

# 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. XLV.

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## PUNGENT PARAGRAPHS

A righteous man is one who stands for the things that are right.

We may not always grasp the full significance of Christ's words, but we can always appreciate his sacrificial life.

The man who chooses his own way regardless of God, will pursue a godless course and reach a godless goal.

The average man today employs fairly honest methods in gaining wealth; but is he always as honest with God in its use?

If we were as busy in our Master's business as we are in our own, we might perceptibly hasten the coming of his Kingdom.

To argue that a thing cannot be done because it never has been done, is to deny the possibility of progress; the great man does the apparently impossible and breaks the record.

## LET US EDUCATE ALL THE CHILDREN.

You believe in educating your children. If education is good for your children, would it not be good for all the children of all the people? You are willing to levy a tax for the benefit of your own children, then you should be willing to levy sufficient to educate your neighbor's children also. Vote for the Amendment which makes possible the eighteen-mill tax for school purposes. It cannot be abused because the people will have the privilege each year at school election of deciding how much tax is needed for their school that year. If too much is voted one year, less can be voted the next year. Vote for Amendment No. 13, and free the children from the slavery of ignorance.

## AN ACCUSER OF HIS BRETHREN.

The Pentecostal Herald is an undenominational religious journal, circulating largely among Methodists, but having a nation-wide constituency. Its editor is our own Dr. H. C. Morrison, a great evangelist and preacher of marvelous spiritual power, who gives much of his time to evangelistic meetings, but writes most of the editorials. Although his paper is not in any sense an organ of the Methodist Church, Dr. Morrison feels that he is set for the defense of Methodism and there is scarcely an issue in which he does not severely criticize Methodism and appeal for a return to the "old paths."

This writer loves Dr. Morrison and admires his many noble qualities; but feels that Dr. Morrison is doing more harm than good by his continual attacks on the ministry of his own Church. As an example, in a recent number of the Pentecostal Herald, an editorial appeared in which is found the following: "There was a time when the Methodist Church was a powerful spiritual influence in the nation. Every Methodist preacher was a champion of truth, an open and avowed enemy of all forms of wickedness. He was a brave condemner of sin and worldliness of every kind.....He was the avowed, fearless, relentless foe of the world, the flesh and the devil.....He was consecrated and abandoned to the glorifying of his Savior and the salvation of the lost. He was an embodiment of divine truth and power among his fellow men. A great change has come in Methodism. Many of her ministers have been swept away from their moorings by the teachings of Evolution. German destructive criticism has made marvelous headway in the ranks of the Methodist ministry. Not a few leaders in the Church are pronounced in their unbelief of the old-time doctrines of the Church and in the gracious experiences once enjoyed so generally among the Methodist people."

The implication is that we have an unspiritual and unfaithful ministry, and that the evils of the age are largely due to their lack of consecration, and that they are tinctured with modernistic heresy.

We do not question Dr. Morrison's sincerity when he says these things; but we do emphatically

**SOME INDEED PREACH CHRIST EVEN OF ENVY AND STRIFE; AND SOME ALSO OF GOOD WILL; THE ONE PREACH CHRIST OF CONTENTION, NOT SINCERELY, SUPPOSING TO ADD AFFLICTION TO MY BONDS; BUT THE OTHER OF LOVE, KNOWING THAT I AM SET FOR THE DEFENSE OF THE GOSPEL.—Phil. 1:15-17.**

ly deny that he properly describes the situation. Dr. Morrison travels much and sees the surface of the world as he goes. When he stops, he is practically always the preacher. He rarely ever hears another man preach, except at some of the Holiness camp-meetings where it has been the custom for fifty years to denounce the Church and where the preaching creates the impression that a vast number of our church-members are hypocrites. The conditions under which Dr. Morrison lives makes it next to impossible for him to know how our preachers preach and how our people live their every-day life. He sees the evil of the world and thinks so much about it and preaches along certain lines so constantly that he is really laboring under an obsession. Unwittingly he becomes an accuser of his brethren and misrepresents them. He reads the exaggerated reports of sensational sermons, and some unusual book, and then assumes that these are representative. He does not know the Methodist preachers of today.

This writer almost envies Dr. Morrison his consecrated and highly spiritual life, but because the writer meets preachers and people under different circumstances and is in their homes and hears the sermons, he is in far better position to know present-day conditions. This writer has known the churches and preachers of Arkansas for almost forty years, and, with due deference to the mighty men of the older generation, he does not hesitate to affirm that our leading preachers denounce sin and preach the gospel and the leading churches are not only as spiritual as they ever were, but they are doing far more active service. There are a few churches in which there are no big protracted meetings, but in those churches the preachers expect results from their preaching every Sunday and are doing an unusual amount of pastoral visiting and praying with the people. They are trying to save sinners every day and are not willing to wait for the "dog days."

Then we are still having great revivals. Eight years ago, in connection with our Centenary Movement, we had the greatest revival our Methodism has ever had. There was a revival in practically every church, and additions on profession of faith by the hundreds of thousands. Our young people are active as never before. In recent years some 6,000 of our own youth have offered themselves for special service. Such an uprising never was known before among us. Then the spirituality of a church is measured largely by its interest in Missions and willingness to give. While we have not met our responsibility in this respect, we have been doing more in the last eight years than ever in our history. More and more is great wealth being consecrated to the highest purposes.

Is it fair to say that our preachers are not "the avowed, fearless, relentless foes of the world, the flesh and the devil," when the liquorites are charging that the Methodist preachers "put prohibition over" against the will of the rest of the people? We know timid men in our ministry, but we do not know any cowards. We know preachers who do not denounce a whole church because there is a handful of wicked men in it; but who have the moral courage to go to the individual sinner and say "Thou art the man," and seek to save him.

We believe that the constant criticism of the

Church and public accusing of preachers as heretics and unspiritual men does more harm than it can possibly do good. We see the evils of the world just as clearly as does Dr. Morrison, but we see much good. We see the weaknesses of the Church, but we also see its strength and appreciate its good works.

We would not answer the criticism by trying to bring our evangelists into disrepute; because we think most of them are consecrated and spiritual men; but we would remind the evangelistic critic of the pastors that for some twelve years the revival work of our Church has been largely in the hands of professional evangelists, especially in our large cities and towns. Pastors with heavy pastoral duties have been forced to depend on evangelists for the preaching in the revivals. If this is not proper, then Dr. Morrison and his fellow evangelists ought to quit evangelistic work and return to the pastorate and show their brethren how to do their work better. If it is right that evangelists should hold meetings in these churches, then the evangelists are in large measure responsible for the character of the members received as a result. We believe that, in present conditions of pastoral activity, the evangelist in many instances is a practical necessity; but we have known evangelists who have done more harm than good.

For forty years we have been watching preachers and appraising their characters and work, and we say deliberately that we cannot recall a single pastor whose habit it was to denounce the Church and criticize his brethren, who permanently succeeded. Such men, as a rule, become unacceptable, and must be frequently changed, often transferred, and some of them become evangelists and because they use rough language and denounce the Church, get a little notoriety, and then pass on. It is a dangerous thing to become an accuser of one's brethren. One may be sincere, but sincerely mistaken, and while he is building up with one hand he may be tearing down with the other.

Let us remember the admonition of Paul: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ."

## A SCENIC CIRCUIT.

At the close of our delightful conference at Silver Bay I decided that, as I was so near New England and distances there are short, I would make a flying trip through the three states that I had never seen. Consequently I took the steamer to the north end of Lake George, then the railroad for a few miles, and then steamer again on Lake Champlain near Fort Ticonderoga of Revolutionary fame. Remembering the story of Ethan Allen, I would fain have stopped to look it over, but time would not permit.

Lake George is one of the most picturesque bodies of water in America. Except at a few points and near the north end the mountains run down to the shore and only in a few places is it approached by roads. In it are many little islands and around it are numerous summer camps. In winter approach is by sleds over the ice.

Lake Champlain is different. It is much larger and for the most part its shores are gently sloping and the land is farmed. Far away to the west are the Adirondack Mountains with sierra sky-line, and east, in the dim distance, are the Green Mountains, exhibiting several lofty peaks. The combination of placid lake, far-flung meadow, snug rural homes, little cities, and remote mountains is inspiring.

About five p. m. we reached Burlington, the second city of Vermont in population, which is located on the east shore of Lake Champlain. Finding a hotel, I quickly sallied forth to see the city. Its wide streets gradually ascend until they reach

(Continued on Page 3, Col. 2.)

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## PERSONAL AND OTHER ITEMS.

Rev. J. B. Stevenson, our pastor at Ozark, is spending a few days at Hot Springs, enjoying a brief vacation.

Rev. Paul V. Galloway, who has been assistant pastor of First Church, Ft. Smith, will enter Southern Methodist University this fall.

It is announced that Ralph McDonald, formerly of Paragould, a graduate of Hendrix College, has been elected associate professor of Education at Duke University, N. C.

While visiting his wife's people in the city, Rev. O. L. Walker of Nashville, called Tuesday. He reports a fine meeting in his church under the leadership of Evangelist S. M. Yancey.

Rev. E. S. Cook has given up his charge at Des Arc and joined the Presbyterians, and Presiding Elder Steel has appointed Rev. Curtis Williams, a local preacher of Asbury Church, to supply the charge until conference.

The Third Quarterly Report of the Conference Collections for North Arkansas Conference will be found on another page. It is well worth reading for it shows the remarkable advance in the "Collections" for 1926. The gain is over 34 per cent.

In his address to the Democratic State Convention former Governor McRae urged fair dealing with our negro citizens and advocated ample appropriations for the building of an adequate school for negro normal and industrial training at Pine Bluff. His advice is good.

Be sure to vote against the Amendment which would permit the issuance of bonds. Under it our children and children's children would be paying for improvements which were worn out before they were born. It opens the way for more taxation and extravagance. Kill it.

In his address before the Democratic State Convention Judge Martineau, candidate for governor, commended himself by his moderation, fairness and progressiveness. If he adheres to his announced policies, he will be a popular governor and will lead the state in a forward movement.

## STARVING COLLEGES

From 1844 to 1924

100 colleges and 140 secondary schools reported as Methodist Schools in Conference Minutes were discontinued or lost to the Church. Many of them were literally starved to death. They did good work. But the Church did not support them.

We respond to Near East appeals, and we ought to, but here is a Near Home appeal involving the life of our schools.

## THE CHRISTIAN EDUCATION MOVEMENT

is a Relief Appeal for these institutions. Every man who pays his pledge helps in this Near Home Appeal.

## STATE-WIDE RECEPTION FOR BISHOP BOAZ.

Having been appointed by the Presiding Elders of both Conferences as a Committee to arrange for the State-Wide Reception for Bishop Hiram Abiff Boaz, the undersigned met at the Methodist Headquarters in Little Rock last week and agreed upon the following:

1.—The reception will be held at First Church, Little Rock, beginning at 7:30, Wednesday night, October 13.

2.—The reception is to be a State-Wide Methodist Reception and each one of the 130,000 Methodists in Arkansas is to be invited to be present.

3.—No individual invitations are to be sent out, but all the Presiding Elders and Pastors in the state are urged to make this announcement from the pulpits and urge their people to be present.

4.—A delightful program, consisting of welcome addresses by representative preachers and laymen of both Conferences and an address by the Bishop, followed by refreshments and a social hour is being arranged.

5.—On this occasion the lot being paid for by the Methodists of Arkansas will be formally presented to the Bishop.—E. R. Steel, J. F. Simmons, Clem Baker.

The new Disciplines are out. Rev. D. H. Colquette, the Bible man, has a supply, which he sells for 50 cents a copy, post paid. Order from him at 714½ Main St., Little Rock. You need this book to know what the law of your Church now is since it has been amended by General Conference.

Dr. R. H. Bennett, long associated with our General Board of Education, has been appointed field secretary of the National Anti-Saloon League for the Southern States, with headquarters at Nashville. He is a strong man and forceful public speaker and should be able to render valuable service.

President Clifford L. Hornaday will deliver the opening address for Henderson-Brown College at the Methodist Church at Arkadelphia on Sunday, September 26, at 11 a. m. The new president is making a fine impression and a successful administration is predicted by those who have met him.

Rev. S. B. Wiggins of Crawfordville writes: "We are in the midst of extensive repairing in our church here, and hope within another week or two to have the church in splendid condition. Repairs will amount to \$1,000 outside of the painting, which will be approximately \$200. Everything is in fine shape on the charge."

Charles W. Eliot gave ninety-two years of intellectual achievement to his country. Dying almost at the same time as Rudolph Valentino, his career was all but forgotten beside that of the motion-picture actor of thirty-one whose appeal was to the emotions at their strongest—or weakest?—point, the thirst for romance.—The Drifter in The Nation.

Rev. A. H. DuLaney has returned from Brownsville, Tenn., where he has just closed a meeting held on the Brownsville camp grounds. This is a historical spot and an annual camp meeting is held here. A splendid meeting is reported with 21 additions to the church. Mr. DuLaney will leave Friday to begin a revival at Arlington, Ky.—Daily Citizen, Searcy.

Rev. and Mrs. J. T. Rodgers of Hamburg have recently returned from an extended trip to the Northwest, visiting Chicago, St. Paul, Minneapolis, Seattle, Portland, Salt Lake City, Denver, Colorado Springs, and Pueblo. They visited Brother Rodgers' brother in Washington whom he had not seen in thirty-six years. They report a very pleasant and interesting trip.

Do not fail to vote for the Amendment to prohibit special legislation. Our Legislature wastes half of its time on special acts, and neglects needed general legislation. Let us stop this absurd practice. If you think it is wrong for the Legislature to pass a bill authorizing some particular person to practice medicine or veterinary surgery, vote for this Amendment.

Be sure to vote for the Amendment which provides for the exemption of textile industries from taxation for seven years so that we may secure manufacturing plants in Arkansas to utilize our hydro-electric power. We can help agriculture by introducing more industries. After seven years these mills will pay taxes and become a factor in supporting all of our institutions.

Evangelist Sam Yancey writes from Booneville: "We are in a splendid meeting with Bro. Chas. Franklin and his good people. We will close Sunday and will go direct to Rector, where we will be with Bro. C. E. Gray in a meeting until the first Sunday in October. I have an open date of two weeks beginning the second Sunday in October. If I can help in a meeting at that time, write me at once."

At a meeting of the State Plant Board Monday Paul H. Millar, who had been acting-chief inspector, was elected chief inspector. He is a graduate of Hendrix College, an agricultural graduate of the State University, and M. A. of the University of Illinois. Before becoming an inspector he had been seed analyst for the Department of Agriculture and had had experience in several different lines of agriculture.

The state now has a lieutenant governor in the person of Mr. J. J. Sharum, a young merchant and planter of Lawrence Co., who has been appointed by Governor Terral to fill the place created by Constitutional Amendment until the elected officer takes his place when the Legislature meets. The appointed lieutenant governor will preside over the senate until Lieutenant Governor Parnell is sworn in.

The death of a negro leader like Joseph A. Booker, for 39 years president of Arkansas Baptist College, is a loss to the community. By a spirit of devotion to unselfish ends, hard work, and courage to overcome seemingly unsurmountable difficulties, he made his life an example of genuine and high achievement, and that is perhaps the greatest service which any American negro can render his racial fellows.—Arkansas Democrat.

Pastor, when the Leaguers are ready to execute their plan for raising their quota to complete their Hall at Mt. Sequoyah, be sure to encourage them. The building is a monumental one, the only one of its kind in the world. The Leaguers are building it with their own money. It is now incomplete, and is in danger of deterioration because the permanent roof has not been put on. As the Assembly is in Arkansas, Arkansas Leaguers are peculiarly interested. Let the work be finished.

During the summer Rev. J. F. Simmons, Centenary secretary, has been busy almost every Sunday in different parts of the state. He has preached in the following churches: Winfield, Hickory Plains, Asbury, Eldorado, First Church, Pine Bluff, Helena, Russellville, Salem Campmeeting, and Hamburg. Besides these engagements he taught in Standard Training School at Booneville and held a meeting at Pinnacle. He will preach at Waldo, Sept. 19 and at Pulaski Heights, Oct. 10.

Since the organization of Methodism in the early part of the century in Washington County, Ark., the Stone family has been connected with the Methodist Church and have been loyal members and supporters of their Church. And now Miss Amanda has made a generous donation of lands and lots to the trustees of Central Methodist Church, Fayetteville, with direction that the same be sold and the proceeds be divided between the fund for old preachers, the Methodist Orphanage at

## CONTRIBUTIONS

## HONOR ROLL.

At the session of the Little Rock Conference, to be held at Warren, the Board of Finance will hold the Anniversary for Superannuates on Friday evening, Nov. 19. At this anniversary large charts will be displayed showing the standing of each District by Charges in the Little Rock Conference. The Charges which have paid their quotas for Superannuate Endowment in full for three years will be placed on the Honor Roll, with the name of the pastor of each Charge.

Pay your Superannuate Endowment in full to date. Send remittances early to Board of Finance, 510-13 Security Building, St. Louis, or to me, 408 Exchange Bank Building, Little Rock.—J. H. Glass, Commissioner for Superannuates.

## THE ALMOST FORGOTTEN.

Josie Frazee Cappleman.

Wearied and worn and aged,  
Sorrowed and sore of heart,  
They have traveled far, as a guiding star,  
And done for mankind their part.  
Year upon year have they battled,

Borne the burden of others hard lot;  
Yet, after it all, now helpless they call—  
The army of almost forgot.

Through sunnearth and storm they've plodded,  
Far out through the bleakest night,  
And never a day, but summoned to pray

At marriage or funeral rite.  
On Sabbath, through week, as pastors,  
Have they labored to lead the way  
Of wandering souls to the higher goals—  
To the light of Eternal Day.

Yet now, in the dusk of the evening,  
When dim grows the drooping eye,  
When the hand is worn and the heart-strings torn,

The one-time friends hasten by;  
And the listening throng of the yesters,

Is lost in the seething blot  
Of the surging crowd, too selfish and proud

To care for the almost forgot.

O you, who have gathered and gathered,  
O souls of the self-called saved,

What lessons you've learned when—  
ever you've turned  
To these godly men who have braved  
The world and its wiles and misfortunes  
To help erring men along;  
Oh, heed them today; for weary their way,  
And hushed in their hearts is the song.

Is there thought-hurt, or heartache that's deeper.  
Than the lonesomeness of dire neglect?  
Is there sorrow or sting such anguish can bring

As the knowing one's life-ship is wrecked?  
That old friendships have failed and faltered  
When their steadfastness seemed assured?

Then love and esteem were not a dead dream,  
And all things, for each, were endured.

Oh, wake to your words, O you sleepers!

Wake to each promise of grace,  
And bring to your door, then ponder it o'er—

Just put yourselves in their place;  
And look on the lonely and careworn,  
All wearied aworking for you:  
Though lowly their lot, their labors forgot,

Oh, give back the service that's due!  
This poem was contributed by Mrs. Cappleman to the cause of the superannuate preachers of the Methodist Episcopal Church, South. Mrs. Cappleman is Poet-laureate for the Southern Conference, and Grand Chaplain for the Eastern Star.—John H. Glass, Commissioner for Superannuates, 408 Exchange Bank Building, Little Rock, Ark.

## CONDITIONS OF SPIRITUAL LIFE IN THE CHURCH

By J. E. Godbey, D. D.

When I hear a sermon or read an article in our Church papers which arrays, in vivid colors, the vice and corruption which prevails in all the spheres of our common life, with the growing worldliness of the Church, the dismal plaint ending with the oracular pronouncement that there is no hope but in a sweeping revival of genuine, old-time religion, which must carry away the works of the devil, as drift is swept away by a flooded riv-

Little Rock, and the Valley Springs Training School in Boone County. The value of these lands—that is to the Church, an undivided interest of which the church now has for these sacred causes mentioned—will probably be \$2,000.—Bulletin of Central Church, Fayetteville.

Sober America in the future will be a most dangerous competitor in commerce with all nations. In the future it is either sobriety or commercial decadence of other nations.—Thomas A. Edison.

We cannot all argue, but consciousness needs no argument. The humblest Christian may boldly rely upon his own experience of the goodness and power of Jesus. When the subtle philosopher Zeno tried to argue that there was no such thing as motion, Diogenes simply got up and walked. The answer to the skeptic's sneer that Christianity is but a dream, is simply to live it.—Methodist Protestant.

The issue of Sept. 9 of the Christian Advocate, New York, is monumental, being dated exactly one-hundred years to a day after the first issue of that great religious journal. This anniversary number is a digest of a hundred years of Methodist history. It is a demonstration both of the journalistic ability and the modesty of its present very able editor, Dr. J. R. Joy. He is a worthy successor of men mighty with the pen. We congratulate him and his great Church on the achievement of this outstanding denominational organ. It is all that a church paper ought to be and its editor sets a worthy example of versatility, profundity, and Christian courtesy.

The following plank in the platform of the Democratic State Convention, is pre-eminently wise: "Believing the development of inland waterways to be a great agricultural and industrial advantage to the West and South, we cheerfully endorse any feasible and practical plan for the development of flood control and navigation on the Missouri, Arkansas, and Mississippi Rivers, and particularly pledge the state's co-operation in the development of the Arkansas River." The following is also highly to be commended: "We favor suitable laws for the conservation of our forests, water-power, fish, game, gas, oil, and other natural resources." It is to be hoped that these policies may be fully carried out.

In the death of Joseph A. Booker, president of Arkansas Baptist College, the greatest negro leader in our state passes away. He was born in 1859, in Ashley Co., and early became interested in getting an education. At sixteen he began to teach, and later he graduated from the Normal College at Pine Bluff and also from a college at Nashville, Tenn. For a short time he was state missionary for Arkansas, representing the Arkansas Negro Baptist Convention. In 1887 he was elected president of the Arkansas Baptist College, the school

of his church, in this city, and from that time has devoted his energies to building it up. In this he has been highly successful, and it has become one of the outstanding institutions for his people. By his good sense and genuine religion he won the confidence of the white people, and has always been a strong factor in maintaining helpful relations between the two races. Arkansas is fortunate in having had such a strong character as President Booker to lead his people and mediate between his race and ours.

## A SCENIC CIRCUIT.

(Continued from Page 1.)

the hill-top about 200 feet above the lake. Here on a gently sloping, wooded ridge is the University of Vermont and State Agricultural College, one institution with a twofold name. The splendidly shaded campus is one of the most beautiful that I have ever seen and the view is magnificent. The buildings are adequate and substantial. Morrill Hall, the agricultural building, recalls Senator Justin Morrill, who distinguished himself and blessed the whole country by securing the passage of the law which established the Land-Grant Colleges in most of the states. This state with about one-sixth of the area and population of Arkansas has a truly great institution. If it can sustain a great institution, certainly we can. Like our own University it is located in the extreme northwestern part of the state, within gun-shot of New York, and it is difficult to reach; but Burlington is one of the most beautiful cities in the world. It is clean, its streets are paved and shaded by immense trees (many a one four feet in diameter) and its residences look like real homes. However, in every respect, except in having the lake, our Fayetteville, with the improvements it will make, will surpass it. Burlington is an inspiration to the lover of the beautiful.

It happened that the day I was there Secretary of Agriculture Jardine was also in the city, but I did not know that he was to be there, and he does not yet know that I was there. Our being in the same city on the same day was merely an accident. It was said to be the first visit of a secretary of Agriculture to Vermont. However, there is not a state in the union which needs him less than Vermont, and not a state where he can learn more.

Next day I crossed the state about fifty miles below Canada. I was surprised to see the farms. The country is hilly and rocky. It has the reputation of having a poor soil and a rigorous climate; and yet it is one of the leading agricultural states. Hay and oats are its principal crops, and it has the largest value of dairy products per capita of any state in the Union. Every field looks well kept. The farm houses are comfortable, the barns big, and practically every one has a silo. It is pre-eminently a cattle-producing state. It leads all in the production of maple sugar. Its output of marble and granite is immense and of the finest quality. Its forest products were once great, and

Burlington in 1882 was the third lumber market in the United States; but now there is little forest except on cut-over land, and yet its forest industries are among its most important. Our forests are not so fully depleted as those of Vermont, and may be saved if we begin in time. We should be warned by her example.

Passing through the Green Mountains and along sparkling rivers, I was delighted with the scenery in that little "Yankee" state which has given us men like Senators Edmunds and Morrill, and President Coolidge. It is significant that its illiteracy is only 3 per cent, and among the native-born only one-and-a-half. It requires education and sturdy character to succeed among those rocky hills and in that severe winter climate. Of course, Vermont's scenery and summer climate are valuable assets; just as our mountain scenery and comparatively mild climate are assets upon which we should realize.

About noon we crossed the Connecticut River a few miles below the pretty little city of St. Johnsbury. While that part of New Hampshire traversed resembled Vermont in many ways, the White Mountains are higher and more rugged and the country less settled. The railroad runs for some forty miles through the very heart of the White Mountains, where farms are rare and houses few. Here and there along the river are resort hotels, and the principal industry is catering to tourists, and, judging by the size and magnificence of some of the hotels, it is a profitable business. This is one of the most scenic regions in America. Mt. Washington (6,293 feet), the highest peak, and many others of the Presidents' range are quite imposing, and the streams are largely falls and roaring rapids. Automobile roads thread the valleys and render the resorts accessible. Agriculturally, New Hampshire is not equal to Vermont, but excels in manufacturing on account of utilization of water power.

Just before sunset we ran into Maine and a little later, skirting "Lake Sebago's lonely shore," were soon in Portland. It was too late to see the city, except a few blocks near the station and that is along the sea and away from the heart of the city. With 70,000 population it is an important commercial port. The part of Maine which I saw, about 70 miles, is level and largely wooded. It is distinctively a forest-products state with summer resorts innumerable.

As my time was limited, I left Portland at midnight and saw nothing of the country until we approached Boston at daylight. I regretted this, as I passed through Portsmouth, where the Russo-Japanese treaty was negotiated, and Newburyport, where the meteoric evangelist Whitefield died and was buried, and Salem where witches were put to death by the Puritans and where Hawthorne wrote "Scarlet Letter." It is tantalizing to travel far and be forced for lack of time and funds to pass by such historic spots without seeing them. An account of my return trip must be reserved for another article.—A. C. M.



er, I think I am listening to the walls of a discouraged and peevish man, who is not prepared to comfort or strengthen any one, but only discourages fellow travelers in the way of salvation. It is impossible to think of such an one as a leader on the battle line, or as a helper even in the hospital. He is one who calls a halt to hold a funeral on the highway.

Granting that conditions are bad, at this time, not only in society generally but in the Church as well, we shall get nowhere by wailing and trying to show whose fault it is.

If a physician constantly talked to his patient about unfavorable symptoms the man would die out of mere respect for the opinions of the doctor.

We must allow loyal souls to grow discouraged at times; and our Christian people will always hear the reproaches of people who say, "Where now is your God?" But from their pastors they should find encouragement,—"a cake baked on the coals and a cruse of water." What our fathers called "leanness of soul" may come from underfeeding and overwork.

We have heard much of "drives" in the past seven years. Some of our people who have not done a great deal of pulling have grown a little nervous from the "cracking of the whip." That is not helped by the pastors who present us on Sunday with a pyrotechnic exhibition of the doings of the devil—material gathered from the newspapers during the week, about which the people know as much as the preachers, and of which they are very tired. It suggests that the preacher reads the papers more than his Bible, and that he is suffering from shell shock, and instead of being a clear-eyed leader, who sees the true path, is only asking in bewilderment, "Where are we?"

A negro preacher, using more big words than he understood held up his hands and said, "Bredern, der am but two roads; one leads to hell and de order to perdition." One of his hearers exclaimed: "Huh! If dat am so, dis nigger gwine take to de woods." Our people will take to the woods if, instead of quiet confident leadership, they hear the constant cry of alarm and are not pointed to a clear path on which to go forward.

Spiritual life is not manifest by fever heat and excitement. Emotional cyclones are devastating even in religious matters. Whatever emotion there may be in the firm faith that "God is, and that he is the rewarder of them that diligently seek him," is legitimate enough. But spiritual life develops from firm faith in spiritual realities. The true seeking of God is not likely to come from a scare; but the man who reasons of temperance, righteousness and judgment, will be "heard in quiet more than the cry of him that ruleth among fools."

Plainly speaking, my opinion is that we can afford to drop the excitements of the times, and its confusion problems, and take up the themes of immortality, the overwatching care of God, the safety and assurance of the believer who has made God his refuge, and his life of simple obedience to him who said, "He that heareth these sayings of mine and doeth them I will liken him unto a wise man who built his house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock."

Many connect themselves with the Church as a great institution, which they feel is of God, and doing the work of God. They are not to be reproached if they have not the exper-

ience of spiritual fellowship with Christ. But to lead them into that fellowship is the most sacred duty of the pastor and of those in the Church who are spiritual.

This work is not done in any snap movement. Once the act of joining the Methodist Church was taken to be equivalent to a profession of spiritual regeneration. It is not so now. One is invited to join the Church by nice church people. They join and enter into the social life of the Church. They pay their dues and join the societies. So the Church grows great in numbers and wealth. Then earnest Christian leaders rise up to tell us that the great problem on our hands is the spirituality of the Church.

I think that something can be done. The preachers will make no mistake if they deal more with the grounds of our personal salvation. If that were the prevalent character of the sermons heard from our pulpits, the atmosphere of the Church would be more spiritual, though, possibly, less social.

Great sermons do not deal with specific sins, save as the heart is searched while the preacher shows the nature of all sin; they do not present specific duties, save as such duties present themselves to one who is urged to consecrate all to Christ.

I used to hear such sermons from Bishop Wilson. His sermons dealt only with the great truths which are the ground of our faith and strength, and they strengthened in me every element of spiritual power. He was God's angel, who brought the cake and the cruse of water, and I went in the strength of that meat many days.

Do not think that I disparage or undervalue the great practical forward movements of the Church known as our "drives." That the whole Protestant Church of America, when the war was over us, instead of defensive measures to weather the storm, sounded an advance upon all lines, and such an advance as dated an era of redoubled activities to be maintained in the future is the most glorious thing in the Church's history.

William Carey's motto was, "Purpose great things for God; expect great things of God." There is no fault to be found with the Church for accepting that motto. The strife is upon us to make these times, by our faith in God and our consecration, "Years of the right hand of the Most High."

#### EDUCATION HELPS FARMERS.

That education is a vital factor in determining total production in both town and country areas is amply proved through a survey of five typical agricultural states made during the past 12 months, and a summary of findings has been issued by the Citizens Committee in support of Amendment No. 13, the public school amendment. The summary is of particular interest to voters in agricultural counties, in advance of the vote to be cast at the general election October 5.

It was found in the five agricultural states that the average earning power of a farmer having a common school education was \$422.50 annually. Farmers with high school education averaged \$554 annually. Those who had partly completed college showed earnings of \$590, and college graduates averaged \$1,452.

Ranked on the point of productivity, the states having the best public school systems showed higher production than those having poor facilities for public education. While several factors worked to bring about such a situation, the investigators gave public education first place in the showing. In fact, the obvious conclusion is that progress in education must come before agriculture advances.

An other point of reckoning is graphically set forth in a report by the National Education Association as to the financial value of public school training to the pupil receiving it.

Every pupil who leaves the grammar or high school to earn less than \$9 per day is doing so at a financial loss. The association found that the average wage earnings of uneducated laborers is \$500 annually. Allowing 40 years for the lifetime period employment, the total will be \$20,000.

High school graduates, averaged nationally, earn \$1,000 annually or \$40,000 for the lifetime period.

By going to school 180 day annually for 12 years—2,160 days in all—the high school graduate added \$20,000 to his lifetime earnings, or \$9.02 per day.

Since 1870, when Arkansas was exerting far less effort to support public schools than the United States as a whole the state has gone steadily backward except for the slight stay offered in the luxury taxes made effective in 1923. However, this slight

barrier can not long check the movement backward, and another four years without such relief as offered in Amendment No. 13 would probably show the average below 69 per cent, the standing in 1922 as compared with the national average effort in support of public education.

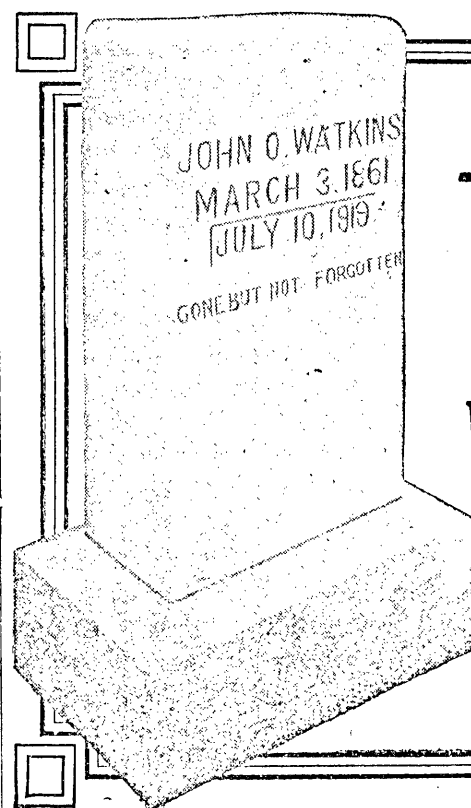
Arkansas has a very poor showing on the average number of days attended by each child in school, the comparison being:

United States ..... 132 Days  
Arkansas ..... 98 Days

If the state hopes to meet the American average, the school term must be extended 34 days as compared with its present length. This would be an increase of one-third in length of term. In comparison with this need, the amendment proposes merely to increase the maximum possible levy, not the actual levy, by one-third, which proves the reasonable nature of the plea made by friends of public education in asking the adoption of Amendment No. 13.

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## SERMONIC DEPARTMENT

## THE MOTOR AGE: A METHOD OF PRAYER FOR IT.

(By F. M. Tolleson, D. D., Presiding Elder Ft. Smith District).  
I Thess. 5:17.

We live in an age of haste and confusion. What chance has the cultivation of personal religion? Where can we find time for prayer in the midst of the bustle and uproar in this year of our Lord 1926?

The very question itself indicates the seriousness of the problem. This is the motor age, when, everywhere, we see men and women driving at "break-neck" speed to reach their destination. It is the age of the telegraph, telephone, wireless, the five-day vessel to England, air-plane, dictagraph, motion picture show and one hundred other instruments and devices designed to increase the speed at which we are living.

The motto of the Twentieth Century is: "Hurry! hurry!! hurry!!!" Then, added to the feverish haste that characterizes our existence is the multiplication of details that demand and crowd our days to the full.

Where is there any promise of relief that shall furnish a little time for thinking and some praying? There is no indication that the future will bring assistance whatever; rather our lives become more hurried and busier as the weeks come and go.

There is, just now, an appalling drift of population away from the country and into the cities. What does it mean? Simply this: that, five or ten years from now America is to become so nerve-trying that no man can predict the outcome.

Already the sanatoriums and hospitals for nervous diseases are multiplying at a frightful rate in order to take care of wrecks who are breaking under the awful pace at which they are living.

Much is said about the dreadful sins and crimes of our time. The pulpits of the land ring with denunciation of evil and warnings against temptations. The root of the matter does not lie, simply, in murder, adultery, graft, swelling pride, selfishness, and other sins now so familiar to us through the daily newspapers; but in the fact that men and women of the Twentieth Century, having no time for thought or prayer, have shut God out of their lives.

The sins in question are only symptoms of shallowness of mind and loneliness of spirit. The tragic and determining evil fundamental to all the crimes and misdemeanors of our time is: that we are without God in our lives.

Even Christians, in vast numbers, are losing their grip on the verities of life. They are busy in the work of the Lord—very busy, too busy; but they find no time for prayer, for the cultivation of the great companionship.

Look at the program of the average pastor, the shepherd of souls. It runs something like this: Monday morning, preachers' meeting; Monday afternoon, letter writing and some imperative calls; Monday evening, official board meeting; Tuesday morning, study if possible; Tuesday afternoon, some unfinished calling, a committee meeting and a funeral; Tuesday evening, a wedding and so through the week. He must give attention to group meetings; a Rotary address; sick calls, funerals; look after a half dozen benevolent causes and straighten out misunderstandings. But, for him, there is no time to read, no time to prepare a prophetic message, no time to pray.

Is it any wonder that even church members are living at a poor dying rate nineteen-hundred years after Jesus came to teach men the way of life?

It seems very clear that few men and women today will be likely to find help through the older methods of devotion. The church member who reads his Bible through once a year, or who takes time to read one chapter a day, is becoming a rare specimen of humanity. Where is the Christian who spends one full hour out of twenty-four on his knees?

The fathers gave long hours to communion with the Infinite Spirit; but, from the hurly-burly age in which we are living, God is almost completely shut out. Where is the remedy? Can we get a definite time set apart for prayer, for continuous uninterrupted prayer?

No; they say, too busy; and, such a plan is impossible.

But there is a way by which communion with God can be re-established and friendship with the Eternal can be cultivated and strengthened.

Ejaculatory prayer—a term given to those secret and frequent aspirations of the heart to God for general or particular blessings at those intervals when the thoughts can detach themselves from the affairs of life, though but for a moment, while we are still employed in them.

This means of devotion is particularly adapted to the "touch and go" of modern life, and, gives promise of increasing vision and understanding of God's purpose and our own destiny. At least, the sentence prayer, or the lifting of the soul to God will keep the way open from our hearts to the great heart of the world; and, it is likely to lead to the devotion of a larger and larger amount of time to Bible reading and communion.

In many respects, ejaculatory prayer is the best kind of communion with God.

Look at some of its advantages: We can send out our S. O. S. to God any time, anywhere, and under any and all circumstances. How well adapted the method to one who has to catch the early morning train; to the driver of an auto who has to watch the road but can send his instantaneous cry to God as he moves over the long stretches of macadam; to the stenographer, as the dictator pauses a moment; to the house wife as she pauses a moment in the midst of her many cares.

For the worshiper who means business and conscientiously practices it, ejaculatory prayer brings as much contact with God, if not more, than a whole hour given to devotions only once a day.

Who is so busy as not to be able to cry unto God many times in the morning; another many times in the afternoon; and still another many times in the evening?

The sentence prayer or the mere turning of the soul to God used in such fashion spreads out the spirit of communion over all our waking hours and gives continuous expression to friendship with God.

The cry of petition or thanks-giving, love or devotion, is not likely to be sincere or a mere form of words—a danger to which the "set season" is sometimes peculiarly open.

The truth is, ejaculatory prayer, in many respects, comes closer to the realization of the constant nearness of God than any other method with which we are familiar.

True Christianity, at least so far as the individual is concerned, may well be conceived under the figure of a friendship relation. Here the prin-

## CHRISTIAN LIFE.

## JESUS.

I know of a world that is sunk in shame,

Where hearts oft faint and tire;  
But I know a name, a precious name,  
That can set the world on fire;  
Its sound is sweet, its letters flame;  
I know a name, a precious name—  
'Tis Jesus.

I know a Book, a marvelous Book  
With a measure for all who hear;  
And the same dear name, His wonderful name,  
Illumines its pages clear;  
The Book is His word its message  
I've heard:

I know a name, a precious name—  
'Tis Jesus.

I know of a home in Immanuel's land  
Where hearts ne'er faint nor tire;  
And his marvelous name, his own dear name,

Inspires the heavenly choir;  
Hear the melody ringing, my own heart singing;

I know a name, a precious name—  
'Tis Jesus.

—J. Wilbur Chapman.

## MOMENTS OF DEVOTION

Consider the lilies. Matthew 6:28.  
We have considered nearly everything else, why not consider the lilies? We have considered taxes, city-planning, politics, amusements, the theater, movies, bootleggers, law-breakers, crime, criminals, drinking, automobiles and automobile recklessness, the weather, golf, baseball, the styles—let us now consider the lilies! Why?

Because Jesus said so. That is reason enough. I find that the Master did not say anything he did not mean. He did not talk superfluously. Take, for example, this very Sermon on the Mount in which this verse is found. What a model of speech it is! Why, even the reporter caught the spirit of the occasion, the object of the sermon. He did not begin his report by saying: "Yesterday the Church of Wide Acclaim on Announcement avenue was crowded to the doors. Hundreds were turned away, the church was decorated. \* \* \* (paragraph, paragraph). The music consisted of \* \* \* (more paragraphs). The Rev. Dr. So-and-So, a man of dramatic platform ability, etc., etc." Now listen to the reporter's account of the Sermon on the Mount "Seeing the multitudes, he went up into a mountain, and his disciples came unto him and he opened his mouth and taught them, saying—" Not a superfluous word. And when Jesus said, Consider the lilies, it was not a play to the galleries, it was not a pretty little use of pretty words. Because Jesus meant every word that he spoke I will do as he asks. Consider the lilies. Why?

Because lilies are clean, white, pure, and wholesome. So much that is not clean and wholesome is brought to our attention. The newspapers daily bring to our doors long and vivid accounts of the unwholesome. Now

principles of "give and take," love and trust, of frequent contacts, if only for a moment at a time, are fundamental.

Let us learn, then, in the midst of our busy crowded lives, to discover, anew, how to reach out to God again and again by means of the short, unvoiced aspiration of the heart.

For, after all, this type of prayer for the motor age represents only a revival of the very old method endorsed by St. Paul himself, who exhorted us to "pray without ceasing. In everything, give thanks,"

let me tell you my attitude with respect to the press. I would not want the paper that comes to my door entirely deleted of all crime and scandal reports. Crime and scandal are constantly taking place in society as at present organized. That constitutes news, and we should be informed. But I do object to the great headlines, the harrowing details, the sentimental gush. I do object to a certain news service which advertises itself as specializing in "sex, blood and gold" news, playing up the abnormalities of life. My attitude is the same with respect to the movies. I want to see life depicted there, but I want life that is normal, clean, and wholesome. Consider the lilies. Why?

Because the lilies are spiritual—spiritual as opposed to the material. We are concerned very largely with the material. Of necessity it is so. We must make a living, and that is done by contact with the sordid, material elements of our daily grind. The lily typifies the spiritual in life. You can not eat flowers. At the same time, food tastes a little better if there are flowers on the dining table. The simple fact that there is something on the table that can not be eaten, in the midst of all that is to be eaten, emphasizes the fact that life is more than meat and the body than raiment. Do you know, that is what the Church says to me! It calls me to a halt in this busy life—for I am making a living the same as every one else—and says to me, Consider the lilies. I never pass a church, a great, towering church in the crowded city, or a lovely, reticent church in the quiet country, that I do hear its very walls, doors, and spire say to me, Consider the lilies. Why?

Because the lilies tell of God's love and care. This is the point of the sentence. We must not tear it out of its setting. Apparently there was a tendency, then as now, both among the disciples and the mass of the people, to worry. Jesus said to such: Do not be anxious. Look at the fowls of the air; they do not sow, nor reap, nor gather into barns; yet your heavenly Father feedeth them. Likewise he will clothe you. Consider the lilies, how they grow; they toil not, neither do they spin, yet even Solomon could not array himself as gloriously as they. There are two charges against worry. First, it is futile. Worry does not accomplish a thing. Did you ever know of worry tackling a job and completing it? Second worry is not fair to God. His word is true; take him at his word.

Consider the lilies. They ministered to Jesus, let them minister to you.

Consider the lilies. They bear God's message of assurance to wounded hearts and troubled minds.

Consider the lilies. You can crush the flower in your hand, but you can not crush its message; or if you do crush it, the message but becomes the more fragrant.

Consider the lilies. Take time for God, and his Church, for little children, and for aged, neglected folk.

Consider the lilies. There is something to life besides banks, stocks, and bonds.

Consider the lilies. "They will preach to you, if you will but hear."

—Bruce S. Wright in Pittsburgh Chr. Adv.

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**FOR YOUTH.****THINK TRULY**

Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed.—Selected.

**CAN YOU STAND CRITICISM.**

There are two kinds of criticism—and both are helpful. The first kind is not pleasant to receive and a little difficult to bear. It is the type of criticism which is willfully and designedly unpleasant and nagging. But such criticism tests our bigness, our fineness, our strength, our courage, our vision, our faith, and our sincerity of purpose.

The second type of criticism is that which is justly merited and deserved. But there are those who resent criticism even when it is needed. Either they are not willing to admit that they are wrong or that their work can be improved; or they are actually dense enough to believe that they are right.

Thomas A. Edison is quoted as saying: "There is no truer test of man's qualities for permanent success than the way he takes criticism. The little-minded man can't stand it. It pricks his egotism. He crawfishes. He makes excuses. Then, when he finds that excuses won't take the place of results, he sulks and pouts. It never occurs to him that he might profit from the incident."

Mr. Edison is right. The small, egotistical narrow-minded man invariably seeks to justify himself without delay. Such a person is not teachable. And one who is not teachable is practically hopeless.

The person who never makes a mistake never makes anything. The person who never admits a mistake and makes no efforts to correct mistakes is sliding backwards rapidly—for there is no such thing as standing still.

And when we slide backwards the pathway is down hill, and the steeper the pathway the faster we go. The one who travels fastest—that is the one who is tremendously self-satisfied and who will not listen to criticism or attempt self-improvement—will strike bottom hardest. It is an application of the law of gravity.

But the person who takes honest criticism, or any kind of criticism, in the right spirit, and who makes all experience valuable capital for better efforts in the future, is one of promise and unlimited possibilities.

The great people of earth are drawn from the ranks of those who are teachable; of those whose mentality is such that they realize the advantage of criticism, and are willing to profit by it.—Nuggets.

**SMOKERS LOSE OUT IN ATHLETICS.**

In a forty-eight mile walking contest, or "hike," engaged in by twenty-four athletes, at Portland, Oregon, two non-smokers finished in a tie, making the distance in eleven hours and eight minutes—an average of 4.3 miles an hour. NOT A SMOKER IN THE CONTEST came within an hour

and a half of the time made by the two non-smokers. One smoker, who took the lead in the first half of the hike, lagged behind in the afternoon, and finally SANK EXHAUSTED on the hills west of Portland, unable to finish the course at all.

This is the story in its general phases, that could be told of athletic contests all over the country. Occasionally a smoker wins, but it is the exception, while the rule is that non-smokers come out as the victors, when both classes are represented.

"Young Stribling," the boxer, was in nearly one hundred matches without being knocked down once. His mother attributes his physical ability to what she terms "right living," and in this she specifically says he abstains from tobacco; that she believes it to be one of the most harmful things in the world, adding: "My two boys would no sooner think of touching tobacco than they would drink rank poison."

Occasionally a famous coach smokes. Another such—Andrew L. Smith, of the University of California, where he had been coaching for ten years—has passed away at the age of 42 years, when he should have been at his best and good for many years more. When Walter Camp, originator of the "daily dozen" and football coach for many years at Yale, died suddenly of heart disease, in 1925, Al Williams, the "keep fit" writer for the San Francisco Bulletin, said: "I was disappointed at seeing a great athlete and coach smoking, because physical fitness and physical exercise do not combine with smoking."—Will H. Brown.

**IMAGINATION MOVED A MOUNTAIN**

Near a certain coast city a steep hill overlooked the ocean. Every foot of ground around it suitable for home sites had been occupied. But the hill was too steep to build on, and at the foot of it the ground was too marshy. Thousands of people were familiar with these facts, but it never occurred to them that any thing could be done about it.

Then one day along came a man with imagination. He looked at the hill, and the marsh at its base, and the homes clustered around them. What to others seemed an obstacle, to this man became an opportunity.

He bought the hill and the adjacent low ground for a small sum, for the owners regarded the property as worthless. Then he bought some dynamite, blew the hill into the swamp, and leveled the whole plot until it was high and dry. Having done this he divided it into lots and sold them to eager buyers at prices that netted him a handsome profit on the transaction.

He did nothing that other men in that city could not have done; but he did use his imagination, and they did not.

Science cannot compute its debt to imagination. Art, industry, commerce, owe all the progress that has been made in these important fields of human endeavor to men who could visualize things that had not yet come to pass.

And the world still persists in rewarding richly those who serve it with ideas that will make the business of living easier and pleasanter.

The most successful man is the man who is most successful in making his imagination work for him. Look around you, where you work, or where you live, and see if you cannot add to the happiness and wealth of the world by simply exercising your imaginative faculty.—Selected.

**FOR CHILDREN****GOD'S LOVE**

(Written by a girl of twelve, Mary T. Erwin of Newport, Ark.)

Where all the flowers bloom  
In the sunny afternoon;  
When the trees bud in the spring,  
And the birds begin to sing,  
All mankind should care;  
For God's love was there.

Where the thrush has built his nest,  
And the sun sets in the west;  
Where the breezes softly blow  
In the evening afterglow,  
The world was made so fair;  
For God's love was there.

Where God shaped the mountains high,  
And did paint the soft blue sky;  
Where each tree and flower grew,  
God made the world for you,  
In every gift made rare  
God put His whole love there.

**THE PARTY DRESS THAT STAYED AT HOME**

"Oh, mother, isn't it a beauty?" Lucile held up her new party dress that had just been finished and sent in. The light from the chandelier fell across the soft folds of dainty blue silk, and Lucile's eyes rested eagerly on it as she spoke.

"It is lovely, indeed, dear," said Mrs. Morton, admiring it as much as even Lucile could desire. "And when is the party to be?"

"On Thursday afternoon; and there are fourteen children invited, and we are to play games out on the lawn."

Lucile ran happily out of the room then to put away her blue dress until the day of the party arrived.

The day came at last, and with it Lucile's small friend, who lived five miles out of the city.

"Isn't it nice that you can go to the party, too?" exclaimed Lucile, as she ran down to the gate to meet her, and then they went in to get ready.

"I only have my hair to fix over," said Lucile's little friend. "You see, I didn't know about the party until too late to get a new dress."

Lucile looked at her simple white dress for a moment before she spoke.

"My mother says that white on little girls is always in taste," she said, "and I think you look very nice indeed."

Then Lucile turned away and stood looking at her own lovely new dress that was all ready for her to wear. Mrs. Morton saw a wistful look flash across her face for a moment, and then as quickly pass away, as she chose a white one that hung beside the lovely party dress and hurriedly slipped it on.

"Now you both look very sweet and party-like," Lucile's mother said as she kissed them both good-bye. "And the little girl who chose an old white dress instead of her lovely one has made her mother very glad," she whispered into Lucile's ear. And then the two little girls ran happily away, while the new party dress stayed quietly at home.—Exchange.

**THE BEAVER'S WATERPROOF COAT**

We do not wonder much at the fact that fish can stand it to be wet all the time; they are strictly aquatic creatures. But how about those animals that are organized for a dry-land existence, yet spend a large part of their time in water? How do the polar bear, the mink, muskrat, otter and beaver manage to keep the internal organism dry and warm enough to prevent fatal chilling?

Nature takes care of these prob-

lems in various ways. Perhaps the most interesting thing of its kind—positively astonishing, if you have had no knowledge of it—is the waterproofing methods of beavers. Everyone is more or less familiar with the "houses" and dam-building activities of the beaver, and we know he is in the water a great deal indeed. The reason he does not suffer is found in the nature of his coat and his method of oiling it. His fur is of two kinds—long, coarse, reddish-brown outside and underneath, an inner fur of soft gray.

The inner fur provides warmth, and is kept dry by application of oil to the outer fur. Let me tell you, in the words of Raymond Thompson, how this oiling is done. The front feet of the beaver are much like human hands, having long slender fingers. The nails are long and slightly curved, to aid the animal in digging and in handling the trees, mud and stones which he uses in his work. The hind feet, on the other hand, are very large and strong and are fully webbed for swimming. The nails on the hind toes are rather short and stubby, in comparison to those of the fore feet, as they are not used for any especial purpose. The beaver's hind foot has five toes. On the next to the outside toe the nail is split or divided and at the first consideration one would naturally suppose this to be a freak. However, this split toe-nail really explains the animal's waterproofing process. Connecting with this opening at the toe-nail are tiny ducts which lead from the oil sacs. In waterproofing his coat the beaver simply combs his fur with his hind feet, this action causing the oil to flow from the sacs to the opening at the split nail. Mr. Thompson says that when he was first told this, by an old woodsman, he regarded it as a joke. But afterward he took every opportunity to watch, and, like others, found the statement to be absolutely true.—Our Dumb Animals.

**SICK HEADACHE**

**No Pleasure, Says Ohio Lady, to Go Places, Till She Took Black-Draught Which Brought Relief.**

Langsville, Ohio.—"For years and years I suffered with severe headache," says Mrs. Jane Campbell, of this place. "It wasn't any pleasure for me to go places, for I came home with sick headache. If I went to church or to any social gathering or to town to shop, when I got back I would have these headaches and have to go to bed for a day or more, till I would just get out of heart and would not try to go."

"About 15 years ago I discovered that Black-Draught was good for these headaches. I began using it. I would take it two or three nights in succession if I felt the least bad, and it sure did wonders for me. It is about 14 years since I had sick headaches, and I can go places and really enjoy life. It surely is splendid."

Headache often is a symptom of constipation. The best relief is secured by treating the cause of the trouble and in such a case many people have been greatly helped by the use of Theford's Black-Draught.

Purely vegetable. Recommended for young and old. No harmful after-effects. Sold everywhere. NC-169

**THEFORD'S BLACK-DRAUGHT**  
Purely Vegetable

**Grove's  
Tasteless  
Chill Tonic**

**Stops Malaria, Restores  
Strength and Energy. 60c**



## Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON...303 E. Sixth Street, Little Rock, Ark.  
SUPERINTENDENTS OF PUBLICITY  
North Arkansas Conference.....Mrs. R. A. Dowdy, Batesville  
L. R. Conference.....Mrs. W. S. Anderson, Wilmar  
Communications should reach us Friday for publication next week.

But give to Christ alone thy heart,  
Thy faith, thy love supreme;  
Then for his sake thine alms impart,  
And so give all to him.

—William Cutter.

The Pres. L. R. Conf. W. M. S., Mrs. E. R. Steel, has called the Ex. Com. and District Secretaries of the Conf. for Wed. Sept. 22. This all day meeting will be held at Hotel Marion. We will have a report for next week's Methodist.—V. C. P.

### APPRECIATION

Friends are kindly expressing pleasure that the "Editor of this Dept. is at home again". The fact is, I have not been away from home this summer because of Mr. Pemberton's illness. I am happy to say he is much improved now and I trust his restoration to health is assured. My first summer in Arkansas has brought some new pleasures, and now I am delighted with L. R. adorned and perfumed with the lovely white clematis. Thanks to my friends and co-laborers, for their kind remembrances.—V. C. P.

### ARKADELPHIA DISTRICT MEETING AT BENTON OCT. 7-8.

The Arkadelphia District Meeting of the W. M. S. will be held in Benton Thursday and Friday, October 7 and 8. We will have several Conference officers with us. Our conference president, Mrs. E. R. Steel, will deliver the evening address on Thursday. Mrs. J. M. Stinson and Mrs. H. King Wade will be in attendance throughout the session to instruct and inspire. Benton is easily reached from all points in the district and a large attendance is expected. Every auxiliary is urged to send at least two representatives. We will welcome any number of our workers. Delegates will please send names to Mrs. G. M. Phillips, Benton, as soon as elected; also others who wish to be entertained. We invite any of our pastors who may find it convenient to come.—Mrs. George Hughes, Sec. Arkadelphia District.

### BELLE BENNETT MEMORIAL.

Only five more months remain for the intensive campaign for Bennett Memorial funds. Every Conference officer, district secretary, auxiliary president and key-women should give her best effort in bringing this campaign to a successful completion. In this great Hall of Fame being built by Southern Methodist women many of the conferences will write their names in Tablets of Bronze which will ever stand as a witness of love and sacrifice made for this worthy cause. How will our own beloved North Arkansas Conference stand?

### 5,000 CHRISTIAN WORKERS Wanted

to sell Bibles, Testaments, good books and handsome velvet Scripture mottoes. Good commission. Send for free catalogue and price list.

GEO. W. NOBLE, Publisher  
Dept. 8 L, Monon Bldg. Chicago, Ill.

Surely we must do our best.

The Bennett Book of Remembrance is within easy reach of many of our auxiliaries. Five dollars per capita based on membership of 1923. Let's make our list long. It will be a most worthy sacrifice. Every dollar invested goes into a life trained for Christian service and will go on transforming life and character long after these feeble hands are laid to rest and these weak bodies of ours have no earthly needs.—Mrs. R. A. Dowdy.

### ASHDOWN

A very pleasant meeting was had as is always the case in this union of circles where co-operation is the key to success. This month ends the second quarter of the year, so the treasurer was making her collections, and other officers getting ready reports to conference officers, so that this auxiliary may keep up its usual good standing for the first half of the year.

Circle No. 2 was the hostess on this occasion, and also leaders in the program. The special hostesses for this meeting were Mesdames Ben Love, J. D. Baker and L. S. Goodman. The devotional was a great lesson, full of knowledge and inspiration led by Mrs. O. T. Graves, subject, "Faith and Works," Acts 9:36-40—A study of the life of Dorcas and other great women of the Bible. The leader in the program was Mrs. T. O. Baker who read an excellent leaflet on "The Power of Modern Motion Pictures." Followed by "Questions for Thought and Discussion," on this subject as laid down in the year-Book.

### A PRAISE SERVICE.

The history of the Woman's Building, known as the Elza-Stephens Hall, Mt. Sequoyah, Ark., recorded an important event Tuesday at 8 o'clock a. M. Aug. 31, 1926, when about thirty of the members of the Regional Conference, then in session, met for a prayer and praise service upon the temporary floor of the building.

The following program was under the direction of Mrs. E. R. Steel, Little Rock, Ark.

Song—"The Morning Light is Breaking."

Prayer—Mrs. J. W. Downs, Nashville, Tenn.,

Scripture—Psalm 103, Mrs. Fred A. Lamb, Kansas City, Mo.,

Inspirational Address—Mrs. F. F. Stephens, Columbia, Mo.

Prayer—Mrs. Ina Doris Fulton, Nashville, Tenn.

This was indeed a praise service. Each one was thrilled to look upon the beautiful foundation now finished and giving promise of a splendid structure where Methodist women may hold their meetings; where the workers may recuperate; where plans for the Master's work may be formulated.

A group picture was taken of those attending the first meeting, also a list of the names which shall be placed in the corner stone. Every missionary woman in the Western Division is justly proud of this undertaking and eager for a part in its achievement.—Mrs. F. H. Naylor, Publicity, Supt.

## Sunday School Department

REV. C. N. BAKER.....Little Rock Conference Superintendent  
406 Exchange National Bank Building, Little Rock, Ark.  
REV. G. G. DAVIDSON, North Arkansas Conference Superintendent  
Farmers State Bank Bldg., Conway, Ark.  
REV. D. H. COLQUETTE.....Superintendent of Supplies  
714½ Main St., Little Rock, Arkansas.

### TWO FINE SCHOOLS IN CONWAY DISTRICT

The first of these was a one-unit school at Oakland. Thirty-two were enrolled with sixteen doing the work for credit. A training class earlier in the year in this Sunday School earned eighteen credits; making a total so far for the year of thirty-four. Rev. H. R. Nabors is the pastor and this fine record is largely due to his enterprising efforts.

During the past week another school at Vilonia, where Rev. E. B. Williams is the pastor. Eighteen credits were earned. Rev. J. M. Hughey, the P. E. of the Conway District, had a very fine class in "What Every Methodist Should Know," while the extension secretary had a splendid group in the new course on "The Sunday School Worker."

This was the second session for Vilonia, a Cokesbury School being held there last year. The attendance and credits earned were considerably in advance of last year.—A. W. M.

### NORTH ARKANSAS CONFERENCE EXTENSION NOTES.

Rev. G. S. McGehey, pastor at Desha, is leading a training class using "The Plans and Work of the Small Sunday School as a text. He reports a fine interest.

Rev. O. M. Campbell, pastor at Lincoln, reports a good class in "What Every Methodist Should Know." Four earned credit. More of our schools need to undertake these local training classes.

Mrs. Annie Graddy, superintendent of Farm Hill Sunday School, writes a word of appreciation for the missionary programs sent out every month from the Sunday School office. She says that these programs are helpful; we count that a real compliment.

"The Sunday School Worker" is a recent addition of the Cokesbury Training Series. This is a course on personal preparation of the worker for the privilege of being a co-worker with Jesus Christ in the business of building dependable Christian character. This book should be studied by all Sunday School workers.—A. W. M.

### SCHOOL AT NAYLOR NEXT WEEK

A two-unit Cokesbury School is being planned for Naylor beginning Monday night, September 20. "What Every Methodist Should Know" and "The Small Sunday School" will be the courses offered.—A. W. M.

### NOTICE TO CHECKERS.

In our check-up work, which begins September 26, approved checkers are authorized to place seals on the program of work where there are at least 60 per cent of the Workers' Council present. Where fewer than that number are present the checker will report the work to the Conference office and seals will be sent to the superintendent to be placed on the chart before the entire school on Sunday morning. Pastors and superintendents should secure if possible the attendance of the entire Workers' Council

at the check-up meeting so that the work can be completed at that time.—G. G. Davidson, Conf. Supt.

### JONESBORO DISTRICT

At a conference with the Jonesboro District checkers last week they passed a resolution to be the first District to report in full on the check-up work. They purpose to make it 100 per cent. The field is open for others to enter.—G. G. D.

### STANDARD SCHOOLS.

We have just closed a series of standard schools running through five weeks. These schools included Wynne, Booneville, Batesville, Jonesboro, and Walnut Ridge. In each of these schools there was a fine school spirit and a co-operation from presiding elders and pastors which made the work a splendid success. The boards of managers in each school rendered efficient service. There were fifty-six schools represented in the credit work done and 331 credits issued. We were fortunate in being able to hold the same faculty for much of the work in these schools. Miss Henrietta Gay taught Story Telling throughout the series. The Conference superintendent taught Rural Management throughout the series. Rev. J. W. Workman taught Religious Education of Young People in three of the schools. Mrs. C. C. Burton taught Intermediate Material and Methods in two of these schools. Mrs. S. W. Ray taught Junior Worship in two. Miss Bessie Dye taught Junior Pupil at Jonesboro. Mrs. H. J. Con-

## MRS. BASSETT ALWAYS TIRED

Now in Good Health by Using  
Lydia E. Pinkham's Vegetable Compound

Lansing, Michigan.—"I have taken Lydia E. Pinkham's Vegetable Compound whenever I needed it. When I first used it I was so bad I could hardly walk across the room without crying. I was tired all the time. I think my trouble was coming on me for six months before I realized it. I read of your wonderful medicine in the



paper, and \* \* \* my husband bought me a bottle, and after the first few doses I felt better, so kept on taking it until I was well and strong. I take it at times when I feel tired and it helps me. I will always have a good word for your medicine and tell anyone what good it has done me. I recommended it to my neighbor for her girl, who is sixteen years old, and it was just what she needed. She is feeling fine now, and goes to school every day."—Mrs. E. F. BASSETT, 216 South Hayford Avenue, Lansing, Michigan.

Do not continue to feel all run-down and half sick when Lydia E. Pinkham's Vegetable Compound is sold by druggists everywhere. It is a root and herb medicine and has been used by women for over fifty years.



# The Farmer and the

## A COMPARISON

Discussion of the proposed repeal of the so-called "full crew laws" of Arkansas in the election of October 5th, lends interest to a comparison of the actual work done by a freight brakeman in his work day and that done by a typical Arkansas farmer in his work day.

Actual stop watch observation of the work performed by regular brakeman on the Missouri Pacific Railroad on a typical "run", shows that out of 8 hours, which constitutes his regular "day", the brakeman spends an average of two hours and 40 minutes in actual service. The rest of his day is spent resting, reading or sleeping in the caboose.

Through more than 1,000 inquiries of representative farmers scattered through both the hill and bottom sections of Arkansas, it has been determined that the typical Arkansas farmer's "day" covers a total of 16 hours, of which 12½ hours are actual physical labor, the remaining time being taken up in eating lunch, resting and talking.

This comparison covers hours of work only. It does not take into account the large amount of planning which the farmer must devote to the management of his farm in order that he may make ends meet at the end of the year. The brakeman on the other hand has no responsibility; his work is entirely of a routine nature and under the operation of modern automatic appliances that involves virtually no physical effort of any kind.

### COMPENSATION.

For his 8 hour day, the brakeman receives "basic pay" of \$4.84 with time and a half for overtime and certain Union privileges and schedules which bring the average earning up considerably higher.

There is no known basis for figuring the actual cash compensation received by the farmer for his much longer and more arduous day, but very few, when the year's work is figured up, receive anything like the compensation received by the brakeman.

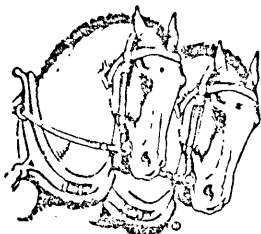
### WHAT THE THIRD BRAKIE GETS

The above comparison covers the case of the regular freight brakeman but that of the third or Law Brakeman, who will be the only one affected by the repeal of the so-called "full crew laws" October 5th, is even more clearly out of proportion.

Unlike the regular brakeman the Law brakeman has no necessary or useful duties to perform; he simply rides in the caboose reading, sleeping, playing cards or gazing out of the window at the farmer in the fields. Unlike the regular brakeman, the Law brakeman often rides for only a portion of his 8 hours, or just so long as it takes the freight train to complete its run in Arkansas.

As has been shown during the campaign some of the runs are ridiculously short ranging

For Repeal of "So-Called  
~~Against Repeal of "So-Called~~



THE FARMER USES HORSE  
SENSE—HE HIRES THE HANDS  
HE NEEDS AND NO MORE—

*the Railroads of Arkansas  
are asking the same  
privilege*

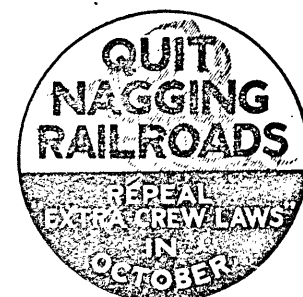
VOTE TO REPEAL THE  
"EXTRA CREW LAWS"  
ON OCTOBER 5<sup>th</sup>

# The Railroads



# The Third Brakeman;

ARISON



ing from 11½ to 53 miles. These so-called "runs" are in many cases so short that the "Law" brakeman can make **two** and sometimes **three** in one day. Under Union rules, no matter how short the "run", he is entitled to collect for an 8 hour day or \$4.84. If he is called for the second run the same day, he is also entitled to collect for another day and if called for the third time, he can collect for a third day. As a result of this ridiculous system there are many cases on the pay rolls in which the same individual works three of these runs in a 24 hour period and is paid for a full 8 hour day for each run, drawing a total of \$14.52 for less than 9 hours **actual time**, none of which is devoted to any useful or necessary service.

To quote one specific instance taken from the pay rolls of the Kansas City-Southern Railroad.

From Watts, Oklahoma (mile post No. 236) across the State of Arkansas to Lanagan, Missouri, (mile post No. 195), **F. R. King**, a Law Brakeman, has repeatedly been called for service at 5:30 A. M. remaining in service until 7:45 A. M. or 2 hours and 15 minutes, being paid for 100 miles or \$4.84.

Called for 12:45 P. M. (same day) in service until 3:15 P. M. or 2 hours and 30 minutes—paid for 100 miles or \$4.84.

Called for 10:45 P. M. (same day)—in service until 2:55 A. M. or 4 hours and 10 minutes

Full Crew Laws"

~~Full Crew Laws"~~

## of Arkansas

—paid for 100 miles or \$4.84. The total number of hours in service this day being 8 hours and 55 minutes—total amount paid \$14.52.

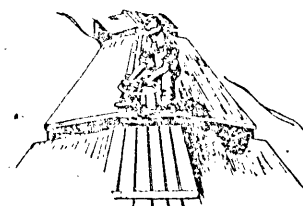
This is a practical demonstration of the way the "Law" brakeman operates under the Laws which the Railroads of Arkansas are asking the people to help them repeal on October 5th.

The legal hours and compensation of these men are so far out of line with those of the real producers of the wealth of Arkansas as to amount to a **vicious piece of class legislation**. The cost of this legislation is being paid, and will continue to be paid until these laws are repealed by the **very farmer** and the **very producer** who is now being appealed to by the Labor Unions for "sympathy" and "protection".

Is it fair that this kind of "protection" should be extended to a **few** at the expense of the **many** who have to **fight their own economic and financial battles**?

The answer is up to you Mr. Farmer, and that answer will be given by you at the polls on October 5th.

By that vote you will say whether this third brakeman shall continue to ride through the country day after day at your expense, or whether the Railroads will be permitted to take him down out of the cupola and **put him to work**. If you favor putting this loafer to work you will scratch your ballot on October 5th as follows:



THE ONLY BRAKES  
THE LAW BRAKEMAN  
APPLIES ARE BRAKES ON  
ARKANSAS PROGRESS

Build Arkansas  
October 5th.

rad taught Junior pupil at Walnut Ridge. Rev. W. V. Womack taught The Church and Its Work at Wynne. Prof. J. P. Womack taught The Church and Its Work at Batesville. Rev. J. Frank Simmons taught The Missionary Message of the Bible at Booneville. Rev. J. Wilson Crichlow taught Old Testament Bible in the school at Jonesboro. Dr. G. C. Hounshell taught Social Messages of Jesus at Walnut Ridge. Throughout the entire series not a word of criticism has come to my attention and everywhere there is a deepening spirit of loyalty to the training program of our Conference. We have two more Standard Schools to hold, one at Searcy and one at Helena. This will complete our program of eleven standard schools. Already presiding elders and district staffs are planning for the extension of this work next year.—G. G. Davidson, Conf. Supt.

#### S. S. DAY OFFERINGS IN NORTH ARKANSAS CONF. FOR WEEK ENDING SEPT. 11.

<b>Batesville District:—</b>	
Swifton (Balance) .....	\$ 14.70
Pfeifer .....	5.20
Central Ave. Batesville (add.) .....	25.00
<b>Ft. Smith District:—</b>	
New Hope .....	10.00
Grand Prairie .....	6.00
1st Church, Ft. Smith .....	225.00
<b>Helena District:—</b>	
Wheatley .....	8.00
<b>Paragould District:—</b>	
Hoxie (Add.) .....	20.00
<b>Conway District:—</b>	
Beebe .....	10.00

Total .....	\$323.90
<b>Standing By Districts:—</b>	
Batesville .....	\$ 763.07
Ft. Smith .....	758.75
Helena .....	630.81
Jonesboro .....	603.14
Paragould .....	456.21
Conway .....	386.45
Booneville .....	240.81
Fayetteville .....	239.32
Searcy .....	191.34

Total .....

—C. D. Metcalf, Treas., Batesville.

#### FOURTH SUNDAY MISSIONARY OFFERINGS

Little Rock Conference For August. Following is list of Fourth Sunday Missionary offerings for August from Sunday Schools of Little Rock Conference:

Mufreesboro .....	\$ 3.00
Friendship (Blevins) .....	1.81
Saline (Delight) .....	.87
Washington .....	2.56
Few Memorial .....	1.38
Hart's Chapel (Arka. Ct.) .....	.88
Sardis (Buckner Ct.) .....	.33
Thornton .....	7.20
Monticello .....	6.75
McGehee .....	5.00
Mt. Ida .....	4.44
Bauxite .....	5.00
Hollywood (Arka. Ct.) .....	1.00
28th Street .....	5.00
Traskwood .....	2.00
New Hope (Bryant Ct.) .....	1.60
Rhodes' Chapel (Strong) .....	1.75
Pulaski Heights .....	3.17
Warren .....	9.24
St. Charles .....	1.17
Winchester .....	1.51
Smyrna (Umpire Ct.) .....	.50
Wilton .....	1.43
Wilmar .....	1.50
Fordeyce .....	9.50
Oaklawn .....	5.75
Ozan .....	1.03
Wesley's Chapel .....	1.02
Sardis (Bryant Ct.) .....	2.00
Mt. Ida (Buckner Ct.) .....	.83
Gillett .....	3.50

Green's Chapel (Dierks) .....	2.10
Gravelly (Lockesburg) .....	.82
Lakeside, P. B. .....	5.00
Leola .....	1.05
Richmond .....	2.50
Bingen .....	.93
Hunter Memorial .....	4.38
Faith (P. B. Ct.) .....	1.84
England (4 months) .....	50.00
Pike City (5months) .....	2.60
Portland .....	10.00
Sherrill .....	2.00
Blevins .....	5.09
Silverina .....	1.76
Holly Springs .....	1.00
Central Avenue, H. S. .....	23.90
Swan Lake .....	2.66
Antoine .....	3.00
Keith Memorial (4 months) ..	6.32
Gum Springs (H. Spgs Ct.) ..	12.50
Foreman .....	4.00
Forest Park .....	4.68
Reydel (Swan Lake Ct.) .....	3.03
Tucker (3 months) .....	5.34
Hamburg .....	5.00
Camden .....	15.00
Gould .....	3.73
Mt. Carmel (Holly Spgs Ct.) ..	1.00
Doyle .....	.80
Midway (Prescott Ct.) .....	1.00
Harrell .....	1.29
Alzheimer .....	3.95
Park Ave., (H. Spgs.) .....	5.59
Zion (Carlisle Ct.) .....	.70
Richmond .....	2.50
Alzheimer .....	3.83
Pleasant Grove (St. Charles) ..	.80
Huttig .....	10.24
Malvern .....	50.00
Total .....	\$355.45

—C. E. Hayes.

#### BETHLEHEM COKESBURY

Last week I taught a class in "The Small Sunday School" at Bethlehem Church on the Springhill Circuit. Despite the busy season, and all the people in that church are farmers, we had eight credits. They did fine work. Rev. T. L. Stinson is the pastor.—S. T. Baugh.

#### BUSSEY COKESBURY SCHOOL

Rev. A. C. Rogers taught a class in "The Small Sunday School" at Bussey, on the Taylor charge. Rev. L. T. Rogers is the popular pastor. He writes that they had a good class and did fine work and all were very much pleased with the work of Bro. A. C. Rogers their instructor. Twelve made their credits. Rev. L. T. Rogers has another Cokesbury School scheduled for October 18 at Philadelphia.—S. T. Baugh.

#### MURFREESBORO COKESBURY SCHOOL

Just had a report from Rev. G. L. Cagle that they had a fine Cokesbury School last week taught by Rev. O. L. Walker, of Nashville, using the text book "How We Got Our Bible." They had a fine class and all enjoyed the work of the instructor. Thirteen credits were earned in this school. They have a class scheduled for October 11, using the text "The Small Sunday School."—S. T. Baugh.

#### THE ANNUAL CHECK-UP NEAR AT HAND

Let all our checkers, as well as pastors and superintendents, remember that the Annual Check-up on the Program of Work for Sunday Schools is right on us, and get ready for same. The date covers the period—September 26-Oct. 10. The assignments for visitation were published in the Methodist last week. The materials for the Check-up is being mailed out to the Checkers this week. Let's have every school reported this year and keep Arkansas in the lead on this point.—Clem Baker.

#### S. S. DAY OFFERINGS RECEIVED IN LITTLE ROCK CONF. SINCE LAST REPORT, AUG. 19.

Mabelvale .....	\$ 8.00
Crossett .....	60.00
Redfield .....	4.00
Princeton .....	6.21
Hart's Chapel .....	1.60
Total .....	\$79.81

#### Standing By Districts

Monticello District .....	\$ 575.76
Arkadelphia District .....	589.69
Camden District .....	704.43
Little Rock District .....	722.45
Pine Bluff District .....	726.71
Prescott District .....	768.78
Texarkana District .....	722.93
Total .....	\$4,860.75

—C. E. Hayes, Chairman.

#### PASTORS ON HONOR ROLL IN LITTLE ROCK CONF. SINCE LAST REPORT.

Mabelvale, Primrose charge, Little Rock District, Rev. Geo. E. Williams; Crossett, Monticello District, Rev. Roy E. Fawcett—Clem Baker.

#### NOW IS THE TIME TO GET SUNDAY SCHOOL DAY OFFERINGS IN FULL.

The Little Rock Conference is making a wonderful Sunday School Day record this year. Many charges are already out in full and many more are nearly out. The time for the observance of the Day may be past but now is the best time of the year to get the offering. With the large number of training schools now on us our expenses are heavy. Let us make it \$6,000. this year.—Clem Baker.

#### TEXARKANA TRAINING SCHOOL THIS WEEK.

The Texarkana District Training School is in session this week at First Church, Texarkana. The Texas-Side Methodists and the Southern Presbyterians are co-operating in the school this year. Rev. J. A. Sage is the Dean and R. E. Martin is the chairman of the Board. A splendid faculty of seven instructors is engaged for the teaching. We expect it to be the best school ever held in Texarkana. This is the sixth.—Clem Baker.

#### CAMDEN DISTRICT TO HAVE TWO TRAINING SCHOOLS

The Camden District is to have two Standard Training Schools right away. The first is at Camden next week Sept. 19-14. This is to be followed by one at El Dorado the week of Sept. 26-Oct. 1. Both schools have good faculties. Both are co-operative with the Presbyterians. Both are District-wide. These two school should reach all the charges in the Camden District.—Clem Baker.

#### LIST OF OTHER SCHOOLS

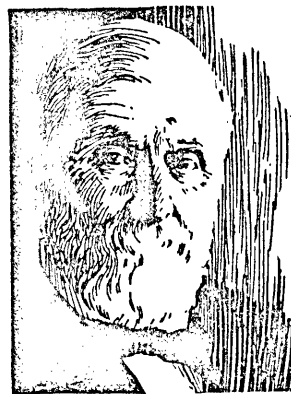
Other Standard Training Schools to be held in the Little Rock Conference this fall are as follows:

Pine Bluff, for the District—Oct. 3-8. Warren, for Western End of District—Oct. 10-15.

Hot Springs, for District—Oct. 17-22.

Dermott, for delta section of District—Oct. 24-29.

Stuttgart, Date to be announced.—Clem Baker.



DR. W. B. CALDWELL  
AT THE AGE OF 83

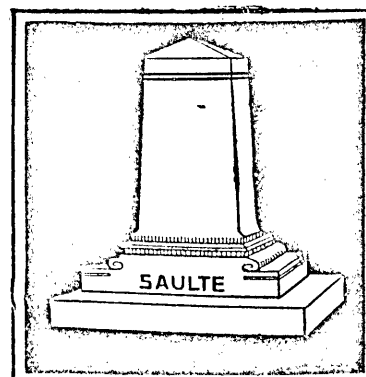
To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated infants and children had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all children's little ills, he did not believe that a sickening "purge" or "physic" was necessary.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to establish natural bowel "regularity" even if the child is chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but, best of all, it never gripes, sickens or upsets the most delicate system. Besides, it is absolutely harmless, and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

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## Epworth League Department

MISS EFFIE BANNON.....Treasurer, Little Rock Conference  
2012 Wright Ave., Little Rock, Ark.  
HOWARD JOHNSTON.....Treasurer North Arkansas Conference  
Conway  
MRS. E. D. GALLOWAY.....Editor Little Rock Conference  
2408 Maple St., Little Rock  
MRS. L. E. CRITE.....Editor North Arkansas Conference  
Helena, Ark.

### ARKANSAS AT MT. SEQUOYAH.

We, the Leaguers of Arkansas, often do not realize our good fortune in having within our own territory such a place for spiritual gatherings. But those who have taken the opportunity of attending one of the assemblies on Mt. Sequoyah treasure the memory of an experience of which nothing can take the place.

There were about thirty delegates from Arkansas to the Epworth League Assembly this summer. They were a fine crowd of energetic, fun-loving young people with, at the same time, an earnest desire to receive inspiration and instruction in living that fuller and broader life.

The Arkansas group was chosen to have charge of the Epworth League program on Sunday evening. It was a model Leaderless Program, which everyone voted a great success.

Arkansas also made a good showing in the athletic activities which took place every afternoon. How thoroughly enjoyable is clean, vigorous play, entered into wholeheartedly!

Then, one morning just as the sun was peeping over the eastern hills, this unusually energetic group was seen gathering around a fire for a sunrise breakfast. The morning air was invigorating, the fellowship delightful, and the breakfast, especially good. In fact, when the savory odors began to rise from the gently boiling coffee pot, the sizzling bacon and scrambled eggs, and we noted the abundance of everything, we just couldn't help feeling sorry that the others had the bad fortune to be from "somewhere else."

The extraordinary enthusiasm of the Arkansas group was exhibited again when several tables in the cafeteria were seen to bear the Arkansas banners and a dear little Arkansas Razorback adorned the head table, all signifying that those tables were reserved for an Arkansas banquet. Everyone was present and a very interesting program was thoroughly enjoyed.

We left the Assembly feeling that we were to work this year with real acquaintances and friends, and, thus joined in heart and strengthened for our task, we returned to our various Leagues to put over a program of work that will surpass the efforts of any other group of Leaguers anywhere!

We just wonder what could be accomplished if every chapter in Arkansas could be represented at Sequoyah next summer, to receive that

inspiration that would leaven the spirituality of each League. Why don't you, reader, decide right now that you will take advantage of the opportunity that is right at your door and attend the Epworth League Assembly at Mt. Sequoyah next year?

### REPORT OF FINDINGS COMMITTEE

We, the Findings Committee of the Fourth Epworth League Assembly at Mt. Sequoyah, August 17 to 27, 1926, submit the following report:

We, as Epworth Leaguers, pledge our allegiance to the whole program of the Church and call upon our membership to join heartily in all its services and activities.

We believe that every Epworth League Chapter should have a constructive program of Christian Citizenship, emphasizing Study Courses, Community Surveys, the sacredness of the ballot and the creation of sentiment conducive to law enforcement. We are firm in the conviction that the social principles of Jesus are adequate to meet the needs of the present day and we urge that they be applied to every phase of our lives.

We are vitally interested in the extension of our Missionary work and believe that we should express our zeal for this cause by systematic Christian Stewardship of time, talents, money and self. We see the need of world conditions and of present missionary activities of our Church. We urge the use of the literature provided by our Board of Missions for Missionary Education. We realize that the missionary work can be continued only by actual workers on the field; therefore, we feel the responsibility for giving more thought to directing and encouraging Life Service Volunteers.

Realizing the importance of recreation in the lives of young people, we insist that each local church furnish an adequate program of recreation for its young people. We define recreation as voluntary activity which contributes to the physical, mental and spiritual life of the individual.

On the question of war, we wish to state our position as follows: We believe in a national police force to defend our country and our homes. We believe that war of aggression is wrong. We are firm in the conviction that we as young Christians should do all in our power to bring world peace. We believe that this can be done by a presentation of the horrors of war, by education of our people to see the best in other countries and races and by the cultivation of friendship in international fields.

In considering especially the program of the Epworth League, we make the following recommendations:

First. Conference Epworth League Cabinets lay more emphasis on the Junior work and on the Intermediate work, not as attached programs but as vital parts of the Epworth League.

Second. That the General Epworth League Board send Prof. C. C. Washburn to as many Summer Assemblies as possible, in order that the Leaguers may gain under his splendid

### ALL-STATE CHURCH NEWS.

#### INFORMATION WANTED

In the last number of the Yearbook of our Church was printed a list of our preachers who were born in or before 1846. It is now our plan to enlarge this list, taking in any other preachers who may have been born in or before 1847. We desire also to give another list of lay members, both men and women who were born in or before 1847. I will therefore be under obligations to any reader who may come under either of the above classifications or who may have friends or acquaintances who are eligible for listing under either head, if he or she will advise me at an early day of the names, giving also date and place of birth, Conference membership and present address. We desire also the names of preachers in any of our Conferences who are fathers and sons or brothers. We feel sure that the information asked for above when tabulated and classified and printed in our Yearbook will be very valuable to future historians. Please address all letters to me at 810 Broadway, Nashville, Tenn.—Curtis B. Haley.

#### AN APPEAL TO OUR PASTORS.

Every year numbers of Southern Methodists come to Baltimore to attend the schools, take hospital training, engage in business or something leadership a deeper appreciation of the value of great music and hymns of our Church.

Third. That the Epworth League Board so change the Constitution that there will be only one Secretary in the Senior Chapter instead of two, as now provided.

Fourth. That the Western Epworth League Assembly, at Mt. Sequoyah, continue its program of inspiration, recreation and instruction as has hitherto been presented and that a great effort be made to secure as many as possible of the Conference leaders at this Assembly each year.

#### RESOLUTIONS ADOPTED AT 4TH WESTERN EPWORTH LEAGUE ASSEMBLY

Be it resolved that we, the Fourth Methodist Assembly at Mt. Sequoyah Aug. 17-27, express our grateful appreciation:

1. To the members of the faculty for their earnest work and pleasant companionship.
2. To Rev. Ralph E. Nollner, dean of our Assembly, for his splendid leadership and untiring services.
3. To Prof. C. C. Washburn and Mrs. A. L. Dick for their inspiring messages in song, which have created within us a deeper appreciation of our church hymns.
4. To all who gave such inspiring messages at the platform hours, morning periods and vesper services.
5. To Dr. R. S. Satterfield, the staff of the Sequawalker and all who have assisted in its publication.
6. To the advertisers who contributed to the success of the paper.
7. To Mr. and Mrs. Bond and all on duty on the grounds who have contributed to our comfort and happiness.
8. To each individual who has assisted in any way in making this Assembly a success.

Lastly, we are delighted to recognize the fact that such a strong faculty has been secured from our own Church and we sincerely trust this plan will be followed next year.—S. E. Ashmore, Chm., Thos. R. Strange, Ralph Stuck, Eula Oleta Jack, Julia Reid.

else and a large percentage of them become lost to our Church because our pastors do not know they are here. Not only have many of them been lost to our Church, but some to the cause of Christ, because the Church did not find them until too late.

Will not our pastors in the South and West help to stop this serious leakage by sending to the undersigned, who is pastor of the Alpheus W. Wilson Memorial Church, now under construction near the John Hopkins University, the names of his people who are in Baltimore either temporarily or permanently, that our pastors may give them attention? Students should take advantage of the affiliated membership plan as provided by the General Conference, and thus give us an opportunity to look after them properly.

Postage cheerfully refunded. Please write today.—Carlton D. Harris, 309 E. University Parkway, Baltimore, Md.

#### STRONG

O boy, you talk about "joy inexpressible and unspeakable." It was ours to share Friday night of Sept. 10 in the form of a pounding. Methodists, Baptists, Presbyterians and Adventists, planned together and took by storm the Methodist parsonage and showered us with a nice pounding. It was joy inexpressible and unspeakable in the parsonage. For a few minutes about all we could do, was half cry and half laugh and try to count the many blessings that were laid around us.

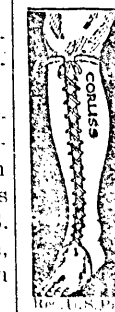
Think about a pounding at this time of the year when the finances of the church, for Conference Claims and other objects are to be met. At many places, as a rule, there is a bad taste in the mouths of the people, when these claims are being preached and talked about by the preacher. But in Strong they "pounded" us. This makes the second pounding since August 1. Rhodes' Chapel, one of the other points, on the Circuit, pounded us; now Strong does the unusual thing. Now "do it again," good people, make me feel good again. I like that kind of a tonic. It stimulates a fellow. I am yours for a successful winding up of the Conference year.—S. W. Johnson, P. C.

#### THIRD QUARTERLY REPORT CONFERENCE COLLECTIONS.

North Arkansas Conference  
Batesville District, W. A. Lindsey,  
P. E.

Batesville, First Church, R. E.  
L. Bearden, H. E. Wright ..\$ 390.00  
Calico Rock Station, T. J.  
Justice ..... 16.50  
Evening Shade, J. W. Johnston 10.00  
Swifton-Alicia, I. L. Claud,  
Miss Georgia Dudley ..... 8.75  
Tuckerman Station, C. W.  
Lester, D. R. Parrott ..... 550.00

Total .....\$ 975.20  
Booneville District, W. B. Hays, P. E.  
Booneville Station, Charles  
Franklin, J. O. Barlow .... 200.00  
Mansfield, A. B. Stewart.



#### CORLISS LACED STOCKING

for enlarged or varicose veins, phlebitis and swollen limbs, also our

#### Home Treatment

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Rhad Ray .....	300.00
Paris Station, J. A. Reynolds,	
J. B. Nicholas .....	255.20
Plainview, A. N. Storey ....	100.00

Total .....	\$ 855.20
Conway District, J. M. Hughey, P. E.	
Conway, First Church, O. E.	
Goddard, J. M. Workman,	
G. L. Bahner .....	715.00
Morrilton, A. E. Holloway ...	600.00
North Little Rock, Gardner	
Memorial, Edward Forrest	100.00
Russellville, H. K. Morehead,	
W. D. Vance .....	100.00

Total .....	\$1,515.00
Fayetteville District, J. A. Womack,	
P. E.	
Eureka Springs, R. S. Hay-	
den, Miss M. L. Barnes ....	261.45
Fayetteville, H. L. Wade,	
M. M. Collier .....	100.00
Gravette-Decatur, A. T. Mays	90.00
Rogers, J. T. Wilcoxson, R. L.	
Brewer .....	839.55
Springdale, I. A. Brumley ..	275.00
Viney Grove, J. A. Zinn, ....	22.50
War Eagle, J. H. Sturdy ....	9.45

Total .....	\$1,597.98
Fort Smith District, F. M. Tolleson,	
P. E.	
Alma-Dyer, D. L. Yates .....	10.00
Clarksville Station, Lester	
Weaver, Pat McWilliams ..	600.00
East Van Buren, A. L. Platte,	
Earl Cravens .....	40.52
Fort Smith, First Church,	
A. N. Evans, Ernest Pen-	
inger .....	440.30
Ft. Smith, Dodson Ave., E. H.	
Hook, Jack McMurtrey ....	656.00
Lavaca, H. M. Lewis .....	33.00
Kibler, J. E. Peters, .....	15.00
Ozark Station, J. B. Steven-	
son, H. V. Addy .....	30.00
South Fort Smith, D. N.	
Weaver .....	25.25

Total .....	\$1,850.07
Helena District, J. A. Anderson, P. E.	
Crawfordsville, S. B. Wiggins	70.00
Elaine, C. H. Bumpers .....	35.00
Marianna, W. L. Oliver, W.	
G. Hoyle .....	500.00
West Helena, J. W. Moore .	300.00
Widener-Madison, T. H.	
Wright, J. G. Williams ...	72.00

Total .....	\$ 977.00
Jonesboro District, F. R. Hamilton,	
P. E.	
Jonesboro, First Church, J. W.	
Crichlow, R. E. Robertson-	2,139.00
Jonesboro, Fisher St., H. K.	
King, Mrs. E. F. Lindley ..	366.00
Jonesboro, Huntington Ave.,	
J. W. Harrison, I. L. Horton	17.00
Monette, A. L. Riggs .....	15.00
Nettleton-Bay, H. F. McDonal	14.50

Wilson, E. K. Sewell .....	100.00
Total .....	\$2,651.50
Paragould District, William Sherman,	
P. E.	

Ash Flat, L. L. Langston ....	8.31
Hoxie, D. C. Holman .....	50.00
Mammoth Spring, R. M. Black	
C. T. Jones .....	113.55
Paragould, East Side, J. L.	
Shelby .....	200.00
Paragould Ct., R. C. Boone ..	15.00
Piggott Station, J. E. Lark,	
J. H. Thomas .....	375.00
Ravenden Springs, W. E. Ben-	
brook .....	9.61
St. Francis, C. H. Harvison ..	5.25

Total .....	\$ 776.72
Searcy District, W. P. Whaley, P. E.	
Augusta, F. E. Dodson, Miss	
Johnnie Mitchell .....	63.25
Searcy, First Church, J. E.	
Cooper, J. H. Forrest .....	588.00
Valley Springs, Edgar Shuller	53.52

Total .....	\$ 704.77
Grand Total for Conference	\$11,903.49
Same length of time after	
..Conference 1925 .....	8,856.11

Gain for present year ..... 3,047.38

Special Notes.—Where two names occur, the first is that of the pastor, and the second that of the treasurer. Conway has had a change of pastors so the names of both preachers are given. The same is true of East Van Buren.—George McGlumphy, Treas.

#### STAMPS

Our new church will be completed and we will open it September 26. It will cost us more than \$35,000. We have collected and paid about \$25,000 of that amount this year. It is a thing of beauty and we are very proud of it. On the above date we will begin our revival with Dr. Freeman of First Church, Texarkana, doing the preaching and the Wisdom Sisters of Macon, Mo., doing the singing. Pray for us that God may give us a great meeting.

All the interests of the church will be up to date at Conference.—S. K. Burnett, P. C.

#### BRO. J. H. WATERS LEADS EL-DORADO CHURCH TO FINISH PAYING FOR BROTHER R. W. MCKAY'S HOME.

On the burning of one of the buildings at the Booneville Sanatorium early last spring Bro. R. W. McKay, who had been there for more than a year, had to move. He rented a nice little home in Cabot. Last May the owner told Bro. McKay that he would have to sell the home. So Bro. McKay had to either buy the home or move again. He bought the home and made a substantial cash payment and gave his notes for \$1,200.

It occurred to some of us that Bro. McKay's many friends would be glad to pay off these notes and relieve him of this burden. Dr. E. R. Steel and I took the matter up with Mr. H. C. Couch, a dear friend of Brother McKay, who most heartily approved of the suggestion. I went to see Bro. J. H. Waters of Eldorado, another of Brother McKay's good friends. He was anxious to have a part in this matter.

A letter was sent to a few of Bro. McKay's friends but in the meantime Brother Waters, out of his generous heart and by his Christian leadership, led his own church at El Dorado to pay the \$1,200.00. On Sept. 10 Brother Waters came to Little Rock and I took him and Dr. James Thomas to Cabot. Brother Waters delivered to Brother McKay the

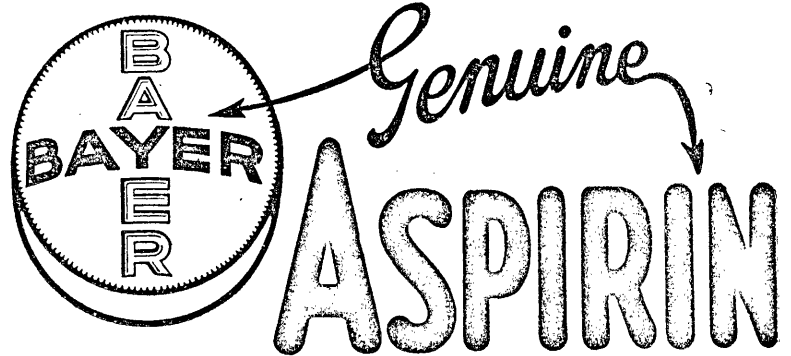
four canceled notes on the place.

I wish that you could have been present when this was done. Brother Waters led in prayer and it seemed that we were right at the gate of Heaven itself. Brother and Sister McKay all but broke down under the joy of the kindness shown them by the Eldorado people. They are grateful beyond words to express. Surely the bearing of such burdens by his Eldorado friends will even add some days to his life here.

He is bed-ridden, able to be up only very little. He is still fighting and is "happy on the way." He told us that "It was all fixed up and he was ready to go when the summons came." Thank God for such laymen as Brother Jim Waters and for such churches as El Dorado. Led by such pastors as Dr. J. D. Hammons, who encouraged his leading layman in the enterprise, and backed by such godly laymen, the Kingdom of God will move on.—J. F. Simmons.

#### CHAPEL HILL.

Just closed a good meeting Thursday night at Chapel Hill, four miles West of DeQueen. Brother Stinson from Springhill charge, assisted me, and did most of the preaching. He is a faithful preacher, and fine worker in a revival meeting. He has a regular evangelistic swing in his preaching, and reaches the people. Chapel Hill seems to be cold and discouraged religiously. Many of the members of the Church do not seem to be working at their job religiously, and consequently it caused a drought in the Church. But some of them seem to have taken on new energy in our meeting. We have a few there who are true blue, and are anxious to see the Church prosper. The last service before closing the meeting we opened the door of the church, and received seven, six little girls and one little boy, six by affusion, and one by immersion. It is a great problem as to what will become of many of the



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## STAMMERING

If the stammerer can talk with ease when alone, and most of them can, but stammers in the presence of others, it must be that in the presence of others he does something that interferes with Nature in the speech process. If then we know what it is that interferes, and the stammerer be taught how to avoid that, it must be that he is getting rid of the thing that makes him stammer. That's the philosophy of our method of cure. Let us tell you about it. SCHOOL FOR STAMMERERS, Tyler, Texas.

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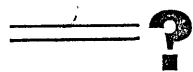
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J. H. SHUMAKER, Secretary  
808 Broadway, Nashville, Tenn.

little rural churches. Many of them are paying scarcely anything and the membership is very small. It seems to me that there ought to be, if it is possible, about two to three of these small churches converted into one.

Joy-riding, and other pleasures seem to be great hindrances in the way of the progress of those places. Some of their Sunday Schools are gone down and no interest seems to be taken on that line. It is sad for the preacher who comes in contact with these hindrances we preach, and pray, and labor, and toil, but still the prosperity of the Churches is not hopeful in such places.

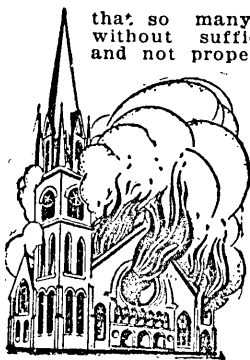
We have not had our meeting at Gillham yet. We have put it off till the first Sunday in October. We will by that time have the electric lights in our church.—J. A. Hall, P. C.

#### VILONIA.

I began my series of protracted meetings on the night of July 17 and closed the last one Sunday morning, September 5. The pastor did all the preaching, except at Mt. Carmel, where the Free-will Baptist pastor and the Methodist pastor took time about, and at El Paso where Brother Roberts did part of the preaching. In these meetings there were 94 conversions and reclamations and 70 additions to our church of which 62 were by baptism and vows with quite a number who were already members of the Church renewing their covenants with the Church and God. There was not a meeting held without a conversion, the number ranging from one to forty-five.

One year ago when I came on this work El Paso Church had a member-

#### IT IS A BURNING SHAME



that so many churches are without sufficient insurance and not properly safeguarded.

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ship of only eight members, now it has a membership of twenty-two who are as loyal and faithful as there are anywhere.

Our meetings are over now, and we are in a Cokesbury Training School at Vilonia with Rev. A. W. Martin and Rev. J. M. Hughey as teachers. Week after next we have another school of the same kind at Naylor. But our Sunday School rooms are occupying the greater part of our attention just now. Our Sunday School has outgrown the one room at Vilonia, and we must build a number of rooms to accommodate the classes. Plans are on foot by which we hope to have them completed by conference.

The pastor's family is having plenty to eat, and we are happy in having the privilege of serving some of the best of God's elect. We will go to Conference with twice as much Conference Claims as last year.—E. B. Williams, P. C.

#### CONSCIENCE WINS.

Forty years is a long time for a man to carry a load on his conscience before relieving his mind, yet, that is what occurred with one former Rock Island employee, who had turned over to Carl Nyquist, Vice-President, Secretary and Treasurer of that railroad, a draft for one thousand dollars, with the following note:

"Enclosed find New York draft for \$1,000. Several years ago (in the 80's), I appropriated nearly the above amount, under the delusion that I was getting even for what I considered small wages. I was getting \$55 per month then. I was wrong. For several years I have determined to return all so taken as soon as I could. Please forgive me for this wrong."

The draft has been credited to the "Conscience Fund" of the Rock Island Lines.—Bulletin.

#### MEETING AT HUGHES.

It has been my great pleasure to be with Brother Johnston in his meeting at Hughes, one of the fastest developing towns in Eastern Arkansas, with a fine citizenship, progressive business men and the richest soil of which Arkansas can boast. The church is keeping pace with this wonderful development, and this year was made a station with Rev. M. N. Johnston as pastor. He is in the midst of a fruitful and delightful year, universally loved and enjoying the co-operation and loyalty of the entire church. Under his capable leadership, we are assured of a strong church at Hughes.

I was royally entertained at the parsonage and it was a real inspiration to be with Brother and Mrs. Johnston and their two children in their home. The happy, pleasant home life is undoubtedly one of the secrets of their great success in their church work there. From the manner in which everyone felt so free to call at the parsonage, we were made to feel that the entire community appreciated the Johnstons fully.

The meeting was a success from many standpoints. Twenty-four were received into the church by letter, baptism and vows. The church was revived and strengthened. The entire town, and especially the Baptist congregation co-operated most beautifully. Much of the success of the meeting was due to Mr. and Mrs. W. W. Dudley and their fine choir. They handled the music with the ease of veterans and in a splendid manner. The business men of the town got solidly behind the meeting from the start and stood solidly behind the preacher in every move for bettering

the individual and community life of the town. May God's richest blessing rest upon these good people.—Sam B. Wiggins.

#### LEFT.

Did you ever get left by a train? Yes, and no. But this is my first time to be left by a train, boat, horse, auto, or any other public conveyance. It surely is a long lane that never turns, and for 50 years and more this is the first time it has turned the trick on me. But I am in a good humor; did not "blow up" at the conductor or brakeman; but said, "Gentlemen, if you never do anything any worse than this, I think you will go up when you die." They thanked me and smiled and begged pardon for not looking after me more carefully. This is fifty-fifty. I know the R. R. been over it more times than I am years old, but the station was not called. If so, I did not hear it. So I took it as one of the inevitable "ups" and "downs" of life. I am well, hearty, absolutely painless, and content and do not worry, and why should I complain? A large per cent of men (and women too) when they have to wait, worry themselves sick. But I have learned long ago that one half of life is made up of waiting. You are waiting for the other man, and he is waiting for you. There was a period in my life when the preacher came and he ate, and ate, and talked, and talked, and ate more, especially chicken, and the dish was almost empty of all except the feet, bones and collar and the neck. I tell you, folks, that kind of waiting hurt, and I don't like it yet. This is a schooling. Such is life's infallible teacher, the best of all. We learn to do by doing. We learn to walk by walking. We learn to talk by talking. We learn to think by thinking.

This is the 3d month I am entering to spend "in the sticks." It has been my vacation, "seeking the lost," as did our Lord, "who went about doing good." Our Lord moved on the lines of the most resistance. Wonder how many are doing this today?

Sometimes I think the modern pastor will never encounter the hardships and trials, that will insure him a place with the 144,000 that John saw who had come up through great tribulation. What is a car, a fine road, 30 or 40 miles an hour got to contribute to "great tribulations?" Oh, a "blow out" or "in the ditch," or "out of gasoline." Phew! such bubbles burst into smithereens when compared with Dr. Andrew Hunter making a raft at the Point just above old Jacksonport, and getting on it coaxing his mule to follow and swim till he landed on the Jackson County side, long before old Jacksonport was established, and slept in the woods, all around big, tall cane, and the night

seranaders sang him to soft, sweet sleep! Modern men! modern methods! You can't eat any idle bread today and be found faithful to God and your duty. And yet, "in the sticks" is where the idling is done. If we do not care better for the man who pushes the plow, spade and hoe, we will soon be bankrupt on all things worthwhile. He feeds and clothes the whole world. Not a single exception, and the poor fellow usually manages to put butter on one side of his bread. But my train will be along bye and bye, so I must stop this already too long article. "Watch as well as pray"—was the Master's injunction, and it is a good one.—Jas. F. Jernigan.

#### WHAT IT IS TO BE A CHRISTIAN.

In the home it is kindness. In business, it is honesty. In society, it is courtesy. In work, it is thoroughness. In play, it is fairness. Toward the fortunate, it is congratulation. Toward the unfortunate, it is sympathy. Toward the weak, it is help. Toward the strong, it is trust. Toward the wicked, it is resistance. Toward the penitent, it is forgiveness. Toward God, it is reverence and love.

—President Hyde.

To be continually advancing in the paths of knowledge is one of the most pleasing satisfactions of the human mind. These are pleasures perfectly consistent with every degree of advanced years.

—Cicero.

#### WHAT CAUSES BOILS.

Boils and carbuncles are the result of improper diet or infection of the skin. It's sometimes hard to determine the exact cause but CARBOIL will give quick relief. No expensive operation is necessary as one application of CARBOIL promptly stops the pain and continued use draws out the core. Get a 6c box from your druggist. Your money back if you are not satisfied.

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The liver simply must function in accordance to the laws of Nature. When this organ becomes inactive you are bound to suffer from one of many ailments, chief among them being, headaches, dizzy spells, biliousness, constipation, bad breath, pimples, fevers, etc. The most efficient remedy for keeping the liver active and the bowels regular, is one Bond's Pills occasionally. Made solely for the liver, small, mild, don't gripe, effective and cost only 25c.—Adv.

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## QUARTERLY CONFERENCES

## ARKADELPHIA DISTRICT

(Fourth Round).  
Oaklawn, Hot Springs, Sept. 12, 3 and 8 p. m.  
Hot Springs Ct., New Salem, Sept. 18-19.  
Buckville, Avant, Sept. 20.  
Percy, at Friendship, Sept. 22.  
Lono, at Rolla Sept. 25-26.  
Sparkman and Sardis, Oct. 3.  
Holly Springs, at Providence Oct. 9-10.  
Princeton, at Zion, Oct. 16-17.

**If** you have Piles or Fistula  
Write for My Free Book  
HENRY F. ALEXANDER, M.D.  
Box 393 — Knoxville, Tenn.

## EVANGELIST'S NOTICE

Well known in Arkansas, and many years a member of the Little Rock Conference. Now a member of the West Oklahoma Conference. Known all over the west and south and well known in the middle western states. Testimonials and recommendations of the highest order furnished on request. Dates for meeting open after October 1. Write or wire FRANK HOPKINS, 417 N. Stewart Ave., Norman, Okla.

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Box 27, Spencer, Ind.

Carthage and Leola, at Tulip Oct. 23-24.  
Friendship, at Midway, Oct. 27.  
Quarterly Conferences will not be held at Malvern, Traskwood and Arkadelphia Ct. on dates above, but only preaching services.  
—J. J. Stowe, P. E.

## BOONEVILLE DISTRICT

(Fourth Round)  
Branch—Cole's, Sept. 11-12.  
Paris, Sept. 12, p. m.  
Waltreak, Sept. 18-19.  
Danville, Sept. 19-20.  
Gravelly-Bluffton, Sept. 25-26.  
Rover, Sept. 26-27.  
Dardanelle, Oct. 2-3.  
Dardanelle Ct., Oct. 3-4.  
Belleville Ct., Oct. 9-10.  
Belleville, Oct. 10-11.  
Scranton-New Blaine Ct., Oct. 16-17.  
Paris Ct., Oct. 19-20.  
Prairie View, Oct. 17-18.  
Ola, Oct. 23-24.  
Plainview, Oct. 24-25.  
Bigelow-Opello, Oct. 30-31.  
Perry-Houston, Oct. 31-Nov. 1.  
District Training School for Christian workers will be held at Booneville, Aug. 16-20. Every charge is expected to send a large representation.  
—W. B. Hays, P. E.

## CAMDEN DISTRICT

(Fourth Round)  
Kingsland Ct. at Grace, Sept. 12, 11 a. m.  
Fordyce, Sept. 12, 7:30 p. m.  
Chidester, Sept. 19, 11 a. m.  
Camden Ct., at Harmony Grove, Sept. 19, 3:30 p. m.  
Bearden, Sept. 19, 7:30 p. m. Q. C. Nov. 10, 7:30 p. m.  
Wesson, Sept. 26, 11 a. m.  
Junction City, Sept. 26, 7:30 p. m.  
Taylor Ct. at Sharon, Oct. 1, 11 a. m. and night.  
Buckner Ct. at Sardis, Oct. 2, 11 a. m. and night.  
Stephens, Oct. 3, 11 a. m.  
Louann, Oct. 3, 7:30 p. m.  
Hampton, Oct. 10, 11 a. m.  
Strong Ct. at Strong, Oct. 17, 11 a. m.  
Huttig, Oct. 17, 7:30 p. m.  
El Dorado Ct. at Bethel, Oct. 24, 11 a. m.  
Norphlet, Oct. 24, 3:30 p. m.  
Smackover, Oct. 24, 7:30 p. m.  
Atlanta Ct. at Emerson, Oct. 31, 11 a. m.  
Beuna Vista Ct. at Beuna Vista, Nov. 7, 11 a. m.  
Thornton, Nov. 9, 7:30 p. m.  
El Dorado, Nov. 10, 7:30 p. m.  
Camden, Nov. 15, 7:30 p. m.  
This, my Brethren, is the business conference of the year. Let us have reports from all the departments of the Church. It is the time for the election of stewards, Sunday School Superintendent and Charge Lay Leaders. Also, let us plan for the next year.  
—J. W. Harrell, P. E.

## CONWAY DISTRICT

(Fourth Round)  
Gardner, a. m. Sept. 12.  
Washington Ave., p. m. Sept. 12.  
Conway Ct., Oakland, Sept. 18-19.  
Salem, Night, Sept. 19.  
Vilonia, Mt. Carmel, Sept. 25.  
Cato, Cato Sept. 26.  
Pottsville, London, Oct. 2-3.  
Lamar, Lamar, 3 p. m., Oct. 3.  
Greenbrier, Greenbrier, Oct. 16-17.  
Morganton, Morganton, 3 p. m., Oct. 17.  
Conway, a. m. Oct. 24.  
First, N. L. R., p. m. Oct. 24.  
Dover, Waldo Oct. 31. Preaching Saturday night.  
Atkins, Oct. 31.  
Springfield, Lanta, a. m. Nov. 7. Preaching Sat. night.  
Plummerville, p. m. Nov. 7.  
Jacksonville, 2:30 p. m., Nov. 8.  
Cabot, Night, Nov. 8.  
Rosebud, Plants, Nov. 13-14.  
Quitman, Conf. 3 p. m., Quitman, Nov. 14. Preaching night, Central.  
Russellville, Night, Nov. 18.  
Morrliton, a. m., Nov. 21.  
—J. M. Hughey, P. E.

## FAYETTEVILLE DISTRICT

(Fourth Round)  
Alpena, Sept. 11-12.  
Green Forest, Sept. 12, at night.  
Brihtwater, Sept. 18-19.  
Bentonville, Sept. 19.  
Elm Springs, Sept. 25-26.  
Elkins, Sept. 26.  
Springtown, Oct. 2-3.  
Gravette, Oct. 3, afternoon and night.  
Lincoln, Oct. 9-10.  
Prairie Grove, Oct. 10.  
Illinois Chapel, Oct. 16-17.  
Farmington, Oct. 17, 3 p. m. and night.  
Council Grove, Oct. 23-24.  
Gentry, Oct. 24 at night.  
Centerton, Oct. 25, at night.  
Goshen and Zion, Oct. 30-31.  
Winslow, Oct. 31, at night.  
Cincinnati, Nov. 6-7.  
Siloam Springs, Nov. 7, at night.  
Springdale, Nov. 8, at night.  
Rogers, Nov. 10, at night.  
Huntsville, Nov. 13-14.  
Fayetteville, Nov. 14.  
Eureka Springs, Nov. 21, 11 a. m.  
Berryville, Nov. 21, at night.  
War Eagle, Open date.  
Jno. A. Womack, P. E.

## FT. SMITH DISTRICT

(Fourth Round)  
First Ch., Ft. Smith, Sept. 12, 11 a. m.  
First Ch., Van Buren Sept. 12, 7:30 p. m.  
East Ban Buren, Sept. 19, 11 a. m.  
South, Ft. Smith, Sept. 19, 7:30 p. m.  
Greenwood, Sept. 26, 11 a. m.  
Hackett, Sept. 26, 7:30 p. m.  
Van Buren Ct., Oct. 3, 11 a. m.

Kibler Ct., Oct. 3, 7:30 p. m.  
Mulberry, Oct. 10, 11 a. m.  
Alma & Dyer, Oct. 10, 7:30 p. m.  
Lavaca, Oct. 17, 11 a. m.  
Charleston, Sept. 17, 7:30 p. m.  
Clarksville, 1st Church, Oct. 24, 11 a. m.  
Clarksville, Ct., Oct. 24 7:30 p. m.  
Ozark, Oct. 31, 11 a. m.  
Cecil Ct., Oct. 31, 7:30 p. m.  
Altus C. Hill & Hartman, Nov. 7, 11 a. m.  
Ozark Ct., Nov. 7, 7:30 p. m.  
Conference hours will be given by P. C.'s  
—F. M. Tolleson, P. E.

## HELENA DISTRICT

(Fourth Round)  
Marianna, Sept. 19, a. m.  
Hughes, Sept. 19, p. m.  
Elaine, Sept. 26, a. m.  
West Helena, Sept. 26, p. m.  
Clarendon, Oct. 3, a. m.  
Brinkley, Oct. 3, p. m.  
Turner, Oct. 10, a. m.  
Holly G. & Mar. Oct. 10, p. m.  
Aubrey, Oct. 13.  
Wheatley, Oct. 17, a. m.  
Round Pond & H. Oct. 17, p. m.  
Colt, Oct. 19.  
Hunter, Oct. 21.  
Helena, Oct. 24, a. m.  
Haynes-Lexa, Oct. 24, p. m.  
Vandale, Oct. 26.  
Cherry Valley, Oct. 27.  
Harrisburg, Oct. 31, a. m.  
Wynne, Oct. 31, p. m.  
Parkin, Nov. 7, a. m.  
Earle, Nov. 7, p. m.  
Crawfordsville Nov. 14, a. m.  
Hulbert & W. M. Nov. 14, p. m.  
Forrest City, Nov. 21, a. m.  
Widener & M. Nov. 21, p. m.  
Circuits which have been assigned a week day are requested to make it an all-day service with all churches represented.—Jas. A. Anderson, P. E.

## JONESBORO DISTRICT

(Fourth Round)  
Dell at Dell, 11 a. m., Sept. 12.  
Luxora, 8 p. m., Sept. 12.  
Osceola, 11 a. m., Sept. 19.  
Joiner Ct., at Bardstown, 7 p. m., Sept. 19.  
Bono Ct., at Bono, 11 a. m., Sept. 26.  
Huntington Ave., 7 p. m., Sept. 26.  
Jonesboro Ct., at Mt. Carmel, 11 a. m., Oct. 3.  
Fisher St., 7 p. m., Oct. 3.  
Manila, 11 a. m., Oct. 10.  
Leachville, 7 p. m., Oct. 10.  
Lake City Ct., at Lake City, 11 a. m., Oct. 17.  
Monette Ct., at Monette, 7 p. m., Oct. 17.  
Hickory Ridge Ct., all day, Oct. 20.  
Blytheville Ct., 11 a. m., Oct. 24.  
Wilson, 7 p. m., Oct. 24.  
Jonesboro First Ch., 11 a. m., Oct. 31.  
Truman, 7 p. m., Oct. 31.  
Marion, 11 a. m., Nov. 7.  
Tyronza Ct., at Tyronza, 7 p. m., Nov. 7.  
Lepanto, 11 a. m., Nov. 14.  
Marked Tree, 7 p. m., Nov. 14.  
Brookland Ct., at Brookland, 11 a. m., Nov. 21.  
Nettleton Ct., at Nettleton, 7 p. m., Nov. 21.  
—F. R. Hamilton, P. E.

## LITTLE ROCK DISTRICT

(Fourth Round)  
Asbury, 11 a. m., Sept. 12.  
Capitol View, 7:30 p. m., Sept. 12.  
First Church, 11 a. m., Sept. 19.  
Douglassville-Guyer Springs, 7:30 p. m., Sept. 19.  
Winfield Mem., 11 a. m., Sept. 26.  
28th St., 7:30 p. m., Sept. 26.  
Hickory Plains, 11 a. m., Oct. 2 at Bethlehem.  
Lonoke, 11 a. m., Oct. 3.  
Hunter Mem., 7:30 p. m., Oct. 3.  
Austin Ct., 11 a. m., Oct. 9, at Mt. Taber.  
Hazen-DeValls Bluff, 11 a. m., Oct. 10, at Hazen.  
Carlisle, 7:30 p. m., Oct. 10.  
Keo-Tomberlin, 11 a. m., Oct. 17, at Keo.  
England, 7:30 p. m., Oct. 17.  
Carlisle Ct., 11 a. m., Oct. 23, at Walters Chapel.  
Des Arc, 11 a. m., Oct. 24.  
Mabelvale-Primrose, 11 a. m., Oct. 31, at Mabelvale.  
Henderson, 7:30 p. m., Oct. 31.  
Bryant Ct., 11 a. m., Nov. 6, at Alexander.  
Bauxite, 11 a. m., Nov. 7.  
Highland, 7:30 p. m., Nov. 7.  
Oak Hill-Maumelle Ct., 11 a. m., Nov. 13.  
A call for the preachers of the District to meet at First Church on Sept. 6 a 11 o'clock. A final conference for the closing up of the year's work, last just one day.  
—E. R. Steel, P. E.

## MONTICELLO DISTRICT

(Fourth Round)  
New Edinburg Ct., at Good Hope, Sept. 11, 11 a. m.  
Hermitage St., at Warren 2nd Church, Sept. 12, 11 a. m.  
Warren, Sept. 12, 7 p. m.  
Portland & Parkdale, at Portland, Sept. 19, 11 a. m.  
Wilnot, Sept. 19, 7 p. m.  
Tillar Ct., at Seima, Sept. 26, 11 a. m.  
Dumas, Sept. 26, 7 p. m.  
Ark. City, Oct. 3, 11 a. m.  
Dermott, Oct. 3, 7 p. m.  
Watson, Ct., at Watson, Oct. 10, 11 a. m.  
McGehee, Oct. 10, 7 p. m.  
Fountain Hill Ct., at Pr. Chapel, Oct. 16-17.  
Hamburg, Oct. 17, 7 p. m.  
Montrose & Snyder, at Snyder Oct. 24, 11 a. m.  
Crossett, Oct. 24, 7 p. m.

Banks Ct., at Palestine, Oct. 30-31.  
Lake Village, Nov. 7, 11 a. m.  
Southern Camps, Oct. 31, 7 p. m.  
Eudora, Nov. 7, 7 p. m.  
Wilmar, Ct., at Rock Springs, Nov. 13-14.  
—J. A. Parker, P. E.

## PARAGOULD DISTRICT

(Fourth Round)  
Peach Orchard-Knobel, Peach O., Sept. 11-12.  
Hoxie, 7:30 p. m., Sept. 12.  
Lorado Ct., Shady Grove, Sept. 18-29.  
Walnut Ridge Ct., Mt. Zion, Sept. 19-20.  
Paragould Ct., Woods Chapel, Sept. 25-26.  
Paragould East Side, 7:30 p. m., Sept. 26.  
Ash Flat Ct., Ash Flat, Oct. 2-3.  
Imboden, 3 p. m., Oct. 3.  
Piggott Ct., Rock Springs, Oct. 9-10.  
Marmaduke, 3 p. m., Oct. 10.  
Attica Ct., Oak Grove, Oct. 16-17.  
Maynard, 3 p. m., Oct. 17.  
Hardy-Willford, Hardy, Oct. 23-24.  
Walnut Ridge, 7:30 p. m., Oct. 24.  
Smithville Ct., Jessup, Oct. 28-29.  
Ravenden Springs Ct., Ravenden, Oct. 30-31.  
Black Rock-Portia, Black Rock, 3:30 p. m., Oct. 31.  
Paragould 1st Church, 7:30 p. m., Nov. 6-7.  
Paragould First Church, 7:30 p. m., Nov. 7.  
Salem, Nov. 13-14.  
Mammoth Spring, 7:30 p. m., Nov. 14.  
Pocahontas, Nov. 15.  
Biggers-Success, Success, Nov. 16.  
Corning, Nov. 17.  
St. Francis Ct., Mt. Zion, Nov. 20-21.  
—William Sherman, P. E.

## PINE BLUFF DISTRICT

(Fourth Round)  
Roe Ct., 11 a. m., Sept. 12.  
Pine Bluff Ct., Sept. 17, 11 a. m.  
Redfield, at Center, 11 a. m., Sept. 19.  
Lakeside, 1:30 p. m., Sept. 19.  
Swan Lake, Brewster, 11 a. m., Aug. 26.  
Humphrey, 7:30 p. m., Sept. 26.  
Sheridan, at New Hope, 7:30 p. m., Sept. 27.  
Rowell Ct., Wesley's Chapel, 11 a. m., Oct. 3.  
St. Charles, Pleasant Grove, 11 a. m., Oct. 10.  
DeWitt, 7:30 p. m., Oct. 10.  
Sherrill, 11 a. m., Oct. 17.  
Alzheimer, 7:30 p. m., Oct. 17.  
Gillett, at L. Prairie, 11 a. m., Oct. 24.  
Grady & Gould, 7:30 p. m., Oct. 31.  
Star City, 11 a. m., Oct. 31.  
1st Church, Pine Bluff, 11 a. m., Nov. 7.  
—J. A. Henderson, P. E.

## PRESCOTT DISTRICT

(Fourth Round)  
Washington-Ozan, at Washington, Sept. 11-12.  
Emmett, at Emmett, Sept. 12, 3 p. m.  
Blevins, at Blevins, Sept. 18-19.  
Gurdon, Sept. 19, 7:30 p. m.  
Murfreesboro, Sept. 25-26.  
Delight, at Delight, Sept. 26, 3 p. m.  
Columbus, at Columbus, Oct. 3, 2 p. m.  
Mineral Springs, Oct. 3, 7:30 p. m.  
Center Point, at Bluff Spgs. Oct. 9-10.  
Bingen, at Sweet Home, Oct. 10, 3 p. m.  
Okolona, At Okolona, Oct. 16-17.  
Prescott, Oct. 17, 7:30 p. m.  
Spring Hill, at Patmos, Oct. 23-24.  
Hope, Oct. 24, 7:30 p. m.  
Mt. Ida-Oden, at Grenade, Oct. 30-31.  
Amity, at Amity, Oct. 31, 3:45 p. m.  
Glenwood-Rosboro, at Rosboro, Nov. 6-7.  
Nashville, Nov. 7, 7:30 p. m.  
—J. L. Dedman, P. E.

## SEARCY DISTRICT

(Fourth Round)  
Cotton Plant, 11 a. m. (Conf. 3 p. m.) Sept. 12.  
Augusta, 8 p. m., Sept. 12.  
Beebe Station, 8 p. m., Sept. 19.  
Heber Springs, 11 a. m., Sept. 26.  
Pangburn, 8 p. m., Sept. 26.  
Bald Knob, at Bradford, 11 a. m., Oct. 3.  
McCrory, 11 a. m., Oct. 10.  
DeView, 7 p. m., (Conf. 3 p. m.) Oct. 10.  
Weldon-T at Fitzhugh, 11 a. m., Oct. 17.  
Gregory-McC at McClelland, 7 p. m., Oct. 17.

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Oct. 17.  
Bellefonte, 11 a. m., Saturday, Oct. 23.  
Valley Springs, 11 a. m., Sunday, Oct. 24.  
Harrison, 7 p. m., Oct. 24.  
Scotland Ct., 11 a. m., Oct. 30.  
Clinton, 11 a. m., Oct. 31.  
Shirley, 7 p. m., Oct. 31.  
Leslie, 11 a. m., Nov. 7.  
Marshall, 7 p. m., Nov. 7.  
This round is for the purpose of finishing up the business for this year

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and preparing for next year.  
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Written reports will be called for from pastor, S. S. Supts. (see Disc. paragraph 390). W. M. S. (let report cover work of year—Dec. 1925 to Dec. 1926), Epworth Leagues, Lay Leaders (see Disc. paragraphs 550-551), Trustees (This report is very important, and should be prepared with great care. Blanks will be sent pastors, and pastors will please distribute to trustees and help make the reports accurately).

All questions postponed from former conference will be called.

All official Boards should be prepared to say what the salary of pastor will be for next year.

Cut this out and preserve.

—W. P. Whaley, P. E.

## SUNDAY SCHOOL.

### Lesson for September 19

(Temperance Lesson.)

#### OBEDIENCE TO LAW

LESSON TEXT—Leviticus 26:1-46.  
GOLDEN TEXT—Do not drink wine nor strong drink, thou, nor thy sons with thee.

PRIMARY TOPIC—Daniel Chooses the Right.

JUNIOR TOPIC—The Self-Control of Daniel.

INTERMEDIATE AND SENIOR TOPIC—Why Obey the Law.

YOUNG PEOPLE AND ADULT TOPIC—Enforcing the Law.

I. Some Fundamental Laws Stated (vv. 1, 2).

1. God alone to be worshiped (v. 1).

God is a jealous God, therefore He cannot tolerate a rival. There must be no idolatry. God is to have full place in our lives or no place at all.

2. The Sabbath must be observed (v. 2).

The one who has enthroned God in his heart will reverence His Sabbath. The Sabbath was ordained that man might better cherish God in his heart.

3. Reverence for God's sanctuary (v. 2).

The believer needs to frequent the sanctuary of God in order to have his soul refreshed. Respect for God's holy day and the frequency of the sanctuary are inseparably united in those who fear and reverence God.

II. Blessings for Obedience to God's Laws (vv. 3-13).

1. Fruitful seasons (vv. 3-5).

Temporal well-being is secured through obedience to God's government. Godliness is profitable unto all having the promise of the life that now is and that which is to come.

2. Internal security (vv. 6-8).

In addition to the fullness of temporal blessings, God assured them that for obedience to His Word He would grant peace and safety. No robbers were to invade the land to disturb their tranquillity by day or night. No wild beasts would be allowed to devour them.

3. Numerical increase (vv. 9, 10).

Their number would be multiplied according to God's covenant to Abraham and the produce of the land increased to support them.

4. God's abiding presence (vv. 11-13).

The greatest of all God's blessings is His abiding presence. Happy is that nation and people in whose presence God chooses to dwell.

III. Calamities for Disobedience (vv. 14-39).

1. Judgments in general (vv. 14-17).

For disobedience and rejection of God's laws, general calamities would be permitted to come upon them. They include:

(1) Physical diseases. Their health would be taken away and they were to be afflicted with diseases.

(2) Bereavement. Physical disease would take away kindred and friends, thereby causing sorrow of heart, and mourning.

(3) Famine. God would withhold the rain, therefore food supply would be lacking.

(4) Conquest. They would be slain before their enemies.

(5) Oppression and dispersion. God would allow the enemy to overcome and oppress them and ultimately take them out of their own land and scatter them.

2. The specific judgments (vv. 18-19).

Mercies rejected and warnings unheeded must be followed by more severe strokes of wrath. Four series of warnings are pointed out by Kellogg, each conditioned on the supposition that they did not repent as the result of the preceding experiences. Each

series is prefaced by the formula, "I will punish you seven times more for your sins" (vv. 18, 21, 24, 28). The thought is that each new display of impenitence on Israel's part shall be marked by increasing severity.

(1) The rains will be withheld (vv. 19, 20).

(2) Their children and cattle will be destroyed by wild beasts (v. 22).

(3) This to be followed by war, pestilence and famine (vv. 25, 26).

(4) Increasing terror (vv. 29-32).

If the previous judgments were not heeded then severer ones would follow so that in their distress they would eat the flesh of their sons and daughters and their seed should become waste and their land so desolate that even their enemies would be astonished at it.

5. Scattered among the Gentiles (v. 33).

God would scatter them among the heathen and pursue them with a sword. How awfully this has been fulfilled in the history of that people

# 666

Is a prescription for  
Colds, Grippe, Flu, Dengue,  
Bilious Fever and Malaria.  
It kills the germs.



## You Can Easily Kill and Prevent Bed Bugs

You can't be too careful about these horrid pests. No home is safe unless you take the right precautions. But Bee Brand Insect Powder will keep them out and it's safe and easy to use.



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Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes, 50c and \$1.00. Puffer gun, 10c.

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McCormick & Co.,  
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## FRIENDS OF JUSTICE

JUSTICE demands that we take care of our Superannuates, and do it NOW. The appeal is urgent. Their NEED is great, almost shameful in some instances. It is unjust to delay providing for these faithful old servants of the Church. FRIENDS OF JUSTICE must rise up and demand that justice be done. This for the sake of the Church, as well as these old men now broken down. The Church cannot go forward leaving such a trail of injustice in her path. The world will not respect us; we will lose respect for ourselves; the wheels of progress will clog.

Five things you can do: 1. Help pay Superannuate Endowment quota for your local church. 2. Make a special gift to Superannuate Endowment. 3. Buy Superannuate Annuity Bonds. They are not taxable. 4. Establish a memorial for a departed loved one. 5. Remember the old preachers in your will. Do it now. For full particulars write to me.

## John H. Glass

Commissioner for Superannuates,  
408 Exchange Bank Building,  
LITTLE ROCK, ARKANSAS

# LIVES OR DOLLARS

**SAVE THE FULL  
CREW LAWS AND  
SAVE BOTH!**

## ENORMOUS INCREASE IN PROFITS

You have noticed in their advertisements that the railroad companies have tried to compare farm operation with the operation of trains. You KNOW that RAILROAD CORPORATIONS are COMMON CARRIERS, and as such, are not to be compared with farmers in their operations. It is an insult to intelligence.

Have you ever stopped to think that EVERY DOLLAR the railroads spend in agricultural and industrial development in the State comes back to them TEN-fold and more,, because of increased freight shipments and high freight rates?

The railroad companies are a very necessary factor in the development of a State, and the railroad employees—more than 75 per cent of them born and reared on Arkansas farms—of this State contribute in a great measure to the success of the railroads. Do you think the faithful brakeman and switchman employed under the "Full Crew" Laws are anything like a burden to the companies when you consider their enormous earnings in Arkansas? Look at these figures of the Missouri Pacific alone:

Total mileage of Missouri Pacific in all States .....	6,839
Mileage in Arkansas .....	1,766
Total net earnings of entire system .....	\$16,667,982.06
Net earnings in Arkansas .....	8,415,967.17

Statement of earnings filed June, 1925, show net earnings of \$10,065,366.00 in Arkansas for a year.

Earnings of the railroads are soaring higher and higher according to their own sworn statements.

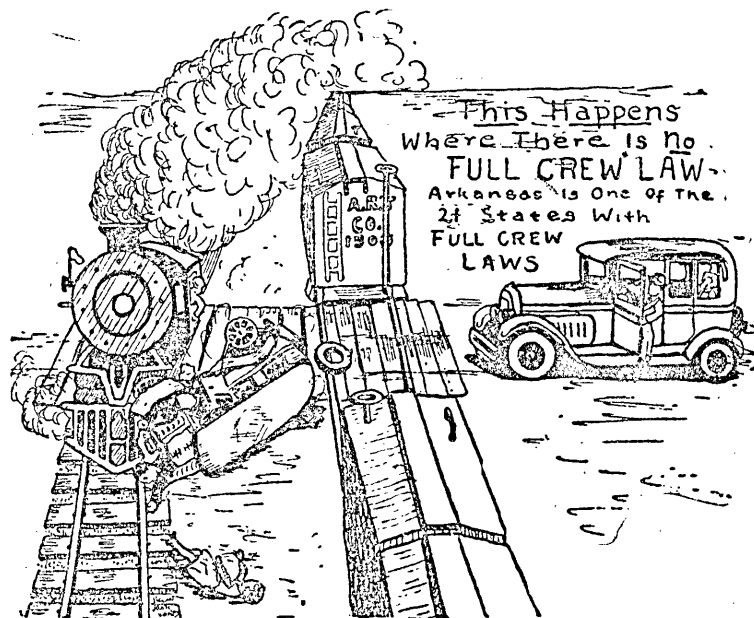
## Go To Polls October 5th.

FOR CARDS, LITERATURE OR BANNERS, ADDRESS,

W. D. JACKSON

100 Glover Building, Little Rock, Arkansas

NO THIRD BRAKEMAN ON THE JOB!



ARKANSAS (WITH A FULL CREW LAW) MAKES  
BEST RECORD OF ELEVEN SOUTHERN  
STATES IN PREVENTION OF  
FATAL ACCIDENTS

Quoting Arkansas Gazette, June 28, 1926, in part, as follows:

OUT OF 1,127 KILLED, ONLY 49 ARE IN ARKANSAS  
The tabulation by states follows:

State	Killed.
Virginia .....	73
North Carolina .....	200
SOUTH CAROLINA (with Full Crew Law) .....	72
Georgia .....	130
Florida .....	205
Alabama .....	73
MISSISSIPPI (with Full Crew Law) .....	49
Louisiana .....	118
ARKANSAS (with Full Crew Law) .....	49
Tennessee .....	82
Kentucky .....	76
... Total .....	1,127

The above figures compiled by the Associated Press prove that ARKANSAS, Mississippi and South Carolina, the three states in this Southern group HAVING FULL CREW LAWS, rank lowest in the number of persons killed.

FIGURES AND FACTS DON'T LIE.

Scratch Your Ballot to Save These Laws

~~FOR REPEAL OF SO-CALLED FULL CREW LAWS~~  
AGAINST REPEAL OF SO-CALLED FULL CREW LAWS