could not and would not give them up.

Going to God—Knowing well his own utter insufficiency for victory, he hastened to some unnamed Jabok to wrestle in prayer with God. Yes, he still had the Jehovah of Hosts. The Amalekites had left infinitely more than they took. In that hour he came into a new, glorious and soul-heartening experience. He talked face to face with not the "God of Abraham, Isaac and Jacob," but with the "Lord His God." He felt the grip of the "everlasting arms" about him. He rose to his feet, went back to his six hundred, and once more they knew they had a daring leader whom they would follow into the very jaws of death. Thus David encouraged also his men in the Lord his God.

We, Too—The cause of Christ and His Church is so exceedingly precious to us Arkansas Methodists that any danger to the Conference Collections—well called, "The life-blood of its world-service"—should send us to our knees, beseeching for faith and courage to hold the hard-pressed lines. Let us like Paul in the crisis hour of his life confer not with flesh and blood, but with the Lord our Christ; then shall we shout in defiance of the drouth, "We can do all things through Christ which strengtheneth us." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Victory Won.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory."—I Chron. 29:11.

Marching Orders—Since David was going in the strength of the Lord, it must also be by Divine command. He sought to know God's will, and back came the swift, imperative reply, "Pursue." Let us Methodists in this memorable year of 1930—for the weather is making history never to be forgotten—take our marching orders, not from our fears, nor our failures, nor our friends, but from Jesus Christ, the Captain of the world's salvation. In His Holy Word in the heart-breaking cries of a lost and dying world, yea, in the deepest depths of our own souls, where we and our God meet, let us hear the ringing words, "Forward, and I am with you always."

Four Hundred—Two hundred of David's men, utterly spent, could not join the pursuit, but the remaining four hundred under the mighty spell of David's dauntless, God-inspired leadership, became "The Noble Six Hundred." So today there are loyal Methodists unable to contribute out

of their empty purses, but "Thank God," they can help "gird up the loins" of the "Four Hundred" with their prayers. History will repeat itself in Arkansas this year as our gallant Christian soldiers do battle for themselves and their broken brethren. This heroic double service will mean the sacrifice of not a few things of secondary value as "We shorten our financial lines" to save the big and spiritual interests of Christ and His Church.

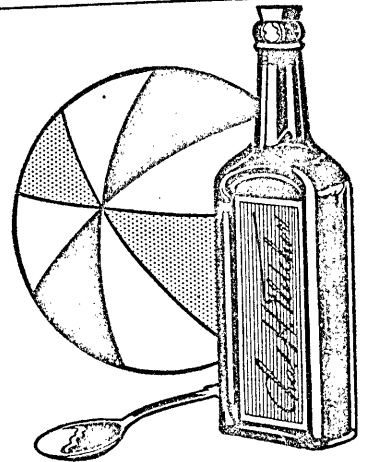
Victory—The fight was hard, long and bloody—God did not make it miraculously easy—but when it was over and David and his men clasped again to their hearts their recovered wives and children, doubtless weeping for joy, they counted it the happiest day of their lives. O, brother and sister Methodists, we are facing no light task, but think on what "shouting ground" we and the angels in heaven will be when the news goes flashing over the wires, "The Arkansas Methodists Advance in the Conference Collections." What a doxology we shall sing! And will the amazing paradox be verified: "The bad years are the good years?"

HOW THINGS ARE DONE IN AMERICA.

(Dr. Rattenbury's Impressions as Delegate to the Methodist Conference at Dallas.)

The Quadrennial General Conference of the Methodist Episcopal Church, South, began at Dallas, Texas, on Wednesday, May 7. Mr. J. H. Beckley, my colleague from English Methodism, was present at the opening. I arrived on Thursday, May 8, and remained at the Conference for twelve days, losing Mr. Beckley in the interval.

The Conference is not organized as ours is for a particular period, but goes on until the work is finished.



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The delegates, with very few exceptions, do not seem to be privately entertained in the homes of the people, but are put up at the hotels. Their railway and hotel expenses are paid, and each is allowed four dollars a day for food, room and necessities. The Conference is only three-quarters the size of ours, but the expenses are enormous—calculated at \$150,000, or \$5 per minute. A typical newspaper comment may be worth quoting, "I know it's worth all it costs," one ministerial delegate said, "but I do hate to see some fellow get up on the floor and talk away 75 or a 100 dollars. And a lot of 'em are doing it."

Dallas is an extraordinary—I might perhaps say, to an Englishman, an incredible city. It is about the size of Nottingham, and is almost entirely a growth of this century. The central part of the city—where the Adolphus Hotel, at which most of the Conference delegates stayed, is "located"—is as busy and noisy as Central London, but the suburbs are quite beautiful. The town-planner has done his work excellently, and produced really beautiful roads and houses. If it is a little reminiscent of Wembley in its newness, it is superior in its designing. The architecture presents a fascinating variety of styles, the touch of Spanish being particularly attractive. One of the first architectural features is the great Southern Methodist University—the S. M. U., as it is affectionately and enthusiastically named by its alumni.

The city has numerous Methodist churches, some of which are very fine buildings. The First Methodist Church, at which the Conference was held, seats 2,700 people, and has a

membership of nearly 4,000. The minister, Dr. Carl Gregory, is a young man, thoroughly up-to-date in method, who has erected the church and proved a most successful minister. (Curiously enough, he looked like a Gregory!)

The Conference sessions lasted from 9:30—12:30 in the morning, the Conference thereafter breaking up into a number of committees which sat in the afternoon. A large number of resolutions and memorials from subordinate Conferences had to be considered by these committees, commended or not commended by them, and afterwards discussed at the morning session. When the committees get through this work the Conference will go into session in the afternoon as well as in the morning, but when I left Dallas the Conference had lasted thirteen days, and the committees had not concluded their sittings. The truth is, of course, that, owing to the great distances, much committee work, done during the year in England, is crowded into the Conference weeks in America, and although the Conference is for the most part legislative, administrative work being done by local Annual Conferences, there seems to be a large accumulation of legislative suggestions in a Quadrennium—at all events, there was at this Conference.

Thirteen Bishops of the Church preside for one day each successively, and begin again at the fourteenth day. They take no part whatever in the proceedings of the Conference—they can neither vote nor speak; they only preside. They have a qualified power of veto in the case of the infringement of certain constitutional regulations by proposed new legislation. They meet separately as an Episcopal College to settle whether this or that is constitutional. They make excellent chairmen.

The rules of debate are, I think, rather less complex than our own, and better understood by the delegates, so that less confusion arises; and the bishops' rulings are crisp and final. One of the most interesting features of the debate was the very frequent use of the closure, which was moved in the form of a proposal of the "previous question." The American use of this term is quite different from our own—the "previous question" being equivalent to our "that the vote be now put." It is passed by a bare majority (No.), not requiring, as in our case, a two-thirds vote; and although I heard it moved many scores of times it was always passed, with one single exception. The debating was good, quite equal to that of our Conference, and generally brief and most pointed. The Secretaries of Committees were always ready to accept amendments if possible, and perhaps more ready to make a compromise than their British cousins.

It would hardly be interesting to English readers to give a detailed account of the Conference, but there were certain topics which were outstanding—the criticism of the bishops; the unsuccessful attempt to frame a new Constitution to limit their power; the scheme to unify the work amongst young people; the attempt to secure a women's ministry; and, above all, the political echoes of the Presidential Election two years previously, in which Bishop Cannon was a great figure. The criticism of that bishop was the fact most noted in the American papers, and that because Prohibition is a very live question in America at the present time. Bishop Cannon is perhaps today the most criticized man in America. He

had unfortunately some dealings with an American stockbroker, who is now doing time in a penitentiary, and seems to have exploited the fact that the bishop was one of his customers. Bishop Cannon frankly acknowledged he had made a mistake in these investments and had been victimized. This explanation was accepted by the Conference, but the Press is making a great deal of the bishop's speculation. The Press is principally "wet," and, as we know in England, the liquor traffic misses no opportunities of discrediting an enemy.

But what was of especial interest at the Conference was the fact that twenty Methodist lawyers and judges, including an ex-Secretary of State (of the Navy), all Democrats, made an attack on the bishop on several grounds—the first, which was the most illuminating, because of his undue interference in politics; the second on account of his confessedly mistaken investments; the third to displace him from the chairmanship of the Social and Temperance Committee. Nineteen out of these twenty gentlemen, I am informed, voted for A. E. Smith, a Catholic and a "wet," at the last Presidential Election, and were smarting under the defeat they received at the hands of Bishop Cannon and most, if not all, of the Episcopal College, who refused to put party before the moral issue of Prohibition, and, although they were Democrats, voted for Hoover, the Republican. They were followed by thousands of Methodist Democrats, which caused much heartburning in Democratic circles. These politicians are very angry with Bishop Cannon. They profess to be Prohibitionists, but, as their principal spokesman stated, there were other things on the Democratic ticket besides Prohibition. As good Democrat partisans they would not put Prohibition first. The bishops thought of it as the supreme moral issue of America, and had the courage, led by Bishop Cannon, to say by their action that partisan politics must give place to a matter of first-rate moral importance.

I do not know the situation well enough to say whether in point of fact they were right or not in subordinating all issues to this one, but I was proud of being a Methodist when I realized that a great Methodist Church was willing to sacrifice everything to what it believed to be a supreme moral cause. The issue of Prohibition is the liveliest thing in America still. The victory is by no means won. If it is to be finally won no factor will count more than the confidence and resolution of American Methodists, and no name will be more deeply graven in contemporary American history than that of Bishop James Cannon.

Bishop Cannon's popularity at the Conference was plain enough. All charges against him and attacks on him were triumphantly beaten. When his day came to preside over the Conference he was received with a thrilling ovation.

I mention this personal matter first as it overshadowed the whole Conference. The Bishops have been open to a good deal of criticism recently, not a little because of the criticism of Bishop Cannon. The opportunities of criticizing the whole bench, or College as it is named here, were rich and generously indulged in during five days' discussion of a proposed Constitution. The Constitution, carefully set out by a committee, to some extent limited the Episcopal authority, but as amended threatened in some respects even to

destroy it. No one minded much, because it was evident almost from the beginning that it would never be passed, and on this account perhaps amendments were not regarded with the gravity they might otherwise have elicited. When the work of amendment of the Constitution was finished, Dr. Lamar, one of the most sagacious statesmen of the Church, plainly repudiated the Constitution, for which he, as chairman of the committee, had been responsible. In any case a two-thirds majority was necessary to permit of it being sent down for consideration to the Annual Conferences, where three-fourths majority would be needed. The Bishops listened to the opinions of their brethren entirely unmoved, and quite content with the obvious safety-valve of the democracy—speeches at five dollars a minute! In point of fact, after five days' discussion, the Constitution was thrown out by 205 to 188—it didn't even get a bare majority.

Southern American Methodists believe in their Episcopal government, and seeing that it is probably the most successful of all Methodist Churches, it would be strange if they did not. All that they did was to make seventy-two years an age-limit for bishops after the next Quadrennial Conference in 1934, and in the meantime the Conference elected three new bishops, bringing the total number up to sixteen.

The senior bishop, the learned and genial Bishop Collins Denny, now seventy-seven years of age, told me he was very troubled that he should have to terminate his episcopate at eighty-one, as his ambition was to outdo an ancestor who had gone on preaching till he was ninety-five years old.

One decision to unify the Young People's Departments, connectionally and locally, was of great interest and moment. The unified young people's organization is to be considered as the Educational Department of the Church under the direction of a paid "educator"—ministerial or other—who is to act independently of the ministers of the Church. The ministers will have the right to nominate him, but it is obvious that the dual management of educational and pastoral ministries will not be without its dangers. It is an interesting experiment worth watching.

There was a somewhat fierce discussion on the familiar question of the Women's Ministry. Notwithstanding the vigorous speech of a minister, who said that he came from a center where half the preachers were women—and half of those divorcees!—the Conference by a bare majority voted for the ordination of women. The Bishops' veto, however, operated here, as they held this was a Constitutional question and needed a two-thirds majority, and, even if that were carried, must be sent down to the Annual Conferences, where three-fourths majorities would be necessary. Conservatism is to be found even in the Democratic South!

The general impression I gathered was that the differences between the Southern Methodist Church and our own were negligible. I heard the same arguments and even the same perorations with which I am familiar in England. When the vote was about to be taken on the proposed Constitution one brother said it was the most important moment in Methodism since the day when Wesley's heart "was warmed within him," and the further declared that it would be a spiritual tragedy if the Constitution were lost in the year of the nine-

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teenth century of the Day of Pentecost! Not only were the speeches echoes of ours, but the names of the speakers were the same—one of the most frequent and vigorous speakers at the Conference being Dr. French. One felt quite at home!

One word must be written about the splendid welcome given to the British delegates. Mr. Beckly was universally popular and made a splendid impression. The Conference session he and I addressed was a crowded and enthusiastic gathering on Friday, May 9. Our companion was Dr. Hughson, the representative of the United Church of Canada. Dr. Hughson made an effective speech on Prohibition, as contrasted with government control of liquor in Canada, which greatly pleased the Conference. Both at this meeting and in the Churches and Universities at which I have spoken, I have received the most generous kindness imaginable, and have felt repeatedly that a touch of Methodism makes the whole world kin.

The Conference has been in every way delightful. The American Methodist Church, South, is a great and noble Church, in many ways dwarfing, by comparison the Mother Methodism of England. Its ministry and laity include large numbers of influential men. Its enthusiasm for social righteousness and for education is amazing. But what impressed me as much as anything is the fact that Methodism everywhere breeds men true to type, and the appeal that most reaches its heart in America as in England is the experimental message of the Cross of Christ.

I hope to send some further notes in a few days about some of the American Methodist Universities which I am visiting.—J. Ernest Ratbury, in The Methodist Recorder (London).

FOR YOUTH

FALSE PRIDE IS HINDRANCE

The man in the private car raised his eyes from the papers in which he had been absorbed.

"Sandy," he questioned, "what are we stopping for?"

The colored cook and porter, who had been leaning far out of the window, did a right-about face.

"Ah Think dey been an accident, suh," he announced.

The general superintendent laid aside his work and stood up, revealing a long slender, six-foot, three figure. Clapping his hat on his head, he swung off the car and strode forward past the Pullmans and day coaches toward a little knot of people gathered close to the engine. The conductor of the train saluted deferentially at his approach.

One glance told what had happened. The train had stopped for coal. Something had gone wrong with the chute, and a small avalanche of "black diamonds" had descended, deluging the tender and part of the engine. The train could not move until the coal was cleared away. Two or three men were busy with shovels, but there was still a great heap of coal to be moved.

The newcomer glanced at the conductor and trainmen standing idly by, looking on. Of course, shoveling coal wasn't their job! Well, neither was it the general superintendent's job, for that matter! But moving trains was his responsibility; it was theirs, too—only they failed to recognize it in its present disguise. He shed his coat.

"Give me a shovel," he ordered.

In another minute, coal was flying vigorously in a new direction.

The conductor and trainmen glanced at each other in mutual embarrassment, and then joined the shovel squad.

All of which doubtless explains why Nathaniel Lamson Howard became president of that same railroad—the Chicago Great Western—at the age of 41, while many of the men whom he has passed in his upward march during the last 20 years are still digging ditches, laying track, handling freight, punching tickets, or calling stations. The outstanding fact about his method of moving from one point to another is that he has never been afraid of "getting his hands soiled" at good honest hard work.

* * * * *

A young man, a fine, upstanding chap, with a newly acquired college degree—which we stop to remark in passing may be either an asset or a liability—went to a large publishing establishment to apply for work. He had some leanings toward literary pursuits, but there was no opening for him in the editorial department, which was his choice.

"Do you know shorthand?" queried the general manager, who was interviewing him. "We can always use good stenographers."

"No"—and he looked his surprise at the question—"with editorial work in view, I did not think it necessary to take up stenography or typewriting."

"Too bad," sighed the older man. "I know many stenographers who have used this knowledge as a stepping-stone toward the fulfillment of their dreams. But"—and he looked up hopefully—"perhaps you have studied bookkeeping, and could fit into our business office as a beginning."

"No," the young man answered, "I know nothing whatever about bookkeeping."

The manager ran his eye over the cards of a "Help Wanted" file which stood before him on his desk.

"There's a vacancy in our pressroom. Know anything about machinery. Hold on a minute"—as the indignant applicant sprang to his feet. "If you do, there's a good job waiting for you; if you don't I'm offering you a chance to learn. And let me tell you, my friend, such an opportunity isn't to be lightly regarded. I'm not suggesting that you stay in our pressroom; I'm merely suggesting that you begin there?"

"Do you suppose," came the blazing answer, "that I have spent all these years in school, and finally won my diploma and my degree, just to run a press? To do the work of a common printer? Never!"

All of which doubtless explains why, when last we heard of this lad, he was selling some kind of trick mousetrap from door to door, and bewailing his lot in an unkind, unappreciative world.

* * * * *

A few months ago a young man of twenty-four, graduated from Yale and just home from Oxford, applied for work at the employment office of the Great Northern Railway in Superior, Wis.

For several hours he stood in line, and when it came his turn to be interviewed by a curt foreman, he merely said, "I'm a laborer."

"You'll need a strong back if you go out with this gang," he was told.

"I've got it," the young man replied promptly, signed a fictitious name, and joined a section gang working from 7 o'clock in the morning until 5 in the evening. Never a whisper that it was his grandfather, James J. Hill, who had built the railroad, and that his father, Louis W. Hill, is chairman of the board of directors. In fact, he wielded his shovel and pick with such energy and attended to business so conscientiously that some of his fellow workmen suggested that he "ease up a bit."

One day a passing railroad official recognized the young man, and the truth was out. Reporters and photographers swarmed about, trying to get the story of the young collegian who was 'beginning at the bottom.' But he turned a deaf ear to their requests for interviews and pictures. He was busy, he said, and didn't wish to be bothered!

All of which is proof positive that Louis Hill, Jr., is on the high road to success.

Soiled hands and well-worn overalls are no disgrace—if the heart is clean and the work well done. False pride is the reason for many a pathetic human failure. And no man or woman, no matter what his or her education, or wealth, or social standing, is above doing any honest job that stands in imperative need of being done right now!

Men who have attained positions of high honor in this country had their training in the school of experience in their particular business. They were not afraid of work, but rather went to seek it.

If any young fan wishes to make a success in life he must not shun the unpleasant work—Church Bulletin (Cairo.)




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FOR CHILDREN

MRS. POSSUM AND THE CHILDREN

When the babies are very small, Mrs. Possum carries them around with her wherever she goes in the coziest kind of fur-lined pocket or shopping bag. They are just as safe and comfy there as the little human babies in their cribs in the nursery. They stay in this pleasant retreat until they are a month or so old, and even after they have learned to come out they will climb back when sleepy or tired. It is just so nice and warm in there that they don't like the idea of leaving it. After a while, though, they outgrow it and tag along behind their mother when she starts out on her nightly hunt for something to eat. She ambles and shuffles along slowly, so that they can keep up, but it isn't long before their legs get tired, and she waits until they catch up, and they climb on her back. But as they have trouble in holding on, she arches her long, bare tail over her back, and each one of the children grasps it with his tail and hangs on for dear life. They think these moonlight rides are more fun than anything else, and they don't care how far their mother travels or how late she stays out, as a bareback ride in the moonlight is lots better than sleeping away the time in the dark hollow which is their home. Sometimes their mother takes them down in the river bottoms, where the persimmons grow, and they all get off and have a regular picnic eating the big, fat, frost-ripened fruit that has dropped from the trees and flattened itself into squashy cakes of goodness in the grass. Sometimes she takes them to the pond and leaves them to play on the bank while she hunts for grasshoppers and beetles; and if she is right lucky maybe she catches a bullfrog among the lily-pads, and then they do have a feast. And sometimes when her course leads near a farmyard the sleepy voice of some old hound will make her prick up her ears and hasten back to the safety of the woods. When she gets in a hurry and fails to pick her way, the children hanging to her hair and clinging to her tail have all they can do to keep from being brushed off by the branches and vines, and sometimes one or more of them is pushed off as the mother twists and squirms through the tangled briars and the canes that grow so close together. So wandering from hillsides to swamps and from swamps to gulches deep and dark and from gulches to cultivated fields, picking up a beetle here and a mouse there, the night finally wears away, and a streak of light in the east serves notice on the world that another day is about to break. If there is anything that a mother possum dislikes more than another, it is to be caught away from home in broad daylight. So she takes the trail that leads to the home tree in the edge of the swamp, and soon they are asleep curled up in a ball at the bottom of the hollow.—C. A. David, in Christian Observer.

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VISITING THE EDITOR

While making a visit in our Capitol City Mrs. Sanders and I had the pleasure of calling on the editor of the *Arkansas Methodist* and his splendid wife. We found Mrs. Millar slowly recovering from a severe accident received on the Fourth of July which resulted in a broken arm and dislocated wrist. We are praying that Mrs. Millar will soon be restored to her former usefulness.—Mrs. V. D. Webb, Secretary Pine Bluff District.

IN OUR PINE BLUFF DISTRICT

It has been one of my efforts to reach a goal of 100 per cent in "Voice" subscriptions for the entire Pine Bluff District.

It has been very gratifying to me to report to the Missionary Voice that the Pine Bluff District has five auxiliaries making the honor roll in Voice subscriptions. A list of the auxiliaries was published in the July issue of the Voice, as follows: Pine Bluff, First Church and Hawley Memorial, Gould, Rison and Star City.

May this be an inspiration to the other auxiliaries to build up their subscription so that we may be a 100 per cent district.—Mrs. V. D. Webb, Secretary Pine Bluff District.

OBSERVING THE FOURTH QUARTERLY EVENT

On Sept. 24 the Pine Bluff District will hold their Mission Study Institute. Each president and each Mission Study Superintendent is urged to be present.

The book to be studied at this Institute is entitled "Trailing the Conquistadores."

Please secure your books from Literature Headquarters, Nashville, Tenn. The price of the book is 60 cents.

Mrs. John Patterson has been to Mt. Sequoyah for special training in Mission Study and has a thorough understanding of the work and is well equipped to handle the study.

May every Auxiliary in our District

An Old Friend In a New Dress



LYDIA E. PINKHAM'S VEGETABLE COMPOUND is now prepared in convenient, palatable, chocolate coated tablets packed in small bottles. Each bottle contains 70 tablets, or 35 doses. Slip a bottle into your hand-bag. Carry your medicine with you.

During the three trying periods of maturity, maternity and middle age, this remedy proves its worth. 98 out of 100 report benefit after taking it.

These tablets are just as effective as the liquid.

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

be represented as this is the book for which we will receive Council credit.

This book is a most interesting study and one that promises rare profits in greater understanding.

With the summer we have had vacation and rest time, so with the advent of the fall season let us "fall" in with renewed energy, vim and enthusiasm.

May we take this quarter's work a little more in earnest, be a little more sincere and work a lot harder to make up for not having reached previous goals along all phases of our work.

Now that we have finished our membership campaign let us accept these slogans: "Every Member Get a Member," "Every Auxiliary on the Honor Roll!"

Because neither of these has been reached we are retaining them that they may prove themselves. Let this reminder be added, "Not by might, nor by power, but by my spirit, saith the Lord."—Mrs. V. D. Webb, Secretary Pine Bluff District.

THE 1930 WEEK OF PRAYER

Will be held November 9-15. The offering of this week will be for the Wolff Settlement, Tampa, Fla., and Colegio Eliza Bowman, Cienfuegos, Cuba. Both institutions need new buildings; work cannot be carried forward without them.

Begin on your self-denial offering now. Special Week of Prayer envelopes may be secured at Literature Headquarters, 706 Church street, Nashville, Tenn.

HUMPHREY AUXILIARY

The Woman's Missionary Society of Humphrey met last Wednesday, August 23, at 3 o'clock, in the home of Mrs. Alpha Moore, for their regular monthly social meeting. Mrs. F. P. Bouey, the president, presided. Mrs. F. A. Wilson gave an impressive and inspiring talk on "Reality in Worship."

"The Voice of God is Calling" was sung by the Society.

For the missionary lesson, Mrs. P. H. Matthews gave an excellent talk on "The Children of Japan," followed by an equally well received talk upon "Education in Japan," by Mrs. W. W. Cruse. Mrs. F. P. Bouey offered prayer.

Many interesting items were presented from the "Bulletin" by Mrs. J. G. Mouser.

During the business meeting the minutes were read by the secretary, Mrs. J. E. Wallin, and approved. The treasurer reported \$8.25 in the treasury, and a silver offering of \$2.40 was taken, making a total of \$10.65. The superintendent of supplies, Mrs. E. C. Harrington, asked that we bring items for the box to be sent to one of the schools. The Society donated an oil stove to the parsonage. There were 12 members and six guests present.

Mrs. Moore had a clever musical contest for the social hour, also a reading by Mrs. J. A. Osborne and vocal solo by Miss Maxine Stillwell. A delicious plate luncheon was served and all reported a most enjoyable time.—Mrs. J. G. Mouser, Publicity Superintendent.

ZONE MEETING AT BATESVILLE

The Methodist Missionary Societies of Zone No. 1 of Batesville District held an all-day meeting at Central Avenue Church on August 21, with eight Auxiliaries represented and 45 delegates and visitors present, and presented the following program with Mrs. W. P. Jones, District Secretary, and Mrs. S. B. Headstream, Zone President, presiding.

Subject, "My Society."

Bible responses to missionary questions.

Prayer—Mrs. Jim Johnston.

Organization.

Solo—"I Would Be True"—Mrs. Gathright.

"Why the Missionary Society Was a Failure"—Daughters' Auxiliary, Batesville.

"Forces That Move Our Auxiliaries"—Mrs. J. Sherman, Batesville.

"Missionary Ruts and How to Get Out of Them"—Mrs. Cledice Jones, Central Avenue.

"Counting for More Than One in My Auxiliary"—Mrs. G. E. Yeatman, Batesville.

Solo—"My Task"—Mrs. Gathright.

A Stewardship Story—Katheryn Rutherford, Y. P., Batesville.

Prayer—Mrs. J. Sherman.

Lunch.

"My Society."

Prayer—Mrs. Dunlap.

I. Resources—

Membership—Mrs. I. N. Barnett.

Money Power—Mrs. B. E. Snetzer.

Prayer—Mrs. W. P. Jones.

II. Achievements.

Reports of Auxiliaries—"Our Strength and Weakness."

Report of District Secretary.

Report of Conference Secretary.

III. "What Part Does My Auxiliary Have in the Work of the Local Church?"

1. Social and Local Finances—Mrs. Jim Johnston, Batesville.

2. In Community Service (Social Service Possibilities)—Mrs. I. N. Barnett, Batesville.

3. In Recruiting and Training Agencies.

"Why Organize the Children of the Church"—Mrs. W. M. Ball, Batesville.

"Essentials of a Successful Mission Study Class"—Mrs. Joe Gray, Batesville.

Mrs. S. B. Headstream of Central Avenue was re-elected president of the Zone for the ensuing year, and Mrs. W. F. Laman was elected secretary of the Zone.

Benediction—Rev. W. V. Womack.

All reported an interesting program and a pleasant day.—Mrs. Guy Adkins, Secretary.

LETTER FROM AFRICA

Tunda Station, M. E. C. M., Congo Belge, Africa, June 11, 1930.

Dear Friends and Workers in Christian Service: I can hardly realize that I have been here four months. We reached Wembo Nyama Feb. 12, and I arrived here March 8. I was appointed to Wembo Nyama, but soon after we reached the field a special conference was held. Bishop Cannon was there and changed my appointment to Tunda, as the majority of the missionaries thought that a nurse was needed here more than at Wembo Nyama. I was there a month and started language study, but when I came here I did not continue to study Ottetela, but began the study of Swaheli, as the missionaries here have decided that it will be much better for the future of the work if the new missionaries learn Swaheli, as this language and dialects of this language are spreading in this direction so fast. It will be only a few years before all the missionaries will have to know one of the dialects, if not Swaheli. Our people here do not speak Swaheli, but a general mixture. Swaheli is one of the most widely spoken languages of the world. It is rich in literature; we have the entire Bible in Swaheli. Mr. H. T. Wheeler, who is in charge of the evangelistic

and educational work, has Pilgrim's Progress and many other books for his evangelists and for his school work. To learn the language is going to be much harder now than it will be in a few years, because there are no lessons outlined, no one to be the teacher. Mr. Wheeler is the only one who can help me, and he is just studying it himself, and has so much else to do that he cannot give much time to it.

I wish that I had the gift of writing; I would give you a vivid picture of my trip to Tunda from Wembo Nyama. I traveled most of the way by hammock, as I had only had a few days of practice riding on a bicycle. Much of the path is very narrow and is full of turns and at that time, as it was during the wet season, it was full of water. When we came to water those on bicycles had to get off, also when we came to a hill. There were two hammocks. Mr. Wheeler had recently had an operation, so he was company for me; the others stayed ahead part of the time. We were two nights on the path. We waited in one village all one afternoon for the women to prepare food for the caravan porters. We had 35 natives with us. There were eight men for each hammock, then one man for each bicycle and our bedding and necessary supplies for the trip. Just before dark the women brought the food, which consisted of rice and meat. The natives eat only one meal a day. The dishes of food were different sizes, but they decided themselves not to change the food. They asked Mr. Wheeler to call the roll, saying that they would be satisfied with the dish that was given to each. I only saw one who seemed a little dissatisfied. They are very interesting. The few customs and the little that I know of their life are most interesting. When they carry loads they always chant some kind of a song. I have asked different ones to tell me what they say, but no one can tell me. When I first got in my caravan and the men started they began their song, which sometimes does not sound at all like a chant, but more like a groan. I thought to myself, "My, I must be too heavy for them." Then I realized why they were making this noise. I wish that I could tell you about their march, that is, the way they carry their bodies and how they make a change of men while carrying the hammock. They certainly did make time; we always walked up the hills. About a mile from the mission the natives who had come to meet us began to drop in the procession, including the hospital boys and little girls from the girls' home. Both groups in their white costumes made enough variety of color to make a beautiful scene.

I am anxious to learn the language so that I can get into the work. I have much fun trying to talk to the house boys. We have a good time together as missionaries. There are only a few of us, and of course we are busy all the time, but we are like one big family; run in, borrow and lend, help each other out every time that it is possible, doing our best to make each day count for the most possible toward bringing Christ to these people, and teach them according to His plan. I will write you more about our work here later. Lovingly, Hortense Murry.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BRODE & WEIS AFG. CO.
JACKSON, TENNESSEE

NEIGHBORS

Parkin, Ark.

CROSS COUNTY

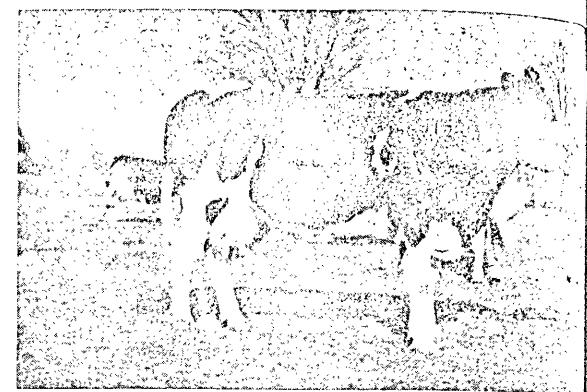
Situated on the Missouri Pacific Railroad and the St. Francis River (a navigable stream). Also on improved State Highways Nos. 16 and 75, which afford ample outlets and transportation facilities for industrial and other purposes. It is 32 miles northwest of Memphis and 117 miles northeast of Little Rock, and is surrounded with the fertile alluvial soils of the St. Francis Valley, where high waters do very little, if any damage.

Development—Agriculture—Industry—Progress the Purpose of Parkin, Ark.

Known as "The Queen City of the Delta," Parkin is a town that enjoys reasonable prosperity at all times, and a home of about 2,000 progressive citizens. It is a community of beautiful homes, good schools and churches. Indeed it is a good place in which to live.

Parkin and its territory have great reserves of hardwood timbers, and produce an abundance of cotton, and can also supply mussel shells for the manufacture of pearl buttons. It is the largest fur-producing center in Eastern Arkansas. By reason of this great supply of raw materials and other advantages, Parkin offers inducement for the successful operation of industrial plants, manufacturing articles into which the above raw materials go. Ample electric current is furnished at reasonable rates for both industrial and domestic purposes. Good labor, both colored and white, is available. At present, a large lumber and cooperage plant and six cotton gins are in operation. Parkin has 35 retail mercantile establishments, four restaurants, one picture show, one hotel and seven garages and filling stations, with three automobile agencies and a good substantial bank.

The lands in the vicinity of Parkin produce well cotton, corn, alfalfa and other hay crops, also potatoes and other vegetables. Development



The trade area of Parkin and Earle is noted for its

in dairying is engaging the attention of many progressive farmers of this region, for pasture lands and climate being favorable.

For further information, address H. H. Melhorne, Mayor, Parkin, Arkansas.

Parkin Churches

Parkin has three churches, Baptist, Methodist and Christian Scientists. Christian Scientists meet in the Community House, while the Methodists and Baptists have their own buildings, although in size they are inadequate and also use the Community House on many occasions.

The Methodist Church has a strong membership and is well attended. Rev. Chas. Franklin is the present pastor. "Since I came to Parkin much has been accomplished," says Brother Franklin. "The church property has been cleared of debt and splendid progress has been made in advancing the spiritual status. Its membership is active."

The Sunday School, under the able direction of W. G. Schults, superintendent, has a good enrollment and is well attended.

The Woman's Missionary Society is headed by Mrs. Chas. Franklin and has an enrollment of 69 active workers. There are three Circles, known as "A," "B," and "C." Among other accomplishments of this department, are the caring for parsonage debt, insurance, etc. The payments on the parsonage loan are paid in advance, and will be paid out entirely within the next year.

The Baptist Church is another wide-awake organization which has a membership of 150 and is in charge of Rev. J. W. Royal, a young but very active and successful minister. The Sunday School has an enrollment of 125 and is well attended under the able leadership of W. B. Neatherland, superintendent. The B. Y. P. U. work is directed by Mrs. Lyle Kirby and has a good enrollment of active workers. The W. M. U. is headed by Mrs. B. E. O'Quinn, president, and is also doing a commendable work, according to reports.

The Community House

Parkin can well take pride in its splendid Community House, a place where all sorts of civic gatherings may be held, a valuable asset to any community. Churches find the Community House of considerable service to them, inasmuch as the church facilities of the city are said to be inadequate at present to meet the needs of their various departmental work. The Community House is maintained and operated by a Board of Directors, composed of public-spirited citizens. Mrs. Caldren is chairman.

Parkin's Public Schools

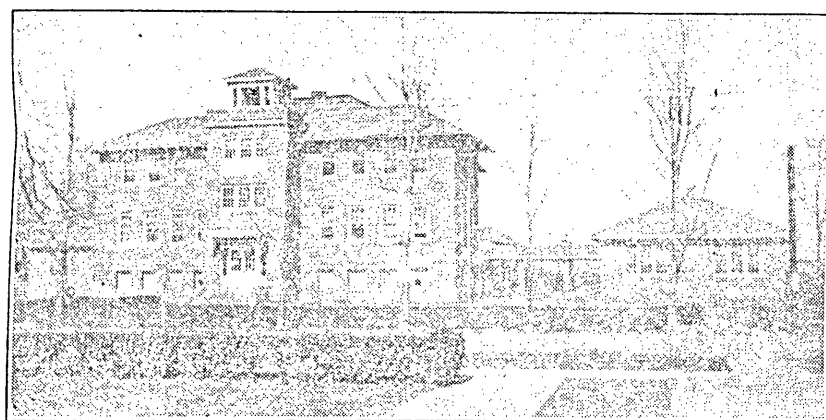
It has been said that the children of today will make the history of tomorrow. On this statement almost every thinking person will agree. If this be true, and it must be, then to properly direct the lives of our future citizenry while in their youth would be a wise undertaking. In so doing, we are writing the history of tomorrow. The importance of this seems to have been realized by the citizens of Parkin, and considerable effort and progress are being made by the present generation, which is reflected in Parkin's splendid Public School System; her Community House and her and Girl Scout Troups and modern Camp.

The School is unique in that the plants are all located on the same campus. There is the Main Building, housing the Junior and Senior High Schools, and the

Unit Buildings housing the first, second, and third grades. All are modernly equipped and attractive in point of efficiency.

The faculty consists of 19 teachers and a superintendent. Mr. C. B. Cooper is the able superintendent. Mrs. C. B. Cooper is Principal of the High School and Mrs. Stella D. Campbell is principal of the Elementary Department. Mr. Smith-Hughes teacher directs the work in Home Economics and Agricultural service.

(Continued on page 10.)



The High School and one of the four Grade School Units of Parkin's Public School System. All on same campus.



Boys' and Girls' Scout Camp and Club House, Community House, and Baptist and Methodist Churches.

The following individuals, firms and organizations of Parkin and Earle. They are boosters of the citizens' every consideration:

EARLE, ARK.—

Wallin Motor Co., Authorized Ford Dealer

Carl Garms, Contractor.

Hasselle's.

Earle Supply Co., Inc.

Wallin-Dickey Lumber Co.

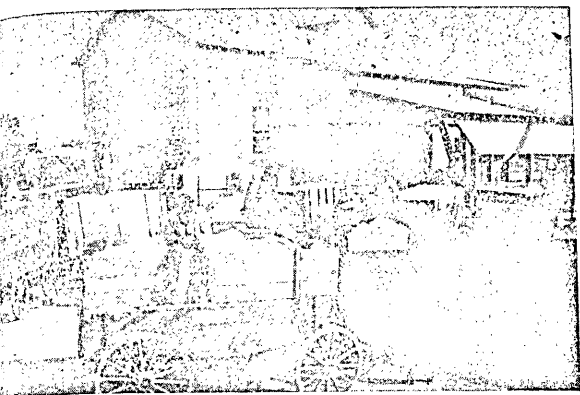
W. D. Varley, Everything to Eat.

Arkansas Power & Light Co.

PARKIN, ARK.—

Burton Oil Co.

Bogard's Gin.



Production of cotton, and dairying is rapidly developing.

Great Opportunities Are Offered in the Rich Alluvial Valley of the Mississippi

A splendid combination of hardwoods, cotton, electric power, transportation facilities, labor, climate, markets and fertile agricultural lands, are all valuable assets of Earle, Arkansas. In these, much inducement is held out to the manufacturer, the farmer and homeseeker. All these factors together with over 2,500 optimistic and progressive citizens who have confidence in the future of their beautiful city, guarantee that development is bound to come.

Crittenden County, in which Earle is situated, is unsurpassed for the production of money crops, such as Cotton, Corn, Alfalfa, Timothy and Clovers; also all fruits, except tropical, may be grown in abundance, as well as all vegetables of this climate.

Recent developments and improvements that have either taken place or now under construction include the construction of a concrete subway under the Missouri Pacific Railway at a cost of \$50,000.00; one mile of concrete street pavement, costing \$50,000.00, and the installation of a "white-way" through the business district; also the surfacing of ten miles of highway between Earle and Heafer to the north-west, at a cost of \$117,000.00. The latter is now in course of construction.

For further information address, T. S. Mitchell, Mayor, Earle, Arkansas.

Earle Public Schools

In point of enrollment and faculty, the Earle School is the largest in the county. For the first time in the history of the school the enrollment has reached the seven hundred mark. The faculty in the past two years has grown from fifteen to twenty-five.

The Junior and Senior High teachers are college graduates and must meet all the requirements of the North Central Association of Secondary Schools and Colleges. The teachers of the grammar school have the equivalent of two years' college work.

The school plant is composed of three buildings—Junior and Senior High, Grammar and Primary. The Junior and Senior High and Primary buildings are modern.

The school has been a member of the North Central Association for seven years. It is classified by State Department of Education as an "A" class school. The Grammar School scored 978 out of a possible thousand points.

The Earle School District is one of the largest consolidated districts in the state, covering approximately one hundred and twenty square miles. Six busses are operated and transport on an average 250 students a day.

The Board of Education is composed of outstanding business men. Dr. H. S. Watson, chairman of the board; Mr. J. B. Dulaney, secretary; M. J. Moss, Oscar Pittman, J. M. Jenkins and J. R. Chapman.

The Earle P. T. A. is very active and has been one of the vital factors in the wonderful growth of school, providing each year necessary equipment that could not have been obtained without their aid and co-operation.

The senior class of 1930 is the largest in the history of the school. It had sixteen members.

The faculty for the Earle Schools is as follows: M. E. Bird, superintendent; F. F. Brewer, principal of high school; Miss Vera Toler, principal grammar school; Miss Minnie Kate Jackson, expression; Miss Jewel Hopson, music; Miss Mildred Boyle, Spanish and mathematics; Miss Lois Thornton, English and Latin; Miss Patricia Irby, home economics; Mrs. J. P. Machen, eighth grade; Miss Louise Cree, seventh grade; Miss Chales James Quinn, seventh grade; Mrs. M. M. Morrison and Miss Virginia Slaughter, fifth grade; Mrs. Ed Holmes and Miss Hettye Varnado, fourth grade; Miss Virginia Mitchell and Miss Cliffie Poyner, third grade; Miss Mary Karnes and Mrs. M. E. Bird, second grade; Miss Cora Bailey and Miss Pauline Lucas, first grade.

Contributions made possible this feature on communities and are deserving of the

W. C. Drummond Service Station.

First State Bank.

J. E. Fitzgerald Co., Inc.

M. Vise Hardware Company.

Parkin Furniture Company.

The Arkmo Lumber Yards.

Northern Ohio Company, Manufacturing.

Slack Barrel Staves and Hardwood Lumber.

Printing Company.

NEIGHBORS

Earle, Ark.

CRITTENDEN COUNTY

Located 26 miles northwest of Memphis, and 303 miles south of St. Louis on the Missouri Pacific Railroad. It is also served by hard-surfaced State Highways Nos. 16 and 75, which give outlets in all directions.

A GOOD PLACE TO LIVE. EARLE, indeed, is a modern little city of culture, splendid schools, churches and beautiful homes and is healthful. While Earle is located in the Delta it is high and has never been under any flood waters.

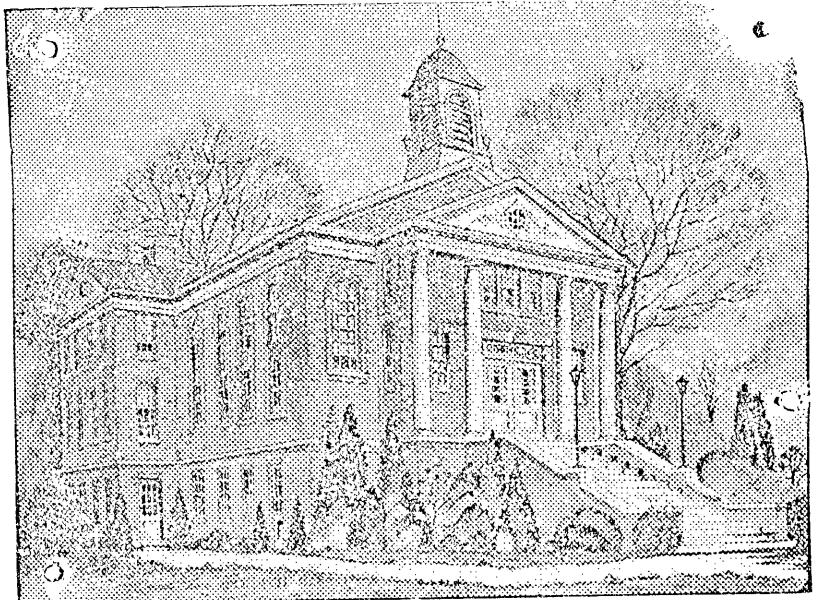
The Churches of Earle

Earle is well churched for a town of its size, having four churches, Methodist, Baptist, Presbyterian and Pentecostal. All are quite active and represent a splendid religious spirit.

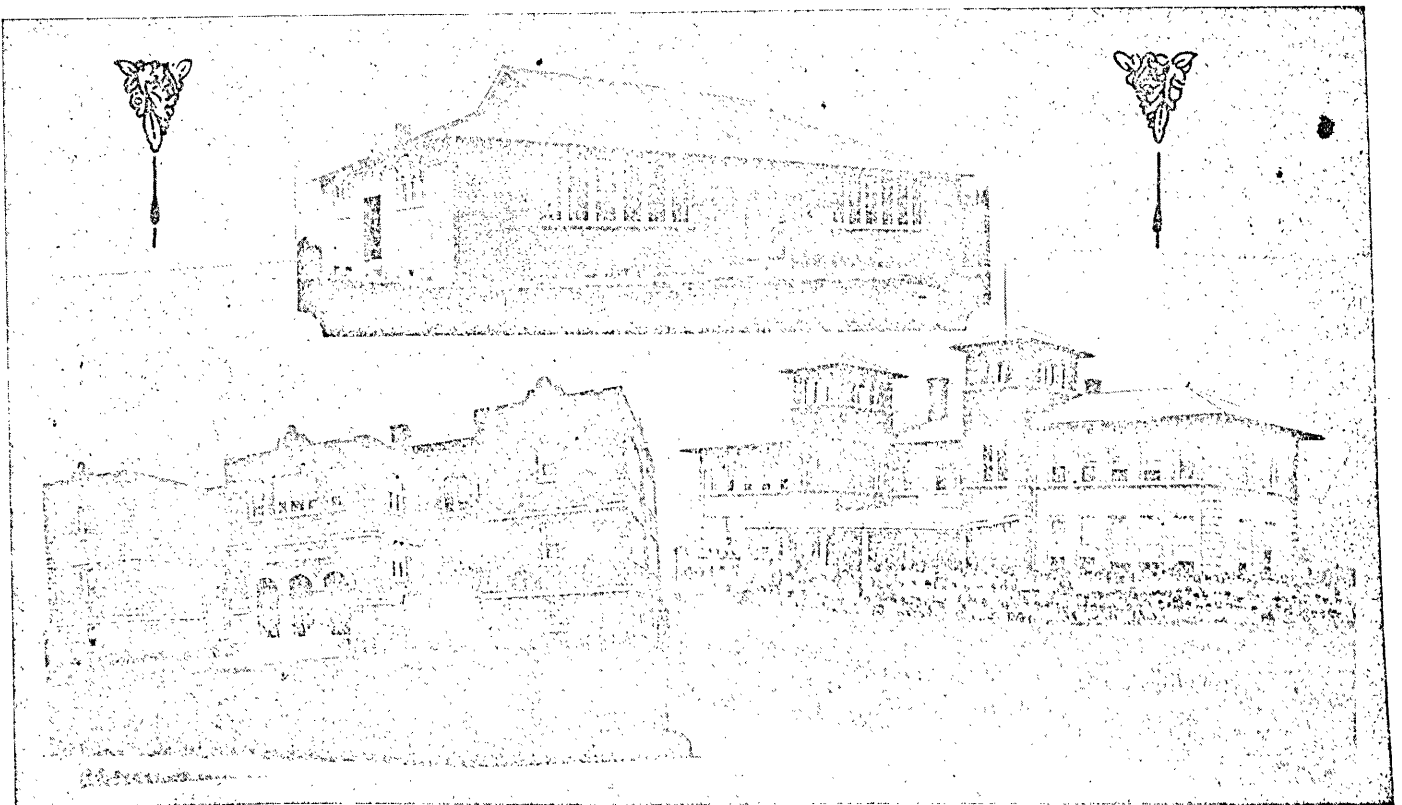
The Methodist Church was organized in 1906, but it was not until 1907 that the first building was erected. The organization was under the direction of Rev. B. L. Harris, the church's first pastor, whose services extended through three and one-half years. Brother Harris was succeeded by E. K. Sewell, W. J. LeRoy, J. J. Galloway, Jeff Sherman, J. H. O'Bryant. Brother O'Bryant died during his first year and was succeeded by Warren Johnston who served only during the remainder of that Conference year. B. C. Few, now at Newport, J. A. Reynolds, and E. G. Downs, the present pastor, have also served this church.

The present membership is 285, and the Sunday School enrollment is 188, and is ably superintended by M. W. Highshoe, assisted by three department superintendents. A "C" program of work is now being carried out. The Woman's Missionary Society has 50 members and is headed by Mrs. C. G. Barton, and embraces four Circles as follows: Circle No. 1, headed by Mrs. Carl Harrison; Circle No. 2, headed by Mrs. Wm. Waters; Circle No. 3, headed by Mrs. Lem Jones; and Circle No. 4, headed by Mrs. Ray Johnson. This organization of active workers has done as much as any other department to forward the activities of the church organization. Some of their accomplishments have been the purchase of a parsonage, which is thoroughly and modernly equipped with furnace

(Continued on page 10.)



First Methodist Church, South. A magnificent structure.



The Splendid School System of Earle, Arkansas; Primary Building, Grammar School, High School.

PARKIN, ARKANSAS.

(Continued from page 8.)

and special teachers are employed for both Music and Expression. The High School is a member of the North Central Association of Secondary Schools and Colleges, and the Elementary School is classed "A" by the State Board of Education.

This year over 800 pupils are enrolled in the Junior and Senior High School, with 575 in the grade schools. A class of 12 graduated from the High School at the close of the last term.

Mr. Cooper is rounding out his fourth year as superintendent of the Parkin Public Schools. He is a graduate of Ouachita College, holding distinction in debating and athletics. Prior to coming to Parkin, he was superintendent of the Danville Public Schools. He is now working for a Master's degree in the University of Arkansas.

The Parkin School has one of the best equipped school libraries in the state, and is maintained and kept open to citizens of the community, as well as to the students.

A wide-awake Parent-Teacher Association lends much assistance to the faculty in maintaining the standard of the school and carrying on its work to greater advantage.

Boy and Girl Scouts.

Another institution of training worthy of mention in Parkin is its well organized Boy and Girl Scout Troups, consisting of about 25 members each. L. M. Frazier is scoutmaster of the Boys' Troup, while Mrs. Burle Thompson is captain of the Girls' Troup.

Through the able direction and leadership of Scout Master Frazier, Mrs. Thompson, citizens of Parkin, and other friends, a two-acre plot of land has been purchased, upon which a very modern and adequate club building has been erected. The construction of this house is of rough cypress logs, notched at the corners and pointed with lime mortar, with shingle roof and finished floors. It would do credit to any Scout Camp. It is located just one mile from the city, almost on the bank of the St. Francis River and a smaller stream which flows into the river, affording splendid fishing and swimming facilities. The grounds are well shaded with giant trees and slopes in various directions beautifully. During an interview with the scout master, August 16, he remarked: "A dreadful tragedy occurred in connection with our Scout work just two years ago today. The former Scout Master Johnny Baker, lost his life while training in the river." Johnny Baker's splendid personality and life doubtless will long be remembered by those scouts who trained under him and were otherwise associated with him in this worthy work.

EARLE, ARKANSAS

(Continued from page 9.)

heating system, and every convenience enjoyed by residents of any city, and the lot on which now stands the magnificent new church edifice was purchased by this group of workers.

The Epworth Leagues, Junior and High, with 20 members each, are directed by Mrs. L. S. Young, and are doing fine work.

The new church building was completed in 1929 at a cost of \$35,000.00 and the first service was held on May 12, 1929.



REV. CHAS. FRANKLIN,
Pastor First Methodist Church
at Parkin.

Brother Franklin holds the B. A. degree from Central College, the B. D. degree from Vanderbilt and the A. M. from Yale. Also has done graduate work in Harvard. He has served well, in pastorates of churches at Paris, Searcy, Russellville, Booneville, Forrest City and Parkin, Arkansas. With such fine qualifications and experience, it is small wonder then, that the accomplishments of the Parkin Methodist Church are deserving of commendation by the brethren everywhere.

WHY?

Alcoholic beverage drinking is an evil. It tends to destroy the powers of the body and the mind and to lower men's morals. Science has declared this. The American Medical Association some years ago labeled alcohol, the intoxicating principle of liquors, a poison.

Then why do some men oppose prohibition? Why do they stand for that which is wrong? Why do some of them violate the prohibition laws of state and nation? Why do many of our dailies play to the wets? Why did it not get into the headlines that the senior class of 1930 at Columbia University, four hundred strong, voted dry, and only 62 of them admitted that liquor was in the habit of passing their lips? Why is it that these same dailies play up the nomination of Morrow of wet New Jersey and belittle the nomination of Pinchot in Pennsylvania and Ruth Bryan Owen in Florida over their wet opponents? Why is it that the Association Against the Prohibition Amendment, according to their own testimony, are spending about \$250,000 a year?

Why did the straw vote of the Literary Digest show the clergy of the District of Columbia vote for enforcement, 42, modification, 38, and for repeal, 234, when upon investigation by the Washington Federation of Churches the result showed 85 voted for enforcement, 8 for modification, and 10 for repeal, and when the Federal Council of Churches representing nineteen Protestant denominations found by their questionnaire 188 ministers were for enforcement, modification, 8, and none for repeal? Why did something like 15,000,000 people who received straw ballots not vote?

I leave it to you, readers, to think over these questions and answer.—F. C. Cannon in Mena Star.

Sunday School Department

FAIRVIEW, TEXARKANA

Sunday, Aug. 24, I had the pleasure of worshiping with our fine people at Fairview, Texarkana. At the beginning of the service I baptized little five-months-old Mary Jane Roy, daughter of Rev. and Mrs. Claude R. Roy. Over five years ago I had the pleasure of uniting Brother Roy and his good wife in marriage.

I found the Sunday School, under the superintendency of Prof. Otto Forehand, doing fine work.

At the 11 o'clock hour I preached to a fine congregation. In the congregation were a number of my friends of many years. The work of the church moves along nicely in Texarkana.—S. T. Baugh.

THORNTON

August 26 I met Rev. L. E. Wilson and some of his workers at Thornton and organized a Cokesbury School to be held there the week of Sept. 22-26. Things move along nicely at Thornton under the leadership of Brother Wilson.—S. T. Baugh.

PRINCETON

I drove by the camp meeting near Princeton Aug. 26. I had the pleasure of preaching to a group of fine people at 3 p. m. After this service I organized a Cokesbury School to be held at Macedonia Church the week of Sept. 15-19. Rev. R. W. Groves is the pastor.

The camp meeting is under the direction of Rev. E. T. Miller of Little Rock, with Rev. J. E. Cooper of Fordyce leading the singing, Rev. George L. Cagle and others preaching in the afternoons. They report a fine meeting.—S. T. Baugh.

CHILDHOOD AND YOUTH WEEK

September is the month for rounding out the Sunday School year and laying plans for a new one. The observance of Childhood and Youth Week presents the best opportunity for helping a church to come to a realization of the needs of her children and youth and of discovering a method for meeting these needs.

Suggestive plans and programs for the observance of the week have been mailed from our office. If neither the pastor nor the Sunday School Superintendent has received the literature, write us and we will send it.

Have you read Dr. Quillian's "Program Suggestions" in the September Workers' Council? Pastor, read Dr. Orser's article in the same issue, and I feel sure you will co-operate with your superintendent in planning and carrying through a splendid observance.

Other timely articles may be found in the September and October issues of the Elementary Teacher, the Sunday School Magazine and the Adult

Student.—Fay McRae, Elementary Superintendent.

WHAT OTHERS SAY ABOUT CHILDHOOD AND YOUTH WEEK

I am for it with all my heart. Yet, apart from the benefit to be derived by the local church, Sunday School and community, it has no value. But in the building up of the religious life of the childhood and youth of the community, and the religious satisfaction it yields to the local administration, it is without a rival in all the calendar of days in proportion to the time and energy required for proper observance. I think any church conscientiously trying it will never abandon it.—M. K. Irvin, Pastor, Magnolia.

The full observance of Childhood and Youth Week makes three distinct contributions toward the success of the Church School. First, it helps to enlist the parents and to make religious education a co-operative enterprise between the Church School and the home. Secondly, it affords the teacher, through her visitation, necessary knowledge of the background and home life of her pupils. Thirdly, through the forward step, it provides equipment essential to the most effective work of the school session.—Roy E. Fawcett, Pastor, Nashville.

Our observance of Childhood and Youth Week has always helped stimulate interest among the grownups in our membership in the children of the church. The place of the child in the Kingdom is emphasized anew, which tends to show the great value of religious training for the children and youth. One very important thing this observance does is to sell the Sunday School to the adults of the church.—T. M. Lee, Pastor, Benton.

We would not dispense with so important a feature of our church work as the observance of Childhood and Youth Week, as it seems to enliven the whole church. The youth are my specialty and I always feel amply repaid for all efforts in their behalf.—Mrs. T. M. Lee.

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LITTLE ROCK

Epworth League Department

EDWARD HARRIS HONORED

The Epworth League Central Office promised a trip to Mt. Sequoyah with all expenses paid to the Conference Epworth Era Agent securing the largest per cent of new subscriptions to the Era.

Rev. Edward Harris of Texarkana, Era Agent for the Little Rock Conference, won this honor. We are pleased with the fine work Edward did in our Conference this past year, and glad he won the trip to Mt. Sequoyah. He reports a smaller attendance than usual, but a better Assembly than has ever been held at Mt. Sequoyah.—S. T. Baugh.

TRAVEL LETTER FROM CONFERENCE PRESIDENT

Dear Leaguers: "We" (me and my Ford) began the third week of our tour of the districts in the North Arkansas Conference at Conway. Having experienced one "shot" (for typhoid) during the second week I felt the need of a driver for the next one, so Mrs. Lewis left Conway with me for the Helena District. Most of Monday was consumed in reaching Wynne, where we found the District Secretary, Miss Callie McElroy, ready for work. Monday evening we went to Parkin and organized a League Union for that part of the District. Dr. Charles Franklin and his Parkin Leaguers proved themselves good hosts in preparing and serving the lunch, some of which was provided by the chapters that participated. A standard of efficiency was adopted for the Union and the time of meeting was decided upon as the first Sunday afternoon in each month. Miss Lillian Nelms of Harrisburg was elected president.

The next day we started from Wynne, bound for Helena, where we organized a second Union for the District. On the way we visited the chapters at Forrest City, Wesley Chapel, Moro, Marianna, Haynes, Lexa, La Grange and Helena. We reached Helena late in the afternoon and went immediately to the church, where Mrs. Vogel and her Leaguers had prepared lunch and drinks for us. After traveling over the hot roads both were much appreciated. After a talk by the Conference President and discussion by the Leaguers on various questions and problems a Union was organized with Mrs. Bell of Wheatley as president. After the meeting we drove back to Wynne for the night. Brother Morehead and his Leaguers would gladly have entertained us, but the work that had been planned for Wednesday was in another part of the District and driving at night was more pleasant than during the day.

The Wheatley Leaguers were unable to reach Helena for the Union meeting, so we drove back there Wednesday.

nesday. We arrived a little late, but found lunch awaiting us. While we ate we talked and it rained a good hard rain accompanied by considerable wind, so that as we left, the Ford refused to travel until it became accustomed to the rain. We reached Wynne and spent our third night in the beautiful and hospitable home of Mr. and Mrs. H. K. Barwick, Jr.

On our way to the Jonesboro District we visited the chapters at Vann-dale, Cherry Valley and Birdeye. We arrived in Blytheville Thursday evening and spent the night there. Friday and Saturday were spent in visiting the chapters at Joiner, Gilmore, Tyronza, Lepanto, Marked Tree, Monette, Leachville, Manlia and Dell. On Sunday the Conference President preached at Wilson in the morning, attended a group meeting at Blytheville in the afternoon and preached at Osceola at night. We were cordially entertained in the home of Rev. and Mrs. Warren Johnston at Wilson and in the home of Rev. and Mrs. Wilcoxson at Osceola.—H. M. Lewis, Conference President.

TEXARKANA E. L. UNION INSTITUTE

Sunday afternoon, Aug. 24, I met the officers of the Texarkana (Ark.) E. L. Union, and organized the Efficiency Institute to be held in First Church, Oct. 13-17.

There are but three chapters in this Union, but they are a fine group of young people, and expect to have one of the best institutes ever held in Texarkana. Miss Esther Rowland is the president and Mr. C. I. Parsons is the District Secretary.—S. T. Baugh.

DR. MUMPOWER RETAINED

Word has just reached this office that the new board of Christian Education has retained Dr. D. L. Mumpower as a member of the Central Office Staff, which election took place in Nashville, Tenn., Aug. 27.

Dr. Mumpower's many friends in Arkansas will rejoice that he is to work with us in the new organization. For five or six years he has had charge of the Mt. Sequoyah General Assembly and has managed it admirably. He has also had charge of the Epworth League Building at Mt. Sequoyah. He has led our Conferences in retiring much of the debt, and doing some permanent construction work on the building. He has handled it in a business-like manner and, given a little more time, will pay off the entire debt and complete the building.

I presume that it is generally known that Dr. Fitzgerald S. Parker has been retained by the new board and assigned to the Editorial Staff in charge of the Epworth Era. We are delighted with this election, as Dr. Parker's long experience fits him admirably for this position.—S. T. Baugh.

News of the Churches

MEETING AT MOOREFIELD.

We have just closed a two weeks' revival at Moorefield. There were 22 conversions and 24 additions to the church. Twenty of these were on profession of faith and four by vows.

Rev. J. M. Fryar of Yellville, did the preaching. We do not hesitate to recommend him to any one that needs a good pastor to help in your meetings. He not only is able to convince the sinner of the error of his ways, but he builds up the church and helps the members to live a better life.—W. E. Benbrook, P. C.

REVIVAL AT ROCK SPRINGS.

The church and community were made to rejoice because of a revival meeting that has just come to a close at Rock Springs Church on the Dalark Circuit. We were glad to see the manifestation of the power of the Holy Spirit: conviction of sin on the faces of the unsaved and tears of repentance. Twenty-three made a public profession of their faith in Christ. Seven joined our church. Five joined the Baptist church. The majority of the converted will go to the Baptist church since their families are connected with that church. The pastor did the preaching and led the singing.—Chas. B. Wyatt, P. C.

STONY POINT MEETING.

We just closed our meeting at Stony Point, August 8, after it had been in progress 13 days. During the revival God greatly blessed us with his presence. About 25 came to the altar and prayed through to victory in the old-time Methodist way, for which we give God the praise. There were 24 additions to the church, 20 on profession of faith, two by letter and two children by baptism. Two additions to the church before the revival, makes a total of 26 new members.

This has greatly strengthened the church and built up the Kingdom at Stony Point.—R. E. Lee, Pastor.

MEETINGS ON KINGSLAND CIRCUIT.

I have just closed the fourth meeting on Kingsland Circuit, beginning at Draughan's July 20, and closed at Grace August 22. The first two places, Draughan's and Camp Springs, I had no ministerial help and did all the preaching myself. At Cross Roads, Rev. W. R. Burks of Junction City, was with us from Monday night until Friday night and did the preaching. His help was appreciated by all. At Grace, Rev. J. E. Cooper, of Fordyce, was with us two nights and preached to the delight of all. Both of these brethren are good preachers, and their influence was good.

The results of these meetings is a revival of the churches and thirteen joined on profession of faith and one by letter. All the meetings were well attended, and, while the weather was very hot, most of the time the people took great interest and we are happy about the outcome. We hope to go to still better things.—B. F. Scott, P. C.

WHEATLEY CHARGE.

We came to Wheatley just after the Conference for our second pastorate. The people received us kindly. We found many old friends, but some had moved away. Since com-

ing, we have held two meetings. Assisted at Wheatley by Rev. C. E. Gray of Holly Grove, we had a great meeting in many respects. Several additions to the Church. Brother Gray is a great Gospel preacher. He helps the pastor to build up.

At Hunter, a new place on the Wheatley Charge this year, and a part of the old Hunter Charge, I was assisted by my son, Rev. G. R. Ditterline. George gave me faithful service, and the good people of Hunter fell in love with him and his preaching. The results of the meeting were 24 conversions and 15 additions to the Methodist Church and three to the Baptists.

Miss Jessie Mae Byers, our rural worker, has conducted two Bible Vacation Schools on the charge. In the one at Wheatley there were 32 enrolled, with an average attendance of 26, and at Hunter 26 enrolled with an attendance of 24. We feel like great results will come from these schools. Miss Byers is a faithful worker and never tires of trying to build up the Kingdom for the Lord.

We have paid off the debt of the church and dedicated it this year, and hope to move into the new parsonage, now under construction, in the next three weeks.

The Lord has been good to us, and we feel that some progress has been made.—J. G. Ditterline, P. C.

PERRY COUNTY CAMP MEETING.

At the District Conference of the Booneville District, a committee was appointed to plan a camp meeting in Perry County.

This committee located the meeting at Adona, as they agreed to build the tabernacle and meet the necessary expense.

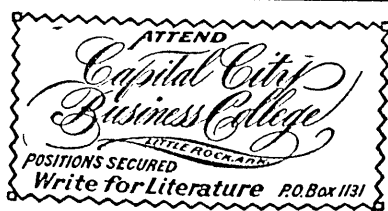
Rev. F. E. Dodson, our beloved presiding elder, drafted a few of his evangelistic preachers to do the preaching free. These preachers proved themselves equal to the task.

These faithful preachers, who did such wonderful preaching were Revs. F. E. Dodson, W. T. Thompson, C. L. Franks, V. H. Harris, J. L. Pruitt, and R. B. Howerton, who was the pastor host.

Brother Harris won the hearts of the people the three days he was there, because of his youth and spiritual messages.

Bros. Dodson, Thompson and Pruitt stayed a week and endeared themselves with the people, and did some wonderful preaching. Bro. Thompson was the principal speaker while he was there. He preached morning and night. The others preached early morning and afternoon, as there were four services each day.

Rev. C. L. Franks and Rev. R. B. Howerton swung the meeting on to victory in its last half, after the other preachers had to go back to their charges. Bro. Howerton is the beloved pastor at Adona, and did some fine work and helped to make



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the meeting a success. C. L. Franks won the hearts of the people with his strong, forceful sermons, and in the old-folks service it was said that he preached the best sermon ever preached in Adona along that line.

The meeting closed with a great service and an old-time shout while sinners were being saved and backsliders were reclaimed.

There were 50 conversions and 32 additions to the Methodist Church.

The faithful saints at Adona will be long remembered by those preachers for their loyalty to the cause of the Lord and their kindness to them. Only eternity will be able to tell of the great work of this meeting.

The date for the meeting next year is set for August 1, and it is expected to be a greater meeting than this one because of the influence of this meeting being more widely spread by that time.—Secretary.

VALLEY SPRINGS TRAINING SCHOOL.

The Valley Springs School Home-Coming Association has just held its third meeting at Valley Springs. All those who have ever attended school at Valley Springs either in the old Academy or the present Training School are members of this Association. The attendance this year was not quite as large from afar as it was the two preceding years, yet there were several here from Oklahoma, Texas, and Missouri and from other places in Arkansas.

The principal address of the occasion was delivered by Dr. J. H. Reynolds. He was at his best and his subject very happily chosen. He showed very clearly the difference between the work of the state schools and the church schools and how each has its place in the field of education. His address was very greatly appreciated by all who heard it.

Rev. Seba Kirkpatrick of Weatherford, Texas, preached the annual sermon of the Association. The one chosen to deliver this sermon must be a former student of the Valley Springs School. Brother Kirkpatrick meets this requirement and is also a graduate of Hendrix College. His old friends and schoolmates were delighted to hear him and his message to them was clear and strong.

Others, too many to mention here, took part in the program and helped to make the meeting a success. One

of the pleasing features of the program was the music. The entire crowd often joined in the singing of the old songs we used to sing long ago. Brother Hutton charmed every one with a number of his best solos and J. W. Hudson of Dallas, Texas, a former Valley Springs student, who, with his brothers, Walter, of Weatherford, Texas, and Earl of Houston, Texas, was attending the home coming, sang a number of beautiful pieces.

One of the most enjoyed occasions was the picnic dinner spread at the noon hour of the second day for all by those who live in and near Valley Springs. It was a genuine get-together occasion.

The alumni of the Valley Springs Training School, now numbering eighty-one, had their first banquet on the evening of the 12th. It was well attended, and the banquet was served by the Missionary Society of the Valley Springs Church under the direction of Miss Helen Jefferson, the Home Economics teacher in the Valley Springs Training School for the coming year. The young people present, most of whom are still in college, showed their loyalty to the school by raising a hundred dollars that night to add to four hundred which the several classes as they graduated have left here, to complete the steps and approaches to the Girls' Dormitory. If we have five hundred more to add to this we could occupy the basement of the building this year, which we need so much to do.

The next term of school will open September 8. We are overwhelmed by those who are applying for places in the school and asking for work to pay their way. We have never turned any away yet, but the number increases each year and we fail to see now how we will get through this year unless we get some help. \$100 year unless we get some help will put with the work we can give will put a girl or boy through one year in high school. If you could read some of the letters we get, and then have the joy that comes from seeing a student who is hungry for an education get the opportunity to attend such a school as we have here I feel like many of you who read this would want to get in on it and help these boys and girls. If this appeals to you and you want to help us, send the money directly to the school as we have no one now working in the field for the school.—M. J. Russell, Principal.

MISSIONARY ITEMS Prime Minister of England on Missions.

The tribute of Ramsay McDonald, prime minister of England, to the missionary, at the Congo Jubilee exhibition is as follows:

"As soon as the missionary appears, slavery is doomed. The presence of the missionary has this effect, explain it as you may, that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to law, but no victims of the law, enabling them not only to look out on the world but within themselves.

"There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness, lending them the idea of re-

sponsibility to the universe. I think the missionary requires no further justification. We who have been called to the secular affairs of life rather than the spiritual will never fail to be grateful, I hope, to the missionaries who have carried into effect the Gospel of human justice as well as of spiritual power."

Will Your Charge Be Written There?

As a matter of making our report at each Annual Conference in the state a display of the amount that each charge has contributed on the free-will offering will be made. Of course, we are pleased with a good offering from each and every charge, but the thing we are specially thinking of now is some kind of an offering from every charge in both Conferences. Will your charge be written with a missionary offering following it? Let's make it 100 per cent.

My New Address

Please send all missionary offerings to my new address given below. I will not be permitted to travel over the state, as I have done in the past during the fall, filling engagements and as I had planned to do this fall. We all know what should be done about the missionary offering and I trust that the pastors will see that the offerings are promptly sent to my new address. I will be present at both sessions of the Annual Conference to receive any offerings that are to be made at that time. In leaving the full-time service of the director of the Missionary Maintenance Fund I am leaving a work that is very dear to me. This is true not only because of the work but also of the many happy contacts with the preachers and other missionary workers. Until each Annual Conference convenes all missionary offerings should be sent to me as at present, but to my new address. J. F. Simmons, 1402 Pine St., Pine Bluff, Ark.

SALEM CAMP MEETING

The first service of the Salem Annual Camp Meeting was held Friday night, Aug. 22, the writer preaching the sermon, and as there were no visiting ministers present he did the preaching Saturday at 11 and night, and also on Sunday at 11. On Sunday afternoon a good sermon was delivered by the Rev. Fred Harvell of Benton, a visiting Baptist minister.

The Rev. Fred R. Harrison, our pastor of Mabelvale and Primrose, who had been engaged as the principal speaker, preached Sunday night and twice each day throughout the week.

Brother Harrison is a young man well equipped for his work, full of energy, thoroughly consecrated to the cause of Christ, and he brought to his congregation living messages. His sermons were logical and spiritual, and his points were driven home to the hearts of hearers by many apt and impressive illustration taken from life and the Scriptures. Through his splendid sermons and beautiful social spirit Brother Harrison won the love and respect of all who were permitted to hear him and come in contact with his pleasing personality. Mrs. Harrison did not get on the ground until the last two days of the meeting, but she, too, won our hearts and added to the interest of the services by rendering a beautiful solo on Sunday night. We sincerely hope that these splendid young Christian workers will be permitted to come our way again.

We feel that we were honored and blessed with the presence of the fol-

lowing visiting ministers through the week, from Little Rock: Dr. James Thomas, our beloved Presiding Elder; Revs. J. W. Hamilton, H. D. Sadler, R. S. Beasley, J. L. Dedman, C. H. Giessen and two of our most beloved superannuates, Revs. S.W. Rainey and W. R. Harrison. Rev. R. L. Long of Bauxite and another of our beloved superannuates and his wife, Brother and Sister T. O. Owen, were appreciated guests. From Hot Springs we were glad to have Revs. T. D. Spruce and Leland Clegg on the ground for one day. Rev. T. M. Lee of Benton was a welcome visitor one day.

The following ministers rendered us good service by preaching at some of the day services: R. L. Long, T. M. Lee, H. D. Sadler, R. S. Beasley, T. D. Spruce and J. L. Dedman. With Henry Finkbeiner as choir director and Mrs. Mary Gilbert at the piano and the splendid choir, the music was all that one could ask for. The best of order prevailed throughout and the social features were most helpful. All in all, we think the meeting was a great success despite the drouth and the general depressed feeling of many of our people. It seems that we needed this inspiring occasion to lift us up and help us to properly meet whatever may be before us.

There has been some talk in the past of abandoning the camp meeting, but I think we should hear no more of that, but a concerted effort should be put forth to rebuild and make better than ever this great institution.

As a result of the meeting there was a general spiritual awakening among church members and 17 were received into the church on profession of faith and one by letter. The meeting closed Sunday night with everybody feeling that it had been a week well spent in the services of the Master and praying that they may be spared to return and enjoy a similar occasion next summer.—J. E. Waddell, P. C.

MEETING ON TRASKWOOD CIRCUIT

We began our protracted meeting at Ebenezer in the Traskwood Circuit, the third Sunday in August with

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WANTED, every woman reader of the Arkansas Methodist to take advantage of the following remarkable offer, accomplishing large savings in the purchase of high class silk hose direct from our hosiery mill freshly manufactured. We offer our guaranteed Siva full fashioned pure silk hose, 42 gauge, 7 strand, with silk top, lisle reinforced and lisle sole, selling in retail establishments for \$1.50 to \$2.00 per pair, at little more than half the average retail price for this quality.

These hose are service weight, but due to fine gauge, have appearance of semi chiffon. Slender French heel, reinforced at needed points; made for both wear and appearance. Colors: Ivory, Beige, Clair, Champagne, Plage, Sunbask, Blond Dore, Sun Brown, Rosedor, Muscadine, Rendezvous, Dream Pink, Nude, Almora, Light Gunmetal, and Dark Gunmetal. Price \$1.00 a pair, or three pair for \$2.75, in any quantity and in any assortment of colors and sizes. We pay the postage.

Siva hosiery are even better looking after washing than before. Rarely is such delicate loveliness found in hose that afford such extra-long service.

If you are not delighted with the goods on delivery, return them unused and your remittance will be promptly returned to you.

Order at once stating sizes and colors desired from Siva Hosiery Co., Station G-10, Union, S. C., while this unusual offer is still in force. Send check, money order, or order hose sent C. O. D.

The Nicholson Bank and Trust Co., Union, S. C., endorses the above guarantee of money refunded if goods are returned unused. Color card sent upon request.

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Mr. E. R. Colwill, 1114 1/2 Loring Street Seattle, Washington, was partly bald for almost ten years. He had given up hope of ever having a full head of hair again. One day he tried JAPANESE OIL. Now his entire head is covered with thick, luxuriant hair. If you are bald, if your hair is falling out, send your name and address to the National Remedy Co., 66 W. 45th St., New York, makers of JAPANESE OIL. They'll tell you how Mr. Colwill grew new hair with this inexpensive preparation that is sold by all druggists.

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Rev. J. C. Johnson doing the preaching, giving to us the Gospel in old-time way in real soul-stirring messages.

While most of the people of this community are members of some church, our own church was greatly revived and the entire community was strengthened for God and righteousness.

We received seven into the church by vows. Four received baptism at the altar.—F. L. Arnold, P. C.

MEETING AT SECOND CHURCH, FORT SMITH.

We closed our meeting at the Second Methodist Church Sunday night, August 24, which had been in progress for the last three weeks.

The visible results were twenty-eight conversions and thirty additions to the Church. The meeting was far reaching in its influence, and I am sure that many will come into the Church yet as a result of the meeting as we continue our follow-up work.

One of the outstanding features was that the greater number of conversions and additions were grown people, many heads of families. It was truly a great revival, for which we thank God and take courage.

Our Sunday School has grown in attendance until we are crowded to our capacity and this growth has been in spite of the extreme heat. I am sure when normal weather comes

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HOME ART-TEX CO., WEST UNION, S. C.

we will have an overflow house every Sunday.

Second Church has an unlimited field of service and while she is young in years (nine years old) she has a great faith and we are going forward to do our work in the Master's name.—J. E. Snell, P. C.

THE TEXAS BUILDING AT MT. SEQUOYAH.

At a meeting of the Texaquoyah Club held at Mt. Sequoyah on July 30, it was decided to erect a classroom building (Administration building). The club felt that a building of this kind is the immediate need at Mt. Sequoyah. At present the classes meet in the Woman's Building, The Epworth League Building and in the tabernacle. Since it is the plan to complete the Woman's Building by next year and possibly the Epworth League Building in the near future, there will be no classrooms in these two buildings. The proposed Texas Building is to have ten classrooms, a director's room, an office room and two rest rooms. One of the classrooms will be large enough to seat comfortably 120 persons. This room may be used for small assemblies. The building is to cost approximately \$8,000. It is to be modern in every respect and in harmony with the other buildings on the ground. This is going to be a worth while project for the Texaquoyah Club, and it is hoped that every person who has ever attended a session at Mt. Sequoyah will co-operate in the realization of this excellent project.

The Arkquoyah Club, composed of persons from Arkansas, have just completed a Library Building. This splendid example by the Arkansas people inspired the Texans to do something worth while for Mt. Sequoyah. At the meeting of the Texaquoyah Club held on July 30 pledges totaling \$500.00 were made for the Texas building. It is the hope of the building committee to have this building by the 1931 sessions at Mt. Sequoyah.—Texas Christian Advocate.

ARKANSAS METHODIST ORPHANAGE.

During August we have received the following cash contributions for the Home:

| | |
|--|---------|
| X. B. K. Class, First Church, City | \$ 5.00 |
| Mrs. John P. Emerson, City | 1.00 |
| Fidelis Class, Methodist Church, Warren | 15.00 |
| Nancy Green Bible Class, Highland Church, City | 5.00 |
| Marguerite Clifford Class, Winfield Church, City | 5.00 |
| Vacation Bible Schools, Wheatley, Ark. | 2.65 |
| James Thomas, Supt. | |

RECEIVED IN ORPHANAGE HOME DURING AUGUST

Mrs. S. H. Pace, Bauxite, girls' and boys' clothing.

Mrs. B. E. Smith, Little Rock, little boys' clothing.

Mrs. W. H. Henson, City, pack funny papers.

W. M. S., Manila, quilt.

Circle 1, First Methodist Church, City, party at Fair Park.

Mrs. Bierman, City, four dozen hot tamales.

W. M. S., Melbourne, quilt, towels, pillow cases, etc.

W. M. Hefner, Mabelvale, Route 1, three gallons sweet milk, three gallons buttermilk.

Mrs. E. A. Beadle, City, bread and doughnuts.

Mrs. Steed, Matron.

A GREAT MEETING AT OAKLAND

We have just closed a genuine revival at Oakland Methodist Church, one mile from Holland. The meeting began on August 10, and ran through August 25. There were two services daily, and the meeting was joined in by other denominations.

Our pastor, Rev. H. J. Harger, of the Naylor and Oakland Circuit, did the personal work, and his cousin, Rev. J. W. Harger, of Aubrey, did the preaching. Prof. A. C. Webb of Antioch, White County, who has conducted a singing school here for several years, with his classes, led our singing, which was always effective.

There were 121 conversions and reclamations. Of these 49 were baptized and joined the Methodist Church; 26 were sprinkled, and 23 immersed. Many others came by letter. Other churches in the neighborhood received many new members also.

The meeting overflowed the church into a tent on the church grounds. Interest was intense, and the crowds unusually large for a small neighborhood. The usual night crowds were over 1,000. People came from Conway, from Enola, from Greenbrier, and other parts of Faulkner County, and some from neighboring counties.

The old-time mourners' bench was used with good effect. Gray haired men, heads of families, grandmothers raised the Methodist shout. The mourners' bench was crowded, and others in the audience were converted at their seats. Troubles were forgotten, grudges wiped out, and emotions were stirred as never before.—Mrs. Dora Mabry.

MEETINGS ON TEXARKANA CIRCUIT.

Rev. J. J. Mellard and I have closed two good meetings, one at Paup's Spur Schoolhouse, on the Fulton Highway, a place I have picked up and have been giving one Sunday in each month.

Had a good meeting at Genoa, one of my regular appointments. We had several conversions there. Had wonderful day at Brother and Sister Waldrip's home. The Woman's Missionary Society met there with about 25 and all of us had dinner, and had a great day. A young lady led the devotional services and was converted during the service. We went to the home of Mr. and Mrs. John Sullivan, and held prayer meeting and read the Scriptures, and both were happily converted in their home. I went back to Genoa last Saturday and preached that night and took both of them into the Church, and Sunday at 2 p. m. I baptized them and received them into the Church at the waters. It was a halleluia occasion.

We have received at Genoa this year about 15 members, all by baptism and vows except two. There was much sickness at Genoa during the meeting and one little boy died, so we had to close our services on account of the awfully hot weather and sickness.

We have been going out to some schoolhouses near Red River on the farms and find some good folks there, but very few Methodists.

If the weather continues cool I will begin a meeting at Okay near Saratoga, at the big cement plant, the fifth Sunday in August. We hope to have a good meeting and maybe organize a Methodist church there. The company has built and seated a nice large hall to be used for preaching services. I got the con-

sent of the superintendent to preach one Sunday in each month. Brother J. J. Mellard stayed with me more than two weeks during my revival meetings and did most of the preaching. He is a strong gospel preacher and good revivalist. He worked faithfully with me with but little money. We didn't get enough to hardly pay the gas bill, but we did the work faithfully, notwithstanding the weather was intensely hot. It has been a hard year to collect on my work. I haven't received fifty dollars yet. Crops are almost a complete failure, but we are trusting the good Lord for a better day to come. We are doing all we can to bring up what is expected of us by the Conference.

There were none who stood by us and helped support our meetings that were more loyal and liberal with us, than the good Baptist people, and they will ever be remembered by us for their kindness.

During our meetings we visited among the river farms, about 25 homes, and we found many of the families in mighty hard circumstances. We encouraged them all we could to become religious, for we found many of these families were without Christ.—J. A. Hall, P. C.

HENDRIX-HENDERSON NEWS

Hendrix-Henderson College is looking forward to one of the best sessions on record and the optimism and enthusiasm include all activities on and off the campus. The football candidates were first to reach the campus, coming Thursday for the training period, and the new Freshman Class will enter its appearance Sept. 8 for the orientation period and the full strength will be mustered Sept. 10 with arrival of the upper classmen.

Soon after the session is under way Bishop Hoyt M. Dobbs will come for a series of addresses to the student body and to the congregation of the First Methodist Church. Bishop Dobbs won the hearts of all when he addressed the Pastors' School in June, and probably a number of ministers will come to Conway to hear him.

The student body will find the campus about as it was in June except for the addition of several carloads of bricks as the first materials for the proposed Science Building. The faculty also has undergone only nominal change. Dr. E. A. Spessard, a distinguished scientist, will join the Hendrix-Henderson, and H. C. Nelson, associate professor of Biology, will spend the year on leave at the University of Chicago. Miss Beulah Mae Willis, an alumna, will join the

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School of Music faculty as teacher of dramatic art.

Student organizations were made ready for the year before the last session was ended. Noble Guthrie will occupy the office of student body president, and the College Profile and Troubadour will be in charge of Jas. Montgomery and Austin Tucker.

Football will be the big activity of the fall months, and Coach Grove began work with a big squad. Elmer Smith, Casa, and J. H. Rumph, Camden, are the Warrior captains-elect, and the prospect is one to stimulate the greatest of enthusiasm. While not placing the emphasis on intercollegiate athletics, Hendrix-Henderson possesses facilities second to none in the Southwest with the magnificent Young Memorial Stadium and the splendid Axley Gymnasium, providing quarters for all of the athletic teams.

The faculty assembled here Sept. 3 for the annual outing prior to opening of the college, and the year's work will be planned in this informal manner. Dr. J. H. Reynolds, president, said that the outing has proved a very effective method of co-ordinating the faculty in activities along closely related lines and is one of the factors which has helped to produce the splendid results attained at the College. Faculty selections have traditionally been based upon personality and the ability to guide the process of character development, and the present staff of professors and instructors may be rightly termed the full fruition of this effort.—Reporter.

EBENEZER CAMP MEETING.

The annual camp meeting at the Ebenezer camp grounds near Center Point, which began August 15, closed Sunday night, the 25th.

The preaching was done by Rev. J. T. Thompson of Bearden, who had the meeting in charge, and Rev. Lester O. Lee of Friendship. It was a very spiritual and an unusually successful meeting. Notwithstanding a drouth had prevailed since the 22nd of May, and the skies were brass and the fields almost barren, the financial support was good.

The first meeting held at the orig-

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inal camp grounds was in October of 1837. The present site was selected in 1859. During the Civil War the encampment was burned by soldiers. It was rebuilt in 1870, and meetings have been held every year, without a break, since then.

This ancient shrine is precious to the memory of many of the older people who were transformed from nature to grace at its sacred altar. Hundreds of people have been converted on its consecrated grounds.

The nine o'clock services on Sunday mornings following the old custom, are given over to testimony meetings, and it is common at these meetings to hear visitors from different parts of the country say, "I was converted here at this mourners' bench," some thirty, some forty and some fifty years ago. It is an established institution of Methodism in these parts. People who are hungry for a revival, and who are seeking for greater spiritual power attend the meetings. However, it receives no support outside of the Center Point Circuit. So far as the church at large is concerned the attitude is survive if you can, perish if you must. But it is gratifying to know that the camp meeting spirit yet survives in the face of indifference and opposition.—W. D. Lee.

EBENEZER CAMPMEETING.

The Ebenezer Campground, two and one-half miles north of Center Point, the scene of many great revivals, was again the scene of a splendid old-time revival.

It began August 15, and continued through August 24. Rev. J. T. Thompson, our pastor at Bearden, did the preaching. His messages were filled with the Spirit. He was with us last year, and everyone appreciated his work so much that he was invited to preach for us again this year. Through the inspiration and power of his messages much and lasting good was accomplished. The power was present with conviction and conversions.

Rev. L. O. Lee, of Friendship, preached at the three o'clock hours. Brother Lee or Lester, as his home people call him, was born and reared in Center Point, and is serving his first year in the ministry. His messages were greatly appreciated. He preached with the fire of the old-time Prophets. We had some fine altar services.

We were especially blessed with the presence of that grand old soldier of the Cross, Rev. J. H. Gold. His prayers and talks were inspiring and helpful.

From many viewpoints, our campmeeting was a great success.—C. R. Andrews, P. C.

A LETTER FROM FLORIDA

The recent session of the Florida Annual Conference was held in West Palm Beach June 18-21 with Bishop John M. Moore presiding. The new Harvard plan of entertainment was given its first test. Visitors were given bed and breakfast in the homes while dinner and supper were served in the church basement by a local restaurant for fifty cents. Superannuates and certain others serving the poorer charges were given free meals. It was found to be most satisfactory to all concerned. It greatly augmented the social pleasures of the conference and gave opportunity for visiting and committee work. Each committee had a room in the church building, thus avoiding loss of time in going out to meals. The service was beyond criticism. The women of

the Missionary Society served. Seats were prepared for above 500 for each meal, with almost no crowding or waiting.

At all times during the session stenographers, pages, telegraph boys, information bureau and free auto service were afforded.

The church building in West Palm Beach is said by those who travel much to be one of the most spacious, modern and workable in the country. It is centrally located on a commanding site and has a membership of 900. Dr. C. K. Vliet is the pastor, now in his third successful year.

The Palm Beaches, "where winter spends its summer," far-famed for its beautiful foliage and mild climate, have about 30,000 people, exclusive of tourists, which probably add 20,000 during the winter months.

The Conference is large now with a membership of 60,000 and more than 265 clerical members, including superannuates. The oldest member, Dr. R. H. Barnett, took the superannuate relation this year after an active ministry of 62 years. Drs. J. R. Cason and J. D. Sibert, formerly of Arkansas, are superannuates. Dr. L. M. Broyles, another Arkansas man, a member of the last General Conference, went back to Hyde Park, Tampa. This will be nine years that he has served that church, six a few years ago, and three this time.

The Conference gave enthusiastic approval of all matters submitted by the General Conference, being the first Conference to meet in the new quadrennium.

Bishop Moore was welcomed with gracious enthusiasm and completely captivated the Conference. His great patience, enduring brotherliness, his kind criticism and courage to meet every issue in an open manner, avoiding all mere technicalities and going direct to the heart of things, made him a most effective and popular presiding officer. He stubbornly refused to be classed as "the man with a big stick," but said: "I am not here to sign papers, preside and read lists of names. I want to get into the field and bear my part of the burden and help you to work out your problems, and, with you, make all adjustments that are necessary to the furtherance of the Kingdom." He was modest in the matter of what he called "my policies," saying "There may be better ones than mine, but these are mine, and I have found them satisfactory and effective and I am going to follow them here." He announced that four years of district work was all that he would permit without a change, whether on the same district or not.

He said: "There is nothing secret about our cabinet work. I had as soon make the appointments right here as anywhere. It might be embarrassing to hear what the elders say about some of you and it would be to me. Therefore, we have these discussions in private. But it has to come, and I have to do the appointing; the church makes that my duty. But if you want to know where you are going, ask your presiding elder. He has instruction to tell you. If there are reasons why you cannot go there tell him so, and if he will not change you, come to me and bring him with you, or come alone. If change can be made we will make it, but if that is the best we can do for you, we'll tell you so. Every preacher has a right to be heard on matters touching his personal, clerical or family life; but we can't help matters by keeping him in the dark till the appointments are read. When we have done our best for you (and we'll do that) the

results belong to you and the Lord to work out during the year."

The Bishop was pronounced in his opposition to what seems to be a custom here of paying 90 to 100 per cent and over on salaries and only 20 to 40 per cent on benevolences. "A man who will collect his full salary and neglect that which his brethren on the mission field have reason to believe he will collect and which means bread for his wife and children—that man who can do that is in a bad fix. Of course he got his. Every dog for himself and the devil take the hindmost, I fear, will be reversed and the devil will catch the foremost. I can't understand that policy. That will be changed next year." (This was said in pleasantry).

When the Board of Missions reported an emergency apportionment of \$3,000 the Bishop said: "I will do my best to see that you do not spend one cent of that. You must begin to live within your income. Make out with what you have. Pay your apportionment and get that all out of the way first. Then, if you have time and money you can talk about expanding. We have a full program; one that the General Conference deems sufficient for the present. Let us work at that and avoid these specials and emergencies until that is complete."

There was a complete reversal of opinion concerning the time of holding the conference from June to December. We are to meet in adjourned session in Lakeland in December for readjusting financial matters and for partial reports, but the next regular session will convene in December, 1931. When the change was made from December to June we had a six months' conference and made our reports accordingly. We now make apportionments and collections in the basis of 18 months.

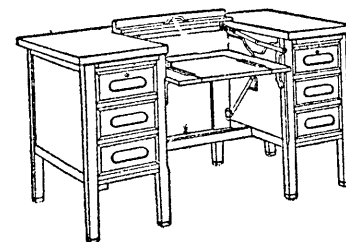
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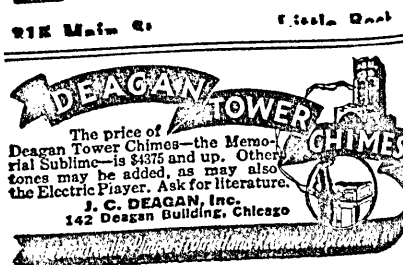
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made readjustments necessary. The only special we are to have, aside from the Orphanage agent, will be for Southern College. It is hoped that this may put the college on solid ground, financially, and enable it to continue its career of great usefulness. Including the amount necessary to meet the demands of the college, about \$50,000, there are still decreases in our apportionments over last year, although we reported an increased cash payment over last year.

Notwithstanding the evil effects arising from the boom, the bank failures, storms, floods and Mediterranean fruit fly, the state has made large gain in population—about a half million in the last decade, or 50,000 new people each year. Similar increases are shown also in bank deposits, post-office receipts, savings accounts, etc. The warm trade winds in winter and the cool ocean breezes in summer remain our perpetual heritage.—J. B. McDonald, Stuart, Fla.

OBITUARIES.

Bazzell.—John W. Bazzell was born in Kentucky, January 29, 1859. As a young man he was converted and came into the M. E. Church, South, where he remained a faithful member to the end of his life. As a boy he came with his parents to Arkansas, and then to Austin where he united with the Methodist Church at Old Austin. At the age of 24 he married Miss Martha Bazzell. To this union seven children were born, three of whom with their mother preceded Brother Bazzell to the heavenly home. The living children are: Maudie Bazzell, Ira Bazzell, Mrs. Ida Wittingham, and Mrs. Jos'e Dodd. In 1905 he married Miss Sallie Herndon who remains to mourn his going away. The pastor of the Austin Circuit had the privilege of being in Brother Bazzell's home and it was a joy to know

him. He was a true Christian, a good neighbor, and a friend to those who needed a friend. In his going away his community is made poorer but heaven richer. His end came August 14, after a lingering illness. The funeral was conducted by his pastor in the presence of many sorrowing friends and relatives. His body was put to rest in Mt. Carmel Cemetery.—John G. Gieck, Pastor.

Melton.—Indiana Hays was born in Izard County, Ark., April 7, 1857. She professed faith in Christ in childhood, and united with the Methodist Church, and lived a true and loyal member to the end. She was joined in wedlock to James Morris, but the date of her marriage could not be found. To this union were born six children, but all have passed on before. Mr. Morris also outran her, but the date of his death is unknown. She was then joined in matrimony to N. H. Melton, October, 1888. To this union were born four children, and all but one have passed to the land of the blessed. Her only son surviving her is Chester Melton of Brockwell, Ark., and it was in his home that Sister Melton lived in her latter days, and it was in the home of her son, that she passed away to join friends and loved ones on that other shore. She is survived by her son, two brothers, M. H. Hays and D. G. Hays, also five sisters, Mrs. Mollie Beard, Mrs. Tenny Miller, Mrs. Roxie Smith, Mrs. Jennie Marcum, and Mrs. Dora Lovell; also four half brothers, T. F. Hays, John Hays, Charley Hays, Oscar Hays; and four grandchildren, and a host of relatives and friends. The funeral was conducted by the writer August 13, at the Forrest Chapel. Sister Melton was true to Christ and his church, and her home was the resting place

(Continued on page 16)

SUNDAY SCHOOL

Lesson for September 7

JOSIAH, A ROYAL REFORMER

LESSON TEXT—II Kings 22:1-8; 23:1-25.

GOLDEN TEXT—Thy word is a lamp unto my feet and a light unto my path.

PRIMARY TOPIC—Josiah Finds God's Book.

JUNIOR TOPIC—Josiah's Rare Find.

INTERMEDIATE AND SENIOR TOPIC—Getting Help from the Bible.

YOUNG PEOPLE AND ADULT TOPIC—The World's Debt to Reformers.

I. Josiah a Godly Young King (22:1, 2).

He did that which was right in the sight of the Lord and turned not aside to the right hand or to the left. About one hundred years elapsed between the reformation under Hezekiah and that of Josiah. Sometime during this period the book of God's law had been lost. Two wicked kings had reigned in the interval. The Lord had given to Hezekiah much wealth. His son, Manasseh, coming into possession of his father's property and being ungodly would naturally neglect the Bible, if not purposely try to put it from sight. Those who do not obey the word of God are usually interested in putting it out of sight.

II. Finding the Book of the Law (22:3-10).

1. The occasion (vv. 3-8).

It was while restoring the temple during Josiah's reformation that the law was discovered. In clearing out the dark corners to make repairs and to find a place to store the subscriptions made by the people, many things which had been lost were found, among which was the law.

2. The Book read before the king (vv. 9, 10).

Upon making a report of the work to the king Shaphan informed him of the finding of the book of the law of the Lord, and the book was read by Shaphan before the king.

III. The Effect of the Reading of the Law (vv. 11-20).

1. The king rent his clothes (v. 11).

As the law was read before him he was led to realize the awful extent of the nation's departure from God. He knew that sin merited punishment. The rending of the royal robes indicated the king's penitence and sorrow.

2. The king sent a deputation to make inquiry of the Lord (vv. 12-20).

He included himself in the guilt before God (v. 13). His sense of sin was so keen that he sent to inquire of the Lord as to whether there was any means of diverting the divine judgments. Instinctively the human heart turns from God's threatening judgments to a means of escape.

3. The message of Huldah, the prophetess (vv. 15-20).

(1) Confirmation of what the law said (vv. 15-17).

She said that all the curses written in the law must follow, for the sins had been so flagrant that God's wrath could not be restrained. It was not too late, however, upon repentance to obtain mercy from God, but the outward consequences of sin must be realized.

(2) Acceptance of Josiah's repentance (vv. 18-20).

Because of his tenderness of heart and deep penitence, the Lord said he should be gathered to his grave in peace and should not see all the evil brought on Jerusalem and its people. What Huldah said was true though Josiah died in battle (II Chron. 35:22-25).

IV. Reforms Instituted (23:1-25).

1. The king read the law (vv. 1, 2).

He gathered together the inhabitants of Jerusalem, including the priests, Levites, and elders, and read unto

them the law.

2. The king made a covenant before the Lord (v. 3).

In this covenant he pledged himself.

(1) "To walk before the Lord."

This meant that he would get personally right with God.

(2) To "keep God's commandments and his testimonies and his statutes."

This obedience was of the heart.

(3) "To perform the words of the covenant which were written in this book."

The king not only entered into this sincerely, but caused all that were present to "stand to" it.

3. The king took away the abominations (vv. 4-20).

He not only broke down the pla of idolatrous worship, but slew the priests who officiated at the altar.

4. Passover kept (vv. 21-23).

So fully and heartily did they enter into this reformation that this Passover was unlike any that had been held since the days of the Judges.

5. Workers of the occult driven out (vv. 24, 25).

All the days of the king they departed not from following after the Lord.

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(Continued from page 15.)
for her pastor. All was done for her that loving hands could do. It was a delight for her son Chester and his wife to supply her wants, whatever the task might be that either of them was performing. Company was never scarce in her sickness. The friends and neighbors were always ready to do what their hands could find to do. The country has lost a good neighbor, the Church a loyal member, her son a loving mother, but all of this loss on earth is heaven's gain.—L. R. Ruble, Pastor.

GOD AND THE DROUTH.

Our country has suffered a severe drouth. As a result there will be severe suffering in some places and a decreased income for our farmers in many places. Everyone seems to realize its seriousness.

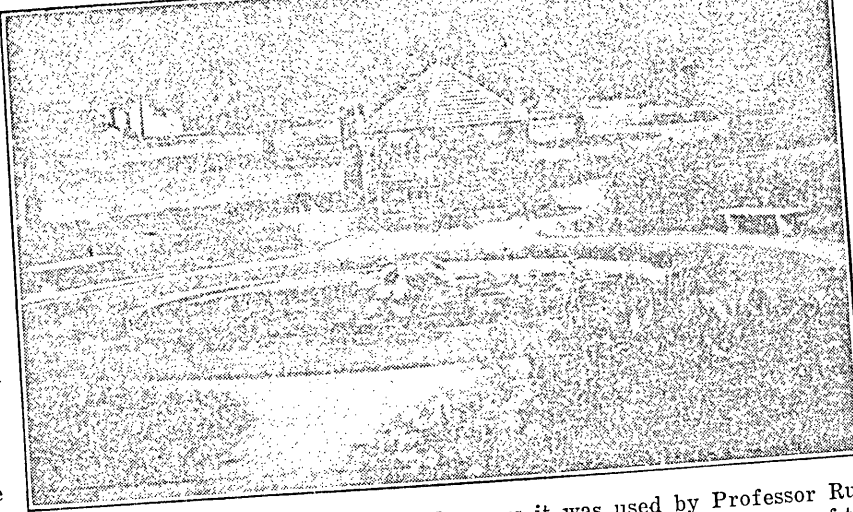
There were prayers for rain. Maybe we did not pray as we should. Maybe we did not ask for what was best for us. The rains did not come when they would be most profitable.

A genuine faith does not stand or fall because of God's answer to our prayer for material blessings. We pray earnestly. We accept what follows with resignation. If we do not receive what we thought was best for us, we still trust the goodness of God.

But we are surely praying according to His will when we ask that our hearts may be kept filled with courage as we suffer the hardships of the drouth. He will give us grace to keep from murmuring. He will help us as we desire to smilingly make the best of it.

When Moses attempted to obtain the deliverance of Israel from Egypt, Pharaoh's hardened heart was in the way. A task which would have been difficult at the best was made doubly difficult. God made that greater difficulty to be an occasion to show His power and His goodness.

The drouth has made harder still the hard task of our church work, especially our financial tasks. Who would dare deny God a chance to show His great power? Has not there here been created a situation which is the opportunity for God to lead us to thrilling triumphs? Prayer and faith will help us much as we set ourselves to these hard tasks. The battle is the Lord's and He will help us. "Be strong and of good courage."—St. Louis Christian Advocate.



A BEAUTY SPOT—THE LILY POND AND THE OLD WELL HOUSE

The Lily Pond on the Hendrix-Henderson campus here shown is familiar to the hundreds of visitors to the campus as one of the beauty spots of the state. In spite of the drouth, it has remained fresh and beautiful throughout the summer and has been the center of interest of the many visitors to the campus during the long hot season. The shrubbery about the buildings is likewise green, and the sod on the playing field in the Stadium is a sheet of green. Indeed, the campus does not show the effect of the drouth—thanks to the efficient business management of the College.

This pond is on an historical spot. The house once located there was the residence of distinguished men. Col. Harry Warner, while associated in the editorship of the famous Arkansas Traveler, lived in this house, as did Dr. A. C. Millar and Dr. Stonewall Anderson while they were presidents of Hendrix College. In this old house many of the distinguished people of the state and of the nation were entertained. In more recent

years it was used by Professor Russell, for many years headmaster of the Hendrix Academy.

About three years ago the condition of the house required it to be torn down, and a Memphis landscape architect designed this beauty spot to take its place. It is a center of interest among students, as well as a delightful place for visitors. Here partnerships for life are formed and love plighted. Here one marriage ceremony was performed for a former graduate to whom the pond had become sacred while a student. Here a school of red fish sport among the lilies. Back of the pond is the old Well House that covers the fine well from which students were wont to drink in the olden days before a city water supply had been provided.

This lily pond is suggestive of the care with which the administration looks after the physical welfare of the campus. Hendrix-Henderson campus is one of the best kept campuses in the country. This adds to uses in the country. This adds to the moral tone and exercises an elevating influence. On the eighth of September students will again begin to gather about the lily pond.

QUARTERLY CONFERENCES

FT. SMITH DISTRICT—Fourth Round
Kibler, Sept. 14, 2:30 p. m.
Mulberry, Sept. 14, 7:30 p. m.
Hartman, Sept. 21, 2:30 p. m.
Altus, Sept. 21, 7:30 p. m.
Charleston, Sept. 28, 2:30 p. m.
Hackett, Sept. 28, 7:30 p. m.
Midland Heights, Oct. 5, 11 a. m.
Second Church, Oct. 5, 7:30 p. m.
East Van Buren Circuit, Oct. 12, 2:30 p. m., at Bond's Special.
Van Buren Circuit, Oct. 12, 7:30, City Heights.
Lavaca Circuit, Oct. 19, 2:30 p. m., at Oak Grove.
Greenwood, Oct. 19, 7:30 p. m.
Ozark, Oct. 20, 7:30 p. m.
Cecil Circuit, Oct. 21, 2:30 p. m., at Pleasant Grove.
Clarksville Circuit, Oct. 26, 2:30 p. m., at Mt. Olive.
Clarksville Station, Oct. 26, 7:30 p. m.
First Church, Van Buren, Oct. 28, 7:30 p. m.
Dodson Avenue, Oct. 29, 7:30 p. m.
First Church, Fort Smith, Oct. 30, 7:30 p. m.
H. Lynn Wade, Presiding Elder.

HELENA DISTRICT—Fourth Round
Hughes, Sept. 14, all day.
Weiner, Sept. 21, a. m.
Harrisburg, Sept. 21, p. m.
Colt at McElroy, Sept. 28, a. m.
Widener-Madison, at Widener, Sept. 28, p. m.
Crawfordsville, Oct. 5, a. m.
Parkin, Oct. 5, p. m.
Vannale-Cherry Valley, at Vannale, Oct. 12, a. m.
Wynne, Oct. 12, p. m.
Earle, Oct. 15, p. m.
Holly Grove-Marvell, at Marvell, Oct. 19, a. m.
West Helena, Oct. 19, p. m.
Clarendon, Oct. 22, p. m.
Haynes-Lexa, at LaGrange, Oct. 26, a. m.
Elaine, at Elaine, Oct. 26, p. m.
Brinkley, Oct. 27, p. m.
Hulbert, Oct. 29, p. m.
Marianna, Oct. 30, p. m.
Forrest City, Oct. 31, p. m.
Aubrey, at Aubrey, Nov. 2, a. m.
Wheatley, at Wheatley, Nov. 2, p. m.
Helena, Nov. 3, p. m.
Fred R. Hamilton, P. E.

MONTICELLO—DISTRICT—Revised Fourth Round
Banks, Sunday, Oct. 26, 7:30 p. m. (preaching).
Bethel, Saturday, Oct. 11, 7:30 p. m. (preaching).
Carmel, Sunday, Oct. 26, 11 a. m. and 2 p. m. (Q. C.).
Crossett, Sunday, Oct. 12, 11 a. m. (Q. C.).

Crossett Camp, Tuesday, Oct. 14, 7 p. m. (preaching).
Dermott: Monday, Sept. 15, 7 p. m. (Church Efficiency Conference); Sunday, Sept. 21, 7:30 p. m. (Q. C.); Friday, Sept. 26, 7 p. m. (E. L. Efficiency Conference); Monday, Sept. 29, 10 a. m. (Brotherhood and S. S. Institute).
Dumas, Sunday, Sept. 21, 11 a. m. (Q. C.).
Eudora, Sunday, Oct. 5, 7:30 p. m. (Q. C.).
Extra, Monday and Tuesday, Sept. 8-9, 7:30 p. m. (preaching).
Fountain Hill, Saturday, Sept. 27, 11 a. m. (Q. C.).
Hamburg, Sunday, Sept. 7, 7:30 p. m. (preaching).
Hamburg, Sunday, Oct. 12, 7:30 p. m. (Q. C.).
Hebron, Saturday, Sept. 13, 11 a. m. and 2 p. m. (Q. C.).
Johnsville, Saturday, Oct. 25, 11 a. m. and 2 p. m. (Q. C.).
Lake Village, Tuesday, Sept. 16, 7 p. m. (Church Efficiency Conference).
Lake Village, Sunday, Oct. 5, 11 a. m. (Q. C.).
McGehee: District Mission Study, Wednesday, Sept. 24; Wednesday, Sept. 24, 7:30 p. m. (Q. C.); Sunday, Oct. 19, 7:30 p. m. (preaching).
Monticello, Sunday, Sept. 14, 7 p. m. (Church Efficiency Conference).
Monticello, Wednesday, Sept. 17, 7:30 p. m. (Q. C.).
Montrose, Wednesday, Oct. 1, 7:30 p. m. (Q. C.).
Parkdale, Sunday, Sept. 28, 11 a. m. (Q. C.).
Rock Springs, Saturday, Oct. 4, 11 a. m. and 2 p. m. (Q. C.).
Snyder, Sunday, Sept. 7, 11 a. m. (preaching).
Tillar, Sunday, Oct. 19, 11 a. m. and 2 p. m. (Q. C.).
Training Schools (District-wide), Sept. 28 to Oct. 3 (Conference).
Warren, Sunday, Sept. 14, 10:30 a. m. (Church Efficiency Conference).
Warren, Oct. 8, 7:30 p. m. (Q. C.).
Watson, Wednesday, Oct. 22, 7:30 p. m. (Q. C.).
Wilmar, Wednesday, Oct. 15, 7:30 p. m. (preaching).
Wilmoth, Sunday, Sept. 28, 7:30 p. m. (Q. C.).
John C. Glenn, P. E.

PARAGOULD DISTRICT—Fourth Round
Maynard Circuit, at Clear View, Sept. 6-7, Q. C. 2:30 p. m., Sept. 6.
Pocahontas, Sept. 6, p. m.
Smithville Circuit, at Smithville, Sept. 14, preaching 11 a. m., Q. C. 2:30 p. m.
Imboden, Sept. 14, p. m.
Gainsville Circuit, at Beech Grove, Sept. 20-21, Q. C. 2:30 p. m., Sept. 20.
Lorado-Stanford, at Shady Grove, Sept. 21, Q. C. 2:30 p. m., preaching, p. m.
Paragould Circuit, at Wood's Chapel, Sept. 27, preaching 11 a. m., Q. C. 2 p. m.
Portia Circuit, Sept. 28, at Richwoods, preaching 11 a. m., Q. C. 2:30 p. m.
Peach Orchard-Knobel, at Knobel, Oct. 1, 7:30 p. m.
Black Rock Circuit, at Hopewell, Oct. 5, preaching 11 a. m., Q. C. 2:30 p. m.
Walnut Ridge, Oct. 5, p. m.
Paragould East Side, Oct. 8, 7:30 p. m.
Paragould East Side Circuit, at Hurricane, Oct. 12, preaching 11, Q. C. 2:30 p. m.
Hoxie, Oct. 12, p. m.
Marmaduke, at Marmaduke, Oct. 15, at 7:30 p. m.
St. Francis Circuit, at St. Francis, Oct. 18, preaching 11 a. m., Q. C. 2:30 p. m.
Biggers-Success, at Success, Oct. 19, preaching at 11 a. m., Q. C. 2:30 p. m.
Corning, Oct. 19, p. m.
Paragould, First Church, Oct. 22, p. m.
Piggott, Oct. 28, p. m.
Ash Flat Circuit, at Ash Flat, Oct. 25, at 2:30 p. m., preaching 7:30 p. m.
Hardy-Williford, at Hardy, Oct. 26, preaching 11 a. m., Q. C. 2 p. m.
Mammoth Spring, Oct. 26, p. m.
Rector, Oct. 29, 11 a. m.
E. T. Wayland, P. E.

TEXARKANA DISTRICT—Fourth Round
Stamps, Sept. 7, 11 a. m.
Hatfield, Circuit, Sept. 14, 11 a. m., at Hatfield.
Mena, Sept. 14, 7:30 p. m.
Richmond Circuit, Sept. 21, 11 a. m., at Wilton.
Paraloma Circuit, Sept. 21, 3 p. m., at Hicks.
Ashdown, Sept. 21, 7:30 p. m.
DeQueen, Sept. 28, 11 a. m.
College Hill, Sept. 28, 7:30 p. m.
Lockesburg, Oct. 5, 11 a. m.
Ashdown Circuit, Oct. 5, 3:30 p. m., at Wallace.
Foreman, Oct. 5, 7:30 p. m.
Doddridge Circuit, Oct. 12, 11 a. m., at Olive Branch.
Fouke Circuit, Oct. 12, 2:30 p. m., at Fouke.
Lewisville-Bradley, Oct. 12, 7:30 p. m., at Lewisville.
Umpire Circuit, Oct. 18, 11 a. m., at Liberty Hill.
Dierks, Oct. 19, 11 a. m.
Horatio Circuit, Oct. 19, 3:30 p. m., at Walnut Springs.
First Church, Texarkana, Oct. 26, 11 a. m.
Texarkana Circuit, Oct. 26, 3:30 p. m.
Fairview, Texarkana, Oct. 26, 7:30 p. m.
Let each pastor give careful attention to all disciplinary questions. Be sure to see that reports of trustees of church property are in proper form.—John L. Hoover, P. E.

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