



Arkansas Methodist



Our Slogan: The Arkansas Methodist in every Methodist Home in Arkansas

Volume L.

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PUNGENT PARAGRAPHS

The wets contend for the liberty to drink that which enslaves and destroys manhood.

The anti-prohibitionist demands the right to drink that which causes him to endanger the rights of others.

Alcohol was not made to drink, but for fuel and scientific purposes, hence its use as a beverage is an abuse.

Prohibition is a schoolmaster, and teaches men that there are certain things which are wrong; and then, if they do wrong, they are sinning against light.

The wets want to repeal the Eighteenth Amendment because it restricts their liberty; but, as every law is a restriction of someone's liberty, every law, for the same reason, should be repealed.

The old toper used to drink whiskey in winter to keep him warm and in summer to keep cool; but science teaches that he was wrong in both winter and in summer, as it really cools in winter and heats in summer.

Anti-prohibitionists advocate modification of the Eighteenth Amendment to permit the use of light wine and beer; but they strangely overlook the fact that all the drunkenness mentioned in the Bible was due to wine, and that beer, more than any other liquor, breeds brutality.

TO DEFEAT DEFEATISM

WHEN the indomitable Marshal Foch was asked, "When is an army defeated?" he is said to have replied, "Not till it thinks it is." A great truth is stored in that pregnant reply.

The man who feels that he is defeated is practically lost, because he can not fight and struggle with courage when he thinks that he is going to fail. On the other hand, if a man will not acknowledge that he is defeated, he fights with hope, and as the difficulties begin to give way his courage rises and his efforts are redoubled and he finally wins. Often when the conditions seem desperate, the change is almost at hand. By holding on for a few more hours or days, the opposition will be overcome and victory will crown the efforts.

Frequently the difficulties are imaginary, and vanish when boldly met. Often the troubles are overestimated, and will dwindle when courageously faced. If one is striving for success in a righteous cause, he should be heartened by the thought that, even if he himself cannot witness the victory, his cause is sure to win and his efforts will not be in vain. It is not given to every man to see the successful outcome of his efforts. But the consciousness of ultimate triumph nerves one to continue the struggle even when apparent failure is imminent. Almost every prophet has had to stand firm in the midst of seeming defeat; but his faith in God and in his righteous cause has sustained him, and later others have realized the victory.

Preachers, above all men, should not allow themselves to be depressed by the fear of failure. If they do, their failure is almost certain. If the preacher thinks the situation desperate and a revival impossible, he cannot with hope work for the revival; but if he believes that, with God's help, he can bring the revival, he is almost at the point of victory. If the revival is in him, it has arrived. If it is not in him, it will not come. If he believes his church funds cannot be raised, he is not likely to secure them. If he says to himself, there are difficulties, but sacred causes are depending on me, he will go forth and collect in spite of hard times and "tight wads." If he listens to a few complaints about the church paper, he will not circulate it; but if he convinces himself that the paper is a necessity to inform and guide his people, he will get subscribers in spite of all objections. If he listens to arguments

* WHO HATH WOE? WHO HATH SOR- *
* ROW? WHO HATH CONTENTIONS? *
* WHO HATH BABBLING? WHO HATH *
* WOUNDS WITHOUT CAUSE? WHO *
* HATH REDNESS OF EYES? THEY *
* THAT TARRY LONG AT THE WINE; *
* THEY THAT GO TO SEEK MIXED *
* WINE.—Prov. 23:29-30. *

against the building of a much needed church, he will not build, but if he satisfies himself that his Master's work requires the building to meet the spiritual demands of the community, he will rise up and build.

The way to defeat defeatism is stoutly to believe that the thing that ought to be done can be done and go forth with confidence and do it. Times are hard; but as long as people are spending money for luxuries, it should be possible to raise what is needed for the Kingdom. People have little taste for good literature; but while they are paying for poor and pernicious literature, it may be possible to convince them that they should spend their money for the better kind. Revivals do not come by simply wishing for them; but by praying, working under the direction of the Holy Spirit, and having faith in God to co-operate and men to accept, the revival may be obtained.

This is no time for the spirit of defeatism to prevail. The difficulties which confront us are distinct challenges, and should be met with faith and confidence and courage, and when the turn of the tide comes, the victory may be overwhelming. God is waiting for courageous men and women to prove Him. Then why admit defeat? Why not claim victory and win it?

SCHOOL LEGISLATION

IT now seems probable that Governor Parnell, at the urgent request of leading teachers, will soon call a special session of the Legislature to consider measures for raising revenue to maintain the public schools.

We are in hearty sympathy with every legitimate effort to finance the needy schools, and trust that, if the Legislature is called, measures will be adopted to provide partial relief, at least. However, it must be remembered that almost every legitimate kind of taxation has been invoked, and it will be difficult to find new sources

THE VALUE OF THE RELIGIOUS JOURNAL.

* RECENTLY, when a toastmaster at a *
* church convention banquet asked all *
* that were reading the church papers to *
* hold up their hands, practically all present *
* lifted their hands, and someone said: "That *
* is the reason they are at this convention. *
* Those who read our papers know what is *
* going on and have an interest in it." Much *
* was said in the convention about the value *
* of the church press. There is a growing *
* interest in that direction. The churches *
* cannot work together unless there is a *
* common knowledge of what they are work- *
* ing at. Our church papers alone furnish *
* this knowledge. If the papers were de- *
* stroyed today we would have to begin to *
* replace them tomorrow and it would cost *
* many millions of dollars to do it.—Christian *
* Evangelist. *

of revenue when it is remembered that the revenue must come from the people who are already taxed almost to the limit. About the only other measures suggested in the regular session of the Legislature were revenues to be derived from the sale of medicinal intoxicants, a higher tax on malt preparation (virtually home brew), and race-track gambling. Knowing the disposition of those who have advocated these measures, we are practically certain that similar measures will be introduced and pushed, partly because some members sincerely desire the revenue for the schools and partly because some members (especially those who worked hardest for such measures) would like to weaken our prohibition laws and discredit prohibition.

We feel sure that the vast majority of our teachers do not want the schools to be supported by revenue drawn from sources subversive of public morals; but unless they so express themselves, they may be misunderstood and embarrassed when pernicious measures are introduced.

In view of the possibilities (yes, certainties), we urge our high-minded teachers everywhere to let it be known promptly that they want no revenues produced by pandering to vice, and we urge upon all our pastors to see their legislators and impress upon them the importance of keeping school legislation free from compromising methods; and we further urge them to see reputable physicians and druggists and have them ready to protest the degradation of their occupations by legalizing business that necessarily means a lowering of public morals and prostituting legitimate business. We will have an abundance of high authority to convince any reasonable and unprejudiced legislator that medicinal liquor is not needed in the practice of medicine and that such a law as was introduced last winter would be positively demoralizing to the medical profession and the prescription drug business. In view of the fact that the Legislature is almost certain to be called within a few weeks, we urge our pastors who have regard for public morals to act promptly and be fully prepared for the fight that will have to be waged. It is definitely known that the sponsors of some of these nefarious measures have boasted that, although defeated in their efforts last winter, they would win if a special session were called. Are our moral forces going to lie down and be run over by that godless gang? Pastors, what do you say?

BELIEVES IN SMALL COLLEGE

DR. S. PARKES CADMAN, the celebrated Congregational preacher, who answers "Everyday Questions" in the daily press, when recently asked his opinion of the different kinds of colleges, after saying that both the larger and the smaller colleges had certain advantages, said: "If I were today preparing to enter one of the professions, I would prefer to take my academic course at a smaller college, such as Amherst, Williams, or some similar institution, and then enter the post-graduate school of the university which had the best faculty and facilities for advanced work. By so doing the benefits of the small college could be experienced and thereafter those of the university. A college training enables the student to get his education by sound and tested methods. It brings him within range of fine and devoted minds. It acquaints him with the most competent thinking and illuminating literature extant. It creates friendships which are one of his most valuable assets for the future. It increases his sense of individual responsibility and causes him to see life more steadily and see it whole."

Personal and Other Items

AN old subscriber, renewing his subscription, writes: "I love the *Arkansas Methodist* and hope I can keep it coming, as it is the best paper I read."

"HISTORY of First Methodist Church, Blytheville," by Rev. P. Q. Rorie, Pastor, has just been received. It is a very concise, but complete account of the founding and progress of that splendid church.

ONE of our evangelists, who travels in several states, writes: "The more I see of church papers in other places where I go, the more I appreciate the *Arkansas Methodist*. It is the finest church paper I have found in all my rounds."

PRESIDENT C. C. SELECMAN of Southern Methodist University announces that Dr. W. F. Quillian will deliver the commencement address, August 21, on the occasion of the graduation of 110 students. That is a large class for a summer session.

PASTORS should preach occasionally on Sabbath observance, but often do not have the factual material needed. They can get much valuable literature if they will write to Lord's Day Alliance of United States, 156 Fifth Ave., New York City, inclosing stamp and asking for copy of Lord's Day Leader with list of publications.

THE Peabody Journal of Education for July, published by the Faculty of the George Peabody College for Teachers, Nashville, Tenn., has fine articles on "Adverse Criticism of Higher Education," "Neglected Phases of the Educational Doctrines of Locke and Rousseau," and "Tenure of Presidents of State Teachers Colleges."

REV. W. W. NELSON called Monday and reported a helpful meeting closed at Mabelvale on August 6, Revs. E. D. Galloway and Leland Clegg doing most of the preaching. About 20 were reclaimed and converted, and the church greatly revived. He began a meeting at Primrose last Sunday. Dr. W. C. Watson will do the preaching this week.

IN the Christian Advocate (Nashville) of July 24 is a fine article by Rev. Stanley T. Baugh on "Rural Church Progress in the Little Rock Conference." It gives an account of the surveys that are being made of circuits under the direction of the Rural Church Commission appointed by the Conference at its last session. This commission is composed of Dr. James Thomas, chairman; Rev. J. A. Henderson, Rev. J. F. Simmons, Rev. Clem Baker, H. C. Couch, and C. E. Hayes.

THE editor spent last Sunday on Mt. Sequoyah in order that he might see the group of Epworth Leaguers assembled there for the past two weeks. They are a fine body of young people and are getting much out of the courses offered. The instruction is said to be unusually fine. Sunday night, Bishop Kern preached a sermon intended especially for the young people, having them in a body before him, and then administered the sacrament of the Lord's Supper in a very impressive manner. He is easily the episcopal leader of our Methodist youth, and we are unusually fortunate to have him as a resident on Mt. Sequoyah when he is in this country.

DR. J. A. ANDERSON, presiding elder of Jonesboro District, writes: "The Presbyterian congregation at Bono, Jonesboro District, has united with our church, Rev. Griffin Hamilton, pastor. We did not proselyte these good people, but we welcome them cordially and hope that they as well as ourselves will be blessed in this union."

MR. J. L. HUNTER, state secretary of the Y. M. C. A., announces that the noted lecturer, writer and traveler, Dr. W. T. Ellis, will address the ministers and laymen of this state when they meet in the Retreat on Petit Jean Mountain September 7-9. All who have ever heard Dr. Ellis will want to hear him again. Those who can should take advantage of the occasion, and get the spiritual benefit that will come from this meeting of religious leaders.

REV. J. FRANK SIMMONS, pastor of our Asbury Church, and his family will have the prayers and sympathy of a host of friends on account of the death of his father, Mr. John R. Simmons, who passed away at his home at England, Ark., on August 4, at the advanced age of 83. Burial was at the cemetery near England and funeral services were conducted by his pastor, Rev. H. D. Sadler, assisted by Dr. W. C. Watson and Rev. S. K. Burnett, old friends of the family. Brother Simmons had long been a member of the Methodist Church at Sardis before moving to England, and was a stalwart Christian and faithful worker and supporter of every good cause.

SUPERANNUATES should read the notice of Supt. Yancey announcing that next week, during the session of the Conference on Temperance and Social Service, on Mt. Sequoyah, all superannuates and their wives may have rooms without cost, the only expense being their meals. Those who can should go and get the benefit of this wonderful program and the fellowship. Friends who know that certain superannuates are not financially able to attend, should try to furnish the funds necessary to give the veterans this feast of good things. The session will open with preaching on Sunday, August 16, by Dr. E. am F. Dempsey of Atlanta, Ga., and close on Sunday, August 23, with two sermons by Bishop Ainsworth, and at 3:00 p. m. that day Mr. Luther Harrison, editor of the Daily Oklahoman, a former Hendrix College student, will deliver an address on "Patriotism." All pastors should try to get representative laymen to attend. Those who drive through may camp on the grounds if they choose.

A DELIGHTFUL VISIT

FOR several years I have been eagerly looking forward to a visit with my college-mate and good brother, Rev. Z. M. Williams, D. D., of Southwest Missouri Conference. I had a standing and oft repeated invitation to visit him, but not until Sunday, August 2, was my expectation fulfilled. After many years of useful and consecrated service as pastor, presiding elder and college president, this fine preacher, who had probably brought more fellow students to Christ during his college days than any other student in Central College, was stationed at Versailles, the beautiful county seat of Morgan County in central Missouri.

I reached Versailles Saturday about 2:30 p. m., and found Dr. Williams ready to show me the biggest artificial body of water in the land. In an automobile with two friends we drove rapidly to Eldon and then to Bagnall, a distance of some 25 miles, and crossed over the beautiful dam on

the highway and then recrossed and crossed on another bridge, thus getting several fine views. The dam at Bagnall on the Osage River creates an immense body of water and provides for enormous electric power. It is not to be used locally but is carried to St. Louis and other distant points, consequently it will not develop central Missouri industrially, but will attract multitudes for the boating, bathing and fishing. Resorts will spring up all along its many miles of shore, and many citizens of St. Louis and Kansas City will have summer homes on the bluffs. The country is not mountainous, as it is further south, but hilly, and the Osage River has only a slight fall; hence the water is backed up for about 130 miles. The altitude of Versailles is 1,000 feet, and of Eldon somewhat less.

A few miles out of Versailles I saw the remodeled home of the late Dr. Charles Carroll Wood, whose father came from Virginia before the War Between the States, with fifty slaves, and helped to organize the church at Versailles. Dr. Wood was one of the picturesque and distinguished members of the Southwest Missouri Conference. Eloquent, poetic, witty, diplomatic, he served with distinction as a leading pastor, presiding elder, college president (succeeding myself at Neosho), and editor of the St. Louis Christian Advocate. He was a member of many General Conferences and prominent in Masonry.

Versailles is a well located county seat of some 2,000 population, with a commanding courthouse, excellent schools, substantial business houses, and comfortable homes, surrounded by a fair farming country. Saturday night every available parking space was taken by the automobiles of the farmers who were shopping or seeing pictures.

The Methodist Church is strong and has a well-constructed and tasteful building and a comfortable two-story parsonage surrounded with flowers and shrubbery, which Dr. Williams delights to tend. It was a pleasure to look in on the Sunday School and then to preach to an attentive audience that was rather large for a hot summer day. However, I went to Versailles not so much to preach as to enjoy the fellowship of the good friend of my college days, who had been at my side when I made my decision for Christ. We recalled many interesting events and persons and exchanged experiences. Such days are too rare. As the guest of Dr. Williams and his charming wife I was refreshed both in body and in spirit, and shall long remember our happy and holy fellowship.—A. C. M.

CIRCULATION REPORT

THE following subscriptions have been received since the last report: El Dorado Ct., Parker's Chapel, G. L. Cagle, by Vera Hinson, 6; Kingsland, B. F. Scott, 1; Dumas, M. W. Miller, 2; Mabelvale, W. W. Nelson, 1; Imboden, S. B. Wilford, by Mrs. J. C. Poindexter, 21. The work done by Mrs. Poindexter at Imboden is fine. It could be duplicated at many other places if the W. M. S. would represent the paper.

CHRISTIANITY is in the deepest sense a religion of crisis. It exists in order to force a crisis on every man whom it touches and on every society into which it makes its way. It is a religion which calls on men to make decisions; to choose this road or that road; or between going back and going on, between staying put or forging ahead. When Christianity leaves men alone, leaves them complacent and happy as they are, it is no longer Christianity but something else.—Richard Roberts in The New Outlook.

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Contributions

A RARE OLD BOOK

By D. H. Colquette

"The Man With the Bible"

IX. THE CHRISTMAS CONFERENCE, 1784

There have been many General Conferences since this first one in which greater numbers of able preachers and outstanding ecclesiastical statesmen were members and counseled together, for longer periods of time, at much greater expense but none of these were more important than the Christmas Conference which convened in Lovely Lane Chapel, Baltimore, December 24, 1784.

There were interesting features previous to and leading up to this great meeting. Such a program was foreign to Mr. Wesley's early plans and purposes. He had no thought in the beginning of the "Methodist movement" of organizing a church. He lived and died a member of the Church of England and planned to make the Methodist Societies auxiliaries to the same. The Methodist preachers in America, including Francis Asbury, were without ordination, and the Societies were without sacraments. This condition was discussed earnestly by the preachers in America. A division arose for a time, that bid fair to split the Societies in America. A letter was sent to Mr. Wesley in England asking for the Sacraments; all agreed to await his reply. Meantime, the Revolutionary War had ended, the colonies had won their freedom and had organized an American Republic, entirely inde-

pendent of Great Britain. Hence Mr. Wesley concluded that the Methodist Church in America should be set up as an institution independent of the Church of England, so he ordained Dr. Thomas Coke, Superintendent, and commissioned him to come to America to set up American Methodism. He brought with him an appointment for Francis Asbury, making him superintendent, with Dr. Coke, of all American Methodism. Dr. Coke embarked for America and met Mr. Asbury at Barrett's Chapel, in Delaware, Nov. 14, 1784, where Mr. Asbury had an appointment for a Quarterly Conference. Dr. Coke arrived first and was preaching when Mr. Asbury came to the Chapel. After a wonderful service, in which the throngs heard the Word and rejoiced, Mr. Asbury and Dr. Coke met each other with an embrace and an affectionate kiss.

At this meeting Dr. Coke went over Mr. Wesley's plans with Mr. Asbury, which Asbury regarded as "From the Lord." Dr. Coke disclosed to him the fact that he was to be appointed superintendent. Mr. Asbury was not a candidate for Bishop. He said, "I am not so tickled with the honor to be conferred on me. I see danger in the way." However, after a day's fasting and prayer, he endorsed the whole plan, with the proviso that the Conference should elect him to the office of superintendent, which it did unanimously. On the second day of the Conference he was ordained deacon; the next day he was ordained elder, and on the 27th he was consecrated superintendent—rather rapid work—making up for lost time.

The time and place being agreed upon, it was necessary to notify the preachers. Mr. Freeborn Garrettson was called by Asbury and made official herald of the proposed Conference. He rode up and down the coast a thousand miles notifying the preachers; they in turn notifying others, so that in six weeks, Mr. Garrettson had gathered more than 60 of the 83 traveling preachers together for the Conference.

This Conference lasted only 10 days, yet a number of important measures were enacted and many others considered. The Conference was organized with Dr. Coke presiding. In addition to electing Mr. Asbury superintendent and consecrating him, he and ten others were ordained deacons and elders; the sacrament was taken for the first time; preachers' salaries were fixed at \$64 per annum, some allowance was made for wives of married preachers and children of preachers. Elders and deacons were not permitted to receive an honorarium for marrying people or a mortuary fee for burying the dead. This was swinging back from the demands of the clergy in the Church of England.

The question of slavery was considered and plans and directions for the emancipation of slaves were enacted. Mr. Garrettson, by divine direction, had already set his slaves free, so he could speak with authority on the question that afterwards divided the church. The due administration of the Sacrament was provided for. Prohibition against extravagant dress was enacted: provision that the men should sit on one side of the chapels and that the women should occupy the other side was made a rule; which rule is now in force by common consent in some rural chapels. One of the outstanding events in the Conference was the

ordination of Mr. Freeborn Garrettson, first as deacon and then elder, and sending him as the first missionary from America to a foreign country. He was sent to Nova Scotia where he worked for two years laying the foundation of the Methodist Church.

Strange to note that they made no provision for another General Conference neither did they divide the territory into Annual Conferences. These matters of organization were left for the future. The men composing this Conference were mostly young men. Mr. Francis Asbury was only 39 years old and Mr. Garrettson was only 32 years of age. Some of the others were older. But they were godly men, united in a holy purpose to build up the Kingdom of God in the new American Republic. One writer, who was present at the Conference said, "Perhaps such a number of holy, zealous, godly men never before met together in Maryland, nor perhaps on the continent of America."

They did some things that had to be changed in after years and additional legislation became necessary from time to time; still, the fact remains that the work of ten days, in this first Conference, has stood for nearly a century and a half to challenge the admiration of the multiplied thousands of Methodist followers.

The sessions must have been harmonious, without long drawn-out debates. Like the Apostles and other followers of Christ in the Pentecost in Jerusalem, they must have been of one heart and one mind. "These all continued with one accord in prayer and supplication, with the women, and Mary the Mother of Jesus, with His brethren." Acts 1:14.

This Conference, though short, organized one of the greatest evangelistic movements known to the Christian Era. The evangelistic spirit made Methodism. May she never lose this heaven-given endowment.

THE CONQUEST OF THE GRASSHOPPER PLAGUE


The story of the dramatic ending of the "Grasshopper Plague" in Minnesota in the spring of 1877 is well told by Faris in his book, "The Book of God's Providence," and doubtless will be of interest in this time of a recurrence of the grasshoppers. These insects in devastating swarms appeared in 1873 and continued their awful havoc until 1877. All efforts to stay the "hoppers" failed. Now the amazing story by Faris.

"The situation in Minnesota had become so bad that some of the ministers of the state began to importune Governor Pillsbury to issue a proclamation appointing a state-wide day of prayer. Finally the governor decided to act, and a proclamation dated St. Paul, April 9, 1877, was issued setting apart Thursday, April 26, 1877, as a "Day of Fasting, Humiliation and Prayer." The proclamation attracted wide attention and much comment. Some ridiculed the governor. One member of a so-called liberal league wrote the governor and asked him carefully to take note of the condition of the grasshoppers the day before the "Day of Prayer" and again the day after, to see the effect of the invocations which would go up from all the churches.

"The day was wisely and solemnly observed, Governor Pillsbury said recently in recalling that day, 'I never saw a stiller day in Minneapolis.' On this day all denominations forgot

their creeds for the moment and the prayer of Protestant and Roman Catholic mingled in one fervent appeal for relief from the visible enemy that was destroying their state.

"The 27th of April (the day after) the sun shone clear and hot over Minnesota, and an almost summer-like warmth penetrated the moist earth, down to the larvae of the myriads of grasshoppers. Quickened by this genial warmth, the young locusts (another name for grasshoppers) crawled to the surface in numbers that made the countless swarms of the preceding summer seem insignificant; in numbers sufficient to destroy the crops and hopes of half-a dozen states. For a day or two the mild balm weather lasted, then it grew colder, and one night the moist earth was frozen and with it the unhatched larvae and the young crawling locusts above ground. The deliverance had come. The locust plague was over."



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A REFRESHING VISIT

The Missionary Editor enjoyed a most refreshing visit from Mrs. V. D. Webb, Pine Bluff's affable District secretary. It is always a pleasure to meet and commune with our co-workers. Mrs. Webb reported the work on her district progressing nicely and also gave us the cheering news that her sister, Mrs. John Saunders, who some months ago broke her ankle, is recovering nicely.—Editor.

TRIBUTE TO MRS. HILLIARD

"To know her was to love her," a great poet once said of a friend. No truer statement could be made of Mrs. Addie Hilliard, who has just recently gone from our midst. She was loved by all who knew her because she deserved that love in return for the rich, unselfish love she gave to all with whom she came in contact. Methodism in Arkansas, especially the Women's organization, will long feel the want of her kindly, smiling face, her cheerful, inspiring voice, and her prayerful thoughts and deeds.

In the full bloom of her womanhood, Sister Hilliard was taken from us. She was a worker in the vineyard of the Lord, such as there shall not rise up another in a long while. She was a talented musician, a splendid executive, and a connoisseur of flowers, as well as all other things beautiful.

Her life was one of self-sacrifice and kindly deeds. The years she spent as the companion of Bro. Hilliard gave her opportunity for great service. And this she had for her Lord. How true that statement from the Master's lips: "He that is greatest among you must be servant of all." Such an ardent, unselfish, efficient worker the women's work of Methodism had in her. Her place is a gap which can not easily be filled by another.

As Sir George Fleming, Lord Bishop of Carlisle, said of his wife, Catherine, who lies now in a vault in the cathedral at Carlisle, England, Sister Hilliard was

"Adorned with all those excellent qualities
Which compose and furnish the character

Of the pious Christian, virtuous worker, good wife,
And indulgent, but also prudent mother,

That truly Christian patience and meekness—

Conspicuous throughout her whole life,

Was most announced in the long indisposition

Which caused her universally lamented death."

And may we pray with someone who prayed, "Our Father whose ways are past finding out, Thou hast appointed our dear ones unto tears. Thou has called them into sorrow's Gethsemane where great loneliness and anguish wring their hearts. Grant that they may meet Jesus there. This is all that we can pray. Our lips cannot comfort them and our eyes cannot discern the purpose

of Thy providence. But, O Father of love, draw these sorrowing ones close to Thyself in the person of the sympathetic Saviour. Through their tears may they see Jesus. There is no comfort but in the Heavenly Father; may all who weep find Thee. Be thou companionship for their perplexity, strength for their weakness and courage for their new life of bereavement. Show them that all Thy plans for Thy children include two worlds. Reveal unto them the tenderness and harmonies of Thy sympathy, comfort them as those whom a mother comforts. This we ask in the name of our Saviour Who sorrowed and wept."—Mrs. V. D. Webb, Dist. Secy., Pine Bluff Dist.

TILLAR AUXILIARY

The ladies and their husbands of the Frank Tillar Memorial Methodist Church enjoyed a very delightful picnic supper on the church lawn Thursday evening following a Contest between two circles of the church sponsored by the Woman's Missionary Society in which twenty-five dollars was realized. This will be applied on the Parsonage Debt Fund, Mrs. J. J. Harrell is president of the Society. She and Mrs. J. H. Ballard served as leaders for the contesting circles.—Reporter.

ZONE MEETING AT WHEATLEY

Thirty-five representatives from Brinkley, Clarendon, Holly Grove and Wheatley, comprising Zone No. 3, of the Helena District held the third quarterly meeting at the Methodist Church in Wheatley, Friday, July 31 with Mrs. Homer Williamson, Zone chairman, presiding. Miss Marie Holmstedt of Helena, District Secretary was present.

The program was sponsored by the Brinkley Society.

The morning devotional was led by Mrs. Pete Thompson.

Mrs. Thompson read as the Scripture lesson the 10th Chap. of Acts, using as the theme for meditation, "Service," emphasizing the significance of doing good unto others. The devotional was concluded with prayer by leader.

Welcome was extended the guests by Mrs. George Smith, president of the hostess society. Mrs. H. Holbert, President of the Brinkley Society responded.

Reports from the different societies were given, and were indicative of continued interest and progress.

Special numbers interspersed the program, consisting of a piano solo by Miss Willie Mae Riner, and a musical reading, by Miss Evelyn Brown, entitled "The Lady Who Lives Next Door." Miss Myrtle Bateman discussed "Individual Responsibility."

The morning session closed with prayer by Mrs. Williamson.

A most appetizing luncheon was served, cafeteria style in the Epworth League rooms of the church.

Singing of hymn—"Holy Ghost, with Love Divine," marked the opening of the afternoon session at 1:45.

The devotional, "Comradeship with the Divine," was given by Mrs. J. M. Mitchell, Brinkley. Concluding prayer Rev. J. G. Ditterline, Wheatley.

A report of the district meetings held in Helena and Wynne on June 16 and 17, was given by Miss Holmstedt. The dominant feature of these meetings was a plea for a deepening of our spiritual power through prayer, realizing that "We cannot go further until we Go Deeper."

A leaflet entitled "A Missionary

Conscience," was read by Mrs. W. T. Riner. A humorous reading was given by Miss Madeline Smith, Wheatley. Miss Bertram Lineback, with Miss Riner at the piano, sang "Love led Him to Calvary." Round table discussion led by Mrs. Holbert—How to get all ladies of the church interested in the Missionary Society? A clever playlet was presented by Mesdames H. K. Smith, Chas. Scott and William Owen of the Wheatley Society. This presentation was a "Heart Operation," and provided a splendid lesson for the indifferent church member.

Due to the proposed plan of reorganization of Zones, discussed at the recent District meeting held in Wynne, the appointment of a nominating committee for the election of officers was postponed.

Recognition was given two societies in Zone 3, for making the Honor Roll. They were Brinkley Adult Society and the Young Peoples' Missionary Society, Clarendon.

A motion carried that each society make a contribution toward the salary of Miss Edith Martin, who went from our Conference as a Missionary to Africa. This offering is to be above the actual expenses of the society, and is to be presented at each Zone meeting.

The Wheatley Society was given a vote of appreciation for their gracious hospitality. The next meeting will be held in Brinkley, October 29, with the Clarendon Society sponsoring the program. The last Thursday in each quarter was selected as the regular date of meeting.

After singing the Doxology, the meeting closed with prayer by Miss Holmstedt.—Mrs. N. L. Mayo, Sec.

PIGGOTT AUXILIARY

On July 30, an all day missionary meeting was held by the Missionary Society. All the church members, women and men were invited. The presiding elder, Bro. E. T. Wayland and Mrs. Wayland, who is our district secretary were present.

The meeting opened about noon in the basement where lunch was served. Bro. J. F. Glover, our home pastor led the devotional. Bro. Wayland gave a talk during the lunch hour on "Elements of Success."


The afternoon session opened at 1:30 in the main auditorium with devotional given by Bro. Wayland.

Our leader of program, Mrs. Nell Baty opened the program with a talk followed by parts from missionary leaflets given by Mrs. Sprague, Mrs. McGuire and Miss Carrie Mowery. The Girls World Club gave a short program on Korea. This club which is only a few months old, has 21 members.

A pageant representing the work in the foreign fields was given by eleven girls of the Young People's department. This was well given and the girls in native costume made a pretty picture. This was followed by a piano number by Mrs. Carl Patton.

Mrs. Wayland's talk on "The Challenge of the W. M. S." to the church today was enjoyed by all.

The closing number a vocal solo by Miss Carrie Mowery was followed by donation from W. M. S. members, the funds to be used for local work.—Mrs. G. W. Reves.



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After a hard day's work,
refresh your eyes with
DICKEY'S OLD RELIABLE
EYE WASH
At All Drugists
Dickey Drug Co., Bristol, Va.



Took it Before
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"Never in Bed a Day!"

DON'T they look healthy? This is Mrs. H. L. Buell and her young daughter, of Marietta, Ohio.

Listen to what she says...

"My mother gave me Lydia E. Pinkham's Vegetable Compound when I came into womanhood. I was so nervous, that I couldn't rest at night.

"After I took your compound I felt so very much better.

"Then before my baby was born I took the compound again. I felt well and strong through the period. "I was never in bed a day. I could rest good at night too.

"I praise your compound very highly. There has never been any other medicine that has done me so much good."

If you feel tired, nervous, run-down... why don't you try a few bottles of Vegetable Compound.



Department of Christian Education

REV. CLEM N. BAKER _____ Secretary of Education, Little Rock Conference
 REV. G. G. DAVIDSON _____ Secretary of Education, North Arkansas Conference
 REV. S. T. BAUGH _____ Extension Secretary, Little Rock Conference
 REV. G. F. SANFORD _____ Extension Secretary, North Arkansas Conference

RELIGIOUS CULTURE AT HENDRIX COLLEGE.

By Dr. C. J. Greene, Vice-President.

General Principles.—The faculty of Hendrix College believes firmly that its most important duty is to cultivate the moral and religious character of students. In doing this the college endeavors to lead the student to see clearly and to feel strongly that the best life for him is the life of the largest usefulness; and that in order to realize such a life, he must go through exacting and prolonged discipline; he must have good health, a large and varied body of exact knowledge, and trained reasoning power. He must be able to make moral decisions and follow them with courage. His soul must seek to enter into fellowship with the individual, with humanity, and with God. Loose and flabby notions about conduct and shoddy habits must be banished from the individual and the college community.

The Faculty.—The faculty, led by the President, recognizes that its supreme task is to develop the moral and religious life of its members and of the students. It frequently discusses and prays over this task and the best ways of doing its work. This is done in meetings of the whole body and in smaller groups. It wields its full power, both personal and official, in the interest of the religious life of the students.

Freshmen.—Before freshmen arrive we have secured and filed information about them that will aid in meeting their needs. This information is secured from parents, teachers, pastors and others. We try to find out about their home surroundings, student habits and ability, their church relations and activities, and their ambitions and plans.

They are expected to be at the college on Monday of the opening week. They are welcomed by the faculty and officers of the Y. M. and Y. W. C. A. and assisted in settling down. Monday night they attend a reception by the faculty and a few older students. The next two days are spent in giving them a good start in college.

Freshmen are divided into groups of eight to a dozen and each group is assigned to a teacher who will meet them once a week and counsel them individually through the first semester, and all the freshmen meet once a week for lectures by different members of the faculty on how to study and other subjects designed to help them.

Personal Touch.—Instructors are alert to find chances for personal contact with students. These chances are found daily in problems connected with the student's work, his conduct, events of fortune or misfortune at home, casual meetings on the campus, in instructors' homes and in other situations. All freshmen repeatedly meet their faculty advisers personally and are in the home of one or more professors during the first semester. Later in their college career, special personal contacts are with his major and minor professors and with an instructor in religion.

Special Religious Services.—Instructors in the department of reli-

gion are held responsible for leadership in the distinctively religious activities. (1) Chapel—Instructors in religion and the presidents of the Y. M. and Y. W. C. A. and a student appointed by the president of the student body, make up the chapel committee. This committee tries to put into the chapel program spiritual and cultural content vital to student life.

Chapel has two main objectives: thinking, acting together on college life interests and presenting in the most appealing way vital relations to God.

(2) Religious Service Groups—The Y. M. C. A. and the Y. W. C. A., and the Life Service Band are doing influential work in cultivating the religious life of students. The annual retreat of these groups on Petit Jean Mountain marks an epoch in the spiritual life of many. There are other occasional retreats of a religious nature throughout the year.

(3) Student Council—A student council, made up of the presidents of all the more than twenty student organizations and the instructors in religion, meets twice a month to discuss problems of the college community, including religion. Distinct spiritual and social values have come out of the stimulating work of this council.

(4) Religious Emphasis Week—A religious emphasis week is set apart early in the autumn. The best available leader is secured to speak twice daily and give private interviews. All the religious resources of the college, the town and the students' parents and pastors are called into action to prepare for, carry through, and follow up the work of this week. Special pre-Easter services are spiritually significant to students and officials.

Church Attendance.—Immediately after the fall opening the names of all students are given to local pastors of the churches to which the students belong, and the heartiest co-operation between these pastors and the college officials is maintained for the religious culture of the students. Practically all the college instructors are available to teach Sunday School courses in which their special fields will be related to life and religion. Special courses designed to interest students are offered in the Sunday School. Systematic efforts are made to connect the students with the local church, Sunday School and Epworth League. The pastors of the local churches are unusually zealous in helping to solve the religious problems of youth.

The Wider Field.—From time to time such movements of world-wide religious interest as the Red Cross, Y. M. and Y. W. C. A., and Student Volunteer Movement, grip the attention of the students, and, where occasion arises, students are given a chance to take some part in them.

Home Co-operation.—In trying to accomplish its supreme task, the faculty members know they must build on the foundation already laid in the home, school, church and community. They therefore desire and seek the fullest possible acquaintance and co-operation with parents. To this end

Dad's Day has been adopted and in the fall all fathers of students are invited to be guests of the college on that day, talk with teachers and share the life of their children. Mother's Day in the spring has the same end in view. These days have brought parents and students closer together. Correspondence between parents and the college is encouraged.

Finally.—College life is a great and glorious opportunity for student and the teacher. The student, if he is able and willing to submit himself to the discipline set for him and to respond to the spiritual ideas set before him, will be led on into the rich and varied life of all the past, of the present and of God. The teacher shares with the parent the thrill of

walking with the student into this wonderland of the mind and the soul. It is a great adventure but there is no magic to guarantee the outcome. College life is lived in a very actual, human world, with wise, sympathetic, spiritually discerning teachers as comrades. There is a high degree of assurance that its results will be most happy when parents and teachers unite in understanding, sympathy, patience, and prayers. Hendrix College through every possible personal

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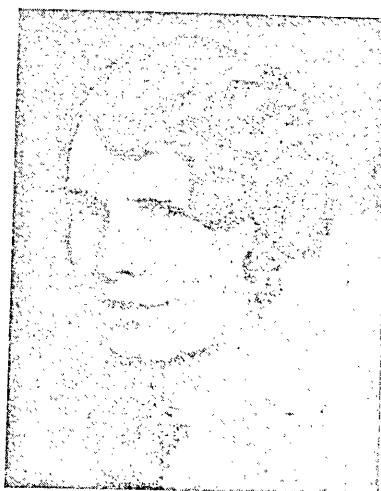


GALLOWAY A HOME BUILDER

For many years Galloway Woman's College has been unequaled in Arkansas and among the best in the South in her

School of Home Economics

The Laboratories for both Cooking and Sewing are housed in the new Science Hall. The equipment is complete, and the instructor a master.



Miss Ruth Taylor, B. S.,
 M. S.,

a teacher of successful experience in Kentucky and Tennessee, comes to Galloway in September. She is a B. S. graduate of Peabody College and holds the Master's degree in Home Economics from the University of Tennessee—one of the South's leading trainers of Home Economics teachers.

This strong School of Home Economics is one of the reasons that Galloway girls make Home Builders, and also are in large demand as teachers of Home Economics in Arkansas High Schools—they have the approval of the State Department of Education. College opens September 14. Reservations should be made now. Address the Registrar,

Galloway Woman's College
 Searcy, Ark.

and official contact seeks to relate the student in a vital way with God.

SUNDAY SCHOOL DAY OFFERING, LITTLE ROCK CONFERENCE, COMPLETE TO AUG. 8

Arkadelphia District
Previously reported\$450.70
New Salem 10.54
\$461.24

Camden District
Previously reported\$389.46

Little Rock District
Previously reported\$858.23
Primrose 10.00
Hebron 3.59
Bethlehem 7.64
\$879.46

Monticello District
Previously reported\$329.75
Hermitage 5.19
Montrose 15.00
Snyder 5.76
Monticello 55.00
Fountain Hill 6.25
Extra 6.00
\$422.95

Pine Bluff District
Previously reported\$614.92

Prescott District
Previously reported\$422.50

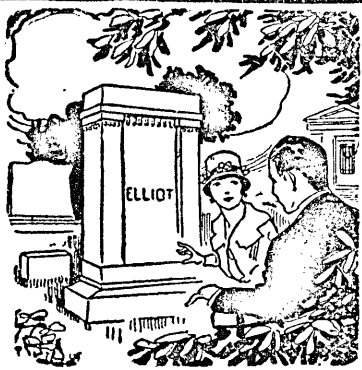
Texarkana District
Previously reported\$484.46
Dallas 4.75
\$489.21

Grand total to date\$3,679.74

Standing by Districts
Little Rock\$879.46
Pine Bluff 614.92
Texarkana 489.21
Arkadelphia 461.24
Monticello 422.95
Prescott 422.50
Camden 389.46

Additional Out in Full and On Honor Roll

Monticello—Rex B. Wilkes.



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NORTH ARK. SUNDAY SCHOOL REPORT FOR WEEK END.

ING AUGUST 8

Batesville District

Previously reported\$446.36
Oak Grave (Desha Ct.) 3.00
\$449.36

Conway District

Previously reported\$304.94
Gardner Mem. (N. L. Rock) 40.00
\$344.95

Fayetteville District

Previously reported\$271.52
Gravette 6.00
\$277.52

Fort Smith District

Previously reported\$321.80
East Van Buren 10.00
\$331.80

Helena District

Previously reported\$307.85

Parkin 5.00
Clarendon 25.00
\$337.85

Paragould District

Previously reported212.30
Pangburn 1.35
Bard52
\$214.17

Standing by Districts

Batesville\$449.36
Conway 344.94
Helena 337.85
Jonesboro 336.77
Fort Smith 331.80
Searcy 278.76
Fayetteville 277.52
Paragould 214.17
Booneville 203.17
Total\$2,774.34
—G. G. Davidson.

450 Miles on a Gallon of Gas!

According to a recent article by the president of the world's largest motor research corporation, there is enough energy in a gallon of gasoline if converted 100% to mechanical energy to run a four cylinder car 450 miles.

NEW GAS SAVING INVENTION ASTONISHES CAR OWNERS

A marvelous device, already installed on thousands of cars, has accomplished wonders in utilizing a portion of this waste energy and is producing mileage totals that seem unbelievable. Not only does it save gasoline and reduce carbon formation, but it also creates more power, quicker starting, snappy pick up, and a smoother running motor.

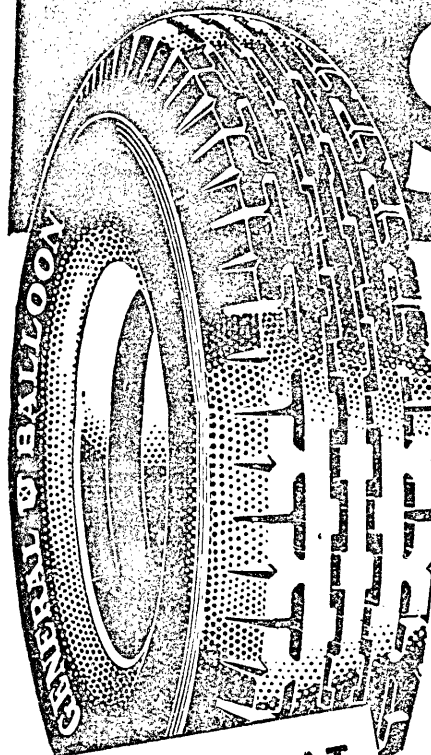
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NOTICE.
Notice is hereby given, that the undersigned, as administrator of the estate of James H. McCollum, deceased, will apply to the Probate Court of Hempstead County, Arkansas, on the first Monday in September, 1931, or on any day thereafter that said court is in session, for authority to sell all the lands and lots belonging to said estate, or so much thereof as may be necessary, situated in the counties of Hempstead and Pulaski, State of Arkansas, and for a particular description of said lands and lots reference is herein made to the title deeds to the same and to the inventory of the property of said estate now on file in the office of the clerk of said court.
Said sale will be made for the purpose of paying the debts of said estate.
R. P. ARNOLD,
Administrator of the Estate of James H. McCollum, Deceased.

Sickness comes with flies!
Kill them quick!
Spray FLIT
Largest Seller in 121 Countries



HOW ONE MAN LOST 22 POUNDS

Mr. Herman Runkis of Detroit, writes: "A few lines of thanks from a rheumatism sufferer—My first bottle of Kruschen Salts took all of the aches and swellings out of my joints—with my first bottle I went on a diet and lost 22 pounds and now feel like a new man."

To lose fat safely and quickly take one half teaspoonful of Kruschen Salts in a glass of hot water before breakfast every morning—an 85 cent bottle lasts 4 weeks—Get it at any drug store in America.

If not joyfully satisfied after the first bottle—money back.

Church News

INTERESTING TO SUPERANNUATES

During the week August 16-23 the annual Social Service and Temperance Conference with the W. C. T. U. cooperating, will be held on Mt. Sequoyah. During this week many able speakers may be heard and among them will be our own Bishop Ainsworth who closes the Conference with two speaking engagements on Sunday, August 23. At the time this Conference is in session I am offering to superannuate preachers and their wives free lodging on the Assembly grounds. All linen is furnished and there is no registration fee. Their only expense while on Mt. Sequoyah will be for meals which may be taken at the Assembly cafeteria where prices are very reasonable. We hope that a large number of superannuate preachers and their wives will take advantage of this opportunity of enjoying this splendid program. S. M. Yancey, superintendent, will make your reservation. Write him at once at Fayetteville, Arkansas.

NORTH ARKANSAS CONFERENCE BENEVOLENCES.

August is usually the "slowest" month of the Conference year, but First Church, Fort Smith, Dr. Dana Dawson, pastor, A. B. Rhyne, treasurer, has given this month's collections a big boost in a check for \$1,000.00. This makes a total to date for this church of \$3,000.00, or nearly three-fourths its apportionment. Another check is promised for the near future. True to Dr. Dawson's habit it is to be counted on that First Church will go on the 100 per cent Honor Roll before Conference. First Church leads all the churches in amount paid on the "Claims" by a wide margin; and also holds first place in per cent, not counting the churches already paid in full.

Eureka Springs, Fayetteville District, Conner Morehead, pastor, Miss Mary Lena Barnes, treasurer, sends in the second largest check of the week. I am expecting a fine all-round report from the City of Springs at Conference.

Waveland is a new circuit of the Booneville District, that Presiding Elder Dodson organized after Conference, with Rev. E. A. Cox in charge. I received recently a remittance from the Waveland Epworth League for the Conference Benevolences. Fine way to train the young people in taking care of the great world program of Methodism.

Green Forest, Fayetteville District, W. A. Downum, pastor, F. M. Seltz, treasurer, makes its fourth remittance, and increases its lead over its 1930 total. Extra good work! Sure for the 100 per cent class.

Booneville Station, Rev. W. T. Thompson, pastor, sends in a good-sized Golden Cross Enrollment offering. Brother Thompson is interested in all departments of the church work, but always puts the supreme emphasis on the spiritual, where it ought to be. A recent writer in the Christian Advocate ridiculed the oft-repeated question, "How about the spiritual condition?", claiming that such a query comes from "widespread ignorance." I am very certain that all who ask the above question know exactly what they are talking about; and, what is more, they are asking

the first and foremost question of the day.

Rev. Hoy M. Lewis, pastor of Desha Circuit, Batesville District, in remitting for Oak Grove Church, writes: "We will pay in full this year." That is the conquering slogan that Brother Lewis is sounding out all over his charge. This means victory!

Mammoth Spring, Paragould District, Rev. F. M. Glover, pastor, mails me another check on the "Collections." Brother Glover is sure to report a fine gain over last year, and I am looking for 100 per cent. This is the third year of his present pastorate.

Rev. James T. Randle, Weiner Circuit, sends in another Golden Cross offering; it being from the Weiner Church. This fine circuit is well in advance of this time last year. It paid in full in 1930 at Conference, and I am looking for it to surpass this fine record.

I mentioned Gentry, Fayetteville District, in my last notes, but its Golden Cross Director, Mrs. J. L. Clemmer, remits a nice check for that great cause so I gladly give due credit. Rev. A. H. DuLaney is pastor.—George McGlumphy, Treasurer.

REVIVAL CAMPAIGN IN TEXARKANA DISTRICT

The following letter from Rev. J. D. Baker indicates how the Revival Campaign is going in Texarkana District.—Clem Baker.

DeQueen, Ark.
Aug. 4, 1931.

Rev Clem Baker,
Little Rock,
Arkansas.

Dear Clem: Owing to the fact that not enough preachers sent reports for this month's bulletin, I am not going to get out one this time. However, some did send reports and I think these deserve notice.

Brother Rose on the Ashdown Circuit held a meeting at Alleene. Results, twenty-one additions to the church, nineteen by baptism. He has had, up to date, about forty conversions and additions to the church and has three more meetings to hold.

Brother Earl Lewis, assisted by Brother Otto Teague, has had two fine meetings on the Lockesburg Circuit, with forty reclamations and conversions and large numbers added to the church by baptism or profession of faith. Has two meetings to hold.

Brother Watson and Bede Pickering held a fine meeting at Old Richmond, with a good number of additions.

I went to Acorn in Polk County near Mena for a meeting with Brother R. M. Crain, a local preacher, who has taken the new Circuit formed there. We had about forty-five reclamations and conversions, more than thirty conversions. Organized

a church with about twenty-five members and the pastor was to write for four or five certificates. Brother Crain is doing fine work on the Circuit and has a fine goal set for the other meetings he is to hold.

Brother Mellard and I held a meeting at Pullman on the new DeQueen Circuit, organized a church and had about ten additions. We are now engaged in a meeting at Mt. Pleasant, east of DeQueen, and it bids fair to be the best one yet we have held. Brother Mellard is certainly throwing himself in the work and at a great personal financial sacrifice. He has three more meetings to hold.

The revival fires are certainly burning in this part of the District.

Rev. Fred R. Harrison assisted Brother Arthur Terry in a meeting at Mena. Results, one addition to the church. Brother Terry reports a good revival in church and folks satisfied.

A good many other meetings have been held, but they have not been reported to me.

God is blessing us and we are happy in His Work. This year's work over here reminds me more of my first Circuit work with you in old Arkansas County than I have had in a long time. Sincerely your friend and brother,

J. D. Baker.

REVIVAL AT GRAHAM CHAPEL

We have just closed our revival meeting at Graham Chapel near Conway, and am delighted with the results. It was an old-fashioned revival and we believe the spiritual lives of the members were really revived. During the nine days' meeting seven were converted, baptized and taken into the church. The Rev. Clyde Clark, a student in Hendrix College, did the preaching. Every sermon was a soul-stirring message and the large congregations that filled the house each evening were evidence that the people were being helped by them.

It is a mistake that country people are not interested in religion and the church. This place is a small rural community, but we have a membership of thirty-seven, a live Sunday School with an average attendance of forty, and an Epworth League has recently been organized which is doing some good work.

Despite the financial situation, these people have paid three-fourths of the total amount of the church budget and we hope to be paid out in full by the first of September.—Boyd Johnson, P. C.

666

LIQUID OR TABLETS

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

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QUARTERLY CONFERENCES
CONWAY DISTRICT: FOURTH ROUND.
 Aug. 16, Morrilton, a. m.
 Aug. 16, Conway, p. m.
 Aug. 23, Russellville, a. m.
 Aug. 23, Lamar, p. m.
 Sept. 6, Cabot, at Austin, a. m.
 Sept. 6, Vilonia, 3 p. m., and 8 p. m.
 Sept. 7, Conway, p. m. (Third Quarter).
 Sept. 13, Quitman, at Enders, a. m.
 Sept. 13, Centerville, 3:30 p. m.
 Sept. 13, Salem, p. m.
 Sept. 20, First Church, N. L. R., a. m.
 Sept. 20, Levy, p. m.
 Sept. 20, Gardner Memorial, p. m.
 Sept. 27, Atkins, a. m.
 Sept. 28, Russellville, p. m. (Third Quarter).
 Sept. 30, Morrilton, p. m. (Third Quarter).
 Oct. 4, Pottsville, a. m.
 Oct. 4, Dover, p. m.
 Oct. 5, N. L. R., First, p. m.
 Oct. 6, Washington Ave., p. m.
 Oct. 7, Conway, p. m.
 Oct. 11, Holland-Naylor-Rosebud, a. m. and p. m.
 Oct. 14, Plumerville, p. m.
 Oct. 17, Greenbrier, 3 p. m.
 Oct. 18, Rosebud, at Hammon's Chapel, a. m.
 Training School, at Lamar, Aug. 23-Sept. 2.
 Standard Training School, at Conway, Sept. 14-18.
 Standard Training School, at North Little Rock, Sept. 21-25.
 —J. Wilson Crichlow, P. E.

JONESBORO DISTRICT: FOURTH ROUND.
 We have labored under many handicaps all this year. But abundant harvests are now in sight, and we should now be able to make plans as to our final outcome. I wish to make a full round on the District by the middle of September. Call it a Rally-Round, if you will, and let us get a full attendance at Quarterly Conference. At these sessions we will fix dates for final sessions. For the present, therefore, we are making appointments as shown below. Meantime, Bishop Dobbs asks me to get from each pastor a report on the full amount paid to date on Kingdom Extension. On this item please report to me immediately. Fisher Street, Aug. 9, a. m.
 First Church, Jonesboro, Aug. 9, p. m.
 Bono, Aug. 16, a. m.
 Marked Tree, Aug. 16, p. m.
 Keiser, Aug. 23, a. m.
 Wilson, Aug. 23, p. m.
 Joiner, Aug. 24, 3 p. m.
 Osceola, Aug. 24, p. m.
 Luxora, Aug. 25, p. m.
 Tyrone, Aug. 26, p. m.

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Organized 1903

PURPOSE: To care for the widows, orphans, disabled and aged members of our household of faith as beneficiaries. All Southern Methodists from ages 1 to 60 may be insured on safe at cost rates.

RESULTS IN 27 YEARS: Paid to beneficiaries about \$400,000, making possible 400 homes; saved to members in lower premiums \$200,000; \$2,000,000 insurance now carried.

PROGRAM FOR 1931: Our goal is 1,000 new members, by members taking additional policies on themselves and placing insurance on all the members of their families and friends from 1 to 60. Credit to applicants, paying for first 3 months and being insured for 6 months.

POLICY PLANS: Whole Life, 20 Premium Life, 20 Premium Endowment, Endowment at 60, 65, or 70, Disability-Annuity and Juvenile, all with liberal options; and Group Insurance.

THE MINIMUM NEED: All ministers and laymen should carry \$5,000 insurance for benefit of widows and orphans and \$500 for self-support annually in sickness and old age. Medical examination not required but questionnaire instead.

Write J. H. Shumaker, General Secretary, Home Office: Association Building, 808 Broadway, Nashville, Tenn.

Lepanto, Aug. 27, p. m.
 Marion, Aug. 30, a. m.
 Truman, Aug. 30, p. m.
 Blytheville Ct., Sept. 6, a. m.
 Lake St., Sept. 6, p. m.
 Blytheville, First Church, Sept. 7, p. m.
 Manila-Dell, Sept. 8, p. m.
 Leachville-Monette, Sept. 9, p. m.
 Black Oak, Sept. 10, p. m.
 Huntington Ave., Sept. 11, p. m.
 Lake City, Sept. 13, a. m.
 Brookland, Sept. 13, p. m.
 Nettleton, Sept. 14, p. m.
 —Jas. A. Anderson, P. E.

MONTICELLO DISTRICT: FOURTH ROUND
 McGehee, Aug. 30, 11 a. m.
 Montrose-Snyder, at Montrose, Aug. 30, 7:30 p. m.
 Wilmar Ct., at Rock Springs, Sept. 6, 11 a. m. and 2 p. m.
 Monticello, Sept. 8, 7:30 p. m.
 Fountain Hill Ct., at Fountain Hill, Sept. 13, 11 a. m. and 2 p. m.
 Hamburg, Sept. 13, 7:30 p. m.
 Portland-Parkdale, at Portland, Sept. 20, 11 a. m. and 2 p. m.
 Wilmet, Sept. 20, 7:30 p. m.
 New Edinburg, at New Edinburg, Sept. 27, 11 a. m. and 2 p. m.
 Warren, Sept. 27, 7:30 p. m.
 Tillar-Winchester, at Tillar, Oct. 4, 11 a. m. and 2 p. m.
 Arkansas City-Watson, at Ark. City, Oct. 4, 7:30 p. m.
 Hermitage Ct., at Carmel, Oct. 11, 11 a. m. and 1:30 p. m.
 Dumas, Oct. 11, 7:30 p. m.
 Dermott, Oct. 14, 7:30 p. m.
 Lake Village, Oct. 18, 11 a. m.
 Eudora, Oct. 18, 7:30 p. m.
 Crossett, Oct. 25, 11 a. m.
 —J. L. Dedman, P. E.

PARAGOULD DISTRICT: FOURTH ROUND
 Ravenden Springs, at Hopewell, Aug. 23; Q. C. 2:30 p. m., Pr. p. m.
 Black Rock and Portia, at Black Rock, Aug. 30; Pr. 11 a. m., Q. C. 2:30 p. m.
 Imboden, Aug. 30, p. m.
 Gainville Ct., at Beech Grove, Sept. 5-6; Q. C. on 5th at 2:30 p. m., Pr. 11 a. m.
 Walnut Ridge, Sept. 6, p. m.
 Piggott, Sept. 13, a. m.
 Corning, Sept. 13, p. m.
 St. Francis Ct., at St. Francis, Sept. 19-20; Q. C. 2:30 on 19th, Pr. 11 a. m.
 Paragould, East Side Ct., at Hurricane, Sept. 20; Q. C. 2:30 p. m., Pr. p. m.
 Marmaduke, Sept. 23, p. m.
 Peach Orchard-Knobel, at Knobel, Sept. 24, p. m.
 Paragould Ct., at Woods Chapel, Sept. 26-27; Q. C. on 26th at 2:30, Pr. 11 a. m.
 Lorado-Stanford, at Shady Grove, Sept. 27; Q. C. 2:30 p. m., Pr. p. m.
 Paragould, East Side, Sept. 30, p. m.
 Biggers-Success, at Biggers, Oct. 4; Pr. 11 a. m., Q. C. 2:30 p. m.
 Rector, Oct. 4, p. m.
 Paragould, First Church, Oct. 7, p. m.
 Smithville Ct., at Smithville, Oct. 11; Pr. 11 a. m., Q. C. 2:30 p. m.
 Hoxie, Oct. 11, p. m.
 Maynard Ct., at Oak Grove, Oct. 17; Pr. 11 a. m., Q. C. 2:30 p. m.
 Walnut Ridge Ct., at Richwoods, Oct. 18; Pr. 11 a. m., Q. C. 2:30 p. m.
 Pocahontas, Oct. 18, p. m.
 Hardy-Ash Flat, at Liberty Hill, Oct. 24-25; Q. C. on 24th at 2:30 p. m., Pr. 11 a. m.
 Mammoth Spring, Oct. 25, p. m.
 —E. T. Wayland, P. E.

TEXARKANA DIST.: FOURTH ROUND.
 College Hill, Texarkana, Aug. 23, 11 a. m.
 Fouke Ct., at F., Aug. 30, 11 a. m.
 First Church, Sept. 6, 11 a. m.
 Richmond Ct., at Ogden, Sept. 6, 2:30 p. m.
 Fairview, Aug. 30, 7:45 p. m.
 Ashdown Sta., Sept. 13, 11 a. m.
 DeQueen Sta., Sept. 13, 7:45 p. m.
 Horatio Ct., at Williamson, Sept. 20, 11 a. m.
 Lockesburg Ct., at L., Sept. 20, 7:45 p. m.
 Foreman Sta., Sept. 27, 11 a. m.
 Ashdown Ct., at Winthrop, Sept. 27, 3 p. m.
 Umpire Ct., at Dierks, Oct. 3, 2:30 p. m.
 Dierks and Green's Chapel, at D., Oct. 4, 11 a. m.
 Hatfield Ct. at H., Oct. 11, 11 a. m.
 Mena Sta., Oct. 11, 7:45 p. m.
 Lewisville and Bradley, at L., Oct. 18, 11 a. m.
 Stam's, Oct. 18, 7:45 p. m.
 Doddridge Ct., at D., Oct. 25, 11 a. m.
 Paraloma Ct., to be announced later.
 Let every pastor see to it that trustees' report is in hand. If pastors do not look after this, it will go by default. See new Discipline on this question. It is hoped each pastor will be able to tell by his Quarterly Conference what his final report will be.—W. C. Watson, P. E.

Sunday School

Lesson for August 16

SOWING AND REAPING (Temperance Lesson.)

LESSON TEXT—Galatians 6:1-10.
GOLDEN TEXT—Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap.
PRIMARY TOPIC—Obeying the Law.
JUNIOR TOPIC—Obeying the Law.
INTERMEDIATE AND SENIOR TOPIC—Sowing and Reaping (Effects of Alcohol).
YOUNG PEOPLE AND ADULT TOPIC—Sowing and Reaping (Effects of Alcohol).

In chapters three and four Paul presented in a masterful way the heart of Christianity; namely, that justification is by faith in the atoning work of Christ rather than by the works of the law. In chapters five and six he made practical application of the doctrine to the affairs of life. Gracious justification by faith is the dynamic for right living. Those who are freely justified in Christ will manifest the fact by the following conduct:

I. Restore the Sinning Brother (v. 1).

1. Who he is. "The one overtaken in a fault." The idea expressed by the word "fault" is not to minimize the sin, but to show the suddenness of the temptation. One's spirituality is shown by his willingness to help in such a case.

2. What is to be done. He is to be "restored." Restore is a surgical term which means the placing back of a dislocated member to its normal place. Christians are members of the body of Christ. Therefore, the sinning of a brother should as really give us pain as the dislocation of a member of our body.

3. How it is to be done. "In a spirit of meekness." Harshness has no place in the life of a Christian. The fruit of the Spirit is love, meekness, etc. The believer must show his right to claim the life in the heavenlies by stooping down to help the brother crippled and besmeared in the dirt of earth.

4. The incentive. "Lest thou also be tempted." No one is immune from temptation. The surest way to be fortified against temptation is to go sympathetically to the rescue of the fallen.

II. Bear One Another's Burdens (v. 2).

Many are the burdens of life: burdens of weakness, temptations of a fallen nature, sorrow, suffering, and sin. Some have more temptations than others. Since believers are inseparably bound together, the strong should bear the infirmities of the weak. Christ is the supreme burden bearer. When we bear one another's burdens, we fulfill the law of Christ. Many have inherited the appetite for intoxicating liquors, and the spirit of burden bearing will move us to make our utmost endeavor to remove far away the temptation to strong drink.

III. Bear Our Own Burdens (vv. 3-5).

There are some burdens which can be borne alone by the individual. Personal responsibility cannot be escaped. In a most real sense every man lives his life alone. Helpful as is sympathy, human and divine, greatly as we need the helping hand of our brother, the individual must live his own life. The law of God which is in harmony with the law which controls the individual declares, "The soul that sinneth it shall die."

IV. Support Teachers of God's Word (vv. 6-8).

It is incumbent upon those who are

taught in God's Word to give of their means for the support of the teacher. To repudiate this obligation is to mock God (v. 7), for God has ordained that they who preach the gospel shall live of the gospel (I Cor. 9:14). The declaration, "Whatsoever a man soweth that shall he also reap," sets forth a law which operates in all spheres of life.

V. Be Earnest in Well Doing (v. 9).
 The harvest is sure. Sow good seed and patiently wait for the reward. The same unyielding law which eventuates in a harvest of corruption to those who sow to the flesh will bring life everlasting to those who sow to the Spirit.

VI. Work for the Good of All Men (v. 10).

The believer in Christ who realizes his freedom will have sympathies and interests as wide as the race. While especially endeavoring to help those in Christ, he will be reaching out to all men. He will be seeking to win them to Christ. This obligation to work for the good of all men applies in such matters as the abolition of the manufacture and sale of alcoholic beverages.

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