

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. XLVI.

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PUNGENT PARAGRAPHS

It is always more pleasant to give good advice than to take it, but more profitable to take it than to give it.

Are not sinners frequently more consistent in their sinfulness than saints are consistent in their saintliness?

If midnight gas displaces "midnight oil," instead of matriculating in a school of scholarship you may enter a school of scandal.

If you will let Him have his way with you, Christ, the great physician, will help your soul to become clean and impervious to sin.

Sin may deceive all of the people some of the time and some of the people all the time, but not all of the people all the time.

When you give Christ second place in your heart, you reverse the correct order of precedence and dishonor your princely guest before men.

It is said that "the road to hell is paved with good intentions;" but now the road with terminals in the regions of the damned may be an asphalt pavement with stations at the Sunday swimming-pool or the road-house dance.

OBEDIENCE TO LAW A PARAMOUNT ISSUE

Recently, in a paper read before the Southern Newspaper Publishers Association, the editor of the Manufacturers Record, who has always manifested as deep an interest in our spiritual development as in our material progress, after recounting the difficulties through which the South has struggled since the War between the States, presented facts to demonstrate the wonderful possibilities of material development in the South today. His concluding words on that point are as follows: "May I be permitted to suggest that a constant study and reiteration of facts, such as these, by every newspaper in the South would awaken our people, young and old alike, to the illimitable possibilities of this section and thus to an extent little dreamed of today hasten the day when the nation at large shall realize that within the borders of the Southern States there is a combination of natural advantages and of Anglo-Saxonism unmatched elsewhere on the face of the earth in which to build character, to build a home and to build business prosperity. In the providence of Almighty God there has been given to the South an opportunity largely to shape the destiny of America and in shaping the destiny of America to shape the destiny of the world."

Then this wise and religious editor thus exhorts: "I trust that you will pardon me for writing a word of caution in suggesting that upon the newspapers of the South rests a responsibility almost beyond our power rightly to comprehend. Throughout the South, as throughout the land, there is developing widespread criminality. Against the criminality of his day Lincoln warned the nation, stating that unless it was checked this country, though it would probably not be captured by an invading army, might commit suicide by lawlessness, by disregarding the laws of the land and thus increasing the spread of criminal power.

"In the South there are many phases of criminality. The lynch law is one. However vile may be the criminal, the mob that lynches him in defiance of the law and sovereignty of the State commits a greater crime than that of the criminal himself. The spread of lawlessness as seen in the action of hooded mobs in taking the law into their own hands and hurting and beating those who, in their opinion, are morally guilty, is a crime against civilization far greater than is the crime of those who are punished, whatever may be the crime that they have committed. Only cowards dare in hooded garb to wreak their vengeance upon those who have incurred their displeasure. If these hooded criminals, regardless of whether they belong to any secret organization or not, had moral backbone and courage they would go into the courts to seek punishment for those whom they

BUT FORNICATION, AND ALL UN-CLEANNESS, OR COVETOUSNESS, LET IT NOT BE ONCE NAMED AMONG YOU, AS BECOMETH SAINTS; NEITHER FILTHINESS, FOOLISH TALKING, NOR JESTING, WHICH ARE NOT CONVENIENT; BUT RATHER GIVING OF THANKS. —Eph. 5:3-4.

think are guilty, and yet when one considers the fact that men of affairs and of good standing in their communities violate other laws because they are not in harmony with their views they are directly responsible for the development of the criminality which finds expression in mob rule, in whippings and beatings, in bank robberies and defalcations and in the murder of any man or woman who interferes with the plans of the criminal, for he has been taught by the example of those in the highest social circles that in violating one law they are giving him an excuse for violating any other law.

"Careful compilations have shown that the criminality of the country costs this nation more than \$16,000,000,000 a year, a sum far greater than the total value of the agricultural products of the entire land. Unfortunately, the South shares to a large degree in this criminality. Its people are not fully awake to the tremendous issues involved. They are too indifferent, as are the people of the whole country, to the danger of this situation which menaces the very life of our country.

"Upon the newspapers of the South rests the responsibility of standing for law and order and for the punishment of criminals of high or low degree, rich and poor alike, through the courts of the land. If, as is sometimes claimed, the courts are too lenient or lax, if the political power of criminal lawyers is too great, then no remedy can be found, except through the awakening of public sentiment, in order to secure upright and fearless judges, honest jurors of capability and the creation of a public sentiment which will make it impossible for criminal lawyers by their wiles to prevent the conviction of criminals.

"In glorifying the material progress of the South and its wonderful future, I would be false to the South and to my fellow-newspaper workers if I did not seek to press upon their attention with all the emphasis in my power the supreme duty of standing for law and order, for the punishment by legal means of all criminality and for the upbuilding of the character of the people of the South that with their vast opportunities and their limitless natural advantages the South through its obedience to law and order will set an example to the nation and hasten the day when throughout the entire country there will be an awakened determination to save this country from that suicide by criminality so clearly outlined by Lincoln in his appeal to the people of the country for obedience to law."

This far-seeing secular editor is right. The majority of our people are law-abiding and would like to see law prevail; but they are too indifferent and often fail to use their influence for law-enforcement and refuse to co-operate with the courts in apprehending and punishing criminals. Fortunately for the South, its leading newspapers, such as the Arkansas Gazette, Memphis Commercial Appeal, and Dallas News, are outspoken and fearless in condemning crime and laxity. All of these papers are for strict enforcement of the prohibition laws, and in this respect are in marked contrast with many of the influential city dailies of the North. The religious press of the South, as of the North, is constantly urging our people to appreciate their duties as citizens. But, in spite of all of these uplifting influences, our people are not standing as strongly as they should for law and

order. The trouble is that each man somehow feels that it is his neighbor's duty rather than his own to perform the unpleasant civic duties. We must cultivate a higher individual sense of duty and realize that now the forces of evil are unusually active and are seeking by every possible means at their command to overthrow good government and that obedience to law is really the paramount issue in community, state and nation. As this resistance to law is manifesting itself more openly and persistently and shamelessly in the attempt to nullify the prohibition law, we must be on our guard against the leadership of that element which is endeavoring to force itself on both of the political parties. In the coming presidential election, the Christian citizens of the South may have their supreme test of manhood. In order to be true to conscience and principle, they may find it necessary to repudiate the party with which many of them have been long connected. It is evident that influences are now at work to commit that party to the support of men who have been and are now advocating the nullification of the supreme law of the land. It is time for all good citizens to awake and try to avert this disaster.

"YELLOW LITERATURE."

Under the above heading The Western Christian Advocate makes the following comment. Read it and heed it, parents and teachers.

"At last we are hearing a sentiment expressed by our weekly and monthly cultural journals, and also from our daily press, that we have been wanting for some time. They are beginning to discover the indecency in our literature. We have seen it for many months. The corruption has flowed dark and deep. It has been that of wormwood and gall. Yea, it has been even more, for it has contained those poisonous elements of which, when man once drinks, he can seldom recover.

"Many of our theaters have given way to filthy dramatic exhibitions, while the creative genius, namely that of fiction, has found its greatest commercial returns in the development of sex novels and triangle plots which rehearse the wrecking of men and women's lives in the field of matrimony. 'The tabloid' and 'the true story' which present human nakedness, literally and figuratively, have made a mess of indecency, against which an ever-increasing number of our magazines are beginning to cry out in no uncertain tones. It should be the purpose of every one of our readers who has a home to look carefully into the reading of the boys and girls, or into every magazine or book that comes into the home. We do not believe in censorship, official or otherwise, but we do believe that every parent should guard carefully the kind of literature that seeks to come into the domestic circle."

While the conditions under which trees may be grown vary with localities, the problem of timber supply has its national aspects also. Large areas of the country are destined both by climate and soil to be the sources of the major supply of timber, while other vast areas must be devoted for similar reasons to the production of food and other crops. Therefore, while the farmer may not, in the aggregate, produce a great amount of the vast timber supply required, his interest, direct and indirect, in promoting reforestation is hardly less than that of the lumberman. The same is true also of the people of other industries and of the cities generally. All are vitally concerned in securing an ample supply of wood for the multitude of uses to which it is put under modern conditions.—American Lumberman.

Ungessed and apparently trivial details in the behavior of parents during the first five years of a child's life make a far greater impression on its mind and have more weight in the formation of its character than any other factors occurring later.—Dr. Paul Boushfield.

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PERSONAL AND OTHER ITEMS.

On July 4 a young man presented himself for permanent residence in the home of Supt. and Mrs. J. W. Workman on Mt. Sequoyah.

Last Sunday Bishop W. F. McMurry of Missouri preached at Mt. Sequoyah and the Sunday before our own Bishop Boaz preached. That night Bishop Boaz preached at Siloam Springs.

The honorary board in charge of the institutions has appointed Mrs. George Thornburgh superintendent of the Arkansas School for the Blind and Mrs. Bess M. Riggs superintendent of the Arkansas School for the Deaf.

Dr. J. O. Creager, now professor of education in the New York University, has accepted the position as dean of the College of Education of the University of Arkansas to succeed Dean J. R. Jewell, who goes to Oregon State College next September. He will assume his duties Sept. 1.

In a personal letter from a friend at Augusta it is learned that Rev. W. F. Blevins, who was recently appointed to that charge, has been cordially received and is proving to be very acceptable. Attendance on preaching and prayer meeting service has increased. Prospects are good for a fine report at conference time.

Prof. H. B. Scott, who is a B. S. and M. A. of Emory University, has been appointed as professor of Chemistry and Physics at Henderson-Brown College to succeed Prof. L. O. Leach who has a year's leave of absence to pursue his studies toward a Ph. D. degree at the University of Chicago. Prof. Leach will engage in special research study as the holder of a fellowship.

"Buddy" Jeff Smith, blind evangelist for the Little Rock Conference, announces that he and his wife will attend the Conference on Evangelism at Lake Junaluska North Carolina, August 21. They will spend a few days with the Rev. Arthur Moore, pastor of the first Methodist Church at Birmingham, the man under whom "Buddy" was converted some eight years ago.

Christianity is a Divine dispensation for bringing men into conscious union with the Holiest of all, with the Father through the Son; a church is an institution embodying and applying the distinct-

tively Christian requisites to the end—the dying away to sin and self, and the rising into strength, goodness, and love by filial surrender to the Perfect Will.—James Martineau.

It is announced that on August 23 Atlanta Methodism will honor Bishop W. A. Candler on his seventieth birthday. A committee is preparing a special program for the occasion. As pastor, presiding elder, editor, college president, bishop and chancellor, he has rendered great service. The reception will be in the Druid Hills Methodist Church of which Dr. R. L. Russell is pastor.

"Buddy" Jeff Smith, blind evangelist for the Little Rock Conference, announces that he and his wife have just closed a second outstanding revival campaigns at Kingsland, and are now at Dumas, with the Rev. J. J. Mellard, where they will be for the next two weeks. He has two open dates before conference—September 11 and October 16. Anyone may reach him at Dumas, Ark.

Dr. B. A. Few and his people of Capitol View Church are rejoicing over the fact that they have been able to reduce their debt on the building by one half, or \$2,000, and have arranged with the Church Extension Board to carry the balance at a lower rate of interest. Everything in that church is running smoothly. Mrs. Few has not been well for two months, but is slightly better.

A contemporary tells of a prominent layman who could pay \$50 for a dog and \$100 for a gun, but "could not afford to take his church paper at \$2.50 a year." Another man could spend thirty cents a day on tips alone, but could not pay five cents a week for a bit of religious knowledge. A woman who made regular trips to Europe had to discontinue her paper because her budget would not cover this expense. The contemporary suggests that this type of person should learn a proper sense of proportion.—United Presbyterian.

Rev. A. W. Waddill, our pastor at Malvern, was in the city on Thursday, July 28, and reported that his church has had a very fine revival meeting conducted by the Rev. (Judge) Frank Morris Evangelist Company of Dallas, Texas. Judge Morris is a nephew of that grand old Texas Methodist, Mr. Lon Morris, who has given so much money to the "Lon Morris College" of Jacksonville, Tex. The Judge Morris Company consisted of the Judge and his wife and little girl Frances and the singer, Prof. Ewin Thomas. The meeting resulted in 26 professions and 50 reclamations. Methodism in Malvern is progressing nicely under the pastorate of Bro. Waddill.

Various doctrinal disputes and all sorts of discussion upon religious affairs have threatened to divert our minds completely from the great Center of our faith. There is no means that can offer any hope of settlement of differences in religious opinion except full faith in Jesus Christ and obedience to His will as the chief concerns of the believer. The Lord has not commissioned any of us to settle all dissension about the Scriptures, about Christian doctrine, even about Himself. He has commissioned us as His witnesses, testifying not only by word but by living the Christian life. The devil has no opposition among men that can equal that of a consistent Christian life.—Christian Leadership.

THE FOREST WORKER, the magazine published by the United States Forest Service and heretofore distributed to a limited number of readers, is now available to the general public. This periodical of 24 pages, appearing in alternate months, presents in concise and readable form current news of the work of State and Federal forestry organizations, the forest schools, forestry associations, and foresters in private practice. It follows with special care what is being done to teach both children and adults the facts of the national forestry situation and to direct them in forestry activities. In addition to news items it carries brief, nontechnical articles. Copies of THE FOREST WORKER may be obtained from the Superintendent of Documents, Government Printing Office, Washington, D. C. The charge is 5 cents for a single copy or 25 cents for a year's subscription.

The exploitation of Canada's forest wealth was one of the primary industries in the country and has been carried on for several hundred years. As the great forest reserves of the United States and Northern Europe diminished, these large consum-

ers looked more and more to Canada for their supply of lumber and pulpwood. Markets for Canadian lumber at Confederation were largely confined to the United States and Great Britain. They now cover all the more important countries of the world, having extended to a surprising degree into the Orient during recent years. It is estimated that the primary forest production today involves the cutting of over two and a half billion cubic feet of standing timber, annually. The most outstanding development of the forest industry is the rapid growth and present dominance of Canada in the all-important pulp and paper industry. Canada now produces one-third of the total world's newsprint and one-half of the pulp entering into newsprint production.

On Tuesday, July 26, Arkadelphia and Henderson-Brown College engaged in a celebration in honor of Mr. H. C. Couch of Pine Bluff. There was a parade and a reception was held at the college. Then followed a banquet at which Pres. Hornaday was toastmaster. Complimentary speeches were made by citizens of Arkadelphia and replies by visitors. On the athletic field Senator J. T. Robinson delivered an address. Mr. Couch formerly a citizen of Arkadelphia and now president of the college board has been the greatest benefactor of the college. In his work for hydro-electric development he is preparing the way for the industrial advance which the state needs. In education he is showing how a wise man should invest his money. In the recent flood control activities he has been our trusted leader. A noble Christian gentleman he is one of our leading citizens who is rapidly attracting the attention of the nation. All Arkansas is glad to do him honor. The editor regrets that a previous engagement taking him to the other side of the state made it impossible to accept an invitation to attend this celebration.

BOOK REVIEWS

A Man Of Little Faith; by Reginald Wright Kauffman, published by The Penn Publishing Company; Philadelphia.

Reginald Wright Kauffman has pictured a very human and real character in the Rev. John Felton, the chief figure in his interesting novel, "A Man of Little Faith." His troubles, his problems and his experiences in his small town charge are well nigh universal in their interest. In his weakness and lack of faith and failure to hold fast to his high ideals John Felton is not a fair representative of our present day preachers. The author has made the very grave mistake of giving the exception as the general rule. Altogether the book is interesting and thought-provoking and John Felton is a very good picture of a weakling who has never had the mental vigor or sincerity to think things through for himself. He, like too many preachers and people, moves along the line of least resistance.

George R. Stuart: Life and Work; by W. W. Pinson, D. D., published by Cokesbury Press, Nashville, Tenn., price \$2.00.

The life of a real worth while Christian personality always furnishes food for thought. A careful study of such a life is inspirational. Few men have come up through greater trials or fought more valiantly against greater odds or accomplished more for the cause of Christ than did George R. Stuart in his long and useful life. Dr. Pinson evidently had a task to his liking when he so skillfully and graphically painted with words, portrait after portrait of George R. Stuart the boy, the youth, the young man and on through each successive stage of his long and useful life. Leaguers and other young people's societies of our Church should include this book in their course of study.

Expanding Horizons; by Cornelius Wolfkin, D. D.; published by Cokesbury Press, Nashville, Tenn. Price \$1.50.

This book contains The Cole Lectures for 1926. The general theme, "Expanding Horizons," fires the imagination and causes one to start into the reading with interest well stimulated. Once started, the interest holds, so vivid and forceful is the writer's style and so interesting and stimulating his subject matter that the book will hold you until the last lecture is finished. While "Expanding Horizons" is in no sense of the word an Autobiography, it portrays accurately the developing and ever-enlarging life of the author's courageous spirit. Each lecture is fine and very much worth reading, but do not fail to read the one entitled,

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Signature.....

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Date when application was received192..

"The Quest for Immortality." The author says: "Immortality is not some destiny conferred from without, but the flower and fruitage which must be developed from a life within."

WESTERN METHODIST ASSEMBLY

Last week I spent three days at the Assembly, two of them in the strenuous business of the Assembly Board meeting. Twenty-one members were present and all took an unusual interest in the proceedings. On account of the retirement of Supt. Bond in April and the necessity of electing a new superintendent, there was an unusual amount of important business.

There were many expressions of appreciation of the valuable services of Mr. and Mrs. Bond who had charge from the very beginning and had been responsible for the high standards set for everything about the Assembly.

Under the supervision of Rev. J. W. Workman, student pastor of the Fayetteville Church, who had been elected to manage the Assembly until September, the affairs of the summer session had been quite successful. The attendance was large and the programs well executed, and it is believed that financially it will prove to be the best season to date.

The Board of the Elza-Stephens-Rommel Hall had met the previous week, and planned to finish their building in time for the opening next year. It is hoped that the Epworth Leaguers will also be able to complete their fine building. In spite of its unfinished condition it was filled. The camp had fifteen tents and about 65 people, an unusual number, and they seemed to be enjoying their experiences.

The Arkansas group in attendance organized themselves into an Arquoyah Club with the following officials: Rev. G. G. Davidson, Conway, president; Mrs. F. W. Steele, Scott, first vice-president; Rev. A. W. Martin, Conway, second vice-president; Mrs. M. H. Harper, Texarkana, recording secretary; Mrs. I. N. Barnett, Batesville, corresponding secretary; Mrs. F. A. Lark, Newport, Treasurer. The purpose of the organization is to build a Library and Reading Room on the Assembly grounds. The Board approved and appointed a committee to assist the Club in selecting the site. Funds will be speedily raised by pri-

vate solicitation, and it is expected that the building, which will be a rustic stone structure, will be ready for use next year. This is a much needed building and the Assembly is to be congratulated on this forward movement initiated by the Arkansas group. It will be the first building by a state organization and it is hoped will be followed by other states.

The trustees passed resolutions urging each of the twelve Conferences to purchase a lot to be used later for the building of a lodge for headquarters for each state. It is believed that the money for these lots can be obtained this year. The price will be about \$800 or \$1,000 each. In order to encourage the sale of the higher priced lots, it was agreed to sell the lots valued at \$1,000 or over at a reduction of 25 per cent for one year. This is an opportunity for friends who want locations to secure the choicest lots.

For the superintendency many names were considered, but the committee which had been instructed to negotiate with Rev. Sam M. Yancey after an interview with him entered into a contract for the coming year.

For nearly twenty years Bro. Yancey has been a member of North Arkansas Conference, and has filled such important stations as Rogers, Forrest City, Clarksville, and Morrilton. For the last three years he has been doing evangelistic work, and in that connection has assisted the Hanby Organization in three money-raising campaigns. He had a District in the Henderson-Brown Campaign, and in a campaign for \$1,000,000 for Southern College in Florida he raised \$240,000 in the Miami District, and last year in California was in a successful campaign for \$100,000 for another institution. Mr. C. S. Hanby writes: "Mr. Yancey ranks very high as a speaker. Words and wit and wisdom are his ready implements. He knows the art of meeting men and women and talking with them about great matters. As a leader and director of enterprises he is one in a thousand." With such experience and qualifications it is believed that Bro. Yancey will not only be able to handle the usual duties of a superintendent with efficiency, but that he will be able to sell the lots and in other ways secure funds for the promotion of the Assembly. Incidentally, he may hold a few meetings when they do not interfere with his regular Assembly work.

CONTRIBUTIONS

STATEMENT BY ANTI-SALOON LEAGUE OFFICIALS

In view of publications which have appeared in the press during the past twelve months and especially within the past few days, purporting to "expose" the methods and activities of the Anti-Saloon League of America, the national officers of the League in conference in Detroit, Michigan, authorize this statement. The officers present in this conference authorizing and signing the statement were:

Bishop Thomas Nicholson, President, Arthur J. Barton, Chairman of the Executive Committee, Bishop Jas. Cannon, Jr., Chairman of the Legislative Committee, Francis Scott McBride, General Superintendent, Howard Hyde Russell, Associate General Superintendent, Wayne B. Wheeler, General Counsel and Legislative Superintendent, Ernest H. Cherrington, General Manager of Publishing Interests.

The object of the Anti-Saloon League is the extermination of the beverage liquor traffic. The methods used by the League in its efforts to accomplish that objective include:

1st: To give to its constituency and to the general public accurate information concerning the nature and effect of beverage alcohol, the character and activities of the liquor interests, the operation and benefits of the prohibition laws, and the various methods of dealing with the whole problem.

2nd: To help through proper channels and methods, to secure legislation that will accomplish the speediest possible elimination of the traffic in beverage alcohol.

3rd: To inform the public as to the

record and attitude on the liquor question of public officials and of candidates for elective public office who have to do with the enactment of anti-liquor legislation and with the enforcement of the law, and to work for the election of satisfactory candidates.

4th: To endeavor in every way to secure the selection of appointive officers charged with the enforcement of the prohibition law, who will execute that law, and to oppose the appointment of any other class.

This has been the openly declared policy of the League for the 35 years of its existence. There is nothing secret or hidden regarding its object or its methods. It is in no sense and never has been a secret society.

The minutes of the Executive Committee of the League which for more than a year have been in the hands of Senator James Reed of Missouri, the Chairman of the Senate Committee appointed to investigate primary elections, are very full and complete. They are regularly reported to and approved by the Board of Directors of 150 members from the 48 states. Organizations that are attempting to carry on unlawful, or irregular, or improper, or questionable activities do not make such detailed minutes of their proceedings.

There has always been the utmost freedom of expression in reports and discussions in the meetings of the governing bodies of the League which, as in the case of all such bodies, have been considered private but not secret.

As in the case of most organized movements, the League has had its own inside family problems with which to deal. If any official or employee of the League at any time has

It is expected that during the early part of the year, he will be much in the field and will visit the Annual Conferences and other bodies and present the interests of the Assembly. He is not to take public collections nor to carry on a formal campaign, but is to present the Assembly to our people in his own way and secure their hearty co-operation and support. Our pastors should welcome him to their charges and render any service in their power. The trustees promised full co-operation in getting before their several Conferences and churches. It is believed that with such a capable man as Bro. Yancey the Assembly will go forward with renewed vigor and to larger success. He will move to Fayetteville and take charge Sept. 1. Mrs. Yancey is a cultured Christian woman who has always been active in the work of the Church. She will make a charming and helpful hostess for the Assembly.

I was so busy with Assembly matters that I had no time for anything else; but had opportunity to meet visitors and friends and to discover that the Assembly is upon their minds and hearts as never before.—A. C. M.

CIRCULATION CAMPAIGN

The following subscriptions have been received since the last report:

Fayetteville Ct., Rev. C. W. Good, 3;
Central Church, H. Sps., Rev. W. C. Watson, 1;
First Church, P. Bluff, Rev. W. C. House, 2;
First Church, N. L. Rock, Rev. A. E. Holloway, 1;
Rison, Rev. H. D. Sadler, 2;
Springdale, Rev. C. H. Sherman, 20;
Holly Springs, Rev. C. R. Andrews, 2;
First Church, Paragould, Rev. R. E. L. Bearden, 12;
Douglassville, Rev. W. R. Harrison, 17;
Several Charges, Rev. L. W. Evans, 39.

This is the dull season in our office; hence we appreciate the good work done by these brethren. In all places where the canvass can now be made it should be done. Many people are joining the church and should begin with their church paper. Few will refuse to subscribe and they need the paper to help them to begin their church duties aright. Especially do we urge the pastors in communities which have not been injured by flood to do their work now.

used any improper method, it has been done without the authority or consent of the League, and in direct disobedience and disloyalty to the League's strict rules of conduct and its definite and well known policy.

The records of the League show that the executive body has not failed to deal in the proper way with any such acts of any of its officials or employees after full consideration of the facts involved in the case. Moreover, in the number of such derelict officials or employees, the League's record will stand comparison with those of other welfare movements, and even of church bodies.

The significant fact is that the few League men that have gone wrong have not disturbed the opponents of the League and of prohibition. What has really disturbed and continues to disturb them is the multitude of such officials and employees that have gone right. It is not the fancied unlawful or so-called improper methods of the League which have aroused the ire of the League's enemies. It is the proper and lawful and effective methods which the League has used.

The League not only does not object to any truthful statement that can be made regarding its operations, but on the contrary it desires the public to know how it operates. In fact, for 35 years its agents, its periodicals and its literature have been broadcasting its plans and methods, and it is glad to have those who may not have read its literature or heard the messages of its representatives during those years to know what it has been doing and how it has been doing it.

"Exposing" the League's methods has been the favorite pastime of its enemies. Every conceivable scheme has been employed to shake the confidence of the public. Even the use of private detectives has been resorted to by the opposition to trail League officials and League offices have been broken into and their files pillaged. False and malicious declarations and innuendoes have been used to the limit to undermine its influence and to create prejudice against it. But the League has successfully withstood those constant attacks and today stands on its record, its program, its methods, and its achievements. It has no fear of "pitiless publicity" as to facts.

The repeated resolution of confidence and cooperation of the great church bodies of the United States and their generous and continued financial support are ample testimony as to the regard in which the League and its representatives are held by those who know them best.

The statements frequently made that the League furnishes data through its Bureau of Information which is put out in the press as statements, articles, or documents signed by well-known persons simply means that such data has been so carefully prepared and the reliability of League officials has been so well established that such persons are glad to use such data in accordance with well-known public usage.

It is neither contrary to sound public policy nor alien to public good for Congressmen to place in the Congressional Record facts furnished by the League or other reliable organizations and to have these statements franked to the public. No facts or statements furnished by the Anti-Saloon League or presented by any Congressman have ever been distributed under the franking privilege except by authorization of Congress.

Newspaper head-line statements indicating that the League ever had in mind or attempted to start any movement toward impeachment of the President of the United States are as ridiculous as they are false. The League properly recognizes that the President of the United States is the chief law enforcement official of the government under the specific provision of the Constitution and that he is the official to whom appeals for adequate enforcement of any Federal Law should be made. The record of the League in this matter speaks for itself.

The Anti-Saloon League has never attempted in any secret way or in any other way to "dominate constitutional government" in Washington or elsewhere. The League operates under and in conformity with constitutional government, while the organized liquor opposition seeks to nullify and destroy constitutional government.

When did it become a crime for any individual citizen or any group of citizens to give correct information to legislators, prosecutors, judges, congressional committees, or other public officials? When did the procedure of attempting to secure the election and appointment of officials who would obey and enforce the Constitution and the law become a menace to good government? When was the right of petition repealed? What did the United States Supreme Court mean when it said that it is the duty of citizens to aid officers in the enforcement of law?

The suggestion that the Anti-Saloon League or an official or employee of the League improperly used government funds and that he or the League reimbursed the government to the extent of \$10,000, is not only false but is an illustration of the lengths to which the enemies of prohibition will go to discredit the League. The minutes of the Executive Committee show that when it was alleged to the Committee that such funds had been spent unnecessarily and that the League might possibly have benefited by the services of those paid by the government for other work, the Executive Committee took prompt action condemning any such procedure and directing that any expenditures shown to be improper should be made good. The records of the State and Treasury Departments at Washington will show that all the expenditures from these funds were approved by the proper government officials, and that neither Doctor Dinwiddie nor the League either directly or indirectly ever paid over to the government or was asked to pay a single dollar for any such purpose; and, furthermore, Doctor Dinwiddie was one of three chosen by the Department of State to act for it in the entertainment of the International Congress Against Alcoholism later when that Congress was held, and that he and the other two chosen had full charge of the expenditure of funds appropriated by the government for the entertainment of that Congress, and all the expenditures were fully approved by the government.

The records of the League also will show that Doctor Dinwiddie was under no cloud of misconduct when he resigned from the League.

The enemies of the League in newspaper headlines and in other ways have made many sensational statements about the aggregate collections and expenditures of the State and National Leagues during the past 35 years. The largest sum set up by their estimates would mean on the

average an expenditure of about two cents a year for every man, woman and child in the nation.

Two cents a year per individual to get the American public the truth about the whole problem of alcoholism; to organize and conduct tens of thousands of local option and statewide prohibition campaigns, and other campaigns resulting in the defeat of wet candidates and the election of dry candidates for public office; to conduct a nation-wide crusade over a long period of years for the Eighteenth Amendment and the National Prohibition Law; to continue activities at Washington and in every state to hold the ground already gained against insidious efforts at modification, nullification, and repeal, and finally to promote the League's major program of education and enlightenment to combat and overcome the campaigns carried on by the liquor interests—SMALL COST FOR SECURING NATIONAL PROHIBITION WHICH SAVES TO THE PEOPLE OVER SIX BILLION DOLLARS A YEAR!

Speaking of efforts to "set up a super-government" with which the League has been ridiculously charged, brings to mind the "good old days" of the super-government of the saloon-made political boss. The political

machines of Tweed, Quay, Croker, Cox, Penrose, Murphy, Vare, Brennan, Sullivan, and others stand out in bold relief. If the remnant of those machines and the outlawed liquor interests could get the public to believe that a thousand Anti-Saloon League workers, 150 national board members, or the 20 members of the Executive Committee are usurping the functions of government and if the attention of the public could be diverted from the merits of the prohibition situation and directed toward the idea that some individual or prohibition organization has too much power, there would be a chance for them to come back.

The scheme might work better if it had not been used so often by the saloon-made political boss with his throne in the back room of a bar, dictating the candidates and appointees for city, state and national offices and laying down the political program and policy for the people meekly to follow.

It might work better if these loud speakers for the "right of the people," who in reality are the champions of the brewers, distillers, saloon-keepers and brother proprietors, had to their credit something in the way of achievement or even effort for the public good in the old days before

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the people woke up and cast off their yoke.

The voice may sound like the voice of Jacob, but the hands are the hands of Esau!

If it be a crime to protest against the appointment of law violators and derelicts to public office; if it be wrong to fight against the control of our national political life by those elements which debauch humanity; if it be improper to urge that none but honorable, law-abiding officials be entrusted with the enactment, interpretation or enforcement of the law; if it be wrong to give the people the facts about beverage alcohol—then the Anti-Saloon League pleads guilty.

The rage of the liquor group is not the methods of the League, for they are proper and ethical, nor against the aims of the League, for they are the expression of pure ideals, but against the success of this mass movement of the Christian forces of the nation against the most iniquitous traffic that ever disguised itself under the form of a legalized and licensed business.

In the eyes of the wets the unpardonable offense of the League is its continuous defeat of the apologist of the brewer and the oldtime saloon.

CHRISTIAN EDUCATION

This is the only complete type of education. It comprehends the whole man and not only recognizes the spiritual but recognizes it in its true relation as the highest and therefore entitled to the chiefest emphasis.

There is such a thing as Christian education.

There is Christian learning. It is nauseatingly superficial to say there is no Christian history, astronomy, geology, etc. A person might say there is no Christian farming. But when the farmer kneels with his family day by day and asks the blessing of God upon the labor of his hands as he plants the seed and tills the soil, as he praises God for sunshine and showers, as he recognizes the hand of God in his harvests with devout thanksgiving, and as he carries around with him the idea, manifestly

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present though unspoken, that God and he are partners in this enterprise, there will grow into the soul of his children the idea that there is such a thing as Christian farming and this daily occupation will bring God near to their lives in helpful influence. History is no mere record of past events. History is God shaping national and world movements to spiritual consummation. Astronomy is not merely peering into the heavens to take note of the worlds that circle there, to call them by name, to chart their courses through space, to weigh them in mental balances. It is also to hear the stars

"Singing, as they shine,
'The hand that made us is divine.'"

Geology is not to discover some mighty force that by accident has fashioned eternal matter into magnificent forms, but to find that back of every cause that reason can discover lies a Great First Cause that reason can not search out but that reason must inevitably recognize unless reason will be absurdly unreasonable. And so of every branch of learning. All of it must be made to bow at the foot of the throne and pay tribute to the Intelligence that wisely, righteously and beneficently governs all things. And such tuition tends to enthroned Him in the heart of the learner of His ways.

As there is Christian learning there are also Christian teachers. Professors who illustrate Christian character become powerful factors in making education Christian. Any appeal for human acceptance reaches its most persuasive form when it stands enfolded—when it glows in the cheek, gleams from the eye, trembles in the speech, is felt in the touch, flows in the blood, throbs in the heart, out-breathes from the whole being. "The most powerful incentive to action is the sight of action in another." This is particularly true when to personality is added the prestige of position. There is a glamor that enfolds the teacher. "It matters not so much what a man learns but with whom he learns." "Character is caught not taught." "If I wished to convince a man I would let loose a life at him. The logic of words is weak; the logic of a life is irresistible." One who has had "contact with hun-

dreds of old students who have gone out from Southwestern" thus testifies: "The teacher has been the influence most gratefully recalled and most constantly praised. Southwestern, to most of them, is summed up in some professor who to them was the embodiment of Southwestern's traditions and of her aims."

As there are Christian learning and Christian teachers, there is also Christian motive. Sometimes it is urged that one should secure education lest he should be a hewer of wood and drawer of water for others. Not with this accent speaks Christian motive. It rather urges one to bring himself to largest efficiency that in a high and holy sense he may be a hewer of wood and a drawer of water for others, that he may be able to hew the utmost of wood and draw the utmost of water; that he may not hack away with a hatchet at a sapling but that with one mighty stroke of a broadaxe he may fell the giant of the forest and with the next blow hew it into form that needed buildings may arise to house the bodies and business of a race; that he may not swing a pick to cut a ditch to drain a swamp but with steam shovel may cut a canal, unite the waters of companion seas, and channel the commerce of mankind. Either of two attitudes a person may take as he looks out over the day in which he lives. He may see in it a field of exploitation or he may hear from it a call to consecration. Ponder these words spoken to us a few months since by one of the foremost figures in the educational work of our church, one of the most prominent men in our connection, one who is most highly honored for his character and most implicitly trusted for his balanced judgment. In effect he said: "The young people of today generally seem to take the attitude that the world owes them a living, that it ought to make large contribution to their full well-being. They do not seem to consider that they owe the world anything." To help men to resolve like Jesus to minister and to give their lives a ransom for many makes education Christian.

Added to these there is Christian atmosphere. This is a composite of everything else. It is intangible perhaps, defies analysis perchance, but it is very real for all that and tremendously vital. It can be felt if not explained. It permeates and stamps. It corrodes or constructs. It enervates or exhilarates. In a given company one is constrained or at ease. A given church is stiff or friendly, formal or spiritual. A given home points to heaven and leads the way or constrains the eyes and footsteps earthward. So a college reaches out its hidden soul and grapples with forming life. With a college it speaks so loud that its students can not hear what it says. "Let the practical ideals of a campus be those found in Christ, let its relationships be shot through with His spirit, its order of values be determined by His standard, its groups unified by His plan of living together, its purposes dominated by His will, the currents of its life purified by the thought of Him, and your problem of Christian education is largely solved."

If secular education can contaminate, Christian education can uplift. If it is possible to fashion a generation for evil by leading into its life through its schools the things that are hostile or indifferent to religion, it is equally possible to put heavenly stamp upon a generation by leading into its life through its schools the things that talk of God.—Wesleyan Christian Advocate.

THE MISCHIEVOUS USSHER— JEWISH CHRONOLOGY NO. 3

By Allen H. Godbey, Ph. D., Prof. of Old Testament, Duke University.

There has always been debate over theories of cosmology and cosmogony. The early Christian fathers differed widely. Arnobius commended the relatively new Greek theory of a round earth, and of the relative sizes and distances of the sun and planets. His pupil Lactantius ridiculed it and thought it atheistical. Origen saw nothing in the popular belief in what we call "spontaneous generation" that necessarily conflicted with a belief in God. Matter could be endowed with the power of producing life, under favoring conditions, just as it is furnished with color, odor, hardness, softness, moistness, poisonous or harmless qualities.

But the earlier speculators were not hampered with the notion that the whole cosmic process had to be crowded into a few brief years. An oppressive sense of the immensity of Time is everywhere manifest in the ancient world. For the Hebrew, the remote past was *olam*, "The Hidden Time"; beyond memory or measure. The distant future was expressed by the same word: the "hereafter-time" was unknown and unknowable. The rabbins later used the same originally indefinite word for "the world", or "the universe"; that which was to endure for "*olam*." Late Babylonian historians claimed that the antediluvian history of their land covered 432,000 years; and this was but one cycle in the universe-process. Their speculations reached India; the later Brahmins multiplied the period by 10,000, and declared that the present world-order endures 4,320,000,000 years; and this is but a day in the existence of Brahma. A night equally long follows. The number of such successive cycles of day and night is 36,000; the age of Brahma is then 311,040,000,000,000 years. And all this in turn, is but a day in the life of Brahma. Here is a conception of duration that is millions of times longer than the longest earth-age suggested by modern geologists. And if we turn to the Moslem fancy, we find it continuing the same Babylonian-Hebrew speculations of immeasurable immensity. Plato taught that 10,000 times 10,000 years had passed without written record between creation and the beginning of written history. The early Christian speculator Theodotus had each departed soul instructed 1000 years ere it became an angel; another thousand years of instruction made it a guardian angel; another thousand made it an archangel; its after-duration was measureless. In such ways the ancient world expressed its feeling of the immensity of time, and the ages through which the world-order had been developing. The limitation of the created universe to a recent period of a few thousand years has no foundation in the earlier thinking of the world, whether pagan, Jewish or Christian.

Devout scientific friends have complained to me that no one thing is a greater hindrance to popular progress in scientific knowledge than the printing of Archbishop Ussher's guesses at the age of the world in the pages of our English Bible. The majority of uneducated Bible readers suppose them authoritative. That they are part of the original record is an assertion often heard. Modern Judaism has been doing a like thing; writing or printing its claimed age of the world at the beginning of documents, books and periodicals. It is an unspeakable arrogance; it coolly



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assumes that the beginning of Hebrew ancestral traditions was the beginning of creation. To parallel it, we Americans would have to announce that the signing of the Magna Charta or the coming of the Pilgrim Fathers was the time of the creation of the universe. The egotism of Greece or Rome did not go so far as to claim that their respective city ancestors were present at creation, or were the first humanity created. But when persecuted yet strangely arrogant mediaeval Judaism solemnly assured the world that the whole period required for the progress of life in the universe was but the few thousand years of their own ancestral legends, it is not a surprising result that modern Judaism, with all its native mental powers, has not figured so largely in extending our knowledge of natural science as in other fields of intellectual activity. All has come from a very late assumption that in the Old Testament is complete chronological record from the beginning of time. As already shown, such notion did not rule in earlier days. For the general reader, a brief statement of the genesis of this recent mischievous practice should be useful.

Ussher, when a boy of sixteen, was inspired by other efforts, to announce the exact age of the world himself. So in 1596 he wrote a "Chronology of the Bible", gravely announcing that the world was created Sunday, October 23, B. C. 4004. This was not changed in his later and larger work. The infallible oracular boy impressed the lazy mentality that prefers such oracularity to the work of investigation. Cases are known, in consequence, of October 23 being announced on a tombstone as the world's birthday. The French writer, Chevreau, 1686 A. D., cites one who announced December 21 as the "birthday" of the world; another Friday, September 6, 4 p. m., as the exact time. How these solar dates were determined by men who claimed that the sun had not been created before that date, we are not told. More than 200 such infallible chronologers are known, with guesses ranging from 3760 years to 6984. They mutually nullify each other.

The ridiculous assumptions of the precocious and uninformed Ussher boy may be briefly indicated. First of all, he assumed that the Old Testament contains a complete sketch of all early world-history, when it does not mention one fifteenth part of the earth's surface, and completely ignores the history of nearly all that it does mention. A school-boy with some general knowledge of world-history should have seen that. Second, he assumed that ancient calendar-terms that he met in the Old Testament meant the Julian Calendar of Mediaeval Europe. He might as well have seen flying-machines and telephones in the text. Third, he had not learned that widely differing calendars, with different "beginning-points" are still in use in nominally Christian lands; and that they did not see in the Old Testament a date for the creation of the world. Notably this is true of the region where the Old Testament was probably compiled. Fourth, he had not heard of the many peoples who have a five-day week, and of those who have eighteen months to a year, nor of the ten-months year of early Romans and Athenians, nor of the traces of an old Hebrew 10 day week. Fifth, he had not heard that the great majority of mankind have never devised an "annual" solar calendar. They count time only by "moons"; but many of these in modern times have borrowed

the names for "year" and "month" and "week" from other peoples. He did not guess that the earlier Hebrew terms of time and measure might have been similar late borrowings.

The same boyish blunders are repeated by all of Ussher's competitors in fixing the age of the world. Not one of them seems to know that the Jewish calendar of their time did not exist in the ancient world. Nor did they know that the calendars which they were using in computing and solemnly affirming the date of creation did not exist in the ancient world; that we are absolutely without means of translating our own Julian or Gregorian calendar into exact ancient equivalents. All ignored the fact that efforts to date from such primal event are not known in the ancient world. Not one knew that the names of the months of the present Jewish year are late Babylonian; the great majority of Jews do not know it yet. All these schemes are purely arbitrary imaginations. What their exponents pretend to prove has been coolly assumed in advance. An inventory of them would fill columns; all are equally false, in their methods, in their assumptions, and in their conclusions. No further review is desirable here.

The Jewish parallel folly is very modern; the ancient Hebrew or Babylonian or Egyptian never thought of dating anything from the beginning of creation. Some devout Jews solemnly tell us that the great festival upon the first of the month Tishri has been celebrated as "the birthday of the world" since the beginning of the Israelite people; some have it, since the beginning of the world! Yet such a mode of dating was not thought of among Jews till the fifteenth century A. D.! And the calendar now used among Jews was not known among the ancient Hebrews! Nor is there any way of turning one of their modern dates into an ancient equivalent.

Very briefly, the current Jewish calendar is based upon lunations, or lunar months; twelve or thirteen in a Jewish year. It is not our solar year. So the "first of Tishri" is not a fixed date in our year; it may be anywhere from early September to October. Thus it fell upon September 14, 1863; October 1, 1864; September 21, 1865; September 10, 1866. The Jews have latterly adopted the cycle of Meton, which recognizes that 235 lunations or lunar months make nineteen solar years,—within a few seconds. So every nineteen years the new moon falls on the first day of the week on the "world's birthday". And the new moon is all important in Jewish calendar and religion. But Abyssinian Jews have not the same calendar.

As stated already, the names of months now used among Jews are those that they picked up in very late Babylonia; and these are not the names used in ancient Palestine. Nor was this late Babylonian calendar the one used in a much earlier Mesopotamian era. Nor was there any Sumerian or later Babylonian, or still later Jewish system of dating from a fixed point in the past, as the Romans did from their "founding of the city", 753 B. C., or as the Cyro-Macedonian empire did, beginning with the triumph of Seleucus, 312 B. C. The ancient eastern world merely says a thing happened "in a certain year of a certain King". Cases are numerous in the Old Testament. But we cannot paste these Old Testament records together and get a consistent chronology. The calendar-basis is not known. But the imme-

diate point for the reader is that neither the idea nor a method of dating from an imaginary creation was dreamed of by the ancient Hebrew.

On the contrary, while holding the Babylonian names of months that they had adopted, the Jews of the Greek period adopted the "era of Seleucus", or Contracts, beginning with 312 B. C. as a convenient mode of dating. This persisted in Roman times. With the rise of the Christian Church, there arose sharp antagonism over the proper date for Passover-Easter. Jews were determined that their dates should not coincide with those Christians fixed in the Roman or Alexandrian Calendars—(which in turn did not exactly agree). They manipulated their own calendar to that end. Clinton, in his *Fasti Romani*, says: "We know not what their method of calculation was at the time of the Christian era. But we are not to apply to their time the modern Jewish calendar or cycle of nineteen years. Nor are we to rely upon the accounts of Maimonides, written in the twelfth century, or those of the Rabbinical Doctors, for the practice of the Jews in the time of Christ". Again: "at that date no constant Jewish calendar yet existed". So it is impossible to establish correspondence between Jewish and Christian dates of that period". "A constant calendar like we now possess was established in 259 A. D.", providing that Jewish passover dates should not coincide with the Christian. Till then, the Seleucid calendar dating from 312 B. C., had been dominant for nearly 700 years; and as an initial dating-point, the era continued in use more than 1,000 years longer. But in the fifteenth century rabbins calculated that creation occurred 3760 B. C. and began dating everything from the creation of the world! This stirred Christian emulation; and the scheme of the precocious boy Ussher was introduced into English Bibles by equally infallible printers. Its baseless character is our present point.

One net result is still with us; an antagonism to scientific inquiries and conclusions that arises from a determination to squeeze all the past history of life on the earth into a little period of 6,000 years. To see that the scheme is unbiblical, unhistorical, wholly imaginative, and very re-

cent, may help to correct the antagonism to careful research and investigation in all departments of intellectual activity.

THEY GOT \$235,000 FROM THEIR FARM WOODLOTS

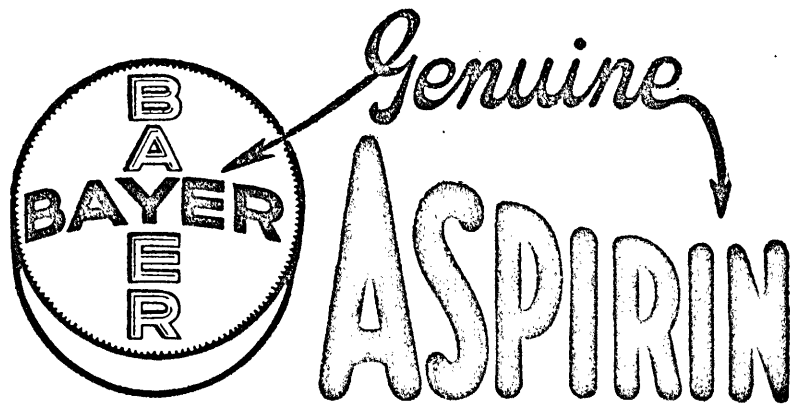
The Southern Pine Association is sponsor for the statement that last year the farmers of Camp county, in northeastern Texas, sold from their private woodlots ties and posts worth \$235,000. When it is understood that this is one of the smallest counties in the state and also one of the most intensively cultivated, with a comparatively small area in woodland, the amount of cash income derived by its farmers from this source furnishes an outstanding example of what even small patches of timber can produce in the way of profit if they are rightly handled.

With little effort and practically no expense, the Southern Pine Association points out, the wooded corners which are found on most Southern farms, and which many farmers are inclined to regard as hardly more than wasteland producing at most a little firewood can be made to yield considerable profits, not merely from one cutting, but year after year. All that is necessary is to keep fires out of the tracts and then to cut carefully, selecting the biggest trees as material for ties and posts, and not damaging the smaller trees which have not attained marketable size. We are also told that it is more profitable to sell the felled trees to mills instead of hewing them for ties. Hewing wastes a good half of the tree. The log that will make a hewn tie will make a sawed tie of the same size and also yield several boards.—Arkansas Gazette.

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FOR YOUTH.

* * * * *

FORESTRY ESSAY PRIZES

* Early in the year we announced that prizes would be given for essays written on a subject to be announced later. Youth and children, between twelve and eighteen, who are readers of the Arkansas Methodist may enter the contest. The subject is "Why Should Our Forests Be Preserved?" and "How May We Preserve Them?" The essays should contain not less than 600 words nor more than 1,200. They should be written on only one side of the paper and signed with a fictitious name and with the essay should be in an envelope with fictitious name on the outside and the real name, postoffice, age, and grade in school and name of the subscriber to the Methodist on the inside. The facts and arguments used must be from Forestry articles which appeared in the Arkansas Methodist between Jan. 13 and May 12, inclusive, in the Youth's Department. Do not expect us to supply these papers. We suggested each week that the papers be preserved for reference. The prize for the best essay is \$10, and prizes of \$5, \$3, \$2 and \$1 will be given for second, third, fourth, and fifth in order of merit. Each writer should state that he or she is a reader of the Arkansas Methodist and without help has written the essay. Essays should be addressed to Arkansas Methodist, Essay Contest, 221 E. Capitol Ave., Little Rock, and should reach the office by Sept. 1. We hope that many of our young readers will enter the contest. As soon after September 1 as the essays can be graded the results will be announced, and one or more of the essays will be published with a picture of the writer if it can be secured.

* * * * *

ALVIN C. YORK, A HIGHLAND HERO

A man standing over six feet, modest as a country girl, unsophisticated as a child—Alvin C. York—a miracle. We can see it in no other light—a miracle—but a paradox—a miracle in military achievement—the astonishment of great military experts. Here was a lad living the drab life amid the mountain solitudes; no exemplification of genius in any direction, except his unerring marksmanship and bravery among the mountain toughs where he associated before he was saved. His was a life schooled to the highest efficiency in woodcraft, and sowing "wild oats" across the creek, or across the Kentucky border; a big, ruddy, muscular, sandy-haired product of nature in her simplest form. But in his steady blue eyes and nervous organism there was no such word as fear. He could look you straight in the eye without a tremor. In this untutored lad there slumbered all the elements of greatness—of manhood, par excellence; in him were powers undeveloped in the simplest things of life; powers capable of ruling a Senate or commanding a division of soldiers; and with as much sangfroid as Napoleon ever manifested when at the crest of his military career.

Had Alvin York lived in the days of Romance and Chivalry, he could have easily outshone in thrilling adventure Robin Hood, the Black Knight, Captain Kidd, Wild Bill, Buff-

lo Bill, or the James Boys. The glamor of such a character in these days comes out in the full blaze of the camera, the Associated Press and leaves no room for the imagination of the thrill writer. But the elements are all there; doubtless, if the world rocks on for another century as it is now, some fiction writer will give the youth of that age, not only a "best seller," but a hair-raising yarn, with our modest hero of Pall Mall featured in the center of the stage. But now the swimming girl, the base ball idol, the foot-ball star overshadows the glory of a man whom General Pershing and Foch declared the "greatest hero of the World War."

Alvin York, the crack marksman, fearless mountain rounder, got religion, then later professed the blessing of sanctification. Herein is the heart of the story—the explanation of a feat which has astonished the whole world. He was not a volunteer, but rather a "conscientious pacifist." He knew little of what it was all about, and had no enmity against the Germans, and had no desire to kill any of them. But he consented to go after much prayer, and after much explanation on the part of an officer, got light on the righteousness of the cause for which he was ready to give his life in defense.

But there is some inside history to this man's calmness and unflinching courage, when the amazing test came. Behind a log altar, in the far away solitudes of his forest home, Alvin C. York got the assurance that the German bullets would not touch him; this assurance he no more doubted than he doubted that he was in the war. There was no lost motion in the critical moments when the fraction of a second counted big in the issue. When the bushes were torn into shreds all around him by machine gun fire, his mind had the same poise, as when he picked off a squirrel's head from the tallest tree, or clipped off the head of a turkey running at fifty yards away, with rifle or pistol. "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee," was literally exemplified with Alvin York on that tragic, critical hour—October 8, in the woods of Chateau Thierry.

We shall not undertake to rehash that marvelous feat, which has been told and retold so many times since the first story appeared in the Saturday Evening Post, by some war correspondent, which at the time, was believed to be an effort to "put over" a thriller on the public. But the whole story had been known and verified "over there" by the authorities before we knew of it; but as a little interlude in this sketch, we will say this quiet boy, with scarcely any training of military technique, single-handed, and alone, during a fusillade of machine gun fire, killed twenty-five German soldiers, while they were all trying to kill him, and so terrible was his marksmanship which was steadily picking them off, that the German officer offered to surrender, if he would stop. Whereupon, the officer blew his whistle and ordered all his men to disarm and surrender, as he thought, to a large number of American soldiers. But after all had been disarmed, and the officer placed between York and his men, the humiliating fact became known that the trick had been turned by one man.

When the capture was complete, and one hundred and thirty-two Germans were marching in front of him, shielded by the German major, who too well knew that if one false move was made, the death-dealing marksman was ready to get him, seven of

York's comrades joined him. Like the men of Naphtali, after the battle was won, they joined in the chase. When the prisoners were marched in, and it became known how it was done, an American officer said to him: "York, in the name of God, how did you do it?" "I didn't do it," he replied, with a sincerity that was beyond question. "God did it through me." There you are; that is Alvin C. York, and he gave God all the glory which, within itself, places him in a class of heroes—all things considered—sui generis. History tells us of none like him. Then, like a first magnitude meteor, bursting in the mid-night sky, the simple-hearted, God-fearing boy from Pall Mall was world-wide famous.

Everybody wanted to see the man who had done it. They put him into a basket attached to a motorcycle and hurried him about among the high-ups of all the Allied Armies. "I was scared green," he said, as they bounced him over the shell-torn roads, ninety miles an hour. Everywhere great Generals pinned upon him the highest honor medals. A gigantic reception awaited him in New York; the Stock Exchange suspended business to do him honor. The United States Senate declared an intermission to do him deference, such as was scarcely ever accorded to any private citizen in its history. Everywhere he was banqueted, and eulogies pronounced by America's greatest men.

Through it all, he seemed a bit dazed, as if not able to understand what it all meant. He was anxious to look at the big men, close-up, as they were to look at him. To him they were of far more importance than all the fuss being made over him. Few men can stand the limelight of public applause; but the hero worshiping of presidents, statesmen, diplomats, generalissimos, and the screaming of the crowds changed Alvin York—not in the least. At no time did he lose his poise; he knew himself to be an ignorant boy from the Tennessee mountains, who trusted and believed that God was the One to whom all honor was due, and to this position he remained steadfast.

But contact with the great and learned taught him one supreme lesson; it brought to him keenly his own limitations. He saw that men of large affairs were men of culture and self-confidence, the resultant of mental training. Out of all the hubbub was born a consuming young man; yes, wonderful—no other word will suffice. View him from any angle, and there will be seen basic factors of which the Washingtons, Lincolns, Gladstones, and Wesleys are made, "God will take care of you if you'll trust him," he was often heard to say; and these words were not hackneyed phrases gathered from Sunday School and sermons. To Alvin York, they were as absolute as the faith of Abraham when he offered Isaac.

But another amazing thing happened; a series of things happened fast. Every offer imaginable was made him to cash in on his popularity. A side arms company, a machine gun company at once made him princely offers in cash to get his endorsement; vaudeville offered him as much as a thousand dollars a week, for an unlimited contract. A movie man begged him for three days to accept \$50,000 a day, for three days, perhaps to shoot some Germans before the camera; but he had killed all the Germans he wanted to, and would not accept. Alvin York could have been a millionaire within twelve months from the time he landed in America.

But he wanted nothing for himself; he refused to commercialize his fame. God had helped him, guided him, and protected him in a veritable hailstorm of lead; now he would not sell out to gratify a thrill-crazed public for gain—even a fortune.

But his heart was fired with a great passion; not for himself, but for the underprivileged children of the mountains. As he had come in contact with masters in all walks of life, he compared himself, and the comparison was odious. He wanted money, but it must come from sources that his consecrated heart could approve. He had placed himself on the altar for God, and the "altar sanctified the gift." He did not propose to touch or remove the gift from the altar for personal ends.

Now we are face to face with some stubborn facts, and we are appalled at the situation, when we remember that offers were made to turn the cornucopia upside down upon him. This same Alvin York—the greatest hero of the greatest war of history; this hero extraordinary, whom the world wanted to make rich over night, has gone up and down the land trying to raise money for his school. He has been the guest of multi-millionaires; has been entertained and applauded, but in eight long years, working at this unselfish task, he has succeeded in raising a little over \$10,000. The dear man is carrying a burden that is crushing him, actually struggling to meet the Saturday pay roll of his workmen.

We regard the struggle of Alvin York for his righteous cause—when we examine the proposition from every angle—a monumental travesty of American patriotism; it is an indictment on the conscience of a so-called Christian nation, so glaring and inexcusable, that we should hang our heads in shame. But quietly and modestly, he "carries on"—holding on to his trust in God. But he has no doubt begun to see what many preachers are unable to see, that this world is not dominated by the Spirit of God; that the world is under the influence of a great Usurper Prince, who is the god of this world; a being who seeks to defeat, discourage, and destroy every plan and program for the glory of God.

York has been entertained in homes of men who could have given him a check for \$100,000, and not missed the amount from their bank account; but none of them has done it. Oh the shame of it all! Every devout man and woman in the land should hold this saintly character before the Throne, that his faith may not fail him; a faith that has been the marvel of all who know about Alvin C. York. God bless him, and give him the desire of his heart.—C. F. Wimberly in Pentecostal Herald.

Middle Aged Folks
Attention

Nearly every man and woman who reach "middle age" are bothered with bladder trouble of some sort. Frequent urination is necessary, pains in the back or loins occur, highly colored urine is noticed and it is necessary to get up often during the night.

At the first indication of any of these symptoms, go to your druggist and get a bottle of BOND'S BLADDER REMEDY and stop your trouble before it is too late.

Bladder weakness does not get well without proper treatment; no need to let your case become chronic or suffer the annoyances of weak bladder when you can secure relief in BOND'S BLADDER REMEDY. It is sold by all druggists, or will be sent prepaid upon receipt of price, 60c or \$1.20, by Bond's Pharmacy Co., Little Rock, Ark.

FOR CHILDREN

ON KINDNESS

If birds and beasts were girls and boys,
And girls and boys were birds and beasts,
What sort of sports would be indulged?
What flesh prepared for common feasts?
Would birds and beasts do cruel things
To little girls and little boys,
And starve, or hurt, or maim, or kill
With sticks and stones and deadly toys?
Then suddenly, if birds and beasts
Should have a change of heart and mind,
And vow to love all human things,
And try the art of being kind:
I'm sure the little girls and boys
Would thank the birds and beasts,
and say,
"We see in this the hand of God,
And this is our Thanksgiving day!"
Let girls and boys then clearly bear
This little picture in their mind;
And to all birds and animals
Be thoughtful, tender, good, and kind.—Rev. William Wood.

THE PRIZE PIE

Miss Myra Mitchell was about to take a first prize at the county fair. That is to say, Miss Myra intended to enter a pie in the pastry competition, and when Miss Myra entered a pie, it never took less than a first prize. The present pie was perhaps better than any of its predecessors. It was on its way to the judges, carefully packed in a basket under the seat of Miss Myra's light wagon.

Miss Myra was five miles from home, and three from her destination. The "honk! honk!" of an automobile caused Miss Myra to draw out perilously near the ditch. There was not much room for passing. The wagon tipped, but Miss Myra was a good driver, and her horse was steady. The motor car went by in a cloud of dust. Miss Myra turned back into the road.

"Hi! Hi!"

Miss Myra looked back. Then she pulled up with a jerk.

On the road was a basket, without its cover, and two pairs of child eyes wide with awe and longing were looking into the basket. The cloth had come off, and the wonderful pie was in full sight.

Miss Myra got down into the road. The pie was not much harmed. Miss Myra brushed off a tiny fleck of dust, and then—she looked down into two pairs of eyes.

"Do you like pie?" she asked.

"Ye-es."

"Does your mother make it?"

The boy shook his head gravely.

"She hasn't time."

"When did she make one last?"

"Christmas."

Miss Myra gasped. "Not a pie since Christmas! What would you do with this if you had it?"

The answer was a duet, "Take it to Connie. She's sick abed."

Miss Myra looked at the pie, and through the pie to the county fair and a handsome blue ribbon. Then she looked back to the eyes. "Sit down over there in the shade," she said. She was feeling in her pocket for a clasp-knife.

"Oh-h!"

The pie had magically parted into three pieces. One piece went into each child's hand. "Isn't that the best pie you ever tasted?" asked Miss Myra.

"Yes'm!"

White, eager teeth met in the puffy crust. Miss Myra laughed. "It

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

—William Cutter.

LITTLE ROCK DISTRICT GOES AHEAD

The L. R. District Secretary reports increase in membership and more money paid to Conf. Treas. for the first half of this year than for the corresponding period of 1926. That is fine. Who will be the next district secretary to send us good news to help us towards reaching our goals for 1927?—V. C. P.

Mrs. F. M. Williams, Historian L. R. Conf. W. M. S., sends an interesting letter about her beautiful visit to Boston and other places of interest up there. Though her chief joy was in companionship with her gifted daughters and lovely grandchildren. Let us boost her "Builders of the Kingdom" the beautiful history of our pioneer workers in L. R. Conf. W. M. S.—V. C. P.

WINFIELD W. M. S.

The women of Missionary Society No. 1 at Winfield Memorial Church are doing splendid work along all lines, under the leadership of Mrs. T. M. Mehaffy, who is serving her third year as president. They are active in Mission and Bible Study and social service, and despite the fact that a large amount of local work has kept them busy raising money for the past three years, they always come up in full with their pledge for connectional work, paying last year for the missionary enterprise, something over \$1500. At the beginning of this year the society voted to pay the 10 per cent increase in missionary funds this year over those of last year.

When the auditorium of new Winfield Church was in course of construction the women were busy raising the funds to buy pews for the new church, and when the church was completed in 1926 the money to cover the cost of the pews, \$5,500, was ready.

The women also paid for the carpet for the pulpit platform, \$200. Then the kitchen of the church was enlarged and made a model of convenience for serving meals to large crowds at a cost of over \$1,100, and the women of the Missionary Society raised the funds to pay for this.

In April of this year the society voted first prize" she said.

When the last crumb was finished, Miss Myra put Connie's portion into the boy's careful hands, and turned her horse homeward. It was too late to make another pie. The blue ribbon would go to some one else this year.

"Hope your pie will be lucky, Miss Myra."

Miss Myra looked over at the farmer who had called to her from the field beside the road.

"It is," she said. "Two judges have already pronounced on it."

"Well, now, that's good," he replied. "But I ain't surprised."—Youths Companion.

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.

ed to take over the payment of the balance due on the beautiful church organ, which amounts to \$9,250, the payments to cover a period of 4 years. The first payment of \$1,500 is due August 20 this year, and the money for this payment is practically all in hand now.

These funds have been raised in various ways, by hard work upon the part of the women. They recently served a banquet of 350 plates at the church. The circles, seven in number, making up the Missionary Society, each pledge to raise so much toward the fund. Home baked cake sales at the curb market, rummage sales, garden parties and many other ways of raising funds have been used by the circles. One circle met at the church and served two days a week making dresses for sale.—Mrs. James Thomas, Sec. L. R. District.

ZONE MEETING IN FAYETTEVILLE DISTRICT

Zone No. 1 met at Lincoln M. E. Church, South, June first with representatives from Springdale, Prairie Grove, Lincoln and Elm Springs. Three societies in this zone, Fayetteville, Parksdale and Farmington were not represented.

Mrs. Walter Tittle presided. Rev. Mr. Campbell, pastor of Lincoln Church, led the devotional, using the first fourteen verses of the fifteenth chapter of St. John.

Reports from the different societies showed much interest in the work. Elm Springs, our newest society, deserves special mention. They have eleven members with three subscribers to Missionary Voice.

Mrs. J. H. Zellner gave an interesting talk on the spiritual side of the annual meeting at Searcy and also told about the Jubilee Year.

Rev. Mr. Forrest and Rev. Mr. Lark were visitors and gave interesting talks on training school work, stressing the importance of training our Juniors and Young People.

Mrs. W. N. Pittman of Fayetteville was elected President and Mrs. J. Ed Rogers, Prairie Grove, Secretary and Treasurer. Elm Springs asked for the next meeting. Luncheon was enjoyed at the noon hour.—Mrs. C. H. Sherman, Sec.

LITTLE ROCK DISTRICT PROGRESSES

The report of the Little Rock District for the first half of the Conference year shows progress along many lines, but not as much as we would like to see. Our women are loyal and are doing good work. There has been a net increase in membership since January 1st of 56. We wish it were twice or three times this number. Report from Conference Treasurer shows that she has received from this District for the first half of the year \$2,727.79 in regular funds, which is an increase of \$162.69 over that for the first half of 1926. While the amount paid lacks \$575 of the amount due for the half year, still we are confident that when the year shall have closed, our District will go over the top on its budget of \$6,605 for the year 1927. The Elza Memorial Fund has received \$1,111 during this period.

Our women have been active in mission and Bible study. We have organized 5 new mission study classes during this period in auxiliaries which have not been having Mission Study.

We have made personal visits to 14 of our auxiliaries during the half year just closed and it is our purpose to visit the remaining 9 adult auxiliaries before the end of the year. It has been a great pleasure to be associated with the women of the Little Rock District in our great Missionary enterprise, and these visits to the auxiliaries have been a blessing to me.—Mrs. James Thomas, Sec. Little Rock District.

HISTORY—ITS APPRECIATION
By Mrs. F. M. Williams

In company with all my family I spent the month of June in Boston, Mass. and surrounding places of interest and was struck with the appreciation of the people for the early history of our country which centers in New England.

The name itself is a constant reminder of the country from which we came and the history of the Pilgrim father, mother and maiden are carved in stone and written in song and story and our hearts whelmed with pride that their daring faith, courage and patience had prepared the way for us to live in the "land of the free and the home of the brave."

As I sat in Plymouth harbor with the historic Rock nearby, the statue of the Indian to my back, the Pilgrim Mother to my side and the surging waves of the ocean before me, I tried to visualize the little group of men and women who first came here to live and to worship. When I thought of the hardships they endured, the rigorous winters, the many deaths, the wars with Indians, the privations and sufferings which we cannot now imagine, I wanted to bow my head in appreciation and adoration for the pioneers who built better than they knew, upon whose foundation our great nation now rests.

Even there I thought of what the women of Arkansas had done 50 years, and more, ago that we might today have the great organization we call the Woman's Missionary Society, and the names of Marshall, VanValkenburg, Price, Hotchkiss, Ratcliff and others came before me as real pioneers in our missionary work and I bowed my head and thanked God that they had prepared the way for us to serve our fellowman at home and abroad.

I was also impressed that all of New England delighted to honor the names of those who figured in our early history as soldier, statesman, poet, artist or hero of any kind, even the little Italians of North Side Boston hop up on your car to tell you where Paul Revere hung his lantern in old North Church on the night of his memorable ride. The history of New England is richly preserved in the many antiques of our forefathers (really some must have been lately manufactured else there could not be so many) everywhere were old homes, old churches, old furniture, in appreciation of the past, yet with their faces to the future.

Truly are we of Little Rock Conference proud, with a history recording the deeds of our pioneer women, who endured many hardships, suffered privations and labored late and soon to lay a foundation upon which we have builded the beautiful structure of our missionary enterprise. Surely our Juniors and Young People should know and appreciate their history as do the little Italians of North Side

Boston who point with real pride to the old historic church made famous by Paul Revere and the gospel preached therein.

Should we not all have a new appreciation of what history is—the preservation of the story of those who have gone before, whose deeds have made it easy for us to pass this way. Do you not feel that a copy of "Builders: Of a Kingdom," our history, should be in every Methodist home? Let us try to reach that goal.

Incidentally the motor trip to, and from Boston by way of Niagara Falls, was made without harm or accident of any kind, a month of ecstatic joy with the family complete, for which I give thanks to my kind, heavenly Father who preserved us throughout the long journey.

TREASURER'S REPORT L. R.

CONF. W. M. S.

Second Quarter, 1927.

Adult Receipts, Reg. Fd. \$ 5,102.37
Y. P.'s Receipts, Reg. Fd. 231.88
Children's Receipts, Reg. Fd. 247.35

Total Regular Funds \$ 5,581.60
Woman's Bldg. Mt. S. 800.09
Refund Y. P. S. Conf. 4.80
Bal. on hand from 1st qr. 703.00

\$ 7,089.40
Supplies 225.00
Local reported 12,858.98

Gd. Total for Quarter \$19,465.58
Adult Fd. to Council 4,370.18
Young P. to Council 229.83
Children's to Council 247.35

Total to Council \$ 4,847.36
Conf. Fd. Received 734.24
Conf. Fd. Expended 784.41
Bal. on hand July 18, 1927. 657.63
Am't remitted to Treas. W.

Building 800.00
The names to be placed on Tablet in Elza-Stephens-Rommel Hall this quarter, are Mrs. S. O. Couch, and Mrs. Jas. Taylor Henry. The name of Mrs. Couch is placed on tablet by her auxiliary, and that of Mrs. Henry, by her five daughters, honoring the memory of a beloved and sainted mother. The daughters are: Mrs. H. D. Wharton of Warren, Mrs. W. A. Utley of Benton, Mrs. O. F. Wyman of El Dorado and Misses Pearle and Beryl Henry. We gratefully acknowledge a check of \$500 from Col. H. L. Rammel, honoring pledge made by his sainted wife, Elizabeth Cameron Rammel.—Mrs. S. W. C. Smith, Treas.

N. ARKANSAS CONF. W. M. S. SECOND QUARTER TREAS. REPORT, JULY 1, 1927.

Adult Receipts \$ 3,320.37
Y. P. Receipts (dues) 81.45
Junior Receipts 96.09
B. D. Receipts 11.75
Retirement & Relief 59.54
Scarritt Funds 25.90

Bible Women

"Molsie A. Riddeck" Morrilton 40.00
"Ori Jamison" Clarksville 16.25
"Grace Womack" Ozark 30.00
"Hope" Paragould 30.00

Scholarships

"Wills-Garner" Mesdames Wills and Garner 10.00
"First M. E." N. L. Rock 30.00
"Marie Hamilton" Helena 50.00
"Japanese" Y. P. Conf. Soc. 25.00

Total to Coun. Treas. \$ 3,826.35
Conf. Exp. received 306.50
Rural Deaconess Support 960.00
Mt. Sequoyah Fund 25.76
Y. P. Scholarship (held) 78.86
Supplies 870.50
Local Work 10,573.39
Other Funds 698.36

Grand Total \$17,339.72
Total deposited during Qr. 4,478.63
Council Treas. 3,826.35
Conference Expense 306.50
Refunds 29.71
Mt. Sequoyah 25.76
Trumann Aux. (Rural W.) 4.60
Y. P. Scholarship (held) 78.86
Collections, Zone meetings, Paris and Mansfield 6.85
From Coun. for Rural Work 200.00

\$ 4,478.63

Conference Expense

Rec'd First & Second Qrs. \$ 2,183.60
Refunds 62.14
Y. P. Schol. (held) 150.19

\$ 2,395.93

Expended to July 1

Officers & Dist. Secretaries \$ 151.54
Annual Meeting 353.48
Gift, Retiring President 15.00
Council Delegates 118.00
Y. P. Camp & Programs 167.44
Diplomas, Supt. Study 5.21
Notes and Interest 306.00
Letter Heads 29.79
Checks turned down 31.75
Minutes and Postage 424.54

\$16,027.75

2,395.93

1,602.75

\$ 793.18

Less Y. P. Scholarship 150.19

\$ 642.99

Next quarter's disbursements will show \$200 from Council for Rural Work, \$.60 from Truman for Rural Work, 25.76 for Mt. Sequoyah Bldg. (sent Conf. Tr., remitted to Mrs. Trent). Also we have paid our \$100 to each District supporting a rural worker. Other checks out total about \$300. All will show in third quarter's expense. It is very necessary for each local treasurer to collect all dues and other funds, in order that our pledges may be in full to Council this year.—Mrs. W. A. Steele, Van Buren, Ark.

REPORT OF COR. SEC., N. ARK. CONF. FOR QUARTER ENDING JULY 1.

No. of Adult Auxiliaries, 160.
New Adult Auxiliaries, 8.
Members of Adult Auxiliaries, 3,833.
New Members of Adult Aux., 106.
Y. P.'s Auxiliaries, 17.
Members of Y. P.'s Aux., 239.
New Members Y. P.'s Aux., 13.
Junior Divisions, 30.
Members of Jr. Divisions, 606.
New Members of Jr. Div., 43.
Baby Divisions, 15.
New Baby Divisions, 6.
Members of Baby Divisions, 85.
Subscribers to Mis. Voice, 1242.
Subscribers to Young Christian Worker, none given.

Auxiliaries presenting Stewardship, 67.

Auxiliaries having Social Service Committee, 91.

Value of Boxes of supplies reported to Conference Superintendents \$472.25.

Amount of Dues, \$2,030.36.

Amount of Pledge including Bible Women, Missionaries, etc., \$1,795.99.

Total Amount sent Conf. Treas. \$3,826.35.—Mrs. W. L. Oliver, Corresponding Secretary, Marianna, Ark.

GROUP MEETING AT FIRST METHODIST CHURCH, HELENA.

In this all-day session in July Mrs. Hall our new deaconess and rural worker was presiding officer.

Members and visitors and representatives from Marianna, Lexa, Wabash and West Helena enjoyed the following interesting program:

Sunday School Department

REV. C. N. BAKER.....Little Rock Conference Superintendent
406 Exchange National Bank Building, Little Rock, Ark.

REV. G. G. DAVIDSON, North Arkansas Conference Superintendent
Farmers State Bank Bldg., Conway, Ark.

REV. D. H. COLQUETTE.....Superintendent of Supplies
714½ Main St., Little Rock, Arkansas.

LITTLE ROCK CONFERENCE SUNDAY SCHOOL CALENDAR

Carlisle Training School, August 28-Sept. 2.

Texarkana Training School, September 4-9.

Texarkana District Checkers Meeting September 5.

Prescott District Checkers Meeting September 6.

Pine Bluff District Checkers Meeting September 7.

Camden District Checkers Meeting, September 8.

Little Rock District Checkers Meeting September 12.

Monticello District Checkers Meeting September 13.

Camden Training School, September 18-23.

El Dorado Training School September 25-30.

McGehee Training School, September 25-30.

Promotion Day, Sunday September 25.

Rally Day, Sunday October 2.

Warren Training School, Oct. 2-7.

Highland, L. R., Training School October 2-7.

Annual Conference-Wide Check-Up September 25-October 9.

Children's Week Observance, Any Week in October.

Hot Springs Training School, October 16-21.

Pine Bluff Training School, October 16-21.

Hope Training School, Oct. 25-28.

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Devotional—led by Bro. P. Q. Ro-

ric.

Greetings—Mrs. Moriss Henry.

Greetings—Mrs. C. G. Barton.

Dist. Conference Sec.

Solo—Miss Lillian Underwood.

Talk and informal discussions on the Young People's work and Social Service.

At noon the ladies were served delightful lunch in the basement of the church.

The afternoon devotional was conducted by Mrs. W. D. Reeves of Memphis whom all the Helena people were glad to welcome.

Mrs. C. H. Barton of Earle, district Secretary, then told what was required to be on the Honor Roll, and urged all auxiliaries to strive for that honor.

Two attractive features on the program were a beautiful solo by Mrs. L. W. Moore, and a reading by little Elizabeth Topp of W. Helena.

Mrs. W. L. Oliver of Marianna gave a splendid talk on the jubilee. Next year will be the fiftieth anniversary of the Woman's Missionary Society for a great celebration.

Mrs. Dave Chalmers told of the excellent work that the community church is doing at Wabash.

Mesdames W. H. Anderson and J. C. Brown told of the splendid work that is accomplished by the circles of the Helena Auxiliary.

Mrs. Virginia Hall (the rural worker) spoke in an interesting way of the rural work.

Mrs. Morris Henry.

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Mrs. Morris Henry.

T. Hemphill. In the business session the principle part was the annual election of officers. This resulted as follows:

Chairman, Mrs. Luther Atkinson, of Foreman; vice chairman, Mrs. Geo. Taaffe also of Foreman; secretary, Mrs. Sam Campbell, Ashdown; program committee, Mrs. Willard Locke, Mrs. W. W. Gardner, Mrs. DeLoney, all of Richmond.

The secretary, Mrs. I. M. Phillips, read the minutes of previous meeting which were approved. Song, "Christ for the World we Sing"; prayer by Mrs. Hemphill. The program given by the ladies of Foreman: Instrumental solo, "Nearer My God to Thee," by Mrs. Dun; Making the local church missionary, discussed by Mrs. Bernard; reading, Mrs. Hale; "Why I should become a member of the Missionary Society," discussion led by Mrs. Davis; vocal solo by Miss McRae; round table discussion, "How to increase our membership," by Mrs. W. L. Phillips, district secretary and Mrs. J. L. Atkinson. Mrs. Hemphill, the retiring chairman, who has given much satisfaction by her untiring efforts during two terms of office, introduced the incoming chairman, Mrs. Atkinson, who made a pleasant little speech in regard to the work for missions. The meeting adjourned with prayer by Mrs. J. M. Johnson.

A social meeting was enjoyed with the ladies of the hostess church serving delightful refreshments, assisted by lovely young ladies.

In attendance Ashdown had the largest delegation with Foreman a close second and Richmond contributed a car load. Richmond secured the place for the next meeting in September, when the program will be given by the Ashdown auxiliary.

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District Standing	
Monticello District	\$ 408.28
Pine Bluff District	512.50
Camden District	569.30
Texarkana District	571.00
Prescott District	645.77
Arkadelphia District	665.67
Little Rock District	795.05
Total for Conf.	\$4,167.57

—C. E. Hayes, Chairman.

TWO NEW CHARGES ON HONOR ROLL THIS WEEK

During the week just ended two more charges sent in Sunday School Day apportionment in full and two more fine pastors go on Honor Roll. They are:

Central, Hot Springs, W. C. Watson, P. C.

Snyder-Montrose, W. T. Hopkins, P. C.

This makes a total of 62 names on this roll to date and many more are nearly out. We want 150 names on this roll by conference.—Clem Baker.

WATSON SUNDAY SCHOOL DE-SERVES HONORABLE MENTION

Watson is a little village on the Arkansas River near the junction with the Mississippi. No town in our state has been worse hit by the floods than it. For three months it was under water. But last Sunday the Sunday School held a session—the first session in three months, and, it being the fourth Sunday, an offering was taken and the full amount sent in to Mr. Hayes for Missions. This is as fine an illustration of pluck and loyalty as we have seen any where and we want to heartily congratulate all the workers there. Rev. J. B. Pickering is the pastor and Mrs. E. M. Vaughn is the Superintendent.—Clem Baker.

CHARLEY GOODLETT PLAYS LEAP FROG

Did you ever play the old game of "Leap Frog"? Well that is what Charley and Dr. Stowe did last week. Only they leaped over three men at one time instead of one as we used to do. It happened this way. For several weeks the Arkadelphia District had been dragging along in fifth place on its Sunday School Day offerings. Now for twelve years Charley has been up among the leaders and this fifth place business began to gall. Dr. Thomas was way out in the lead in the Little Rock District and was beginning to get "sassy." Dedman and Teeter had a safe hold on second place and were beginning to act "up-pish." The Camden and Texarkana Districts with Harrell and Tibbit at head of the one and Brewer and Martin leading the other were fighting it out for third and fourth place and nobody was afraid of the Arkadelphia District. So Charley got busy. He sounded the war-whoop and his men rallied. The result as shown by Mr. Hayes' report this week is that the Arkadelphia District is safely anchored in second place. Congratula-

tions! Now for the finish. Henderson and Cooper assure us that the Pine Bluff District will be in at the finish. It looks now like it is going to be a close race among at least four of the Districts and you never can tell what will happen in the others. To say the least all our friends are working and we are going to have one of the greatest reports this year that we have ever had. Keep your eye on this page.—Clem Baker.

FOURTH SUNDAY MISSIONARY OFFERINGS

Little Rock Conference

Following is fourth report of fourth Sunday Missionary offerings sent in by Sunday Schools in the Little Rock Conference for July 1927.

Arkadelphia District:—

Bethlehem (Dalark Ct.)	\$ 1.31
Leola	3.10
Carthage	3.70
Friendship	1.43
Central Avenue	20.00
Tulip	1.00
Hollywood	1.00
Ebenezer (Traskwood Ct.)	1.07
Ebenezer (Traskwood Ct.)	.94
Oaklawn	6.04

Total\$ 39.59

Camden District:—

Fredonia	6.00
Harmony Grove	4.00
Strong	3.60
Wesson	5.27
Magnolia	16.00
Rhodes' Chapel	2.00
Fordyce	9.68
Kilgore's Chapel	1.00
Buckner	2.17

Total\$49.72

Little Rock District:—

Capitol View	10.80
28th Street	5.00
Pulaski Heights	5.29
Hunter Memorial	5.79
New Bethel	1.30
Smyrna	.50
Hazen	3.15
England	12.66
Des Arc	5.00
Bryant	2.75
Hickory Plains	1.66

Total\$ 53.90

Monticello District:—

Watson	1.30
Hamburg	8.80
Eudora	4.50
Winchester	1.67
Monticello	6.97

Total\$ 23.24

Pine Bluff District:—

Faith	.75
Hawley Memorial	7.06
Swan Lake	2.00
Wabbaseka	1.95
First Church	19.74
Carr Memorial	3.00
Center	.65
Sherrill	1.75
Gould	3.03
Roe	2.00
Prairie Union	1.08
St. Charles	3.78
Lakeside	5.00
Gillett	1.95

Total\$ 52.63

Prescott District:—

Washington	3.17
Antoine	3.77
Saline	.97
St. Paul	1.51
Emmet	3.43
Okolona	4.33
Friendship	.63
Prescott	11.30

Total\$ 29.16

Texarkana District:—

Pleasant Hill	1.00
---------------	------

Green's Chapel	1.85
Gravelly	.30
Dierks	3.09
Ogden	1.91
Few Memorial	3.21
Horatio	3.45
Richmond	2.04

Total\$ 16.85

Standing by Districts Schools

Arkadelphia	10	\$ 39.59
Camden	9	49.72
Little Rock	11	53.90
Monticello	5	23.24
Pine Bluff	14	52.68
Prescott	8	29.16
Texarkana	9	16.85

Totals66 \$265.14

—C. E. Hayes, Chm.

BETHLEHEM COKESBURY

A fine Cokesbury School was held at Bethlehem on the Hickory Plains Circuit last week.

Mrs. Marion W. Miller taught "The Small Sunday School," and Rev. Andrew J. Christie taught "The Sunday School Worker."

Thursday evening Rev. Clem Baker and Dr. C. M. Reves drove out there and Dr. Reves brought a fine message and Brother Baker awarded the certificates. Twenty people earned their certificates.—S. T. Baugh.

TILLAR COKESBURY

I had the privilege of assisting my good friend and brother, Rev. M. K. Rogers, in a fine Cokesbury School at Tillar last week.

We had one of the best schools I have worked in this year. Tillar, Winchester, Newton's Chapel and Selma were represented. The seven from Winchester showed unusual interest by making up some time they lost one night. The interest of the people of Tillar was also fine.

Brother Rogers taught "The Life of Christ," and I taught "The Small Sunday School." We issued 20 certificates of credit. The people expressed themselves as being more than pleased with the school, and asked for another school.

The pastor and his people are in love with each other and they are having a fine year despite the floods. I am especially indebted to Brother Rogers for some fine figs for preserving.—S. T. Baugh.

LAKE VILLAGE

While working at Tillar last week, I drove to Dermott and on to Lake Village. We did not find Bro. Roebuck, but had a nice visit with Bro. Owen and Mrs. Owen.

Business is gaining at Lake Village, and some good cotton around

the lake. Fishing is better since the floods. The work of the Church moves along nicely.—S. T. Baugh.

S. S. DAY OFFERINGS FROM N. ARK. CONF. FOR WEEK ENDING JULY 30

Helena District (First):—	
Hunter	\$ 5.00
Previously reported	776.12
	\$781.12

Batesville District (Second):—	
Tuckerman	100.00
Swifton	8.40
Flat Rock	2.34
Previously reported	510.98
	\$621.72

Jonesboro District (Third):—	
Previously reported	\$515.14
Booneville District (Fourth):—	
Previously reported	\$498.38
Ft. Smith District (Fifth):—	
Gar Creek	5.00
Previously reported	487.70
	\$492.70

Paragould District (Sixth):—	
Previously reported	\$468.28
Conway District (Seventh):—	
Previously reported	\$401.67

Searcy District (Eighth):—	
Previously reported	\$380.79
Fayetteville District (Ninth):—	
Previously reported	\$209.12
—G. G. Davidson, Conf. Supt.	

S. S. DAY OFFERINGS FROM N. ARK. CONF. FOR WEEK ENDING JULY 23

Helena District (First):—	
Previously reported	\$776.12
Jonesboro District (Second):—	
Bono	2.25
Truman	25.00
Previously reported	487.89
	\$515.14

Batesville District (Third):—	
Previously reported	\$510.98
Booneville District (Fourth):—	
Previously reported	\$498.38
Ft. Smith District (Fifth):—	
Previously reported	\$487.70
Paragould District (Sixth):—	
Previously reported	\$468.28
Conway District (Seventh):—	
Morrilton	85.33
Previously reported	316.34
	\$401.67

Searcy District (Eighth):—	
Augusta	20.00
Previously reported	360.79
	\$380.79

Fayetteville District (Ninth):—	
Previously reported	\$209.12
—G. G. Davidson, Conf. Supt.	

Grove's Tasteless Chill Tonic

The Old Standard Remedy for Chills and Malaria. It destroys the malarial germs in the blood, stops the Chills and fortifies the system against Malaria and Chills. 60c.

1890

1927



HENDERSON-BROWN COLLEGE

"The School With A Heart in It"

Here the young man or woman may secure a splendid education plus the close intimate relationship between student and teacher. Four years of thorough academic work leading to B. A. degree.

A Conservatory of Music, second to none in Arkansas, entitling one to Bachelor of Music degree. Pleasant and helpful student life conditions; moderate expenses; good moral surroundings. A denominational and a most democratic school in a good live college town. Send for free catalog.

HENDERSON-BROWN COLLEGE
ARKADELPHIA, ARKANSAS

STANDARD SCHOOLS

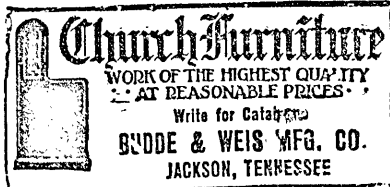
Schedule of standard schools for the North Arkansas Conference.
 Mansfield, August 8-12.
 Batesville, August 29-Sept. 2.
 Jonesboro, September 5-9.
 Blytheville, September 19-23.
 Newport, September 26-30.
 Clarksville, October 3-7.
 Searcy, October 10-14.
 Helena, October 17-21.
 Morrilton, October 24-28.
 North Little Rock, November 7-11.
 —G. G. Davidson, Conf. Supt.

JUNIOR SCHOOL AT JONESBORO

Reports have just come to our office of a fine Junior School at Jonesboro. The courses taught were Evangelism and Worship. The instructors were the presiding elder, Rev. F. R. Hamilton, and the pastor, Rev. J. Wilson Crichlow. There were about forty who took the examination at the close of the school. Methodism of Jonesboro is not depending upon the Standard School to train their workers. They have a great Standard School each year, and in addition to this they carry on the training work throughout the year in classes and Junior Schools. This is the second Junior School held this year.—G. G. Davidson, Conference Supt.

EVERY PASTOR TAKING CREDIT

The goal set in each District was for every pastor to take at least one unit of credit in training work this year. A large percent of our pastors have already taken credit. With ten more Standard Schools scheduled for this year our preachers ought to make this 100 per cent. We have only a very small number of pastors in our Conference who are not vitally interested in training for better work. Every presiding elder in our Conference has already taken credit in this work this year.—G. G. Davidson.



SINGER, YOUNG PEOPLE'S WORKER

H. L. Cochran, one of our approved song evangelists, can give a few dates for fall and winter to pastors or evangelists in Arkansas. Now assisting Rev. E. E. Violette, D. D., in the great union meeting at Mena. Write—H. L. Cochran, 217 E. 15th St., Ada, Okla.

The Townsend Hotel
"One of the Best"

Centrally Located

Modern in every respect.
 Accommodations and Service
 "As you like it."

European Moderate Rates

J. A. Townsend, Prop.

Hot Springs, Ark.
 Free Garage.

COME TO HOT SPRINGS
 To Rest and Recuperate
 While Here Eat With Us
 NEW SOUTHLAND CAFE
 619 Central Ave.
 HOT SPRINGS, ARK.

EPWORTH LEAGUE

INTER-CITY LEAGUE UNION
CABINET MEETING

The Inter-City League Union Cabinet meeting for the month of August will be held Friday evening, August 5, at 7:30 o'clock at the Winfield Church. The officers desire that each League have a representative at this meeting. Plans for the next quarter will be discussed and the Efficiency Institute will be discussed further.—Pub. Dir.

OFFICIAL VISITATION

On Sunday evening, July 24, I started, in behalf of the Union, my official visitation of the Leagues in the city. I visited the Capitol View League and found an energetic group of young people at work. The room was filled, all being young people. Miss Doris Gewin is the progressive president of the League. It is our intention to visit each League in the city in interest of the Union's work. Each year the officers visit the Leagues in order to bring the chapters and the Union into closer relationships. The Union hopes to be of greater benefit to the chapters affiliated this year and is ready to assist them with their problems. To the local chapters: We are ready to help you. Do you need us? Is your League attendance increasing or decreasing? How about your finances? Are your programs monotonous? How is the interest in general? Let us hear from you if you need the Union's assistance. We help ourselves by helping each other.—Pub. Dir.

OFFICERS—WHO?

The Epworth League was founded for the young people of the Church. It has been maintained as that in some localities and in some localities the older members have pushed the young people out. We do not wish to appear critical or attacking any one, but the Epworth League is distinctly a young people's organization. If it is to live, the young people are the ones to keep it alive and not a group of dogmatic and domineering old maids and old bachelors who are jealous of the young people and envy their enthusiasm.

But my subject is "officers". Who are holding the offices in your local Chapters, Union, and Conference? What right have persons past the active League age to let themselves be offered for office? What kind of an explanation is the Conference Epworth League Board going to offer for not enforcing the regulations of the League by permitting these violations to occur? Why has this Board, through its members, attending the various Leagues meetings, refused to exercise the duties and obligations placed upon them? Why have they sat idly by and watched these things happen and done nothing to stop them? Again, we say, the League is a YOUNG people's organization and should be run by young people whether it be Conference, Union or Chapters. What right have certain members of the Little Rock Conference League Cabinet to hold office continuously? What authority have the officers to hold office for more than two years? One of the present officers of the L. R. Conference has been in the Cabinet continuously for the past five or six years. Is it not time that some young person be given his place in the cabinet? It has been suggested by us on several occasions that the young people are thoroughly capable of handling the affairs of its organizations. The Inter-City League Union is owned, con-

trolled and operated by the young people of this city. All of its officers are young, active Leaguers. And they are making commendable success with the Union.

There is a place for the older Leaguers, such as advisors, but not as dictators. We welcome their sane and optimistic advice, but have no place for their long faces and pessimistic predictions.

The extinction of any organization is caused by the young life being crushed out of it. Take a flower and let a weed have its way—finally the young life of the plant is gone and its value as a plant gone. So it is with any young people's organization, if the young life and vitality is choked and strangled out of existence. Is your Conference, Union or Chapter guilty? The young people must be given control of their OWN organization or the League and its allied organizations will soon be a memory instead of a reality—Robt. I. Martin, Pub. Director, Inter-City League Union.

DOINGS OF THE
Epworth Leagues

In the North Arkansas Conf.

Send all Items of News to
 Mrs. J. C. Salmon, Jr., Editor
 217 Main St., N. Little Rock, Ark.

SALEM LEAGUE TO PRESENT
PLAY

A three-act comedy drama will be presented at 8 o'clock Friday night under the direction of the third department of the Senior League of Salem Church. Salem is just 1½ miles west of Conway, and a drive out

to see the play by Leaguers in the near by vicinity would be well worth while. Salem League is ever doing things.

CONWAY DISTRICT LEADS CONFERENCE IN PLEDGES

Conway District is the only District so far to reach its quota in pledges, according to the plan recently devised by the budget committee under the assessment by Districts. Several other Districts are near their mark and the Conference treasurer, Miss Grace Hardy, will write to each League in the Conference during this week urging each to make their pledge.

DISTRICT SECRETARY IS GUEST OF HONOR

Miss Martha Matthews, secretary of the Jonesboro District, who has been spending several days in Jonesboro, was the guest of honor at a party Tuesday night, when Leaguers of the Fisher Street Church, Huntington Avenue Church, and the First Church planned the "get-together." A program of musical numbers, games and contests was enjoyed. Miss Matthews has an active program of work outlined for her District for the coming year. The Union social did much to create interest in the work of the Leagues in Jonesboro.

DISTRICT INSTITUTE TO BE HELD.

A District Institute for Jonesboro District will be held at Manila on August 25. Miss Martha Matthews, district secretary, will be present for the meeting. The Institute will last throughout the day and a party will be given in the evening. Members of the Manila League are arranging for the entertainment and will furnish the "eats" for the occasion. This is the first Institute reported to the edi-

What Gives Quality
To a College?

Years ago in New England some one said that a log by the side of the road with a student on one end and Mark Hopkins (teacher) on the other was a college. It is the quality of its faculty that makes a college.

50 per cent of the Hendrix faculty hold the Ph. D. degree or its equivalent—three years of graduate work. The distinguished honors coming to members of the Hendrix faculty this summer are evidence of their quality. W. C. Buthman of the History Department is in Paris, France, doing research work in the Sorbonne for the National Research Council of America. The University of Chicago has called there this summer Dr. Robert L. Campbell, head of our English Department, to do research work in Chaucer. Both men will be back in September. Dr. Theodore B. Manny has recently turned down flattering offers at marked increase in salary to go elsewhere. Dr. L. E. Winfrey of the Modern Language Department has been invited by the University of Oklahoma to a chair in that institution.

Hendrix therefore meets the acid test of quality in her faculty. This explains her membership in the North Central Association, her high academic standing throughout the country, and the fact that in the last six years she has received 217 transfers to her upper classes from other colleges and universities.

The new library building is going up rapidly, and will be ready for use in September.

On landing in Paris, Lindbergh said, "Well, here we are."

Well, Hendrix is here. She is not coming. She has already arrived.

For information address

President's Office
 CONWAY, ARKANSAS.

tor since League Assembly.

GARDNER MEMORIAL LEAGUE TO SEND DELEGATE TO MT. SEQUOYAH

Miss Ellen McCaul, president of the Senior League of Gardner Memorial church, North Little Rock, has been elected a delegate to the Western Epworth League Assembly which will convene at Mt. Sequoyah, August 16-26, the League defraying all expenses. It is probable that there will be several others from this League to attend the meeting.

SENDS DELEGATE TO MT. SEQUOYAH

Mrs. Joe Scott is attending the Young People's Leadership Assembly at Mt. Sequoyah all this week, representing the First Methodist Church of North Little Rock. Mrs. Scott is an active worker with the young people of this church.

LIFE SERVICE

"The tragedy of an unplanned life" The tragedy is that so many lives are not planned at all. We plan everything else. The girl plans her new spring wardrobe. The cook plans her meals. The politician plans his campaign. No captain sets sail without a chart of his voyage. The mountain climber hires a guide. The traveler secures a railroad guide and chooses his route.

The Bible tells of a foolish man who started to build his house without computing the cost, but the house was a failure. The architect plans every detail of the house before it is built.

He must know whether it is to be a family residence, an apartment house, a church, or an office building.

He knows how large it is to be and dimensions of lot upon which it is to stand. He must know the building material adapted to that section of the country, and how much money he may spend in the construction. All these things and many more does the architect consider, and then he carefully plans it all before the carpenters begin their work.

The artist plans his picture, and when he takes up his brush every stroke adds something to the effect which he desires to create. I take the same brush and the same colors, adding one here and another there

Salesmen Wanted To make big money in part or whole time representing one of the best monumental firms in the South. Complete equipment furnished. Fill out coupon and mail today.

Roberts Marble Co., Dept. J, Ball Ground, Ga. Tell me your plan whereby I can make more money.

Name.....
Address.....

FOR SALE

A good Pipe Organ on easy terms. Very cheap for quick sale.
Board of Stewards, First Methodist Church, Jonesboro, Arkansas.

FRECKLES

Don't Try to Hide These Ugly Spots; Othine Will Remove Them Quickly and Safely

This preparation is so successful in removing freckles and giving a clear, beautiful complexion that it is sold by all drug and department stores with a guarantee to refund the money if it fails.

Don't try to hide your freckles or waste time on lemon juice or cucumbers; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask for Othine—double strength; it is this that is sold on money-back guarantee.

NEWS OF THE CHURCHES

HELP FOR PASTORS IN MONTICELLO DISTRICT

From the call that was made through the Methodist for help for the preachers of my District that seemed to have suffered most from the flood, I received \$840.90.

It has been distributed as follows:
Rev. L. J. Ridling, Arkansas

City\$460.50
J. B. Pickering, Watson and
Kelso 330.30
J. M. Cannon, Endora 50.00

\$840.90

I am very grateful to the friends that have answered the call. It was all needed and more.

Because so many requested not to publish their names in connection with this report I refrain from publishing any. Most of the money came from Warren, Little Rock District, Crossett, Hamburg, Bearden, Monticello, and the rest from individuals over and some outside the state. Again thanking these friends for their helpful consideration, I remain, Sincerely—E. R. Steel, Monticello Dist.

ARKANSAS METHODIST ORPHANAGE

The following cash contributions have been received at the Orphanage during the month of July:

Sunshine Class, First Church,
City, for special\$20.00
Mothers Class, Winfield Church,

as my fancy dictates. What a pitiful contrast! One picture was planned by an artist; the other is the haphazard mixing of colors by one who knows nothing of how it should be done.

The modiste takes a few yards of silk, some ribbons and lace and fashions a beautiful dress. One inexperienced takes the same material but having neither skill nor pattern, she fails, and the results remind us of the girl who said, "Mother, I started to make my dollie an apron but it turned out a bonnet."

Just as the house, picture, and garment not planned turned out to be nothing, so the life that is not planned is likely to turn out nothing. The boy or girl who drops out of school to take the first job that is offered or who studies law or medicine, or goes into the ministry because his parents have chosen for him, may achieve a successful life, but the chances are against him.

"Policy for Life Service Department"

1. Forming all life service volunteers into life service bands.

2. Present Life Service through the church press by regular articles, and in the local chapter by specially prepared programs.

3. Present thoroughly the qualifications as well as the need of volunteers.

4. Discover the name of all new volunteers and see that they are enrolled at Nashville.

5. Explain opportunities of part-time service to volunteers who cannot qualify for other service and assist pastors to find places where they can use volunteers for part-time service.

6. Direct volunteers to schools and colleges; your assistance may be very valuable in this instance.

7. Be thoroughly informed of the requirements for missionary candidates and employed missionaries.

8. At District institutes and other conferences see that life service is presented by discussion, literature and charts.—Geo. L. McGhee.

City, for special 10.00
Susanna Wesley Bible Class,
First Church, Texarkana 5.00
Marguerite Clifford Class, Winfield Church, City for special 5.00
—James Thomas, Supt.

HAPPENINGS AROUND THE METHODIST HOME

The vacation season has been happy. Several of the children are visiting with relatives and friends. All at home are living in fond anticipation of a camping trip on Saline River in August. We have quit counting weeks, it is days now—and we trust we will soon be there.

This trip has been made possible by donations from friends interested in our girls and boys—to give them some of the pleasures and joys in life that our funds cannot allow. While waiting for the trip we have had fun galore—at home. Little Miss Frances Ellen Hayes brought us a little girl's bicycle, and Fred Watkins, Jr., sent a coaster and a scooter. These gifts are enjoyed daily. The one gift that was a delight beyond expressing, was a donkey, bridle, and saddle, given by Mr. S. J. Newcomb.

We feel that words will hardly express our sincere thanks and deep appreciation to Mr. Newcomb for "Toby Jobe."

The spirit that prompted him to give the children of our Home the donkey was sweet and kind. We shall always remember Mr. Newcomb as our friend and wish him well. Had it not been for an accident all would be still loving "Toby Jobe."

Our only sorrow this summer has been the death of our donkey. He stuck a nail in his foot and it caused his death. We have the bridle and saddle and hope some one will give us another donkey soon.

Best wishes to all our friends.—Mrs. S. J. Steed, Matron.

RECEIVED AT THE HOME IN JULY, 1927.

J. G. Ray, Alma, Crate of blackberries (delicious).

Frances Ellen Hayes, City, girls' bicycle.

S. J. Newcomb, Marion Hotel, 1 donkey, bridle and saddle.

Service and use of St. Vincent's Hospital by sister for Clyde Blake, July 5.

Week End Visit and Birthday party and gifts for Glenis Comer and Ruby Keywood, by Junior M. S. at Lonoke.

Mattie E. Happer, Batesville, box of clothing.

Margaret Bennett, Texarkana, box of clothing.

The Elza Mission Society, Lakeside Church, Pine Bluff, box of toilet articles.

Mrs. Ruth Lawrence, Kansas City, Mo., 3 gallons of ice cream.

Henry Miller, city, 4 doz. doughnuts.

S. J. Newman, city, \$1.53 to be used for camping expenses.

Clarice Wilson, Pine Bluff, candy.—Mrs. S. J. Steed, Matron.

JELKS CIRCUIT

We have just closed a very successful revival in Jelks, that has wrought great inspiration and uplift in the

CHILDREN CRY FOR



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Never take calomel. It is mercury—a dangerous drug. If you are constipated, bilious, sick, headachy, stomach sour, meals don't taste right, hot days make you drowsy and lazy, take Dodson's Liver Tone. That's all you need. Calomel salivates. That's why you have to take salts the next day to get it out of your system so it will not eat your bones. You have to stay at home a day to recuperate from the shock it gives you. No wonder Dodson's Liver

Tone is so popular. All you do is take a spoonful at night. By morning you are cleaned out good, head is clear, you feel as light as a feather; you are not sick, no danger of salivation, and you can eat anything you want. Think of that.

Get the big bottle of Dodson's Liver Tone from your nearest store. They all have it. Keep it in the house so you will have it handy to take nights before going to bed.

whole community. We had fifty conversions and forty additions to the church of which a large majority were adults, including many heads of families. We were very ably assisted by Rev. G. R. Ellis, our pastor at Gregory whose preaching was both fervent and effectual. We were also fortunate enough to have Bro. J. H. Barrentine's presence and helping hand on several occasions. As we go from here to a revival in Wiville, we ask the prayers of all in the Master's cause.—W. Bascom Edington, P. S.

SPRINGTOWN

After a long delay I am writing a sketch of our work here at Springtown and on the Circuit.

Springtown is a small town lying four miles east of Gentry. It is a beautiful place. A resort is being built near it, where there is delightful scenery. Two churches are located here, Baptist and Methodist. The work was badly in need of an awakening over a year past, and the needed awakening is beginning to manifest itself. The church here is doing nicely. Our Sunday School is coming to the front. After a Sunday School Institute held just before conference last year, we have been having regular meetings of the Workers' Council out of which great things have come. We have not yet all the ten points, but I am sure we will rank "good" this year when we are checked up. The pastor is proud of the teachers here. They are real Sunday School teachers. Their heart is in the work. If you do not believe this, come and be instructed by any one of them. We have a good superintendent and efficient officers.

We have not a Missionary Society, but a Ladies Aid. Now about that Aid, they believe in doing things and showing their colors. We were in debt for a piano which was bought for our church here this year, and almost

without the pastor's knowing it for a while they had a plan under way to help pay for the piano. After all we need to say with Paul, "Help those women, which labored with me in the Gospel."

Back to the Sunday School. We had a very successful Cokesbury School here this year with eleven taking credit. Also a men's class from here attended the two unit school held recently at Gentry. Our school at Robinson is making noticeable advance. Last fourth Sunday when the pastor was there to fill the regular appointment, there was a good school, and when asked if they wanted a training class the vote was unanimous. We have had only one meeting on the charge this year. This was at Springtown. It was successful. There were conversions and the church was helped.

The work is still in need of much. Jesus our Saviour and Lord needs to be permitted in the lives of the folks more fully. But somehow we are rather proud and thankful for our present success and thought it right that others might know. Pray for us and thus help us. Your humble servant wants God to have all praise for any and every thing which has been accomplished here in any way. Just this word to all who read these lines. Give Jesus the first place in every thing and all shall be well. Make Christ Lord of all. In closing let me say, "Praise God from whom all blessings flow."—Bates Sturdy.

AUSTIN CIRCUIT

The first meeting on the charge was held at Mt. Zion Church beginning July 10, closing July 20. All the preaching was done by our beloved pastor, Bro. J. C. Williams. The church was greatly revived. No new members were added for we already had about all enrolled. Grove meetings were held daily. The prettiest service we had was when Bro. Williams asked all the boys and young men to meet with him in the grove at 8 o'clock. About 35 met with him and got right up close to him where he could lay his hands on their heads. They prayed and gave bright testimonies before God. Men and women shouted like we used to hear. After the first service we left the church and had an old-time camp meeting. Thank God for men like Bro. Williams. Our prayers are with him in his great work.—A. W. Glover.

NORPHLET

A sandy country, poor, forlorn and sitting by the roadside like "a ragged beggar sunning". Two or three small, weather-beaten shacks in which merchandising is carried on; a half-dozen farm houses, old and unpainted; and two desolate church buildings show in the picture. A light wagon drawn by a tiny mule driven by a drowsy denizen of the hills creeps noiselessly along the sand road that forms the only street, while at a hitching post stands little red mule slumbering in the summer sun. There is, however, a railroad, and a train of an antiquated type roars through every day, stopping at the flourish of a handkerchief. Sand-cursed, sun-blighted, sterile, the village sleeps on hopeless, content in its dreariness, dreaming no dreams.

This was Norphlet five years ago. But one day a strange thing happened: there was a Rip Van Winkle awakening. Liquid gold was gushing from the hillside and pouring an endless flood into the valley. It ran through the town. On every hand for miles and miles streams of gold

burst forth transforming a barren country into a fairland of riches. Almost overnight there rose up a tumultuous city of the second class.

Needless to say all who lived in the village suddenly grew rich. The old one-room school became an imposing plant of two units built of grey brick at a cost of nearly one hundred thousand dollars. The school was outgrown before its completion with an enrollment of nearly twelve hundred pupils and a faculty of twenty-one teachers.

In a marvelous way the little Baptist church shared in the sudden burst of riches as is evidenced by its handsome brick edifice and beautiful manse. Although it stood on one of the most valuable pieces of real estate—a corner lot in the town's most strategic spot—our church not only failed to share in the flowing wealth, but bumped its way down the stairs until it was at the bottom and out. For some astounding reason the Methodist congregation decided to sell this fine piece of property to a magnanimous brother for two thousand dollars who in turn disposed of it for four thousand and five hundred dollars. Today the lot itself would bring twelve thousand dollars, real estate men say. Of the purchase price some of it was loaned to "friends" who forgot to repay, some used to defray the current expenses of the church, others borrowed and several directed until after a series of bunglings and mismanagements, during which services were held in improvised sheds, empty stores and school buildings, Methodism in Norphlet practically passed out of the scene, and is now relegated to a building site donated in the very outskirts of the town. At the beginning of the Conference year we had about reached an irreducible minimum—a little parsonage and a small debt. Other denominations came and are comfortably housed. Only the Methodists are homeless.

Victims of disaster, discouraged, wanderers, nevertheless there are left a few stout hearts. It is they, sacrificing and striving against overwhelming odds, that bring comfort and good cheer when the fighting spirit is brought low. It is an inspiration to work with them. We shall enumerate some of the things done and projected.

Sunday School

The Sunday School enrollment has increased over 100 per cent, there being 150 on the roll. One new department has been organized. The Sunday School has raised one hundred and fifteen dollars on the building fund for the new church.

Woman's Missionary Society

We have a thriving enterprising W. M. S. For all purposes they have raised this Conference year between seven hundred and eight hundred dollars, four hundred of which have been applied on the building fund. Our society will make the honor roll this year for the first time.

Epworth League

We boast of the most active Senior Epworth League in the Conference. Following its re-organization we worked out and introduced a secret order of two degrees to which we have given the name, "Epworth Fun Makers." This secret society solves the third department problem and keeps interest in the League at white heat. The Epworth Fun Makers meet every Thursday evening. The ceremonies are sublime and at times ludicrous. Both degrees have their pass word, hailing sign and grip. Only Leaguers in good standing are eligible for initiation, and there is a long waiting list of applicants at all times. Steps

are being taken to have the ritual copyrighted.

We have organized a Junior League. Under the leadership of the talented and scholarly Miss Wickers it has become the best Junior Society we have ever seen. We challenge the Conference to present a League doing the work of and with a program commensurate with our organization's.

The New Church

With our resources a minus quantity and our constituency a small and poor one, we did the most reckless of things; namely, undertook the erection of modern church plant. Remembering what Dr. Goddard said about Methodist ministers being the greatest of financiers we began this enterprise breathing the lines:

"Lead Thon me on!"

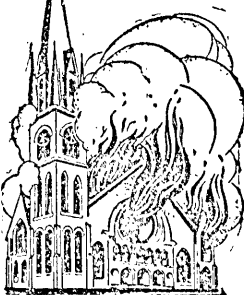
(Continued on Page 14.)

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The night is dark and I am far from home;
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me."

Our plans call for a church costing \$13,000, with grey brick exterior, an auditorium, a basement with ten class rooms, social hall, and kitchen. The basement walls being nearly completed at the cost of two thousand dollars, we were obliged to suspend operation for a breathing spell. The floods and drive for flood sufferers came. In May the most destructive tornado this community ever knew swept down upon us leaving sad destruction and loss in its wake. Several weeks later a fire swept almost two blocks in the business section entailing a further loss upon our members and friends. Resumption was further delayed and even yet we do not know when we shall start again.

While cruel circumstances have halted for the time being our building enterprise and, while there are "hermit souls" that have not responded to the building urge the Methodist church in Norphlet is on the upward trend and one day, we predict, will stand like Saul among his brethren. Not all of Rip Van Winkle is awake. He still shuffles among us on a tingling foot, smarting to the pricks of a thousand imaginary needles. There are pioneers who refuse to wake or take the sudden rush of prosperity seriously. They resent such intrusion and wonder what it is all about. With the new day they cannot keep step; with Fortune's smile their hearts are out of tune. Not the pioneer oil barons made rich in a single night, but it is the new comers exclusively who evince any interest whatsoever in the building of a better town and the bringing in of the Kingdom of God.—S. C. Yates, P. C.

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FIFTY YEARS A METHODIST PREACHER

We had a real Methodist experience of the Holy Ghost Sunday when Rev. and Mrs. Jas F. Jernigan of Walnut Ridge came to us and Bro. Jernigan delivered his sermon-lecture, "Fifty Years a Methodist Preacher" at the old Trinity Church Sunday a. m., and at Bono Sunday night.

During his fifty years as a soldier of the Cross, Bro. Jernigan has had some very rich experiences which are interesting.

He links his thoughts and experiences with Scripture until his address can well be called a sermon-lecture.

There was a good sized crowd at Trinity where he met many old-time friends and the service was so inspiring that the audience would laugh and then cry. It was tears of gladness, joy and happiness with responses over the congregation of "Amen and Amen."

At Bono the house was packed and the speaker held his audience for an hour and a half.

Congratulations and a liberal free-will offering at both places were evidence of the joyful service.

May we stop just here to think what it means to preach the Gospel for fifty long years? Can we count the cost, the joys and the disappointments? Surely God could not bestow a greater honor on man than to permit him to preach His word for fifty years—half a century or almost the average life of two generations.

The inauguration of a president or the crowning of a king could not equal such honor.

Luther, Moody or Jones was not so blessed in length of service.

Can we estimate the number of sermons that would be preached during fifty years of active service, the prayers prayed and the songs sung? How many chapters of the Bible read and how many miles of travel by foot, horseback, etc.?

But above all, how many people brought to Christ and saved under the influence of fifty years of active, faithful preaching the gospel.

Bro. Jernigan is well and happy and he condemns sin on every street, every corner, every alley, the highways and hedges.

May God's richest blessings rest upon Bro. Jernigan, the Arkansas Methodist and all its readers, and may there ever be enough of the "old-time fire" to consume the "new-kind fire."—Geo. A. Lamb.

PREACHES FIRST SERMON

Sunday morning, July 10, at Gassville, our 19 year-old boy preacher, Rev. Boyd Johnson, preached his first sermon to his townspeople at the Methodist Church. The house was filled almost to capacity.

The entire song service was rendered by the Willing Workers Class of which Boyd is a member. There were 22 fine young boys and girls of Boyd's S. S. class in the choir to assist him in the service. Two front seats were reserved for, and filled by young men from the Baptist Church.

Boyd was licensed to preach last October. He attended school the past term at Valley Springs.

The text is found in Eph. 6:11, "Put on the Whole Armor of God." It was a worthy subject and exceedingly well presented. The discourse was excellent, and we think, made an impression for good, especially were the youngsters of Boyd's age impressed.

We are proud to have in our little church at Gassville a Sunday School class of young folks who can put on the entire preaching service them-

selves.

We are especially proud of Boyd and are sure that he is a walking, talking, credit to our S. S., League and Church.—Don Smith.

REVIVAL AT BALD KNOB

On Sunday night, July 24, we closed one of the greatest revivals ever held in Bald Knob. The preaching was done by the Rev. Roy L. Haunts, an evangelist from the Holsten Conference, and his wife led the singing. They are both fine musicians and good preachers. Mrs. Haunts spoke daily to the women and girls and Bro. Haunts preached on the streets almost every evening.

Bro Haunts is a real Holy Ghost preacher. They are the best help I have ever had. There were 44 conversions and 34 additions to the church. We held the meeting in our new church which was opened on the 1st Sunday in July by our Bishop Boaz. The town has been stirred religiously as never before and we are truly thankful unto God for this great meeting. We began our meeting at Bradford on the 27th.—J. M. Hughes, P. C.

ARKADELPHIA PAYS TRIBUTE TO H. C. COUCH

The Arkadelphia Boys' Band, directed by Fred Martin, led the parade at the opening ceremonies connected with the observance of Harvey Couch Day. In the parade were several floats and a large number of decorated automobiles occupied by Arkadelphia citizens. The parade started at the Chamber of Commerce and after passing through the business section made its way a mile out to Henderson-Brown College where it passed in review before H. C. Couch, United States Senator Joe T. Robinson and other notables.

A reception was held at the college. The people who came to greet the honore, passed down a long receiving line later to mingle on the campus. Following the reception was the banquet in the college dining hall. Pres. Clifford L. Hornaday was toastmaster. Several speeches were made by Arkadelphia citizens and replies were made by the visitors. Just after dark the crowd made its way to A. U. Williams Field where the final event of the day took place. Here Senator Robinson spoke before one of the greatest gatherings ever seen in Arkadelphia. The Ouachita Stadium contained several thousand persons. A fireworks display was given.

The 154th Aero Squadron of the Arkansas National Guard arrived shortly after noon and gave an exhibition of stunt flying. Among those coming by plane was Maj. Carroll Cone, state auditor.

Mr. Couch arrived during the forenoon and entered heartily into the spirit of the celebration. His manner showed that he deeply appreciated the motive that prompted such an acknowledgement. He formerly lived here and it was while a resident of the city that he became attached to Henderson-Brown College.

It was not long after he took an interest in the school that he was elected president of the Board of Trustees, a position he still occupies. He has been the college's greatest benefactor, supplying both money and his own executive skill in furthering its cause.—Arkansas Gazette.

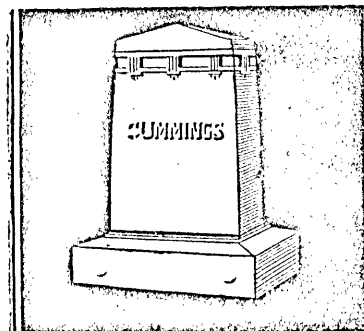
MEETING AT KINGSLAND

We have just closed out the best meeting in the history of the Kingsland Church. So speak the oldest citizens and members of the church here. Rev. "Buddy" Jeff Smith, our
(Continued on Page 16.)

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LYDIA OF THE PINES

By Honore Willis

(Continued from last week)

Lydia's voice suddenly quivered. "Then how can I earn money?"

"Dead easy! You make the best fudge in the world. Put some for sale in the University book store. I'm clerking there an hour every day."

"The very thing!" cried Ma Norton. "Billy, you are a duck!" shrieked Lydia.

"Gimme something to eat, ma, before I go out to milk," said Billy, with a grin that struggled to be modest.

Billy's suggestion proved indeed to be a happy one. He was a willing pack horse and middleman for Lydia, and though the demand for fudge was never overwhelming, Lydia by the end of May had cleared something over thirty-five dollars.

Her joy over this method of earning money was not confined to its relation to her camping trip. She saw herself helping to pay up their indebtedness to Levine, Marshall having made good his threat to call in the note.

In the meantime she expended the whole of her four dollars on a pair of buckskin outing boots and eight dollars on a little corduroy hunting coat and skirt. The suit was cheap but well cut, with belt and pockets and welted seams. The soft buckskin shoes fitted the slender calves like velvet. With her bright cheeks and her yellow hair above the fawn-colored corduroy, Lydia looked half boy, half woman.

"My soul, Lydia, they're just grand!" cried Lizzie.

"What boys are going in that crowd?" demanded Amos.

"Charlie and Kent and—Margery's mother's given in—Gustus Bach. I told you. Daddy, don't you like the suit?"

"Like it!" exclaimed Amos. "Lydia, I'm stunned by it! I wish I could have bought you your first suit myself, Lydia. But on a dollar and a half a day, I swan—"

Lydia spun through her junior examination blissfully. For once marks and final averages were of little importance to her. For the week after school closed she was going camping!

Amos had been very sober when he said good-by to Lydia, at half past six. "It's your first trip, Lydia. Don't do anything you wouldn't want your mother to see."

Lydia looked at him wonderingly, then threw her arms about his neck. "Oh, daddy, I don't want to go off and leave you two whole weeks!"

"It's too late to back out now. Go on and have a good time," said Amos, picking up his dinner pail. Lydia watched him down the road. Suddenly she realized how lonely her father must be without her mother.

Promptly at nine Charlie and Kent whirled up to the gate in a carryall. "Here come Miss Towne and Olga!" cried Kent. "Margery'll be late, of course."

At nine-fifteen Margery was driven up in state by Elviry, and at nine-twenty the carryall was off to the north in a cloud of dust, leaving Adam howling dismally at the gate.

"Where the hills begin again, that's the reservation," said Charlie. "Just beyond that group of buildings is the reservation line."

The buildings Charlie pointed to were the first that had appeared in several miles. A two-story, unpainted frame house with several barns and sheds comprised the group. There was a sign on the front of the house.

"Last Chance," read Margery, as they clattered by. "For goodness' sake!" she giggled, "is it a hotel?"

"Look at all the women! One in every window!" cried Olga. "Why,

they must have a lot of maids! Do people come up here in the summer, Kent?"

Kent gave Miss Towne an appealing glance.

"It's a miserable, disreputable place, girls," said the teacher. "Why look at that when you have these beautiful hills before you? How far into the reservation do we go, Charlie?"

"About four miles. It's where I camp every year."

The road, curving around a hill, had without warning entered the pine woods.

The others fell to chatting again. But Lydia was too moved for words. The incense of the pines, their curious murmuring stillness, roused in her memories that were perhaps half racial. She was still in a half dream when the blue of a lake glimmered beyond the far aisles and the carryall drew up with a flourish before three tents set in the pines on the water's edge.

Charlie and Kent had made their preparations well and they displayed them proudly. They had rented the three old A tents from the agent, as well as the seven canvas cots, the dishes and the cooking utensils. The middle tent had been arranged with a rough slab table and benches for a dining and living room. The boys' tent with three cots and the girls' with four, were crowded but comfortable.

"It's very nice, indeed, boys," said Miss Towne. "Come, girls, get out your aprons. I suppose you're all starved."

"Wait! Wait!" cried Kent. "That's not the way this camp's going to be run. Charlie, Gustus and me do the cooking. You ladies are company and don't have to do anything except wash the dishes and make your own beds."

"I think that's a very nice arrangement," decided Miss Towne. "Come, girls, let's unpack and arrange the tent."

There was a very early pairing off in the camp. Kent devoted himself to Olga, Gustus to Margery and Charlie to Lydia. Kent and Olga kept the camp supplied with fish. Excepting at meal time and the bathing hour, they spent the day in a birch-bark canoe on the lake.

Charlie undertook to show Lydia the reservation as the Indians knew it. If Lydia was a little puzzled by his eagerness to make her understand conditions on the reservation, she gave little thought to the riddle.

They visited one or two neat Indian farms, but for the most part Charlie led her from one wick-i-up to the other, deep set in recesses of the wood, where the only whites to intrude on the Indians were the occasional government wood cruisers. These wick-i-ups were hovels, usually in the last stages of poverty and desolation.

One day they came to a wick-i-up where there were three children besides the father and mother. Two of the children were half blind with eye trouble. The whole family was sitting in the sun, about a pot of fish. The grown-ups chatted eagerly with Charlie, and he translated for Lydia.

"They say it's been a fearful winter. They only had ten dollars this year out of their government allowance and they couldn't get work. The baby froze to death or starved, or both. We'll bring some food over to these folks, Lydia, because there are kids—eh?"

"But, Charlie, what's the government allowance?"

(Continued next week)

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SUNDAY SCHOOL.

Lesson for August 7

DAVID SPARES SAUL

LESSON TEXT—I Sam., chap. 26.
GOLDEN TEXT—Be not overcome of evil, but overcome evil with good.

PRIMARY TOPIC—David's Kindness to His Enemy.

JUNIOR TOPIC—David Shows Mercy.

INTERMEDIATE AND SENIOR TOPIC—How to Treat Those Who Wrong Us.

YOUNG PEOPLE AND ADULT TOPIC—Overcoming Evil With Good.

I. Saul in Pursuit of David (vv. 1-3).

Ever since David took his departure from Jonathan (ch. 20), when that crowning act of friendship was shown, Saul had been hunting him as a wild animal. He now pursues him with 3,000 chosen men. David flees from place to place and is in hiding as an outlaw. Sometimes he is in the enemy's country doing disreputable things. This is the period of his schooling, which fitted him to be the future eminent king. It was a bitter period in his life, but God sent him to this school and adapted the instruction to his needs. David could never have been the broad man that he was had he not been prepared in this crucible of bitter experience. He learned many lessons, among which may be mentioned:

1. His own weakness. It was necessary that he be humbled under the sense of his infirmities. Before any one is fit to be raised to a position of prominence he must be made to know his limitations and weaknesses. Unless a man has learned this lesson, sudden elevation to power will utterly ruin him.

2. His dependence upon God. David's many miraculous escapes caused him to realize that the Lord had redeemed him out of his adversity.

3. He learned the country and people over which he was to rule. By knowing the grievous afflictions which Saul had heaped upon the people, he could sympathize and remove them.

4. He learned the magnanimity of self-control. This a man must know before he can be a true king. He that ruleth his spirit is better than he that taketh a city (Prov. 16:32).

II. Saul in David's Hands (vv. 4-20).

1. David sends out spies (v. 4). This he did to find out whether Saul was come in very deed.

2. David in Saul's camp (vv. 5-11). He took with him Abishai and went in the night to where Saul was sleeping. Abishai asked to be allowed to kill Saul, but David forbade him because Saul was the Lord's anointed.

3. David takes Saul's spear and cruse of water (vv. 12, 13). Once before at Engedi (chap. 24) David spared Saul's life. Now again he was at his mercy. This David did that he might show tangible evidence to the king that he had no evil intent.

4. David taunts Abner, the king's bodyguard (vv. 14-16). He calls to Abner and taunts him for his listlessness—his failure to watch over the Lord's anointed, the evidence of which is the cruse and spear in his hands.

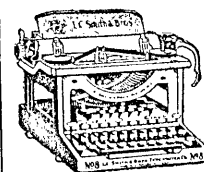
5. David reasons with Saul (vv. 17-20). David reasoned with Saul, showing that he had nothing but good intentions toward the king. He asked that he would show what wrong he had done, or what evil intent was in his heart. If the Lord was directing Saul he was willing to appease His wrath with an offering. If Saul was only hunting him because wicked men were urging him, a curse should be pronounced upon them. David is very humble and begs Saul to relent, for surely if he had any wicked purpose he would not have saved his life twice when the Lord had placed Saul wholly

at his mercy. David recognized the fact that the Lord had delivered Saul into his hands not to kill, but to save. He did not kill, neither did he allow his servants to kill.

III. Saul's Confession (vv. 21-25).

1. He confessed that he had sinned. The sad feature about his confession is that it lacked conviction, for he went right on sinning.

2. He confessed that he had played the fool and erred exceedingly. We see about us daily many using such expressions, but still they go on repeating their sins. David shows his magnanimity of spirit, however, in delivering the cruse and spear to Saul's servant. He knew that Saul's confession was not genuine, so he was afraid to go near. He still appeals to Saul's kindness to him, and they part never to meet again.



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(Continued from Page 14.)

blind Conference evangelist did the preaching. Mrs. Smith was great help in the meeting by her personal work, and influence. Mr. Fred Woodcock of Hot Springs directed the choir and did personal work. The visible results of the meeting were that the church and community were revived and 40 persons accepted Christ and made application for church membership, 35 coming into the Methodist Church, while five preferred to join the Baptist Church.

Our church pledged to stand behind the pastor and the church program in bringing everything in full in a financial way that has been placed on our charge.

The preacher was pounded, presents given to Bro. Woodcock, also a nice silk umbrella given to Bro. Jeff and his wife.

I am one preacher that can highly recommend Bro. Jeff as an evangelist. He can take care of himself in any place in any church. He is a soul-winner for Jesus. Bro. Woodcock, gave us splendid and satisfactory service. We love him. Bro. Jeff left our church to go to Dumas to begin a meeting there. We hope that a great meeting will be witnessed there.—S. W. Johnson, P. C.

MEETING AT BAY

On July 31 a three weeks' revival meeting closed at Bay. Twenty-five were added to our church, while a number joined other churches. Eight children were baptized. The entire church was toned up for better work in the future.

Bible reading was stressed. Four hundred copies of the Gospel of Matthew were distributed. A Bible reading League of sixty-one people was formed, each promising to read daily one or more chapters. Thus the good work goes on.—C. F. Wilson, P. C. Nettleton and Bay.

WESLEY ON COLT CHARGE

We have just closed a great meeting at Wesley, one of the best classes we have ever served. My brother, Rev. R. A. Robertson of Conway, did the preaching and we must say he did it well. As busy as people were with their crops and other work, the attendance was great both day and night. Several days there would be 75 for the day services.

As a result of the meeting there were 34 conversions that we know of that made public confession and we feel that there were others that were greatly blessed. Any way we received a class of 37 into the church, baptizing 23 of this number by sprinkling, the others coming from other churches, five from the Baptist. Also we had the pleasure of dedicating a class of 15 babies and children under the age of four.

We have a good League at that place doing a great work. Also a live S. S. This school received 4 credits in the Standard Training School at Forrest city.

Last, but not least, these people are nearly up with every work of the church, on finance, and also paid my brother \$62 for his services, and also they have three acres of cotton, which is fine, growing, which will every cent of it go for the Lord's work.

You can begin to see why these people are being blessed. Also they gave their pastor \$20 during the meeting. In this class of 37 there were 16 young men. We feel that there might come a preacher or two from this class. This was a great meeting. Although this was right on the top of Crowley's Ridge and the roads were a little slick from the rain that fell

Saturday night there were six or seven hundred people there Sunday night at the last service. I do not say it just because it is my brother, but if any one needs help in a meeting you will make no mistake in getting R. A. Robertson to help you. He does not play on the emotional, but brings the Gospel as the Bible brings it and the results come. We are rejoicing over this great meeting. We give God the glory.—B. E. Robertson, P. E.

OBITUARY

THOMAS.—The funeral of the infant daughter of Mr. and Mrs. Walter Thomas of Houston, Ark., was preached in the Methodist church Houston, July 20, by their pastor. Budded in Houston, Ark., to bloom in heaven. Parents, she can't come back to you but you can go to her.—S. O. Patty, P. C.

THOMAS.—Daisey Emma Hartje Thomas was born Jan. 19, 1878, at

Conway, Ark., joined the M. E. Church, South, when just a girl. Married D. O. Thomas Jan. 18, 1901. To this union were born four boys and five girls all now living. She passed away June 21, 1927. Her funeral was preached at the Methodist Church at Houston by her pastor and her re-

mains placed in the Houston Cemetery. Everyone in Houston will miss Sister Thomas. There is a vacant place in the home and in the church, but by the devoted life she lived we know where to find her. May the family and friends follow in her footsteps.—Her pastor, S. O. Patty.

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