

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.

LITTLE ROCK, ARKANSAS, THURSDAY, SEPT. 23, 1926.

No. 38.

PUNGENT PARAGRAPHS.

Wicked words return to plague the wastrel wordster.

Fervent faith forges faithfulness and promotes piety.

What will be left of you after you die—selfless soil or sublimated soul?

Remember that you are a steward of God for everything that you possess.

True holiness is modest and puffs not up, but exalts Christ whose blood purifies.

Do the conveniences which you use increase your power and productiveness or merely lighten your labor?

A GREAT SAVIOR.

While it was a painful duty to criticize, last week, an editorial in the Pentecostal Herald, because we believe that the kind of criticism of Methodism in which that journal indulges, is hurtful, it is a pleasure, this week, to quote from the same paper an extract in which the following wonderful language is found. We heartily approve the sentiment and opinion therein expressed. The greatness of Christ, our Lord and Saviour, cannot be fully told in words. It is, after all, felt rather than described.

"This world needs a great Savior. Satan is powerful, human, depravity is deep and awful, and the surroundings on this sinful earth bring to bear fearful pressure against the heaven-bound soul. The evil influences about us are startling; the evil tendencies within us are many; we need a great deliverer; we need a Christ who could make clay of the spittle and anoint the eyes of the blind and make them see. We need a Christ who, with a word, could hush a stormy sea into restful calm; a Christ whose wonderful hands could break a few loaves and fishes and feed a multitude. We need a Christ who could calmly walk the glassy waves of Galilee, touch the bier and raise the dead, stand at the mouth of the sepulcher and, at his command, empty its dark recesses of its victim, loose him and let him go as a witness to the omnipotence of his Lord. In Jesus of Nazareth, the Son of Mary, begotten of the Holy Ghost, one and equal with the Father, the crucified and resurrected Lord, we have such a Christ. Let us preach him to the people and witness everywhere to his saving and sanctifying power."

To all of this we say, Amen, and Amen! And we believe that is what most of our preachers are doing.

IS THERE ANY EXCUSE?

The Church is always in need of money. Preachers, secretaries, and stewards are forever calling for money for church purposes, and there are people (sometimes church-members) who deplore this continual demand. Indeed, some of our pastors are at times almost intimidated by the criticism of these who cry out against this oft repeated call for money.

If the Church had enough for its sacred purposes, or if our people were not spending money lavishly for other and less worthy objects, there might be some reason in these protests. But how is our money distributed? One would think from the outcry of the objector that the Church was receiving immense sums, and that other objects were suffering. Let us see what becomes of our money.

According to the latest authoritative statistics we are giving for living costs 24.5 per cent, for investments 11, for luxuries 22, for miscellaneous and unreported items 27.50; for crime 8.25, for government 4.5, for schools 1.50, and for the churches three-fourths of one per cent. Think of it—less than one per cent!

Then we groan about the terrific cost of our schools, and we are paying for all kinds of schools, public and private, the enormous amount of one and a half per cent.

Is there any excuse for our complaints that we

AND THEY SHALL BE MINE, SAITH THE LORD OF HOSTS, IN THAT DAY WHEN I MAKE UP MY JEWELS; AND I WILL SPARE THEM, AS A MAN SPARETH HIS OWN SON THAT SERVETH HIM.
—Malachi 3:17.

are called upon too frequently for money for the churches, or that we are taxed heavily for our schools? Let us hang our heads in shame; and then vote for Amendment No. 13, giving districts the right to levy 18 mills for schools, and then let us pay all that we are asked to pay for the support of the church. When we have done this, the proportion of our income contributed to these two most worthy of all causes will be insignificant in comparison with what we are paying for luxury and crime. There is no excuse for our impecuniosity. Let us quit trying to deceive ourselves and go to praying and paying.

A SCENIC CIRCUIT COMPLETED.

Arriving at Boston at daylight and having two hours to wait, I rambled around the down-town section. It had changed little since I saw it thirty-seven years ago. Most of the buildings are old and, of course, the ancient crooked streets are still crooked and suggest a cobweb with the center at Faneuil Hall of Revolutionary fame. Compared with our western cities, this part of Boston is dirty and dingy and unattractive. At that early hour practically no one was stirring except at the commission houses around the Market where fruit, vegetables, poultry, and meat were being loaded for delivery. Most of the men in this bustling crowd were foreign-looking. It was surprising how far one can walk in that part of the city without seeing a modern hotel or café. I had to go back to the vicinity of the depot for my breakfast. About seven o'clock the depot and streets were filled with the throng of commuters arriving from the nearby villages. Boston was waking up; but I had to leave.

On the Boston and Maine R. R. I traveled all morning through northern Massachusetts. There are no important cities on this route, and the farming country is not developed as it is in Vermont. Much of it is poor cut-over land with the trees struggling for a start. The Connecticut River valley is better, and as one approaches the northwest part of the state the hills are higher and the streams more beautiful. Some of them are dammed and furnish waterpower for factories.

Through the mountains runs the famous Hoosac Tunnel, and just beyond is Williamstown, the seat of Williams College where Garfield sat at the feet of President Hopkins, and where thirty-seven years ago I spent a pleasant day and became acquainted with Dr. A. L. Perry, one of the great political economists of that day. His monumental work on Political Economy, with the author's autograph, is a prized memento of that occasion. He was a pioneer in the use of the term "Value" instead of "Wealth." He sought diligently to effectuate Bastiat's commission: "I hope yet to find at least one among them who will be able to demonstrate rigorously this proposition; the good of each tends to the good of all, as the good of all tends to the good of each." Although a small college, Williams in men like Hopkins and Perry has contributed immensely to human welfare. The text-books that these men produced might now very profitably be rewritten and brought up to date and re-introduced. They would promote clarity and sanity of thinking. Perry's tribute to youth is found in the following: "It has not infrequently happened in my experience that new light has been thrown on a subject by a young man just grasping the thought for the first time." In recent years at Williams has been held annually a summer school

where men from all over the world lecture and throw out great "gobs" of wisdom and, occasionally, foolishness.

Crossing a corner of Vermont, my train entered New York and was soon at Albany, where the necessity of changing to another railroad caused a delay of two hours, which were spent in a rapid ramble over the business section. On a commanding eminence is the State House, whose architecture suggests an immense city hall. As it is closed on Saturday afternoons I could walk through only the main corridor. Across the street is the Education Building, whose bigness and classic style indicate New York's interest in education. (It is my hope some day to see, flanking our own State House, an imposing building devoted to the Department of Education and the History Commission.) Not far from the business center is the First Methodist Church which bears an inscription showing that it was founded in 1789. Albany is beautiful for situation, and is a railroad center and has transportation on the Hudson and canals.

Taking the Delaware & Hudson Railroad, I saw the charmingly undulating country as far as Binghamton, a prosperous manufacturing city. There I changed to the Erie Railroad, and after midnight arrived at Jamestown, a thriving city of some 35,000 at the south end of Chautauqua Lake. Spending the balance of the night at the Jamestown Hotel, an exceptionally good hotel for a city of that size, I took the trolley in the morning and then the boat and just at noon arrived at the Chautauqua Institution, and found accommodation at the Lebanon Hotel, which is situated on the lake front. Going after luncheon to the great amphitheater, which seats 8,000, I heard an address on "Law Enforcement" by Mrs. H. W. Peabody, chairman of the National Committee on Law Enforcement. Here I was fortunate in meeting Mrs. Cooley of Jonesboro, who has been coming to Chautauqua for many years. With her as guide and interpreter I learned much about this famous summer assembly. At 5 p. m. I attended vesper services in the Hall of Philosophy, at 7 enjoyed a brief service at the lakeside, and at 7:45 heard fine music at the amphitheater. Monday I attended two interesting lectures, and made a study of the buildings and grounds. In addition to Mrs. Cooley I met Mrs. Frank Tillar of Little Rock, Mrs. Mullins of Texarkana, and Miss Ruth Jennings, formerly of Ozark, now of New York. Other Arkansas people had been there earlier, but the season was practically over.

As Chautauqua cannot be reached by railroad it is comparatively inaccessible and consequently very quiet. The various public buildings are fair, but not extraordinary. The one big hotel is of wood, as are practically all others. There are twenty-five hotels, four or five cafeterias, and about 120 cottages which take roomers. Then there are several hundred private residences. All of these make possible the care of some 10,000 people in a circle of less than a mile. Most of these buildings are crowded together on small lots and the streets are very narrow. The shade is ample and some of the trees unusually large and beautiful. Indeed, the trees to me were the most attractive feature. The lake is mildly beautiful, but does not compare in variety of natural objects with Lake George or Lake Junaluska. The shores are gently sloping, and there are no bluffs, rocks, or mountains in sight. The success of the Chautauqua Institution is due to its age (it is the oldest of the summer assemblies), the richness and range of its programs, its restfulness, and the fact that 10,000 people can be accommodated at reasonable cost.

For future development I believe that Our Western Methodist Assembly has many advantages. Our scenery and outlook are superior. We lack the lake, but soon that disadvantage will be overcome.

(Continued on Page 2, Col. 3)

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PERSONAL AND OTHER ITEMS.

Rev. J. F. Jernigan of Walnut Ridge and son called last Saturday.

The editor spent last Sunday in Randolph County, but space will not permit a report this week.

You need a copy of the new Discipline. Order of D. H. Colquette, 714½ Main St., Little Rock; price, postpaid, 50 cents.

Do not fail to vote for Amendment No. 13 and make it possible for school districts to vote sufficient tax to educate all the children.

Bishop Boaz is to be with Rev. H. K. Morehead, at Russellville, Sunday, Oct. 10, in connection with the launching of a new church enterprise.

Unless you are willing to incur extra taxation in cities and towns, vote against the amendment which permits the issuance of municipal bonds.

The Little Rock Conference League Annual has been received. It gives full information about the work of the Leagues, and every Little Rock Leaguer needs it.

Vote for the amendment which forbids the passage of special acts by the Legislature; because without it your law-making body neglects general measures and passes silly local acts.

Conway District has paid this year \$2,945.00 on the "Conference Collections," thus taking first place among the nine districts of the North Arkansas Conference. Rev. James M. Hughey is the presiding elder.

Dr. J. M. Workman called Monday and reported a very cordial reception given him and his family at Conway. They were given an old fashioned pounding at the parsonage which has been repaired and they are well pleased with the new work.

Recently Rev. Alva C. Rogers of Wesson had a successful meeting at Fredonia with seven additions on profession and one by certificate. Rev. W. V. Walthall of Norphlet preached and rendered valuable assistance. Bro. Rogers has sent in 100 per cent lists for both of his churches—a fine record.

"What shall I render unto the Lord for all His benefits towards me?"

"I WILL PAY MY VOWS."

"When thou vowest a vow unto God, defer not to pay it. Better is it that thou shouldst not vow, than thou shouldst vow and not pay."

In 1921 you made a pledge to the
**CHRISTIAN EDUCATION
MOVEMENT**

Have you paid it?

Last week Rev. A. B. Barry, our pastor at Marion, became suddenly ill and was rushed to the Baptist Hospital in Memphis for medical treatment. Mrs. Barry writes that he is greatly improved and hopes soon to return to his work.

First Church, Conway, now leads the North Arkansas Conference in amount paid on the "Claims." Its treasurer, G. L. Bahner, has remitted to date to the conference treasurer, Dr. George McGlumphy, \$2,145.00. Dr. J. M. Workman is now its pastor.

Be sure to vote for the amendment which will exempt textile mills from taxation for seven years, and thus make it possible to get factories and build up industries in our state. These mills will benefit the farmer by giving him a home market for his products.

On October 10, Rev. John A. May will begin a meeting with Rev. J. W. Rogers at Magnolia. One of our general evangelists, living at Montevallo, Ala., Bro. May has held some thirty meetings in Arkansas, the first being at Malvern when Rev. J. W. Harrell was pastor.

The Mayor's Message to City Council of Little Rock has been received. It is a beautiful brochure, containing not only the Message, but pictures of the leading city officials and principal buildings. The Message gives a vast amount of information and shows that the affairs of our city are well managed.

A very cultured woman of Pine Bluff writes of "JESUS OUR IDEAL: "I have not read a book that serves to make of Jesus such a familiar figure in the home as this does, without in any way detracting from a reverential attitude." Get your copy from the author, Rev. W. P. Whaley, Searcy, Ark. Price \$1.

Statistics concerning the Universal Christian Conference on Life and Work which recently closed at Stockholm, Sweden, support the claim of returning delegates that there has been no such gathering of Christian leaders since the last time the Eastern and Western Churches met at Nicea, A. D. 325, says a report just issued by the American Section of the Conference.

Dr. J. D. Hammons, pastor of First Church, El Dorado, will begin a meeting October 10, doing his own preaching and having the Wisdom Sisters to lead the singing. They have some open dates after October 24 and would be glad to assist in meetings. Their terms are reasonable. Their address is Macon, Mo. They are truly wonderful gospel singers. Harlan W. Gilmore, a Hendrix College graduate, has been employed as director of Religious Education in the El Dorado Church.

On August 25, Mrs. Steel, widow of Rev. W. A. Steel, passed to her eternal reward. She was in the home of her daughter Mrs. Booker Latimer at DeWitt, who, with her son Prof. Hudson T. Steel, was at her side during her last illness. Sister Steel, a native of Sevier County, was the daughter of Rufus R. Hudson. She was married to Rev. W. A. Steel on July 4, 1885, and together they walked the itinerant life for nearly 40 years. Her body was taken to DeQueen and laid to rest beside her husband and her daughter, Mrs. Fred Venable.

Last Tuesday Rev. J. W. Harrell, presiding elder, called and authorized the announcement that the Camden District Conference would meet in called session at Camden on October 7, at 2 p. m., for special business. Let all concerned take notice.

Mr. Thos D. Scott, son of the late Rev. T. D. Scott, and Miss Margaret Ramsey, daughter of Mr. and Mrs. Paine Ramsey and grand-daughter of the late Hon. Geo. Thornburgh and the late Rev. T. Y. Ramsey, were married Monday morning at the home of the bride, by Rev. J. M. Workman, pastor of the Methodist Church, Conway.

Tuesday Rev. A. F. Skinner, our pastor at Cabot, called to attend to business with the paper. He has been sick for a year, following an operation, but is gradually improving and hopes to be fully recovered this fall. He has been doing his own preaching for three months. Prospects in his charge are good and his people are faithful.

A SCENIC CIRCUIT COMPLETED

(Continued from Page 1.)

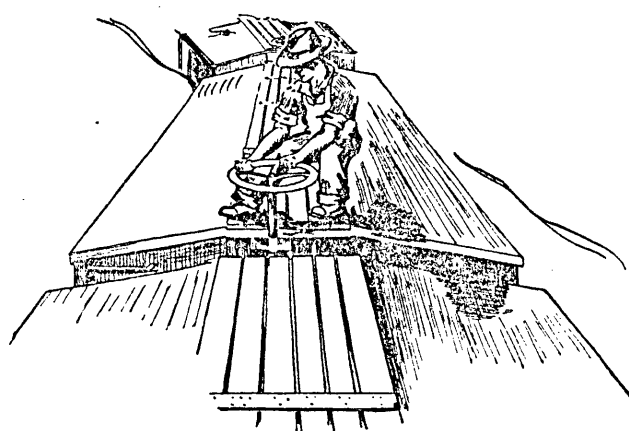
Our location is more accessible, and we have no rival in our territory, as there is nothing else of the same type. What we now need to give the Assembly the crowds is the hotel and more cottages. My observation of Chautauqua Lake, and Winona Lake convinces me that our hotel is a necessity and that there should be a cottage on every lot about the Assembly. Those who will buy and build cottages to accommodate visitors will make money for themselves and aid the Assembly. We have the strategic location and a fine beginning. If the Methodist people of the Southwest and the people of Fayetteville do their duty toward the Assembly, it can be made the equal of any thing in the land.

As my ticket required return to Buffalo, and I had six hours there, I ran up to Niagara and took another look at the Falls. It was raining and I had no rain-coat, hence my opportunities were not the best. Of course, the cataract is wonderful, and yet I have always been disappointed in it. It never quite meets expectation. I appreciate the falls of the Yellowstone more than Niagara. Perhaps it is because of the surroundings.

On this trip I saw more of New York State than ever before. It is truly a great state. Even without New York City, it is exceeded in population by only one state, and it has such cities as Buffalo with a half million, and Albany, Rochester, and Syracuse with over 100,000 each, and Binghamton, Schenectady, Troy, and Utica with over 75,000 each, besides such important small cities as Amsterdam, Auburn, Elmira, Ithaca, Jamestown, Kingston, Niagara Falls, Oswego, Peakskill, Poughkeepsie, Rome, Watertown, and White Plains. Its area is a little less than that of Arkansas, and its agricultural resources are among the greatest in the United States. It extends from the Atlantic, where at New York City it has one of the finest harbors in the world, to the great lakes, and has a vast number of small lakes. The Adirondack and Catskill Mountains afford abundant playgrounds, and 2,000,000 acres of state forests protect headwaters of streams and game and guarantee a supply of timber. At Niagara it has the greatest falls in America. It has the most complete railroad and canal systems in the U. S. With such great universities as Columbia, New York, Cornell, Syracuse, and Rochester, it offers unsurpassed educational advantages. It is indeed and in truth the "Empire State."

To those who desire to see much and enjoy the scenery I would recommend such a trip as I have taken through New York, Vermont, New Hampshire, Maine, Massachusetts, and return through New York or Pennsylvania. Traveling by day and stopping at the most interesting points, one can see wonderful scenery and great cities and institutions. The expense need not be great, as the distances are comparatively short. As I did not use a Pullman a single night and my eating was frugal, as it ought to be when one is traveling, my expense was trifling. At slight additional cost one could see parts of Canada. Going from Detroit to Buffalo I saw a part of the best agricultural region of Canada. Take the Missouri Pacific and Wabash Railroads direct to Buffalo, and you have a quick trip and good service.

In conclusion, I may say that everywhere I saw good crops and evidences of prosperity. It looks as if the people might have enough to pay for gasoline and Ford repairs and a little left for the "movies" and, perhaps, a trifle for food and raiment and shelter.—A. C. M.



THE ONLY BRAKES
THE LAW BRAKEMAN
APPLIES ARE BRAKES *on*
ARKANSAS PROGRESS

Build Arkansas
October 5th.

Scratch Your Ballot This Way OCTOBER 5th.

For Repeal of "So-Called Full Crew Laws"
~~Against Repeal of "So-Called Full Crew Laws"~~

CONTRIBUTIONS

GROWING OLD

By Mrs. Sue L. James.

My faltering step, my feeble frame,
Indifference to wealth or fame,
A fondness for my easy chair,
The whitening of my raven hair,
A new dislike for heat and cold,
Warn me that I'm growing old.

Inability to call a name,
Where fleeting faces look the same,
Luring desires for peace and rest,
With spirit loves in leal so blest
Whose forms lie sleeping in the wold,
Remind that I am growing old.

My want of interest in the world,
Placidness at censure hurled,
My carelessness of looks and dress,
Disposition mankind to bless,
And o'er his sins the mantle fold,
All tell me that I'm growing old.

A new desire to often pray,
And on the Christ all burdens lay,
My growing faith in Him today,
As swifter pass the hours away,
With less desire to fret and scold,
Impress me that I'm growing old.

But hope, that comes from musing o'er
The life of life on Eden's shore,
Where love shall dissipate all care,
And dissolution have no share,
Assure me that within God's fold,
I shall be sheltered when I'm old.

CHRISTIAN EDUCATION MOVEMENT

Little Rock and North Arkansas Conferences,

R. C. Morehead, Secretary.
Our Colleges Making Good.

Galloway, Henderson-Brown, and Hendrix Colleges graduated with the A. B. degree 148 young women and men during the past school year.

59 per cent of the preachers on trial and in full connection in the Little Rock Conference, and 51 per cent in the North Arkansas Conference are either graduates or ex-students of Hendrix and Henderson-Brown.

Many of the outstanding men and women in the Methodist Church, South, are the products of Galloway, Hendrix and Henderson-Brown.

Work of Collecting Good.

Payments on pledges during the year by our people have been unusually good. Many have completed the payments for the five years. Others have given this office an order to make a draft on them for so much per month until the amount pledged has been paid.

Helena, First Church.

The Secretary spent Saturday night and Sunday morning at Helena, recently, occupying the pulpit of the Rev. Paul Q. Rorie at 11:00 o'clock. The congregation was fine. The people sympathetic and appreciative. There is no more loyal people to the pastor and interests of the church than First Church, Helena. Bro. Rorie stands for the program of the Church. He has been very helpful to this writer in the work of collecting these pledges. He is a fine judge of men and is glad to select the best man in his charge to serve as collector. The secretary was delightfully entertained in the beautiful home of Mr. & Mrs. J. B. Butts.

West Helena.

Sunday evening was spent at West Helena with Brother J. W. Moore. The Church there gives evidence of growth under his efficient ministry.

Paragould, First Church.

Sunday, September 5, was spent at Paragould. At the morning hour, Rev. H. H. Griffin and the writer listened to a very helpful sermon preached by the pastor, Brother J. B. Evans. The secretary had the pleasure of preaching to the people of First Church at the evening hour. Brother Evans and his people will entertain the North Arkansas Conference in their new church November 24-29. It is one of the very best in the state. The pastor and his people have had four years of splendid growth. Bro. Evans is the product of one of our own schools in Arkansas.

SCHOOLS FAIL TO REACH MANY. Illiteracy Total High

Comparative percentages of illiteracy, the number of grammar school graduates who continue into high school, and the number of high school graduates who continue into college, are among the points brought out by the campaign handbook now being prepared by the Citizens Committee in support of Amendment No. 13, the public school amendment, which will be submitted to popular vote at the general election October 5.

Arkansas' showing on illiteracy, as compared with the American average, is one of the most powerful arguments advanced in support of the proposed amendment, since no one will dispute that every citizen is entitled to at least such education as will enable him to read and write. This is the positive minimum, and yet deficient revenues now prevent the schools from accomplishing so small a service for thousands.

The comparison is shown in two averages supplied by Howard A. Dawson, director of the Bureau of Educational Information, who has made an exhaustive study for the entire school situation in Arkansas.

The percentage of all persons ten years old or over, who are illiterates: United States 5.96 per cent Arkansas 9.35 per cent

In this respect, the minimum goal for Arkansas would be to reach the national average. Manifestly, no less than the average could be attempted. Mr. Dawson's study has revealed that 37 out of every 100 illiterates must be placed in school, if the minimum goal is to be reached. For schools already overcrowded and handicapped by the fewness of teachers available, this influx of new students would reduce efficiency almost to the zero point.

The second comparison shows in percentages the average number of grammar school pupils who continue into high school:

United State 13.96 per cent Arkansas 5.45 per cent

To reach this national average, Arkansas must do two and one-half times, or 256.4 per cent, more than is being done at present. However, the increase can not be accomplished without such an increase in revenue as is proposed by Amendment No. 13.

The third comparison is on the average of high school graduates who continue into college:

United States 44.85 per cent Arkansas 49.37 per cent

Before this comparison inspires any jubilation, it should be recalled that in Arkansas the percentage of grammar school graduates who continue into high school is lamentably small. In other words, the high school grad-

uates in Arkansas are a select group from the more prosperous families. The principal meaning of the statement is that high school education has not yet been placed within the reach of the masses in town and country.

PERSONAL TESTIMONY ABOUT PROHIBITION

The following letter is one of about 10,000 replies given to the questionnaire sent out by the Commission on Temperance and Social Service of the Methodist Episcopal Church, South.

Mr. Gillham, as indicated, is the Train Auditor of the Kansas City Southern Railway Company, and is certainly qualified to give personal practical testimony. It is unnecessary to emphasize the great value of this kind of testimony.—James Cannon Jr., Chairman, Commission on Temperance and Social Service, Methodist Episcopal Church, South.

Aug. 11, 1926.

Bishop James Cannon Jr.,
Washington, D. C.

My dear Bishop:

I am returning herewith the questionnaire enclosed in your letter of July 13, which you asked me to fill out and return. I have attempted to answer all questions except number three, which I do not feel qualified to answer, as my business keeps me on the road continually. In addition to the questions I have answered I want to give you the benefit of my personal experience as a railroad man both before and since the Volstead Act. I was raised on a farm by a good Methodist mother; there were five of us boys; none of us ever drank or used liquor in any way and being farmer boys we rarely ever came in contact with any one who did. We always felt indifferent about the prohibition question. We did not drink and were not concerned about those who did, but back in November 1906, I took a position as train auditor with the Kansas City Southern Railway, and it was not long before I began to see some of the evils of liquor. There was never a day but what I had a few "drunks" on the train and have had as many as fifty.

In my trips each week I cover 800 miles of road, passing through six States from Kansas City to the Gulf. There are many saw-mills along the line and they also pass through a great mining country. Before the Volstead Act, men from these mills and mines seemed to think it their duty on Saturdays, Sunday and holidays to get drunk and crowd the trains. I found them very hard to handle—trouble makers—wanted to fight. My life has been threatened a hundred times by men under the influence of liquor. I have seen them fight among themselves and carve each other up and while all of this was going on their families were at home starving. It did not take many months of this kind of business to make a prohibitionist out of me, and I have never failed when I had the opportunity to put in a vote against "Old Barley Corn."

And now the picture since the Volstead Act: I am still on the same job, running through the same territory and these men ride with me. But they are different men. I have not had a "drunk" on my train in over 7 years. People may say that there is more drinking now than before the Volstead Act, but I KNOW DIFFERENT. My road is now dry where it used to be wet from end to end. The men who used to spend their wages in saloons are now sober, hard-working

SERMONIC DEPARTMENT

A GOOD MAN

(By Rev. Forney Hutchinson, D. D.,
Pastor St. Luke's Church, Oklahoma City.)

"For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord."—Acts 11:24.

This is a simple, but significant text. Homilectically, it naturally divides itself into two parts—the cause and the effect in the kingdom of God; a good man, and large additions to the church.

We begin, therefore, with the sufficient cause—a good man. The cause, in this particular instance, happens to be Barnabas. About Barnabas we know very little. He was a Cypriote, born on the isle of Cyprus. An ordinary layman, he laid no claim to any sort of genius. An early convert to the Christian faith, he threw himself with complete abandon into the work of the infant church. The most significant thing we know about him is this text, which serves as a sort of epitaph upon his monument, "He was a good man."

The Goodness That Is Here Meant.

But this expression, "a good man," needed then and needs now a word of explanation. In my childhood, we spoke of one who was physically strong as being "a good man." If, at the log-rolling, he could lift more under the handspike than others, we admired him and spoke of him as "a good man." Today, one who is amiable or clever or accommodating is regarded as "a good man." But none of these characters meet the significance of the expression used in this text. The writer goes on to describe or explain what is meant by "a good man." He is a man "full of the Holy Ghost and of faith," a devoutly religious man, a spiritually minded man, a man such as you would love to have by you in sorrow, or pray for you when dying. We have known a few men like this. Of Dr. Carlisle, long president of Wofford College, Dr. Charles Foster Smith, a former student, says: "He was the town's greatest asset. His goodness made him great."

The qualities of that "goodness," therefore, which Barnabas incarnated were two—fulness of the Holy Ghost and of faith. His spiritual goodness was based upon his spiritual fullness. It was not a negative or passive goodness, which might amount to being good for nothing. He was good because he was full of the Holy Spirit, and he was full of the Spirit because of his faith.

Now, just what does it mean to be full of the Holy Spirit? I doubt if anybody knows. It is a blessed mystery, but a possible experience. I stand before the expression with awe. I feel as I do when I look upon a mighty mountain, or stand beside the fathomless sea. I would uncover my head and unsandal my feet. Concerning the experience, I make no boast, and yet I do know what it will do for a church or an individual. It makes all the difference in the world. It is the difference between victory and defeat, between strength and weak-

men, and are caring for their families and why? THE TEMPTATION HAS BEEN REMOVED. Instead of weakening on the subject I say tighten up. Whenever the officers who are charged with enforcing the Act are friends of the Act then America will be dry. The trouble now is there are too many "bootleggers" on the prohibition force.—Yours very truly, J. E. Gillham.

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ness, between life and death. More than anything else in this world, you and I and the church need to be filled with the Spirit. We could afford to wait for it indefinitely. We dare not go forward without it.

The Investment of Faith

But this blessed experience depends upon our faith in God and in our fellow men. Faith in God found expression in Barnabas through his complete surrender. According to the customs of his day, he sold all he had and put the proceeds into the common stock. He laid not only his possessions but himself as well upon the altar for service. He proved his faith in the Christian enterprise by investing his all in it. It was the spirit of divine adventure so necessary for the church of his, or any other day! We may question his wisdom, but none could doubt the sincerity of his faith!

But Barnabas believed in men as well as in God. If we do not believe in men whom we have seen, how can we believe in God whom we have not seen? His faith was not in men in the abstract, but in men as individuals—just the common, ordinary men who walked the streets of his native village. He was even credulous. His fellow men could work him. He was an "easy mark." He deliberately gambled in the commodity of manhood. He was willing to "take a chance" on his fellows. The old bishop in Victor Hugo's wonderful story gambled on Jean Valjean. He protected him from the law, and then to Jean Valjean he said: "You belong no longer to evil, but to good. I have bought your soul." The criminal proved himself more than worthy. I pity the man whose experiences with his fellows have caused him to lose his faith. It is hard to believe in God, the Creator, if we do not believe in man, the creature. We ought to be able to find God through His handiwork!

The Gospel of Another Chance

Barnabas was the friend of the suspected. When Saul of Tarsus, a recent convert to the Christian faith, came on a visit to the church at Jerusalem, the brethren refused to receive him. They doubted the story of his Damascus experience. But in his loneliness, Barnabas came to him, took him by the hand, vouched for his sincerity, underwrote all his claims, and introduced him to the college of apostles. Afterward, when the revival broke out at Antioch and the church at Jerusalem sent Barnabas there to direct the movement and conserve the results, he went to Tarsus, found Paul and brought him here to lead in the work. He believed in Paul and was willing to decrease while he increased. Later on they went on a missionary journey together and took John Mark, a nephew of Barnabas, with them. Mark was young and untried and when the hardships became severe, he forsook them and returned to his home. When they were about to start on a second journey, Barnabas insisted that they take Mark with them, but Paul refused. They contended and separated. Paul traveled with Silas, and Barnabas stuck to John Mark. He believed in the gospel of another chance, and was determined that Mark should have it. Results indicate that his faith in Mark was not misplaced. The one-time "quitter" became a mighty apostle. He wrote one of the Gospels and became the bishop of Alexandria. St. Mark's Cathedral, in Venice, was named in his honor, and his dust sleeps beneath its mighty dome. Paul was stronger than Barnabas, but Barnabas was kinder than Paul.

Barnabas preached and practised the gospel of another chance. By so doing he saved Mark to a useful life. In later years even Paul wrote to Timothy to bring Mark to him, declaring that he was profitable unto him in the gospel. Let us hope the great apostle did not forget to give Barnabas credit for Mark's salvation. It was cases like these that won for Barnabas the title, "Son of Consolation." Hearts Needed as Well as Heads.

Beloved, it is men like Barnabas that we need today—men who believe in their fellows and are willing to invest in them. Next to the grace of God, nothing sustains a man like the confidence of his fellow men. Every child should know that his parents believe in him, and the confidence of his children should stimulate every parent. The employee needs the confidence of his employer, and it would be a base employer indeed who would betray the confidence of his employees. The memory of my father's faith in me strengthens me to this day!

One day a poor drunken sot wandered down to the wharf in New York City, to end it all. Eight times he had tried to go straight and had miserably failed, and now, after a drunken debauch, he was hopeless and desperate. Suddenly he felt on his drooping shoulders a strong but brotherly hand, and heard in his dull ears a kindly voice, saying, "Hello! Old fellow, walk back up to the hotel with me." Arm in arm they walked, and in a brotherly way they talked. When they reached the bank, the kind man said, "God bless you, Jack old boy, we'll make a man of you yet." The desperate man took new courage and decided to try again. The good man was Mr. Hatch, a New York banker, and the poor man was Jerry McCauley. For twenty years after that Jerry McCauley conducted the old Water Street Mission, and multitudes of men and women were saved through his instrumentality. The world today needs more men who have hearts as well as heads!

The Inevitable Result

So much for the sufficient cause—a "good man." A word, now, concerning the inevitable result—that is, large additions to the church. With such an agent as Barnabas, the result named is absolutely inevitable. It follows as the night the day. It is the inevitable law of God's kingdom. Put a good man in jail and he will convert the jailer, put him in the army and the morale will be strengthened, put him in a factory and his fellow laborers will be blessed, put him in a home and the hearth will glow, put him in hell and he will put out the fire! You cannot neutralize the influence of a good man!

That law obtains today just as truly as it did in the first century. In my first parish, there lived a sick woman. She was bedridden and hopelessly afflicted. Her daughter kept boarders for a living. I soon discovered that from that boarding-house there was a constant stream of young people joining my church. The influence of that saint of God was producing fruit. There are men and women in this church from whose lives I am continually noting similar results.

Beloved, we are moving into a new year. I want that it shall be the best of the seven we shall have spent together as pastor and people. To that end, I want to be a good pastor. No one knows as well as I do how far short I have fallen at this and at other points. To that end, I want to be a good preacher. The possibilities of the preached word grow on me as the years go by. But more than anything else this year, I want to be a good

CHRISTIAN LIFE.

IN THE MORNING.

I met God in the morning
When the day was at its best,
And His presence came like sunrise,
Like a glory within my breast.

All day long the Presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them,
Brought to us a peace and rest!

Then I thought of other mornings,
With a keen remorse of mind,
When I too had loosed the moorings,
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled way:
You must seek him in the morning
If you want him through the day.
—Ralph S. Cushman.

FILLED!

Righteousness is not a material substance, like bread, or water; it is a state of mind and heart that makes the life acceptable to God. The righteous man is a man whose life is definitely conformed to the will of God. A man does not become righteous by chance or accident, any more than he satisfies his hunger and thirst by merely wishing that he had food and drink. The hungry man stirs around, looking for something to eat, and the thirsty man hunts for water. Having found them, he eats and drinks to his satisfaction.

The desire for food is an elemental physical passion; the desire for righteousness that results in its attainment is likewise a passion. The indifferent, the careless, the unconcerned never attain to that spiritual state that give happiness, peace, contentment. Righteousness is the state that follows passionate desire, and the condition of its attainment is a yearning that will be satisfied with nothing less.

The Master knowing all things and knowing the hearts of men, knew that men are not satisfied—cannot be satisfied—with merely material things. Material food will satisfy the physical body, but it will not satisfy the soul. Shall the soul, then, go unsatisfied? Is there no satisfaction for the deepest longing of the soul?

Jesus spoke a word of everlasting cheer to the soul-hungry and soul-thirsty men and women of all generations when he said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." We can conceive of a man's being unable to find physical food and

man. To that end, I court your prayers, and that you may share my deepest desires, I shall earnestly pray! If we have failed in the past, and as we have, I rejoice with you in the "gospel of another chance."

"I wish that there were some wonderful place

Called the Land of Beginning Again,
Where all our mistakes and all our heartaches

And all of our poor, selfish grief
Could be dropped like a shabby old coat at the door,
And never put on again."

Thank God, there is just such a place as that. The door stands ajar, and even now we may enter in!—In Zion's Herald.

drink—men have perished of physical hunger and thirst; but the man who hungers and thirsts after righteousness will surely be satisfied—the infinite love of God is a pledge and promise of their efficiency.—N. Orleans Christian Advocate.

CROOKED BUSINESS METHODS

If I were a Christian business man I would be a Christian first and a business man afterward.

I would not be satisfied with the business standards and ideals of the world around me.

I would not offer goods at cost and then figure in a "living profit."

I would not put a sham estimate of value on goods now on the bargain list.

I would not advertise a twenty-dollar suit for fifteen, when it cost twelve and never sold for more than sixteen.

I would not sell new, second-class goods as "slightly shopworn," just to make them appear to be a bargain.

I would endeavor to enlist the cooperation of other merchants and the citizens in securing a sensible closing hour.

I would try to keep business from sidetracking religion.

I would not encourage any superstitious deference to my opinions simply because I am a "business man." Men of all other pursuits have some intelligence.

I would not encourage the legalizing of wrong, even if I believed it "helped business."

I would do all in my power to introduce good business methods into the affairs of the church.

I would not claim the right to "sell whatever the people want." Do not even the saloonkeepers the same?

I would pay my help what they earned and deserved, but would not consider it my duty to run a charitable institution for the benefit of incompetent, gum-chewing gossips and idlers.

I would insist that neither dealers nor customers should be toadies or flunkies.

I would not try to build up a separate class, but would unite with all clear-headed, good-hearted people who are laboring to bring about the "new earth" seen by the last of the prophets, and hoped and struggled for by all true Christians since his day.—Jeshurun, in Western Christian Advocate.

DOING ONE'S DUTY.

He who does not do his duty in this world will never do his duty in any world. He who does not do his duty to his brother will never do his duty to his God. I am bound to put my whole strength and energy and wisdom into my business. To be lackadaisical, half-hearted, so taken up with things above as to be slipshod in my dealings with things below, is to serve neither God nor man, to serve neither this world nor the next. Because I am a Christian I am bound to be earnest and indeed enthusiastic in all that makes for the welfare of the place in which I live and of the people about me and of the nation to which I belong. He will never do his duty as a Christian who does not do his duty as a citizen. I am unworthy of my liberties unless I seek to extend to others the good that has been conferred upon me. Surely there is nothing more cowardly than that which seems to say: "This is the victory that overcometh the world, to run away from it."—Mark Guy Pearse.

FOR YOUTH.

A PLEA TO PICKNICKERS

There's such a pleasant forest nook,
Where dancing shadows play,
And where a jolly little brook
Goes singing on its way.
The ferns seem like the loveliest lace,
The breezes stay around it,
But—why won't people leave a place
As pretty as they found it?

For eggshells 'mid the ferns, alas,
Their loveliness are robbing,
And choked by tins and broken glass,
The little brook goes sobbing.
The violets wreathed a rock with
grace,
Now peanut shells surround it—
Oh, why won't people leave a place
As pretty as they found it—By Elise
Duncan Yale, in St. Nicholas.

THE PIONEER IN PREVENTIVE
MEDICINE.

Louis Pasteur was born to Jean Joseph Pasteur and Jeanne Etienne Pasteur, Friday, Dec. 27, 1822, at Dole, France. His father was a tanner and let himself dream of the future eminence of his young son. Frequently this ambitious parent would say to his boy, "Ah, if only you could become some day professor in the College of Arbois, I should be the happiest man on earth." Little did he realize the eminence his son was destined to attain. They moved to Arbois, where Louis attended the primary school and at length the college. Here he met Romanet, who was the first to discover in him the spark of genius. Romanet opened to him the prospect of attending the Normal School in Paris to train to become a professor. But upon going to a Parisian boarding school, the young man was so homesick and his parents missed him so much that he was almost in despair. "If I could only get a whiff of the tannery yard," he would say, "I feel I should be cured." At length he returned home, only to try again, this time at the college at Besancon, always keeping the Normal School in mind as a future certainty. His letters reveal an earnest, serious mind given to hard work. In one to his sisters he writes:

To will is a great thing, dear sisters, for Action and Work usually follow Will, and almost always Work is accompanied by Success. These three things, Will, Work, Success, fill human existence. Will opens the door to success both brilliant and happy; Work passes these doors, and at the end of the journey Success comes to crown one's efforts.

At length he went to Paris and in 1842 came under the influence of J. B. A. Dumas, a celebrated chemist, who lit the fires of science in Pasteur's soul. In 1843 he was admitted fourth on the list to the long-anticipated Normal School. Then began a veritable passion to know, to search out, to discover. To his parents, fearful of the temptations of Paris, he answered:

When one wishes to keep straight, one can do so in this place as well as in any other; it is those who have no strength of will that succumb.

There was in Pasteur from the beginning that quality which wrestled with a question until the answer was found. At length he solved a difficult problem that had been stated by a German chemist, Mitscherlich. When Pasteur explained the solution to another great and aged scientist, Biot, the latter, all athrill with the discovery, in great enthusiasm took Pasteur's arm and said: "My dear boy, I have loved science so much during my life, that this touches my

very heart."

Now Pasteur started his work as a pure chemist. With his removal to Lille, where he was dean of the new Faculty of Sciences, in 1855, he turned his attention to that side of chemistry which concerns itself with life, the biological side. This town had important brewing industries, and he became interested in the problem of fermentation. He was struck with the analogy between disease and fermentation. He raised this question: If the changes in alcoholic fermentation and that of milk are occasioned by minute living organisms, why may not these tiny creatures be responsible for contagious diseases? Since 1861 this problem was in his mind. He one time had said: "It would be a grand thing to give the heart its share in the progress of science." It was the grief occasioned by disease and death that spurred him on.

The next problem that engaged his attention was the silkworm disease. The very life of the population of some parts of southern France depends upon the silkworm, and a strange disease had practically destroyed this industry, bringing distress to thousands. Dumas persuaded Pasteur to turn his inquiries to this question. He formed an isolated colony in a quiet place hemmed in by mountains where he and his assistants studied their problem. With masterful experiments he gradually solved it, and the process that he worked out is now universally adopted. These discoveries form one of the most fascinating chapters in scientific research. Pasteur was happy when his discoveries really had a direct application to human life.

When in the midst of the study of disease, he wrote to his wife this significant word: "You know that nowadays a medical knowledge of disease is nothing; it must be prevented beforehand. We are attempting this, and I think I can foresee success."

It was through his studies in ferments that he approached this phase of his work. As each kind of fermentation depends upon a distinct kind of ferment, he proved that many diseases are dependent upon a distinct microbe. It is possible for the bacteriologist to grow these microbes just as a gardener can grow a given plant. In this way he can isolate and cultivate a power that will bring disease. But through artificial cultivation he can weaken the power of the virus of the organism so as to administer it to an animal with no deadly effect but with the result of making the animal immune from the disease. He first dealt thus with chicken cholera, reducing the death rate among fowls to below one per cent. Then he attacked a fatal cattle scourge. At length he turned to study hydrophobia in man and rabies in animals. Through a study of mad dogs he was led to the heroic adventure of trying his experiment on the human race. His biographer in solemn reverence describes the vivid scene in the laboratory where two youths lassoed a mad dog in a cage, drew him over to the edge of the cage, and secured his jaws. "The dog, suffocating with fury, his eyes bloodshot, and his body convulsed with a violent spasm, was extended upon a table and held motionless while Pasteur, leaning over his foaming head, at the distance of a finger's length, sucked up into a narrow tube some drops of saliva." His biographer continues: "In the basement of the veterinary surgeon's house, witnessing this formidable tete-a-tete, I thought Pas-

FOR CHILDREN

WHEN ROBIN TRAVELS

When Robin goes a-traveling,
He doesn't buy a ticket;
He gets together all his folks
In some nice handy thicket,
And then on wings so strong and
swift,
No trunks or bags to worry,
He flies to where he wants to go
Without a bit of flurry.

Up from the South, when spring calls,
He joyously comes winging.
About the orchard and the yard,
All summer he is singing.
Then, when the leaves turn brown in
fall,
And chilly winds are blowing,
He straightway flies back to the
South,
This traveler so knowing.

—The Sunbeam.

AUNT FANNY'S STORY.

"I don't want a clean face!" declared Harold. "Some one is always trying to wash me or dress me," he complained.

"I want to tell you a nice story," said Aunt Fanny, as she took down the face cloth and prepared the water.

Harold did like a story better than all the other entertaining things that Aunt Fanny did for him.

"I shall have to use a little water to tell you this story," she said, as she dipped the cloth in the bowl.

"Now there was a man who owned a splendid place, but the house was getting browned by the weather, and so he decided to fix it up. He began with the roof." Aunt Fanny ran the cloth over the yellow curls. "He washed all the shingles with the hose, and then he came along down the windows. These he gave a lot of water and was very careful to see that the corners of the glass were clean. Then there was a little porch on the front of the house, and this was very black. He swept and garnished this nicely." Before Harold knew it, his nose was fresh and rosy.

"Next came the door," said Aunt Fanny. "This had to be scrubbed very nicely, because all the visitors who come notice it first. The walls near the door had to be freshened up a little, and next he began on the bay windows. These needed washing more than anything else," and when Aunt Fanny had explained all about this, the ears were clean.

"Now there is a long lane leading up to the house, and this had to be plowed again, and all the rubbish taken away." She ran the cloth all about the neck, and Harold was as clean as

tear grander than I had ever thought him before." Since these discoveries this horrible disease has been practically mastered and thousands of intense sufferers have been saved. The great surgeons of the day feared operations until Pasteur's researches gave rise to the antiseptic methods that are a marvelous blessing to humanity. As Dr. William Osler says, "from these beginnings (the experiments of Pasteur) modern surgery took its rise, and the whole subject of wound infection, not only in relation to surgical diseases, but to child-bed fever, forms now one of the most brilliant chapters in the history of preventive medicine."

Throughout his life until his death in 1895, Pasteur was a sincere and humble believer in God, whom he termed "The Infinite" and before whom he walked in humility and reverence.—Zion's Herald.

his little baby sister.

"And then what happened?" he asked, as Aunt Fanny fastened his fresh collar.

"Why, the man was happy, and every one thought what a pretty change he had made."—Southern Churchman.

PALE & PEAKED

Texas Lady Was Advised by Her
Mother To Take Cardui,
Which She Did With
Good Results.

Hamilton, Texas.—Mrs. Gladys Poitevint, of this city, says: "At times I suffered awfully with pains across my back and through my sides. I would have to go to bed and stay two or three days at a time. It was very worrisome. I managed to keep going, but . . . did not enjoy myself at all.

"One day my mother remarked on how bad I looked. She said: 'You look so pale and peaked, why don't you take a bottle of Cardui?' She had taken it herself a number of times, and it had always improved her health, so she thought I had better try it.

"I got the Cardui and began taking it, and from the first dose or two I could see a change for the better. The first thing I noticed was that my appetite was improved. I began to be hungry and I enjoyed my meals. I slept better at night. My rest was so much quieter that I got the benefit from it. I kept on with the Cardui and took it for several months. The pains in my back and sides grew less until they finally quit bothering me."

Try Cardui for your case.

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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.

Awake, and sing the song
Of Moses and the Lamb;
Tune every heart and every tongue
To praise the Saviour's name:
Sing of his dying love;
Sing of his rising power;
Sing how he intercedes above
For those whose sins he bore.

—William Hammond.

L. R. FIRST CHURCH AUXILIARY

The regular business and program meetings have been held during the heated term with a fairly good attendance. Mrs. B. J. Reaves Pres. and Mrs. Frank McCarroll Supt. of Young People, who were sent by the Auxiliary to the School of Missions at Mt. Sequoyah, brought back wonderful messages and a world of inspiration which they are passing on to those not fortunate enough to attend.

Mrs. McCarroll, the Supt. of Young People, and four girls sent to the Y. P. Summer Conference at Arkadelphia brought back very interesting and inspiring reports. Mrs. McCarroll directed a beautiful pageant at the Conference.

All Conference dues and Belle Bennett pledge have been paid in full. A new carpet has been bought and put on the chapel floor.

Mrs. Fred Watkins, Chairman of So-

QUEEN VICTORIA LYDIA E. PINKHAM

Two Famous Women Born the Same Year

In the year 1819, two babies were born whose lives were destined to have a far reaching influence. One was born in a stern castle of Old England, the other in a humble farmhouse in New England.

Queen Victoria through her wisdom and kindness during a long and prosperous reign has become enthroned in the hearts of the British people. Lydia E. Pinkham through the merit of her Vegetable Compound has made her name a household word in many American homes.

One of the many women who praise Lydia E. Pinkham's Vegetable Compound is Mrs. Adolph Bratke of 4316 South 13th St., South Omaha, Nebr., who was in a rundown condition for four years before she tried the Compound. "I began to take Lydia E. Pinkham's Vegetable Compound," she writes, "and I have felt my health steadily improving." Mrs. Bratke continued to take the Compound for a year and a half and at the end of that time she found herself in excellent health. "I am feeling fine now and do all my work myself," she wrote in her most recent letter. "I am the mother of six and manage an eight-room house without anybody to help."

is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

cial Service, has given an outline of the program of the State Legislative Council.

There are many good things in the fall and winter program.

The Mission Study Class under its efficient chairman, Mrs. C. L. Dew will resume its work soon using "Moslem Women" for its first study.

The auxiliary has invited Miss Jessie Burrall, a well known religious educator, to make an address in October at three o'clock in the main auditorium of the church. All missionary societies in L. R. will be invited to attend. A membership contest will be held during the remainder of September.—Mrs. W. N. Jones, Supt. Publicity.

SAILINGS OF MISSIONARIES

Reservation has been made for Miss Myrtie Bryant, missionary under appointment to the Congo Mission, to sail for Antwerp, Belgium, on the steamship Zeeland, of the Red Star Line, on August 28. The missionaries in Belgium will assist Miss Bryant to secure a boarding place and a French teacher, and she will study French and join the first party of missionaries passing through Belgium on their way to the Congo. It is possible that Miss Bryant may attend the International Conference on Work in Africa, to be held in September at Le Zoute, Belgium.

Miss Mary Jane Baxter, who has been at home on extended furlough, and Miss Verda Farrar, who is under appointment to Brazil, expect to sail in October for Brazil. Miss Lela Putman, who has been at home for several months for family reasons, also expects to sail for Brazil in October.

OUR TEMPLED HILLS.

What more appropriate topic for home mission study could be assigned to the women of the Methodist Episcopal Church, South, than the text which bears this name? It is a study of the Church and rural life and is prepared by an expert in this line of work. The text is suitable for both adults and young people.

This study presents to us some solutions for the problem of the country Church and furnishes programs of work that should enlist every congregation. Wonderful results should follow the study of these conditions as set forth in the mission study text for the year.

Two sets of helps have been prepared. One for the classes in town; one for classes in the country. In whichever class you may be studying, one of these books of helps will furnish just the guidance you need in making the best use of the text.

Let an enthusiastic rally be held in the interests of a class for the study of "Our Templed Hills."

See that every woman of the missionary society and every thoughtful woman of the Church is invited to join this class.

Plan for a large group of young people with the liveliest and most attractive teacher that can be secured.

Our aim is everybody, all together, studying "Our Templed Hills."—Sent by Mrs. Jno. Bell.

Sunday School Department

REV. C. N. BAKER.....Little Rock Conference Superintendent
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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.

BAYOU METO COKESBURY

A fine Cokesbury School was held at Bayou Meto on the Swan Lake Circuit September 13-16. Two courses were offered. "What Every Methodist Should Know," was taught by Dr. Rex B. Wilkes, of Fordyce, and "The Small Sunday School," was taught by the writer. Rev. Geo. W. Warren, the pastor, was Educational Director. Rev. C. M. Thompson, a former pastor, was present and took an active interest in the school, as did Mrs. Thompson.

Fourteen credits were made in this school. The interest was fine and the people appreciated the work, and asked for another school.

Bayou Meto is located in the edge of the rice belt and is a beautiful new building with a growing Sunday School. They expect to check 100 per cent this fall on their Program of Work Chart.—S. T. Baugh.

FRIENDSHIP COKESBURY.

A report from Rev. C. D. Cade of Ebevins, an approved Cokesbury Instructor, states that he had a fine class in "The Small Sunday School," at Friendship last week. He reports fine interest and good work done. Nine credits were made in this class.

Brother Cade says some nice things about Mr. W. R. Gorham, the Superintendent of Friendship Sunday School. He is doing a fine piece of work at Friendship, a Church in a large rural community.—S. T. Baugh.

HAVE YOU REPORTED?

We are fortunate to have a real friend to our work in the person of Rev. D. H. Colquette who handles our text books. He sends text books out and gives our people time to sell them and collect for them. Numbers of our people have ordered books from him this year, and some have not been prompt in remitting. Please do not hold the money collected, nor the unsold books. Remit promptly not later than ten days after your school is held, and greatly oblige.—S. T. Baugh.

TEXARKANA TRAINING SCHOOL LARGEST IN HISTORY OF THAT SCHOOL

The Training School at Texarkana closed Friday night with 95 credits—the largest in the seven sessions of the school held there. Rev. J. A. Sage showed his master hand as Director of the school. Instructors are: Miss Nell Peterman of Dallas, Tex. Mrs. S. W. Ray of Ft. Worth, Tex. Mrs. W. L. Hickman of Texarkana. Miss Jane McDonald of Nashville, Tenn.

Rev. Roy L. Davis, of Little Rock. Rev. Clem Baker, of Little Rock. Dr. C. M. Bishop of Dallas, Texas. Presbyterians and Methodists co-operated perfectly. Dr. F. M. Freeman showed his ability as a pastor host.—Clem Baker.

CAMDEN TRAINING SCHOOL THIS WEEK.

The Fourth Standard Training School for Camden and adjacent charges is being held this week. Instructors are:

Miss Nell Peterman, of Dallas. Mrs. S. W. Ray of Fortworth. Mrs. S. L. Hickman of Texarkana. Rev. P. W. Quillian of Camden. Rev. Roy L. Davis of Little Rock. Prof. F. W. Whitesides of Camden. Rev. J. F. Simmons of Little Rock. This is to be a co-operative school and indications are that it will be another record breaker. The school opens with a Preacher's Barbecue Monday on the banks of the Ouachita.—Clem Baker.

EL DORADO TRAINING SCHOOL NEXT WEEK.

The Second Training School for El Dorado and nearby charges will be held in El Dorado next week. Presbyterians and Methodists co-operating. Faculty made up of the following instructors:

Miss Nell Peterman of Dallas. Mrs. S. W. Ray of Fortworth. Mrs. W. L. Hickman of Texarkana. Mrs. F. V. LaBountie of Ft. Worth. Rev. Roy L. Davis of Little Rock. Rev. Clem Baker of Little Rock. Dr. J. D. Hammonds of El Dorado. Correspondence from El Dorado indicates largest school of the fall series.—Clem Baker.

KEEP YOUR EYE ON THE FALL CALENDAR

Here it is for Sunday School Workers in the Little Rock Conference. Sunday School Day—Every Sunday till apportionment is reached. Camden Training School—September 19-24. El Dorado Training School, Sept. 26, Oct. 1. Pine Bluff Training School—Oct. 3-8. Warren Training School—Oct. 10-15. Hot Springs Training School—Oct. 17-22. Delta Training School at Dermott, Oct. 24-29. Stuttgart Training School to be announced. Promotion Day—Last Sunday in September. Rally Day—First Sunday in October. Annual Check-Up—September 25, Oct. 10. Children's Week—Any week in October.—Clem Baker.

A FINE SCHOOL AT MARMADUKE

Under the leadership of the pastor, Rev. W. E. Cooper, a splendid two-unit Cokesbury School was held at Marmaduke, August 30-September 2. Twenty-five were enrolled with 20 doing credit work. Rev. William Sherman, the P. E. of the Paragould District and Rev. L. E. Mann, pastor at Corning, were the instructors. These brethren have been pushing the training work of their district with great vigor.—A. W. M.

TWO-UNIT SCHOOL AT BELLE-FONTE.

With Prof. M. J. Russell as my co-laborer a successful Cokesbury school was held at Bellefonte last week. Twenty-nine enrolled; 18 took the work for credit. The Sunday School at Valley Springs co-operated in a fine way; some ten or twelve driving (Continued on Page 10.)



Can Union Labor Intimidate

For some time it has been evident that Union leaders intend to invoke the boycott as a means to influencing votes in the so-called "Full Crew" Referendum, on October 5th.

As the days go by the evidence grows more and more unmistakable that this is the last hope of those who would keep these unjust and burdensome laws on the Statute books.

READ THE EVIDENCE!

Okolona, Arkansas,
September 16, 1926.

Mr. C. H. Baltzell,
206 Democrat Building,
Little Rock, Ark.
Dear Sir:—

I landed at Camden in March, 1877. I walked to where I am now living because there was no railroad to bring me. Lodging and food cost me a good deal more than the railroad fare would have cost me had there been a road.

Naturally I love Arkansas or I would not have stayed here all these years. By industry and thrift I have raised a large family and accumulated some property. I am an ordinary man, and if I had more intelligence I could have been rich, with the opportunities that Arkansas afforded and still affords. We have always given to a needy cause or an unfortunate neighbor but have never knowingly given to a dead-beat. I have never solicited for a cent or asked a favor of any man. We do general farming and sell cotton, corn, hay, pork, cream and eggs.

About two weeks ago I carried some eggs to Rodgers' Restaurant at Gurdon, where I have been selling them. Rodgers had always wanted my eggs for he knew they were fresh. This day he told me that he could not take my eggs any longer unless I would promise to vote for the "full crew law," as the railroad men had instructed him not to buy my eggs if he wanted their patronage; that they wouldn't eat there any longer.

I told Mr. Rodgers that as an American citizen I had always voted as my conscience dictated; that if I had been going to vote for the "full crew laws" and had heard of such tactics, I would have voted against it. September 5th, I was in Gurdon with some eggs to buy some needed supplies, which I took to J. R. Capps. The clerk was counting them when J. R. Capps took me to one side, and with many apologies told me that if he bought eggs from me, that none of the railroad men of that place would trade with him. I told Mr. Capps that my vote could not be bought and neither could they intimidate me.

Now you know that all the little towns that have electricity and a Chamber of Commerce, send someone East to solicit eastern capitalists to go to their town and invest in them. Do you suppose they tell them they will dictate, by law, just how many men they will be required to employ? I have been told that the Devil could quote Scripture to suit his own ends, and I have never been more convinced of this until recently when some of the literature of the advocates of the full crew laws came into my hands. They quote, "do unto others as you would have others do unto you." That is exactly what I intend to do. I ask nothing of any man, or a corporation, except a square deal.

Let's all come out on the 5th and get some laws that will be just to

TERRA COTTA LIONS

but—
WHAT WOULD YOU THINK OF A MAN
BOUGHT THEM FOR HIS FRONT YARD
NEEDED TO BUY COTTON-SEED?



Vote to repeal the "EXTRA CREW LAWS"

all! The Nazarene said, "Pay unto Caesar that which is Caesar's, and unto God that which is God's." He certainly did not advocate taking forcibly from anyone that which was his.

Respectfully,
R. O. Patterson, Rt. No. 3, Box 78, Okolona, Ark.

A CAUSE WHICH CRUMBLES BECAUSE BASED UPON MISREPRESENTATION.

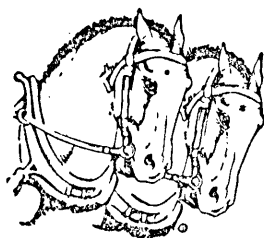
In free America, and more especially in Arkansas where all of our citizens are American to the core, no Cause can win through the boycott. Neither can any Cause succeed which is based upon misrepresentation of the kind which is being invoked by Union leaders in this fight.

They have pleaded **safety**. This claim has been disproved by statistics of the Interstate Commerce Commission and by Railroad statistics from every State, which show more accidents per train mile in Arkansas than in surrounding States where fewer men are required for train operation.

They have pleaded that 21 other States have so-called "Full Crew Laws" like Arkansas. It has been proved by unimpeachable official evidence that no State in the Union requires so many men for railroad operation as Arkansas.

The statement that some other States have what are called "Full Crew Laws" does not prove anything and is calculated to mislead the thinking and uninformed.

When a freight train enters Arkansas from whatever direction, Railroads have to put on extra men because of the Arkansas "full crew laws."



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 5th

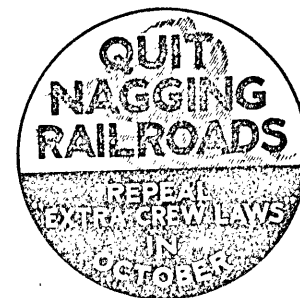
The Railroads

Scratch Your

For Repeal of "So-

Against Repeal of "S-

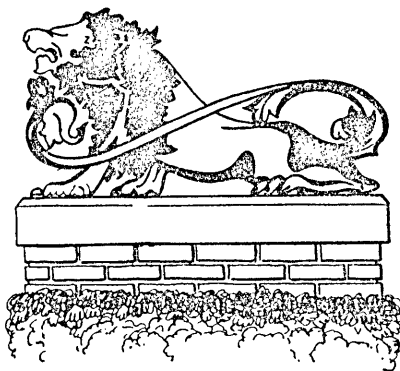
te the Arkansas Farmer?



RE PRETTY

R. WHO
H MONEY

RD BRAKEMAN
N THE CABOOSE
RA-COTTA LION.
KS PRETTY BUT HE COSTS ARKANSAS
OOO EVERY YEAR. ~ ~ ~



CREW LAWS" in OCTOBER

THIS IS THE STRONGEST INDICTMENT AGAINST THE LAWS NOW BEING DEFENDED BY MR. W. D. "BALDY" JACKSON AND HIS UNION ASSOCIATES.

Resorting to camouflage of every description they try to lead the voters of Arkansas to believe that other States have these laws. **OTHER STATES DO NOT HAVE THESE LAWS.** The test as to whether they do or not is determined by the number of men required on train crews and on switching crews and not the name by which these laws may be known.

A freight train of 25 cars or more in Arkansas is manned by at least six men.

A switching crew in Arkansas must be manned by at least six men.

States which had laws like Arkansas have repealed them. Pennsylvania in 1921, Indiana in 1921, New Jersey in 1922 and Maryland in 1922. New York, which is quoted by Mr. Jackson as requiring the same number of men as Arkansas in railroad operation, has no full crew switching law whatever. Proof of this is to be found in a letter from Perry N. Ingram, Acting Secretary of the Public Service Commission of the State of New York, under date of June 14, 1924, which is on file in Mr. Baltzell's office.

California

In California, one of the banner States quoted by the "full crew" advocates, because of its heavy mountain grades and heavy traffic, a third brakeman is used under certain conditions when trains reach a length of 50 cars. In Arkansas every freight train of 25 cars or more, must have a third brakeman.

In Arkansas switching crews consist of 6 men. In California they

consist of 3 men.

Let us briefly enumerate the other States which have so-called "Full Crew Laws" with the number of employees required under those "full crew laws."

Arizona—for freight trains of 25 cars, 5 men and a switching crew of 3 men.

Washington—a difficult mountain State—2 brakemen with a maximum crew of 6 men under the most difficult conditions and a switching crew of 3 men.

Texas—a maximum crew handling freight trains of 5 men—switching crew 3 men.

Wisconsin—a maximum crew on freight trains of 5 men—no switching law.

Maine—this State is quoted by Mr. Jackson as having "full crew laws," but the Secretary of State, under date of July 14, says, "this State has no law regulating the number of employees on freight trains."

Nevada—on freight trains of 25 cars, 2 brakemen—no switching law.

Mississippi—maximum crew 5 men—no switching law.

Ohio—maximum crew on freight trains 5 men, switching crew 5 men.

Nebraska—Maximum crew of 5 men—switching crew 3 men.

Oregon—on freight trains of 25 cars, 5 men—switching crew 3 men.

Connecticut—sometimes referred to by "full crew advocates", but the Secretary of State under date of August 1 says, "this State has no law regulating the number of men used on freight trains and no law regulating the size of switching crews."

North Dakota—maximum 5 men on freight trains, a maximum switching crew of 3 men.

Massachusetts—the Massachusetts so-called "full crew law" requires "at least one brakeman on every freight train."

South Carolina—the so-called "full crew laws" of South Carolina require, "all freight trains must be manned by one brakeman riding on the last car of the train." No Switching laws.

THESE ARE FACTS. After reading the claims of the opposition who say that 21 states have "full crew laws" like Arkansas, the Railroads of this State are willing for the people to draw their own conclusions about the merit of the case.

Why should railroad operation require from one to four men more per operation in Arkansas, than is required under the laws of other States having what are called "full crew laws?"

The facts are that Arkansas is paying a heavy bill every year both in money and industrial stagnation for the doubtful "distinction" of having what are referred to in Union Labor circles, as the **MOST ADVANCED FULL CREW LAWS** in the United States.

Study these facts and prepare to nail the misrepresentations made by labor agitators in order that your friends and neighbors may be truly informed and may be able to make a wise decision when they go to the polls on October 5th.

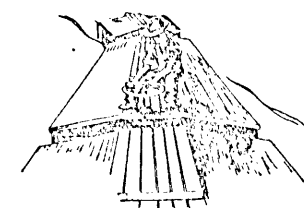
Let your vote be for justice to the Railroads, for fairness to Industry and a rebuke to those who would defend class legislation by boycott and misrepresentation.

at This Way

ed Full Crew Laws"

alled Full Crew Laws"

of Arkansas



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

Build Arkansas
October 5th.

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.

A PLAIN STATEMENT.

Dear Fellow Leaguers:

We are writing to you from the Western Methodist Assembly on Mt. Sequoyah, Fayetteville, Ark.

As we enter into the Assembly through the lodge gate, the first thing that catches our eye is the beautiful Epworth League building of brick and native stone. We are impressed by the simple architecture and the beauty of the site. But we are compelled to stop and say, "What a pity that it is not finished." for there is only a temporary roof, and the porch and the interior are just about half finished.

The building was started in 1924,

(Continued from Page 7.)

over every night. The majority of those attending from Valley Springs were from the Valley Springs Training School and every one of them did splendid work.

It was the Extension Secretary's privilege to visit the Training School at Valley Springs and to speak at chapel on two mornings. The school is off to a good start for the year's work. But the work is terribly handicapped because of the lack of funds. There is no estimating the returns in dependable Christian character that a few thousand dollars invested in that school would bring.

Prof. Russell served as instructor in the Cokesbury school and had a fine group in a study of "The Small Sunday School." He is rendering a great service in that section.—A. W. M.

COKEBURY SCHOOL AT DARDANELLE NEXT WEEK.

A two-unit Cokesbury School is being planned for Dardanelle beginning Monday, September 27. "The Sunday School Worker" and the "Plans and Work of the Small S. S." will be the courses offered. All schools within reach are invited to attend.—A. W. M.

FOURTH SUNDAY MISSIONARY OFFERINGS, LITTLE ROCK CONF. FOR AUG., 1926.

Following is list of Sunday Schools in the Little Rock Conference reporting Missionary offerings for August received since our report last week:

Sardis (Sparkman)	4.00
Mt. Zion (Arka. Ct.)75
Hickory Plains	1.00
Carthage	1.90
Warren	11.58
Wafford's Chapel	5.00
Stuttgart	20.00
Capitol View	25.00
Wesson	3.85
Mena	8.00
Lockesburg	4.00
Grady	5.60
Dalark	3.00
Dermott	15.00
Fredonia (Wesson)	2.60
Frairie Union	1.16
Fairview (Texa.)	12.60
New Hope (Sheridan)	1.55
Dallas	2.16
Lake Village	5.00

\$133.75

—C. E. Hayes

and for the last two years no work has been done on it whatsoever. The unfinished condition, especially the temporary roof, puts the building in a position for very rapid deterioration, as the interior of the building is being damaged by rains and inclement weather.

We believe that you would like to know the exact financial condition of the building. To date about \$16,000 has been spent; of this amount approximately \$8,000 has been sent in by the Leaguers. We have notes to Dr. A. C. Millar for \$1,375; to the builder in Fayetteville, \$1,000; and to the General Epworth League Board, \$5,000, which makes a total indebtedness of \$7,375 on the building as it now stands. It will take about \$8,000 more to complete the building, making a total cost of \$24,000. We therefore must raise \$16,000, which will pay all the debt and finish the building.

All the delegates at this assembly have agreed that we must finish the building this year, for surely the Epworth League means enough to us to erect this memorial, a memorial that will stand and serve a noble purpose in the Assemblies for many years to come; for this building is not only to be used by the League Assembly, but by all other organizations of our Church holding meetings here, as the first floor of the building is to be used for classrooms, while the second floor will be equipped as a dormitory for faculty members.

The Leaguers who are here are so anxious to have the building finished that the Leaguers of the North Arkansas Conference have agreed to complete the roof at a cost of \$1,500.

The North Texas Conference will complete the main room and the fireplace, which represents a payment of \$900.

The Little Rock Conference will raise \$750 to complete the porch, including the roof and all approaches.

The Texas Conference Leaguers are to finish Room No. 1 at a cost of \$250.

The other Conferences represented, although not taking, so far, any particular part of the building, are behind the movement with the true League spirit.

A general plan has been adopted for the raising of this fund between now and the Thanksgiving season, and we urge that every Chapter enter into this campaign and give an offering to this great enterprise as a token of appreciation of what the Epworth League has meant to us.

Any Chapter or Conference may select a definite part of the building as their special by communicating with Rev. R. E. Nollner, 810 Broadway, Nashville, Tenn., who will furnish you with the details and the costs of the various parts.

We, your representatives, have pledged ourselves that this building will be completed this year, and we are counting on you in the fulfilling of this pledge, for in future years you will be proud of the part you had in this great building.

Leagueally yours,

Rev. James B. Grambling, Chairman, Louisiana Conf;

Rev. J. D. F. Williams, Secretary, Central Texas Conference;
J. W. Thorne, North Texas Conf.;
Mrs. R. C. Landfair, East Oklahoma Conference;
T. R. Strange, West Oklahoma Conference;
Rev. Ira D. Brumley, North Arkansas Conference;
Roy D. Byars, Southwest Missouri Conference;
Miss Renee Moechel, Texas Conf.;
Rev. F. G. Roebuck, Little Rock Conference;
Fred V. Peter, Missouri Conference;
Mrs. E. A. Harvey, Northwest Texas Conference;
Clare Kelly, St. Louis Conference.

A CHALLENGE.

"The Epworth Leaguers have never yet failed in an undertaking!" Some one was heard to say this at the Epworth League Assembly this summer.

An Epworth Leaguer who was standing near by grew very thoughtful. His glance was resting on a building—a beautiful building, with the League symbols adorning the front, with numerous windows and two large wide open doors—no, not doors, but places for doors, for as yet the beautiful building was incomplete.

One at closer range would have observed that the roof was only temporary and leaking badly; that the partitioned-off rooms inside were suffering because of this; that the fire place had no hearth and no chimney; and that there was only a temporary boarded front porch.

The Leaguer looked long at the building and his imagination tried to picture it as it would appear some day—it was certainly a very beautiful picture!

Then from somewhere in his mind came this old adage: "Actions speak louder than words." The thought actually startled him, so he sat up and stared at the unfinished building and thought.

The speaker had said that the Leaguers had never failed in an undertaking, and yet, right before his eyes was the half-finished structure just as it had appeared three summers ago! The very stones and boards in that building now seemed to cry out in protest and say, "You said you would finish your task in a year. Two years have gone by and yet another has begun. What of your dream of a beautiful building? Will it be that the Leaguers will fail in this attempt to make their dream come true?"

Fail! What an awful word! Surely that word must never be applied to Epworth Leaguers—that band of youthful adventures who have gone out and overcome and conquered "All for Christ." Fail? No, never!

The Leaguer straightened up, threw back his shoulders and, with a determined look on his face, turned away. Someone who chanced to look his way, remarked, "There is a Leaguer with a purpose and with courage; he is the one on whom we can depend to accomplish things!"

In that Leaguer's heart was this resolve: "This year, I am going to give my time, my money and my influence in as great a measure as possible toward the promotion of the realization of this dream of ours. That beautiful building must be finished before another Summer Assembly!"

Fellow-Leaguers, do you accept his challenge? Let's get in line with him and let this cry ring out: "Never will the Epworth Leaguers fail in an undertaking!"—Mary Burton.

GROUP MEETING

The Group meeting for Group No. 2 of Little Rock District arranged for by Mrs. H. I. Anderson was held at Mabelvale Sunday afternoon and evening September 12. A very interesting devotional in charge of the Local Pastor was held. The meeting was then presided over by Miss Olive Smith, District Sec. of Little Rock District. Helpful talks were heard on each of the departments of League work which seemed to be appreciated by those present.

It meant no little to those in charge and to all of the Leaguers to have present two of the pastors of the territory for which this Institute was held, also Bro. Baugh was present. Every one enjoyed the social hour but especially did they enjoy the delicious spread prepared by Mrs. Anderson and her Committee.

Following is a list of the Leagues represented and also the number of Leaguers from each league: Sardis 1, Salem 4, Primrose 5, Bryant 2, Mabelvale 43, Little Rock 18. Before the meeting was over some spoke of their determination to go back to their own Leagues and do even better work than before.

WESTERN EPWORTH LEAGUE ASSEMBLY

The Western Epworth League Assembly at Mount Sequoyah, Fayetteville, Ark., closed Friday, August 27, after ten days of wonderfully inspiring associations. There were six states represented, and more than ten conferences, and it was in itself a source of inspiration to meet the leaguers from various sections of the country, and to discuss problems and plans with them.

The setting of the Western Methodist Assembly Ground is ideal. Mt. Sequoyah rises for several hundred feet above the surrounding country, and from the assembly ground on its crest, one may obtain an unobstructed view as far as the eye can see—until the far distant hills fade into the sky. We may look down upon the city or upon the farms which pattern the valley. We may climb the observation tower and watch the heavy clouds roll up, and see the lightning flash, and hear the thunder among the hills as the frequent thunderstorms form and pass away. From this high place the setting sun is more beautiful than ever. As it drops low toward the hills, it loses its brilliance, and takes on the softer colors of gold and old rose. At last it touches the hilltops, and as it drops from sight, it lights up the whole western sky, as if reluctant to leave us for the night. The twilight deepens, and the stars seem so intimately near they become our companions. The moon's full radiance upon the mists of the valley make it a lake of silver, with our mountain an island above it.

In such surroundings as this, we seemed indeed, free from ordinary distractions, and able to devote ourselves to the program of the assembly without interruption.

The day's program often began with a view of the sunrise, or perhaps a sunrise devotional service. At eight-thirty the regular morning devotionals opened, and following this were the elective classes. These classes gave opportunity for close study of spiritual and technical subjects, in relation to the purpose and program, and methods of management of the Epworth League. The leader of each class was well informed on the particular subject, and several of the technical classes were in charge of mem-

bers of the central office of the Epworth League.

At eleven-thirty open forum was held on important questions of the day. These meetings gave light on different phases of the subjects, and produced so much interesting material that the time was always too short.

Every afternoon was open until the recreation hour at four o'clock. The recreation took the form of hikes, lawn games, baseball, or volley ball, and on the last day it was a treasure hunt. These hours were always enjoyable, though the hikes up and down the mountain side were very hard on our meal tickets. This recreation was not only interesting to us, but it also gave us many new ideas to be passed on to our home leagues about games and stunts and entertainment.

Vesper services at seven o'clock, after we had been out to watch the sunset, prepared us for the evening talk, which was always inspirational. We have never heard a series of talks which were more unified than those at the assembly. Though developed from various texts, they might all have been built about the motto of the league, "All for Christ." From various points of view, the speakers led us to the conclusion that the solution of the problems which confront us can be reached only through more complete consecration of each individual, and that the Epworth League cannot afford to lose sight, even for an instant, of its ultimate purpose, which is to bring young people, with all their talents, and with all their zeal, to the feet of the Master.

The leaguers at the assembly were an earnest group, and on volunteer night, the life service band grew to over thirty. Surely the inspiration of such a gathering will make its mark on many a community, and for many a year. Our great regret is that every chapter, or at least every district, in this region, could not have had a representative to contribute and to partake in the assembly.—St. Louis Chr. Adv.

MT. SEQUOYAH MISSOURI CLUB.

At the annual meeting of the Missouri Club the Mt. Sequoyah Epworth League Assembly, on Thursday, August 26, the following officers were elected: President, Una Smith, Springfield; secretary-treasurer, Leota Spellman, Springfield; publicity agent, Fred V. Peter, Columbia.

Regret was expressed at the limited representation from Missouri and

ALL-STATE CHURCH NEWS.

VALLEY SPRINGS TRAINING SCHOOL

The Valley Springs Training School opened Sept. 6 with an enrollment of sixty. Several others will enter soon and everything points to a good year as far as attendance is concerned. We are using two rooms of the public school building and the parsonage as class rooms. If the Bishop should send us a preacher with a family when Conference meets we do not know where we would turn next for school rooms.

Rev. James E. Snell of Batesville has been employed as financial agent for the school to work till the meeting of the North Arkansas Annual Conference. Brother Snell is the evangelist for the Batesville District, but the committee on evangelism of that District has kindly consented for him to work for the school at this time. We are in very great need. From the statement above you can see that we are working under very great difficulties. We might be left without class rooms after Conference.

The building we have started needs to be completed. It is being damaged every day it stands. Brother Snell will call on as many as he can before the meeting of Conference and give you an opportunity to help us. His call will be an emergency call. Many have been promising us aid. We need it right now. If the building is not completed very soon I do not see how we can continue the school very long.—M. J. Russell.

HELP FOR VALLEY SPRINGS SCHOOL.

Rev. J. E. Snell has gone with the Valley Springs Training School.

The revival season in the rural territory is about over. The evangelistic committee of the Batesville District, under whom Brother Snell has been working, does not see where he could continue longer with any great hope of success from now until conference, and they have consented to release him and let him go to work under the direction of the executive committee of the board of trustees of that school. He has entered upon his duties. Last Sunday night he made his first appearance before one of our churches with his appeal. He spoke at Central Avenue, Batesville. That congregation responded with \$70 cash to his call. If every other church in the Conference will do as well according to their means as this church has, its future success will be assured.

This school is one of the most wor-

St. Louis conferences. It was decided that more publicity was needed to inform all the leaguers of Missouri about the value and importance of the Mount Sequoyah Assembly. It was decided that a brief report of the Assembly should be sent to each district secretary in Missouri. The district secretaries are to be urged to give all possible publicity to the assembly throughout their respective districts.

The following resolution was adopted:

Whereas, The Epworth League Building on the Western Methodist Assembly Grounds has not yet been completed, and

Whereas, In its uncompleted condition it is rapidly deteriorating,

Therefore, Be it resolved, that each member of the Missouri Club shall make it his earnest endeavor to promote the raising of funds for the completion of the building, and shall give utmost publicity to the need for its completion.—St. Louis Chr. Adv.

thy institutions that we have in the Conference. It is doing a work that no other school can do. It is ministering to a section of country that needs its services. Mr. M. J. Russell and his teachers are doing as heroic a piece of work as is being done in the Conference, and it is heart-breaking to see how little equipment they have with which to work.

There are more than 60,000 members of the Methodist Church in this Conference who could deny themselves of some little trifle and add \$1 each to the funds of this institution and thereby make possible a plant and equipment that would take care of the needs of many boys and girls that are now without a chance to attend school, such as this school could be.

May God bless Brother Snell in this worthy undertaking and help us to see what we can do, if we will, for this department of His work.—W. A. Lindsey, P. E. Batesville, Ark.

MONTICELLO.

To the Preachers of the Monticello District.

Brethren:—Please push your collections for Conference Claims. If you have not begun, begin now. Plan for one hundred per cent collections and talk full collections to your people. Let us begin while the cotton is moving and continue until Conference. Our people are amply able to pay the Conference Claims if every one will take part. Call on your District Lay Leader, O. C. Landers, Warren, Ark., to help you with your laymen. He will come if you arrange for him. Let us all pull together and we will make the best report ever sent up from the Monticello District. If I can help you in any special way, command me.—J. A. Parker, P. E.

MEETING AT URSULA.

Thursday evening the revival at Ursula closed. There were several conversions and the church was greatly revived.

Bro. S. O. Patty, the pastor at Branch, did the preaching and did it well.

The people at Ursula were very busy in their crops, but they also had time to go to church and take an active part in the services.

Eight were received into the church and several joined other churches.—Hoy M. Lewis, P. C.

CARLISLE CIRCUIT.

I have just closed my fifth revival on the Carlisle Circuit. This revival was held at Hamilton. It was indeed a great success. Many backsliders were reclaimed and many sinners saved. There were 52 additions to our church. We had a good choir leader, Bro. Chris. Hoover from Egger, Ark. This was the fourth meeting in which he has sung for us. We like his singing. He and his good wife left for Egger recently. We all regretted to see them go.

This brings my total additions to the church up to 196, with one more revival to hold, beginning next Sunday. We ask God's people to pray that this revival may be a great success.—J. B. Hoover, P. C.

TAYLOR CIRCUIT.

We have had good revivals in all of the churches, with many reclamations. We had about 27 conversions and 22 accessions, 20 on profession, and two by certificate.

I did the preaching in one of the meetings and in the other four, we had very efficient help in Rev. S. K. Burnett, A. M. Rogers, J. W. Rogers, and T. M. Armstrong.

There has been considerable growth in Sunday school work this year and especially at Taylor. This one will check one hundred.

We are hoping to make a good showing on the finances this year. As I see it, there is no reason why all that is assessed against this charge should not be paid.

Let us pay our Conference Collections and Superannuate Fund in October, as we were asked to do in the spring by our charge lay leader.—L. T. Rogers, P. C.

CHOICE OR ABILITY, WHICH?

It has been seven years now since the Centenary pledges were made. This is sufficient time to determine what a person is going to do with his pledge. Of course, most of the subscribers have already settled the matter and paid their pledges in full.

In most instances of those who have not paid, it is not a question so much as to whether they are able to pay as it is whether they choose to make payments on their pledges or make contribution to other interest of the Church. Here are the Conference Claims, for instance. During these seven years the Centenary subscriber has been paying to these essential interests of the Church. So it has been a question of choice as to whether he would take part of his money and pay on his Centenary pledge or let his pledge go and place all on the Conference Claims. The same is true with other interest of the Church.

If a proportionate division of Church contributions had been made during these seven years almost all the remaining unpaid Centenary pledges would have been paid in full. So it is not so much a question of ability to pay as it is a question of choice.—J. F. Simmons.

THE ARKANSAS BEQUEST PLAN

Mr. Joseph H. Doblee of St. Louis died the other day. Men are dying daily. But Mr. Roblee had made a will and had bequeathed to the Northern Baptist Church \$650,000.00 for foreign missionary work. There are Methodist men and women in Arkansas who could do that, more or less, for Methodist missions. I am receiving notices from week to week from men and women who are remembering our missionary work in their wills. It is important that I know all the cases. Some are agreeing to write it when we shall reach the one hundred thousand. Let all who have or will bequeathe anything to our Board of Missions be sure to inform me. Let the good work go on.—O. E. Godward, Nashville, Tenn.

OBITUARIES

GREENLEE.—Mrs. Oklee Greenlee was born Oct. 11, 1894; professed faith in Christ at the age of 13 and joined the M. E. Church, South, at Wesley's Chapel on the Rowell Ct. She was as true to her church as any body could be. Being a musician she gave largely of her time to Christ in song and music. There were no unkind words heard from her lips about her neighbors. Many were her friends, and none have failed to appreciate the splendid life she lived. She had been for years a literary teacher. All weep at her passing. Just a few days sickness and she was called to answer the roll call on Sept. 9, leaving a husband, one girl two years of age, one boy four years of age, father, four brothers and one sister to await until our Father says, Come on home to the rest.—H. A. F. Ault.

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THIS WILL STAND DISCUSSION

Frankly, 99 per cent of the expressed opposition to prohibition leaves us not only cold but contemptuous. We are glad that one per cent of it does not, because it explains why some high minded men have withheld their support from the prohibition law, while scorning to violate it.

A New England paper, which we have lost and therefore cannot credit, calls attention to the fact that such cities as Atlanta, Georgia, experienced remarkable success in curbing the evils of intemperance under local and State prohibition laws, but that these communities have not been so successful since the Federal law was enacted. It concludes that the Federal law was a mistake as the problem is essentially a local one.

Mr. Edward S. Martin, in Harper's for September, also advances some serious considerations against prohibition. He admits that prohibition has diminished harmful drinking to a measurable extent, that it has increased productivity of labor, that the business of selling alcoholic drinks has been taken away from a class which should have been deprived of it. But he asks whether or not the price we are having to pay is not excessive for the benefits received. By the price, he refers to the "amount of compulsion, espionage and law-breaking which has been found to the limited enforcement of the prohibition laws." It is his opinion that the "most visible way out of the present quandary is to put the Government in the liquor business and give it a monopoly in the sale of drinks."

Now if the discussion of the question could be raised to the plane represented by these two editorials, the country would be immensely better off, for what is said has its fair share of common sense and honesty, but if the discussion were raised to this plane there would be no need for discussion, for the simple fact is that all of the "ills" of prohibition are the direct result of the nature of the propaganda waged against it.

Why, for instance, was Atlanta more successful in suppressing the evils of drunkenness before the Federal law was enacted? Simply because Atlanta was not subjected to an overwhelming wet propaganda from New York and other centers from which the brewing trade, which is striving for a monopoly, is carrying on a systematic incitement to violation of the law. If Atlanta were let alone by these propagandists of crime, it would have no more trouble now than it had ten years ago.

We are ready to say frankly to Mr. Martin that we believe that prohibition does justify the price that is being paid for it. In other words, we believe that prohibition at its worst is better than license at its best. Prohibitionists, no more than other men, take pleasure in the extension of Federal police power insofar as that runs to detailed police work. This was not contemplated. It was believed that the Federal Government could deal satisfactorily with the purely Federal questions involved in the enforcement, leaving the States under their concurrent power to handle the police work. It was thought that certainly there was enough loyalty and good sportsmanship in all

the States to provide for the assumption of these State duties.

When the Federal prohibition law first went into effect in New York and Philadelphia and in a score of other cities, there was a remarkable acquiescence in the law. The drinking classes accepted it in good humor and the law almost enforced itself. Then arose a campaign of tenacious misrepresentation and abuse which has brought about the creation of the very evils for which it is now proposed that prohibition be abolished in order to correct.

Mr. Martin's proposed Government monopoly simply will not work. It is strange that men who would not for a moment consider the proposition that the Government run the railroads nevertheless are willing to put it into the business of handling alcoholic liquors, beyond controversy the most difficult business on earth to handle without corruption and scandal. The experience of South Carolina alone should end the discussion of this system as a possible substitute for prohibition. In that southern State the Government dispensary was a colossal failure, every whit as great an evil as the saloon it displaced.—Clarence True Wilson.

THE GENERAL MANAGER OF THE UNIVERSE

In the past each man seems to have looked at religion so exclusively from his own standpoint that the religion of many a man includes only God and himself. Without irreverence, may we not attempt to see the universe and God's relation to it in a broad and inclusive way, much as the general manager of a business looks at the broad outlines of his problem? In fact, is God not the General Manager of a great business? Just as one manager "runs a newspaper" or another a factory, God's business is "running a universe."

When this idea is fitted to the various phases of life, it opens up wide possibilities. Assume for a moment that the task were given to us to choose and elect a manager to direct the universe. What are the essential qualifications we must seek and find in any great business manager worthy of "running" so great an enterprise as the business of the universe?

First, in view of the basic physical nature of the plant (the universe), the Manager of it must possess great technical information in such fields as mechanics, chemistry, and electricity. The mechanical technique of the gravity adjustments of so great bodies as the innumerable suns and the planets in their orbits is a field so vast that the technique of the manager of the intricate mechanisms of Lick Observatory is simple and rudimentary in comparison. The General Manager of the Universe must be a technician in mechanics.

Or let the technique in chemistry exhibited in the development of the world's atmosphere through the erosion of rocks and the development of plant life be compared with the processes of our boasted equipment for the manufacture of dyes or helium for dirigibles. All that the managers of our chemical establishments have developed in technical information is but "first year" chemistry in the laboratories of the General Manager of the Universe.

So also from Franklin's kite down to our latest studies into the phenomena of static in radio we are but inquiring into electrical activity long ago established and directed from the "front office" of the General Manager.

It seems obvious that a first qual-

ity of the General Manager of the Universe is technical information and skill in a wide variety of fields. In the second place, the manifold nature of the universe requires a Manager of exceptional capacity to systematize and place in reasonable order the very complex and intricate factors of his business. That the present Management of the universe has done so is appreciated if one merely studies at random phases of the world about him; for example, the systematic arrangement of color in the spectrum or the mathematical niceties of astronomy or electricity. It was no African chief in a jungle village who designed such order and system and accuracy. The orderly mathematical set-up of crystals in a snowflake or electrons in a sunbeam is the work of a Manager who is a master of reasonable order and systematic precision. It is the quality we look for in many managers that are called great; but in what one do we see it as completely developed as in the General Manager of the Universe?

A third essential in the Manager of so great an enterprise (unless it be wholly static, as obviously our universe is not) is inventive genius to meet each developing phase of the problem. The success of the management of even so small an enterprise as the Ford plants depends on inventive genius to develop the processes in each department. The inventive character of the General Manager of the Universe is more fully appreciated each day as we are

trying our own hands at the inventive task in our small ways. Take, for example, the Manager's invention of sound detectors before Bell or Edison began to study the problem. It is well that we remember that neither of these men invented the sound wave or determined its rate of propagation through various densities. Nor did they invent the ear-drum or its mechanisms, some features of which they copied rather crudely in the telephone and the talking-machine. The General Manager had long before installed such devices in millions of his creatures. Even in the back leg of the grasshopper, where the hopper could best detect sound vibrations, the Manager had installed a wonderful miniature form of his sound detector.

Not alone in sound, but in a thousand and one technical fields, a careful study of the Manager's inventions is the basis of the inventive progress of the race. The invention of the wireless is simple compared with the optic nerve and its transmission of impulses to the brain. This third essential of 'management we find, then, supremely in the inventive genius of the Manager of the universe.

A fourth essential in any manager of so great an enterprise as our universe, with even one earth in it like ours with its millions and millions of human beings (not to mention its billions and billions of other creatures), must be great insight that penetrates and uses the various qualities of these

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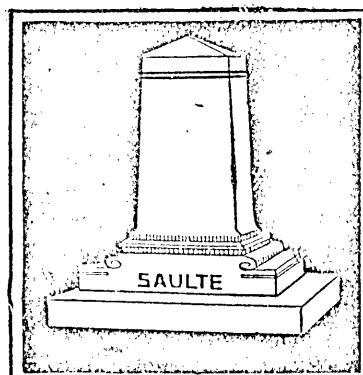
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creatures.

Who is the great master of biology with its branches, such as anatomy and medicine? It is not some famous professor or doctor who has spent his life's tiny span of threescore and ten studying these creatures. It is He who has supervised and directed their growth and evolution through manifold generations.

Who is the great psychologist, skilled not alone in the analysis of the ways of men, but more significantly skilled in directing and using individual reactions, crowd psychology, and mass movements among races?

Who is the great educator of men? It is well that we remember our Aristotles and our Horace Manns, but the great educator of our race has been the Manager, who assigns men their task of making a life and a living one day at a time. His methods of education have not yet been observed with the same scientific accuracy applied to observation of his methods of developing physical power. We shall do better in education when we study more of his methods.

Men in business and industry say it is one of the finest experiences of life to work for a manager who understands men and uses them with wisdom and skill. The greatest genius in handling men, whether you call him Lincoln or Gandhi or some other, is but a student of the ways of the General Manager of men.

But if these and other characteristics are true of the God we have chosen to call the General Manager, there is a corollary to be considered.

In business a management is known far beyond those who come into close contact with the person in the front office by the "policies of the house." These policies serve as a kind of extension of the personality of the manager. Why is it, if you do business with the X Company on Wholesale Row, that damaged or doubtful goods are always cheerfully exchanged without question? The only answer is: "It is the policy of the house; the X Company always does that." If you deal with the Y Company, a different policy is in force. It is merely the policy of the Y house.

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Why does water at sea-level freeze at 32 degrees and boil at 212 degrees every day of the year? Why not at 16 degrees and 306 degrees? No one can answer, but it is the experience of men dealing with the Manager of the Universe. It is simply one of the policies of this house on which they have found they can rely. Why do apples fall from trees toward the ground rather than toward the sky? Why was it that way for millenniums before Newton stated the formula of gravity? In some other universe it may not be so, but here we have learned that it is one of the long-standing policies of the Management.

There is no hope of success in any business except in line with the policies of the house. It is either get in line and work with the management or leave the house. There are some in this world of ours who think the Management has made it all wrong. They want the "must work to eat" policy changed to a policy of "all play and no work." They have also argued long that the policy should be "right makes right," and they deride Lincoln's reversal of their statement. If it were in their power to elect a new Management, the recent changes of policy in Russia would be a mild realignment compared with their revolution. Since they cannot change the Management, some of them try to ignore the policies of the house and others just play it isn't so. With many ingenious deceptions they breathe on the thermometer to make it seem as if spring had come. For a while it makes them feel less the sterner features of their climate.

In physics we have ceased to complain of policies such as gravity, expansion, and erosion. We have built our structure in line with the requirements of the house. In electricity we have wired our circuits according to the policies that work, and have found the ways of the Management dependable and useful.

In the personal field, however, we have just begun to study the policies of the General Manager and to seek success in line with them. What a wonderful task lies before the man of religion in seeking out the ways of God in these policies of the moral and religious phases of life! We used to think the man especially religious who went to sea in any old boat and prayed trustfully to God to bring him miraculously to shore. We now see more fellowship with God and co-operation with him in building a good ship in line with the policies of his house and putting out to sea in confident fellowship with him. Are we right in praying less that the Management be on our side, and humbly seeking by diligent study to get on his side through intelligent co-operation with his policies? Success for us—scientific, social, moral, or religious—lies in line with the policies of the Management.

And now, returning to the young people of our churches and their new formulations of the facts as they see them, shall we who are older say their formula is wrong because it was not so stated in "McGuffey's Reader" in our day? Our one concern is whether it fits the facts. They may find an old God under a new name, but if he is the God of the world as it is he is the true God.—Roy E. Whitney in The Outlook.

The right thing is not always the easiest; but God has His schools for training, and a life left in His hands will never fail of its highest development here and hereafter.—Selected.

Home is the first and most important school of character.

"HOW READEST THOU?"

A proof-reader of printed copy must give attention to typographical errors. He is looking for mistakes, and if he does not see anything else, his reading is not beneficial to him. The man who reads the Bible for the particular purpose of finding errors in it will never understand what he reads. The real sense of the Scriptures is beyond his reach. He may find what he thinks are inconsistencies in the Word of God when they actually exist only in his own mind under a distorted purpose and a fixed determination to find what he is looking for. As one has well said, "Let the Bible say what it wants to say and mean what it wants to mean." Read it; do not read into it. Understand what it says, no matter how it says it. "How readest thou?"—Ex.

WALKING WITH GOD

Walking with God is the best way to confute them that think religion to be but a notion. Living the Christian religion will prove that there is a Christian religion.—Venning.

THE FUNCTION OF EDUCATION.

The highest ideal for education is to enlarge man's usefulness to humanity, and to increase his capacity for happiness by teaching him how to live, not in the material sense only, but in the widest sense. It is the process of drawing out and developing what is best in the heart the head and the hand. In short, the function of education is to prepare us for a full, comfortable, happy life in this generation and develop the race for still greater achievements in the future.—Alfred Leymer in Exchange.

THE VALUE OF A SOUL.

Satan puts a high value on the human soul. He offers the world in exchange, and counts the price none too high. All pleasure, fame, honor, riches, you may have for your soul. Will you sell? But—the wages of sin is death. God puts the highest value on a soul. The price he paid on Calvary he did not count too great a price for the prize of a soul. It is written that in order to redeem men Christ counted it no prize even to be on an equality with God. But he emptied himself and became obedient unto death, even the death of the cross. That was his estimate of the value of a soul. How do you value a soul? What is your own soul worth to you? Are you giving your soul a chance to be saved? What are the things for which you sell your soul? Are they worth it? What is the value of your neighbor's soul? Is it worth any effort of yours to save it? Do you care about it at all? God and Satan both bid for the soul of your neighbor. Are you now ready to aid him in fixing the worth of his soul in making the right choice?—J. C. Massie in the Watchman-Examiner.

SHOULD METHODISTS BE SHOT?

The above caption is borrowed from the Christian Advocate, Washington, D. C. I am taking the liberty of using it and the article, in part, and of adapting it to our own Methodism by changing a few words:

One pastor says they (Methodists) should. He startled his friends one day—but read what he says:

"A few evenings ago I was with a company of men who were discussing earnestly questions that were vital to the interests of Christ and the Church. The discussion covered a wide field. One of my very good friends arose and startled us by saying, 'I have seen but few Arkansas Methodists who should not be lined

up and shot! Yes, shot! Shot with the 'Gun of Information!'"

Surely it must have been a relief to have him name the weapon. But when one thinks it over, is it such a relief after all? Is it not a pity that we are in such desperate need of information?

"Lack of information has always stopped the cause of Christ." I, therefore, long for us all to be well-informed Arkansas Methodists,—and, above all things else, intelligent Christians. We need to know our Bibles, our Church, and the world-wide program of Methodism. The best medium of information I know is the **Arkansas Methodist**, a weekly church paper published at Little Rock, Arkansas, by and for Arkansas Methodists. It is used for information.

Send in subscriptions, Brethren, let us inform our membership. Why not send us a club this week?—Ass't Ed.

THE CREED OF JESUS.

He believed in God so naturally that He never tried to prove His existence, but took it for granted like the air He breathed or the food He ate.

He believed in His own mission which was to give men life abundantly.

He believed in the fact of sin, and man's redemption from it by repentance and faith.

He believed in Heaven and Hell, and taught that men make their choice between right and wrong.

He believed in the possibility of human brotherhood, based on the oneness of human need and dependence.

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ence.

He believed in the capacity of mankind to learn and accept the greatness of the abundant life.

He believed in the fact of immortality and took it for granted, as He did the existence of God, never arguing about it.

He believed in the seriousness of life, without being gloomy or ascetic, and He taught that life should be measured, not by pleasure, but by its joy in service.

He believed that prayer is a necessity for a full-grown life and taught the need of it without arguing about its meaning.

He believed in His own teaching so much that He commanded it to be taught to every nation and laid it upon the Church as a last and binding commission.—Western Christian Advocate.

THE MORNING ON THE SKY

Psalm 102: In verses 1-11 the singer hemoans his grievous condition. His days are passing swiftly and uselessly, as smoke is floated from a chimney. His body is becoming emaciated with excessive anguish. The lonely bird which bewails its mate is the befitting symbol of his sorrow.

The profounder cause of this bitter anguish was the consciousness of sin. Lengthening shadows tell of approaching night, and his strength was withering like dried grass. In all these metaphors of humiliation and confession, it is more than likely that the sufferer speaks in the name of the entire remnant of his people, as when they hung their harps on the willows of Babylon.

In verses 12-22 there is vision of the mighty Lover of Zion, who looks down from His holy heaven, and hears the cry of His people. The hour of His redemption has come! The morning is on the sky, one indication being that these emotions are stirring in the hearts of his fellow-exiles. "Thy servants take pleasure in her stones."

In verses 23-28 the singer remembers that he can hardly expect in his brief life to see the consummation of his hopes; but God will not fail. As of old He built creation, so He will build Zion. If the heavens should wear out, He will remain to make new ones; and He can build a new Jerusalem. What matter if the builders die before their work is finished!—F. B. Meyer.

PRAYER

It is useless to tell a Christian man who has felt the great stimulus and refreshment of prayer that it is idle to pray. He knows better. No argument is worth anything to him that contradicts the broad facts of his own experience. What he has learned in the actual run of his life he knows with an assurance that can not be shaken.—Ex.

THE GRAVE POWERLESS TO HOLD CHRIST.

A stanza from an old hymn says that Jesus Christ "burst the bars" of the grave and "tore its bands away." If a man bursts the bars of state prison all the police force of the commonwealth is after him to bring him back. If, on the contrary, he has served out his full time, all the power in the state cannot retain him a single hour longer. Jesus Christ must remain in the grave three days "according to

Scripture," but after the three days had expired there was not power enough in heaven or in hell to retain Him another moment.—A. J. Gordon.

STRONG IN THE LORD.

"Be strong in the Lord and in the power of His might." We need to weigh well these words. They employ the central facts of our spiritual life and power. Union with Jesus, who is our great Redeemer and Leader, is necessary before we can wield the power that God has promised to his children. Strength is derived from dwelling in Him, and the power of His might is necessary to nerve our arms to nobler endeavors.—Clipped.

LIVE IT!

Mark 4:1-8, 14-20.

Jesus taught. But He lived what He taught. And He lived it first before He taught it. And He lived it most, more than even He ever could teach it. On the human side here was the great power of his teaching. He will teach us. We need it. We need it daily. But we must live it as we learn it; then we teach it to others. This is the first rule in Jesus' school.—S. D. Gordon.

There is a remarkable willingness on the part of business men to give valuable time to personal work in helping community causes for the common good. An educational enterprise, a community chest, a hospital, and the like often see best citizens lending a hand in house-to-house visitations and solicitations for funds. It is indicative of the spirit of self-sacrificing surrender and co-operation. Those who are "too busy" to have any part in such enterprises miss a topic which might give a new zest to life. If every man allowed this excuse of "too busy" to keep him out, the community would fail in its college, its hospital, its common and wisely managed philanthropy. It is a great thing to have a part in doing great things.—Exchange.

QUARTERLY CONFERENCES

ARCADEPHIA DISTRICT

(Fourth Round)

Sparkman and Sardis, Oct. 3. Holly Springs, at Providence Oct. 9-10. Princeton, at Zion, Oct. 16-17. 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)

Dardanelle, Oct. 2-3. Dardanelle Ct., Oct. 3-4. Belleville, Oct. 9-10. 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-Oppelo, 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)

Taylor Ct. at Sharmon, 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 elec-

tion 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)

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. Morrilton, a. m., Nov. 21.—J. M. Hughey, P. E.

FAYETTEVILLE DISTRICT

(Fourth Round)

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)

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)

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. Vannale, 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. Crawfordville 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)

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)

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 at 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)

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)

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-Williford, 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. Pocahtontas, 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)

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. Altheimer, 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)

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)

Bald Knob, at Bradford, 11 a. m., Oct. 3. McCrory, 11 a. m., Oct. 10. DeVew, 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. 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 and preparing for next year. Stewards and S. S. Supts. will be elected. Get the best persons available. Do not hesitate to make changes where necessary. Let pastors and officials study this matter.

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.

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Commissioner for Superannuates,
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SUNDAY SCHOOL.

Lesson for September 26

REVIEW—EARLY LEADERS OF ISRAEL

GOLDEN TEXT—Let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith.—Heb. 12:1, 2.

PRIMARY TOPIC—Favorite Stories of the Quarter.

JUNIOR TOPIC—Stories of the Leaders of Israel.

INTERMEDIATE AND SENIOR TOPIC—Striking Incidents of the Quarter.

YOUNG PEOPLE AND ADULT TOPIC—The Main Teachings of the Quarter.

It is strange that the lesson committee should have selected the title "Early Leaders of Israel" when only Moses appears. A better title would have been "Moses, the Leader of Israel." In such a case consideration should be given to Moses' life, character and teaching. Indeed, a good method of review would be to use this plan for the quarter's lessons. Another method of review would be to give a synthetic view of the book of Exodus, since all the lessons of the quarter are taken from that book. However, for the senior and adult classes the best method will be to recall the principal fact and then state the leading lesson of each Sunday's lesson of the quarter. To aid in this, the following suggestions are given:

Lesson for July 4.

When the time drew nigh for God to deliver His chosen people He caused them to multiply greatly. Envy and alarm incited the new king to institute measures to check Israel's increase. The attempt to carry these measures out not only displayed their futility but brought to be sheltered and nurtured in the king's palace the very one who later upset Pharaoh's throne.

Lesson for July 11.

When Moses was born, his mother perceived that he was a child of destiny. The king's edict was that every male child should be destroyed, but the faith of his mother moved her to hide him. When no longer able to hide him he was preserved in an ark of bulrushes and taken in charge by Pharaoh's daughter. At the suggestion of Miriam, his mother was called as a nurse. He was educated both at his mother's knee and in the Egyptian court.

Lesson for July 18.

While Moses was keeping Jethro's sheep, God appeared to him in a burning bush and commissioned him a deliverer of His people. Moses faltered but God patiently heard and met his difficulties.

Lesson for July 25.

In memory of the great deliverance of Israel from bondage, the passover was instituted. All who were under the blood were saved from the destroying angel.

Lesson for August 1.

God permitted the Israelites to get into straitened circumstances after leaving Egypt, in order to teach them to trust Him and also to lay a snare for the enemy.

Lesson for August 8.

Before going far into the wilderness the people lusted for the fleshpots of Egypt. God answered their murmurings by giving them quails and manna to eat. Christ is the true manna sent down from God to man. Those who eat of his bread shall never die.

Lesson for August 15.

Jethro, seeing Moses completely occupied with the judging of Israel, advised that Moses should be to the people Godward and that all the weightier matters should be cared for by him and that suitable men should be appointed to judge the smaller matters. God's work should be carefully organized so as to relieve his ministers of unnecessary burdens.

Lesson for August 22.

To love God with all the heart, soul, strength and mind is the fulfillment of the first four commandments of the Decalogue.

Lesson for August 29.

Loving our neighbor as we love ourselves is the fulfillment of the last six commandments of the Decalogue. Supreme love to God and love to our fellowman as we love ourselves is the sum total of human duty.

Lesson for September 5.

God through Christ dwells in the midst of His people—just as He did in the midst of Israel in the tabernacle.

Lesson for September 12.

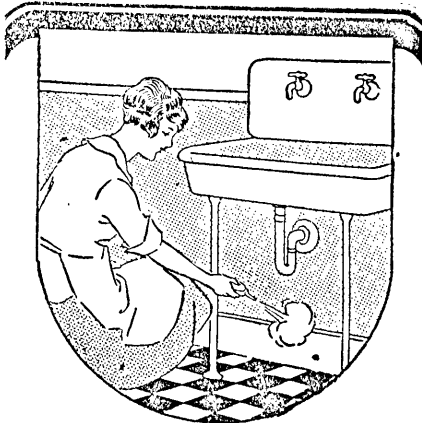
In carrying on of God's work all should offer willingly such gifts as they have.

Lesson for September 19.

Disobedience to God's laws always brings calamities, while obedience to God's law is always accompanied with blessings.

6 6 6

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Railroads Say Positively "No Freight Rate Reduction"

Although They Ask Arkansas People to Repeal Our Greatest Safety Laws---Save for Their Eastern Stockholders a Million Dollars---Yet They Say:

"Nothing in Return Will We Give"

Now, don't be fooled, Mr. Voter, this is NOT a mere issue between 900 Arkansas citizens who are employed as brakemen by the railroads, but an issue between the railroads operating in Arkansas and our entire citizenship. Of course, the railroad men are vitally concerned in the matter, because it means the loss of jobs which they have spent months and years in training for. As to the childish innuendo of the publicity agent for the railroads, that the brakemen are loafers and unnecessary—that they do not work their full hours—we know that you are not being misled by this propaganda. Such tactics are insidious and disgusting; but they really have no issue and MUST RESORT TO INSINUATIONS for lack of FACTS.

Questions Every Voter Should Ask

Q. Why are the railroad companies spending approximately \$200,000 in an effort to repeal this Arkansas law?

Ans. In order to save for THEMSELVES and their Eastern stockholders approximately a million dollars a year, which can then be paid in salaries to high officials or in dividends.

Q. What will they do for Arkansas citizens if the law is repealed?

Ans. Absolutely nothing. They offer nothing in return except the loss to business of the present purchasing power of 900 employed men.

Q. Are these men necessary?

Ans. They have been using them for a number of years, and brag about the low percentage of deaths and accidents in Arkansas because of them.

Q. How did they secure enough signatures to their petition for an election?

Ans. By telling the signers that they couldn't REDUCE freight rates unless these laws were repealed.

Q. Will they reduce freight rates if we permit them to dispense with the third brakeman on long trains?

Ans. They now say that they POSITIVELY will not.

Q. Have we a right to pass laws forcing railroads to add on enough employees to protect the lives of Arkansas citizens?

Ans. Yes, because the railroads request us to protect them against financial loss or competition along certain right-of-ways.

Q. Does Arkansas protect them as they request?

Ans. Yes, we permit them a legitimate profit on their investment, whether they are able to make it at present rates or not.

Q. Will the railroads LOSE money if these laws are not repealed?

Ans. Assuredly not. As stated they are practically guaranteed against loss by the government.

Q. Are the companies in Arkansas making money?

Ans. Yes, in Arkansas alone, they accumulated last year, net earnings of over \$20,000,000.00.

Q. Are there similar laws in any other states?

Ans. Yes, nearly half the states have them.

Q. What does the law require?

Ans. It requires that another brakeman be used on every train of over 25 cars, and that three switchmen be used in large cities where traffic is heavy and dangers greater.

Q. How long are the trains in Arkansas?

Ans. Many of them are from 150 to 191 cars in length.

Q. Are any more than three brakemen required on these long trains?

Ans. No. This is left optional with the railroad companies.

Q. Have railroad companies been aggressive in adopting methods or appliances to protect the safety of the public?

Ans. They have not. They have always had to be FORCED to do so, and we cannot afford to begin now repealing our PROTECTIVE LAWS just to permit them to take another million dollars out of our state.

WE HAVEN'T THE MONEY TO SPEND IN ADVERTISING AS THE RAILROAD COMPANIES HAVE; BUT WE WERE DETERMINED THAT YOU SHOULD KNOW THE FACTS.

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

**Vote Against Re-
peal on Oct. 5**

Write or Call W. D. JACKSON, 109 Glover Bldg., Little Rock, for Additional Facts