

ARKANSAS METHODIST

Official Organ of the Little Rock and North Arkansas Conferences, Methodist Episcopal Church, South.
"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

VOL. XLV.

LITTLE ROCK, ARKANSAS, THURSDAY, MAY 13, 1926.

No. 19

BE PERFECT, BE OF GOOD COMFORT, BE OF ONE MIND, LIVE IN PEACE; AND THE GOD OF LOVE AND PEACE SHALL BE WITH YOU.—2 Cor. 13:11.

PROCEEDINGS OF GENERAL CONFERENCE

The twentieth session of our General Conference opened at 9:10 a. m., May 5, at Memphis, Bishop Candler, senior active bishop, was in the chair. Hymn 221 was sung. Bishop DuBose led in the Apostles' Creed, and Bishop Mouzon offered prayer. Bishop McMurry led in the responsive reading of Psalm 145 and Bishop Moore read John 10:1-18. Hymn 547 was sung. Dr. H. C. Morrison led in prayer. Bishop Ainsworth announced and the Conference sang Hymn 24.

Dr. A. F. Watkins, secretary of the last Conference, called the roll. All the bishops were present except Bishop Hendrix, who was ill. After the substitution of alternates for absent delegates the following were nominated for secretary: L. H. Estes, R. G. Mood, A. F. Watkins, and B. R. Turpinseed. Estes received 142 votes, Mood 57, Watkins 163, and Turpinseed 15. No one received a majority; but the other three having withdrawn their names A. F. Watkins was declared unanimously elected. The following assistants were elected: F. S. Parker journal secretary, J. A. Burrow journal secretary, W. A. Christian calendar secretary, M. T. Haw, revision secretary, E. L. Crawford revision secretary, R. S. Satterfield secretary for Daily Advocate and Press, J. H. Eakes secretary fraternal correspondence, G. S. Harmon secretary for voting, L. H. Estes reading secretary, R. G. Mood secretary for reference papers.

Mayor Paine of Memphis was introduced and made an address of welcome. Dr. C. C. Grimes also made a welcome address in behalf of Memphis Methodism. Bishop Dobbs responded. The following papers were adopted. **Organization and Hours of Meeting of Standing Committees**

Be It Resolved, 1. That the Rules of the last General Conference held in Hot Springs, Arkansas, May 3-22, 1922, be adopted for the temporary government of the present session of this Conference.

2. That a permanent Committee on Rules, composed of seven members, to be appointed by the College of Bishops, be constituted.

3. That there shall be twelve standing committees composed of one clerical and one lay representative from each Annual Conference to be elected by the respective delegations as follows: (1) Episcopacy, (2) Itinerancy, (3) Revisals, (4) Publishing Interests, (5) Education, (6) Church Extension, (7) Missions, (8) Conference Claimants and Finance, (9) Temperance and Social Service, (10) Sunday Schools, (11) Epworth Leagues, (12) Church Relations and Bible Cause.

4. That when these committee assemble for organization they shall elect a temporary chairman and secretary and afterward by ballot, the permanent chairman and secretary.

5. That the Committees on Episcopacy, Revisals, Education, Missions, Temperance and Social Service, and Epworth Leagues which are the odd numbers on the list, shall hold their stated meetings on Monday, Wednesday and Friday of each week beginning at 3:00 p. m.; and the Committees on Itinerancy, Publishing Interests, Church Extension, Sunday Schools, Conference Claimants and Boundaries, and Church Relations and Bible Cause, which are the even numbers on the list, shall hold their stated meetings on Tuesday, Thursday and Saturday of each week, beginning at 3:00 p. m., and adjourning at will.

6. That the Committees that are scheduled to meet on Tuesdays, Thursdays and Saturdays shall meet at their respective places today at 3:30 p. m., and those scheduled to meet on Mondays, Wednesdays and Fridays shall meet at 5:00 p. m. today for organization, and report their organization to the editor of the Daily Advocate for publication by 7:00 p. m., at the Peabody.

7. That there shall be a special Standing Committee on Lay Activities composed of one lay and one clerical delegate from each Annual Conference to be appointed by their respective delegations. This committee

shall meet and adjourn at its own will. This committee shall meet today at 4 o'clock for organization.

8. That there shall be a special Standing Committee on Hospitals composed of one lay and one clerical delegate from each Annual Conference, to be appointed by their respective delegations. This Committee shall meet and adjourn at its own will. This committee shall meet today at 4 o'clock for organization.

9. That there shall be a committee of five members on Fraternal Introduction and Correspondence, to be appointed by the College of Bishops.

THE BISHOPS' ADDRESS

To the General Conference of the Methodist Church, South, Assembled May 5, 1926, in Memphis, Tenn., greeting.

Brethren: We, your General Superintendents called and set apart to this service by the authority of the church, greet you in the name of the Father, and of the Son, and of the Holy Ghost. This God is our God, yours and ours, for ever and ever; He will be our guide even unto death. Amen.

Our Several Responsibilities

While far from making light of our responsibility in connection with the work of the General Conference, we emphasize the fact that here your responsibility is far graver and heavier than ours. To you each of us is accountable for his life and administration. To you, not to us, are committed, under limitations, full powers to make rules and regulations for our Church. Our duties are to enforce the rules of order which you yourselves shall enact, and to call your attention to any infraction of our constitution which inadvertently in the course of legislation may be committed.

Prayer and Exhortation

By the will of our Annual Conferences you are the delegates of our Church. To you has been given great honor because to you has been committed a great trust. We do not expect you to fail. We are continuing instant in prayer that the God of our Lord Jesus Christ the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places far above all principality, and power, and might, and dominion; and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things of the Church, which is his body, the fullness of him that filleth all in all. If you be willing that God shall answer this prayer, you cannot fail, but if you lean to your own understanding instead of seeking and following the guidance of the Holy Spirit, you will certainly fail and damage will befall the Church of God. As you have our prayers, so you have our confidence. Suffer us to remind you, as well as for ourselves to keep in mind, that oft repeated word of our Lord's which was also so frequently on the lips of his great apostle: Watch.

Death of Our Colleagues

With sorrow we give official notice of the death during the quadrennium of four of our episcopal colleagues, John Carlisle Kilgo, Richard Green Waterhouse, James Atkins and William Belton Murrain. According to our custom, it will doubtless be your pleasure to hold a memorial service for these brethren, at such time as you may appoint.

Of these colleagues we can truly say that in character and reputation they were unblemished, in courage undaunted, in love for the Church unflinching, in faith pure, in work for God constant and abundant. They have endured the fiery trials to which each of us is subject, and have entered into the presence of God, nor has the smell of fire passed on them. To them life presented no greater honor, because at the call of God it offered no wider field of usefulness than the Methodist ministry.

Health and Activity of Living Bishops
Of your living Bishops fourteen are active and in good health, so far as can be determined. During the quadren-

rennium God has enabled us each year to hold every Annual Conference. In addition we have attended many District Conferences, and have constantly traveled at large to serve our people. Under the blessing of God upon our labors and upon the labors of our brethren, our beloved Church has had a period of prosperity, for which we with you, give fervent thanks.

Lightening the Burdens of the Pastors

The daily life and work of the pastorate continually become more complex. Many of our pastors are burdened with obligations which we should seek to lighten. Every man ordained to the eldership is solemnly enjoined to give himself wholly to this office whereunto it hath pleased God to call him; so that, as much as lieth in him, he will apply himself wholly to this one thing, and draw all his cares and studies this way, and that he will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, he may wax riper and stronger in his ministry; and that he may so endeavor himself from time to time to sanctify the lives of himself and his, and to fashion them after the rule and doctrine of Christ, that he may be a wholesome example and pattern for the people to follow. These sacred obligations cannot possibly be met if the preacher is to be only a man of affairs, to lose himself in a multitude of details and, in the language of Scripture, become a server of tables. Let us see if it be not possible to make some provision that may enable every pastor to spend the whole or a generous part of each week-day morning in his study. The need of well-furnished men for thought and spiritual leadership in the church makes this a matter worthy of the most earnest consideration, and also of legislation which shall look to a less onerous order of pastoral administration, with this so great end in view.

Boundaries of Our Duties

Every period is for its generation critical. What is true and good must be preserved in vigor, what is outworn must be abolished or adjusted, wrong and error must be uprooted, good must be assisted. The responsibility is on each living generation. Only the man or institution whose roots are buried deeply and firmly in the past can influence the future for good. As a Church we have a glorious past. To be severed from it would be not a loss only, it would be our death. To accept what our past has given us and then to deny the gift or to disparage the giver is akin to theft, and thieves are not welcomed into the kingdom of God. But those roots, however deep and firm they may be, do not exist simply for our admiration. They are needed sources of the fruit intended for the sustenance of our generation and those that are to follow. Without fruit for present and future use and service those roots only cumber the ground. He who kindles his torch even at the pure fire of the past kindles it that he may light the present and all the way forward. The smoking flax is not without some fire, and we can say with a great poet, "E'en in their ashes live their wonted fires." To the Israelites of old Moses repeated the statement: Beware lest ye forget. We need the same warning for our day is not without contempt for the lessons of the past. Life is a partnership, and such a partnership as includes all human and divine interests. Burke as impressively as eloquently said:

Life "is indeed a contract (partnership). Subordinate partnership for objects of mere occasional interest may be dissolved; but" life "ought not to be considered as nothing better than a partnership agreement in a trade of pepper and coffee, calico and tobacco, or some other such low concern, to be taken up for a little temporary interest, and to be dissolved by the fancy of the parties. It is to be looked on with other reverence, because it is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature. It is a partnership in all science, a partnership in all art, a partnership in every virtue and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are dead and those who are to be born. Each affective re-ction of each par-

ticular life is but a clause in the great primeval contract of eternal society, linking the lower with the higher natures, connecting the visible and the invisible world, according to a fixed compact sanctioned by the inviolable oath which holds all physical and all moral natures each in its appropriate place."

Our Faith

Since Wesley's death Methodism the world over has had many divisions, but it has been our boast that no division over doctrine has yet occurred. Today the world is in commotion. Not only does it suffer from the results of a war that involved the whole world, it also is poisoned by the causes that produced that war. Left in their train are all kinds of corruption, moral depravity, and widespread crime. This commotion is not confined to a few of the relations and interests of life. It affects the whole life. Our day is another confusion of tongues around the ruined Tower of Babel, and not of tongues only, but of intellectual and spiritual interests. Foundations confidently believed to be too deep to be shaken, eternal indeed, supporting a building whose top reached to heaven, are claimed to be untrustworthy and the building fast falling to ruin. It is claimed by some that the very ark of God is in the control of modern Philistines and is being desecrated. No doubt many professed Christians are departing from the faith, though not always from membership in the Church. Our Methodism is not unaffected by this world wide commotion. That were impossible. We do not live in a watertight compartment. Influences from without touch us, tend to disintegrate us. Only our fidelity to God, only our co-operation with his mercifully offered power, can prevent us in this critical hour from a bastard creed.

We are glad to believe that with rare exceptions our preachers and people are true to the old faith for which our fathers without the slightest apology joyfully and successfully contended, the faith which is our heritage and glory; and in the words in which four hundred years ago the noble martyr Tyndale Englished the inspired words of that other noble martyr St. Paul, we sing our psalm of praise: "God be thanked, that though ye were once the servants of synne, ye have yet obeyed with herte unto that forme of doctryne where unto ye were dellyvered." So St. Paul wrote to the Romans, as may be seen in Wesley's Notes, in the Revised Version, and, what is even better, in the uncontested Greek text. As Wesley says in his "Notes Upon the New Testament": "Literally it is the mould which, as it contains a beautiful allusion, conveys also a very instructive admonition: intimating that our minds, all pliant and ductile, should be conformed to the gospel precepts, as liquid metals take the figure of the mould into which they are cast." What is this mould of doctrine believed and proclaimed without variability or shadow of turning by Methodism from its beginning, whose abandonment or any other mould would be the betrayal of the faith of our fathers, worse, the betrayal of our Lord-

Holy Scriptures supreme and inspired by the Holy Ghost announcing the rule of life, of doctrine, of morals, from which we learn that there is one living and personal God, our Father, whose nature is spirit, light, love; almighty and infinite in all his perfections, who in wisdom, justice and mercy is above all, and through all, and in all, and who fills, preserves and governs the universe which he created; that there is one only begotten Son of God, our Lord and Saviour Jesus Christ, God of God, Light of Light, very God of very God, who before all worlds was with the Father, who in the fullness of the time was conceived by the Holy Ghost, and was born of the Virgin Mary, in whose two whole and perfect natures dwelleth all the fullness of the Godhead bodily, who was the brightness of God's glory and the express image of his person; who for us men and for our salvation, sinners though we all are, died for our sins, the just for the unjust, neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved; who did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven and there sitteth at the

(Continued on Page 2, Col. 1.)

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PERSONAL AND OTHER ITEMS.

Rev. A. E. Holloway, our Morrilton pastor, preached the closing sermon for the Houston High School last Sunday night.

In order to give our readers the Episcopal Address in full in this issue, it is necessary to use small type. It is recommended to our readers for careful consideration. It is a very conservative paper.

(Continued from Page 1.) right hand of the Majesty on high; to whom all authority in heaven and on earth is given for the establishing and perfecting of the kingdom of God; that there is one Holy Ghost, very and eternal God who convicts men of sin, and of righteousness, and of judgment, who leads all men willing to be led to repentance toward God, faith in our Lord Jesus Christ, and to loving obedience and willing service, who himself bears witness with our spirit that we are the children of God, and offers those children the power to rise to the measure of the stature of the fullness of Christ.

This inspired record teaches us also that God is no respecter of persons, but will have all men to be saved, and to come unto the knowledge of the truth, excluding not one who does not by willful resistence of his gracious influence exclude himself, that those who by faith respond to the love of God in Christ Jesus are born again, become partakers of the divine nature, and are sanctified in spirit and soul and body.

Authoritatively in this inspired record is proclaimed the moral law which our Lord confirmed and perfected as the eternal and immutable rule of life, his commandments, which if we love him we will keep. There also is to be found the fact that good and evil have eternal consequences, and that all must appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done whether it be good or bad.

In brief, this is the mould of doctrine whereunto world wide Methodism has been delivered, and to which to this day it is authoritatively committed.

Dangers and Remedies

We have been alarmed because in some instances men have applied for admission into our ministry or into full connection in our Conferences, who have confessed that they do not agree with us in doctrine. In addition, there are some men in our ministry who dissent from points most surely believed by us. In the case of the former the Conferences have wisely declined to receive the applicants, for their is no proper place among us for those who do not believe our authoritative standards. This action is not due to sectarian narrowness, certainly not to the denial of the right of any man who possesses the ability to think for himself, and bearing his own responsibility to God, to reach his own conclusions. Liberty to think is allowed. The right of any man to think cannot by State or Church be denied or abridged. The fortress of thought is impregnable. The question with us is wholly different. Can the man who asks admission into our ministry that he may preach another gospel find among us a fruitful field of service? The world is wide and full of organizations constituted for the proclamation of every human vagary. An organization with beliefs congenial to any man can be found. He can find a home and a field. In our ministry there is no place for the man who denies our faith. Miserable indeed and mischievous must be the man who

is with us and not of us.

In this connection sight must not be lost of an important fact. In a world whose recent wastes are now populous, at a time when applied science has immeasurably widened man's outlook and increased his power, amid the continuous crash of philosophies, and the burial and birth of new and strange scientific hypotheses, life particularly for the uninformed and untrained Christian mind, is difficult. In addition even a little knowledge of men and books shows a truth brought out by Bacon: the universal tendency to hasty and false generalizations. The one in error, all the more if he be young and immature, needs to be dealt with tenderly, patiently, wisely, lovingly. Harshness should be wholly avoided. Firmness must never be abandoned. We must not lose sight of the fact that hasty and harsh punishment damages the punisher more than the sufferer. The loving cultivation of sound sentiment and nourishment of truth does more good than hasty punishment.

But what must be done with any among us who for any reason holds another gospel? So far as the facts warrant, let us hope the number is few. If against an elder not even an accusation should be received but before two or three witnesses, certainly floating suspicions with no clear proof ought not to be received. Yet neither our hope nor our charity can make or change facts. Adam Clarke teaches us, "To think no evil seems' is the duty of a Christian, but to refuse to see it where it most evidently appears is an imposition on the under-

standing itself."

We cannot forget that St. Paul said: I know that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch. St. Peter announced: There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them. Especially do we recall that solemn admonition of our Lord's: Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves.

Methodism has always been glad to recognize the right of its people and preachers to ample room in which to move around. It would not restrict proper liberty and advance of true thought or right action. It continues to agree with Wesley that spiritual life will preserve true creeds rather than true creeds spiritual life. While we rejoice that pure Methodism has never been narrow, we also rejoice that it has never been loose. Our real opponents, our dangers, are mostly within, not without. By the lessons of the ages we must profit. Heresy hunting destroys its professed purpose. It falls to cure, and it fails to protect. It begets suspicions, destroys charity, works evil.

Since false prophets do exist in the Church, and have always existed, and since we are charged to beware of them, what is the remedy? We need not be in despair, or, as Tyndale trans-

Rev. T. A. Bowen, who has been living in Winter Haven, Fla., has returned to Arkansas and is now pastor of our church at Joiner.

Rev. Jas. W. Workman, student pastor of our church at Fayetteville, will deliver the closing address of the Arkadelphia High School on June 3.

Rev. R. J. Raiford, superannuate of Little Rock Conference, wishes his friends to know that he has moved back to Texarkana. His health is not good.

Rev. Robert Nance, evangelist, has been assisting in a good meeting at Lamar. He has an open date on fourth Sunday in May. Address him at Van Buren.

Rev. J. E. Cooper, pastor of First Church, Searcy, preached the sermon at the close of the High School at Bradford April 25, and will preach the sermon for the Pocahontas High School on May 30.

The many friends of Prof. J. C. Eaton, long time principal of Sloan-Hendrix Academy of Imboden, sympathize with him in the loss of his estimable wife who passed away at a Memphis Hospital on May 1 after a long illness.

Rev. M. L. Mack, formerly of North Arkansas Conference, is living in Memphis, at 1000 S. Cooper St. He is working for the Commercial Appeal, but is ready to assist brethren in occasional meetings. He is acting as usher for the General Conference.

The Sunday School Institute for the Arkadelphia District will be held at Malvern Wednesday June 2. The meeting will open at 9 a. m. and close at 4:30 p. m. The District Conference will open at 8 p. m. June 2, and close Friday, June 4, at 4:30 p. m. Dr. Alonzo Monk will preach the opening sermon Wednesday night.

Reports from the Province of Quebec state that bootlegging is rife there even under the dispensary system. Liquor is being sold by the bootleggers at one half price asked by the Quebec Commission. This bootleg liquor has been traced to the lower St. Lawrence, district, but it has been difficult to ascertain its real origin. So serious is the situation that one newspaper, commenting on the Quebec Commission's forecast surplus of \$6,000,000, suggests a reduction in the price of liquor as a means of cutting down bootlegging. German newspapers also report many bootleggers in Berlin. There they sell their liquors illegally in order to avoid the high taxes.—The Outlook.

AN AMAZING VOTE.

On the second day of the General Conference a statement was made that on account of the high price of rooms the delegates could not live comfortably on their four dollar per diem, and a resolution was offered to raise the allowance to \$5 After some debate, this resolution was defeated by a very close vote. A change of two votes would have carried the resolution.

It is simply amazing that such a resolution should almost carry. We advocated the plan adopted at Hot Springs of entertaining all the delegates in one hotel, as much time is saved, and the delegates confer more freely. But four dollars a day is a big price to pay for church delegates. There are good modest hotels in Memphis where clean and comfortable accommodations can be had for \$1.50 a day, and any Christian ought to be able to get enough to eat for \$1.50.

In this time of financial hardship, when we are on the point of withdrawing our missionaries because of lack of funds, it does not look well for our delegates to spend even \$4 a day on themselves for extra fine entertainment. If the delegates would set an example of living abstemiously they would be more likely to get the Church to follow and give liberally for the Kingdom. Surely the brethren who voted for that resolution did not stop to think. It is unfortunate that Bishop Denny ruled the motion for a recorded vote out of order. The Church is entitled to know who are voting such unchristian extravagance.

A DAY AT BEAUTIFUL MENA.

Some months ago I accepted an invitation to address the meeting of the Federation of Women's Clubs, Ft. Smith District, at Mena. After a trip lasting nearly all night with no opportunity to take a Pullman, I had a short nap and then, on Wednesday morning of last week, addressed the Central School of which Miss Durham is the capable principal and the High School over which Miss Watson efficiently presides. These are fine bodies of pupils and were appreciative listeners. The schools are well managed and excellent in every way.

After dinner Rev. S. F. Goddard, our pastor, and I safely conveyed in the car of Mr. Thacker, who is a careful driver, went out some 25 miles into the beautiful mountains southeast of Mena, to view the country which citizens are desirous of converting into a National Park. It is one of the most picturesque sections of our scenic mountains and would be an ideal park. Col W. B. Greeley, head of the Forestry Service, was looking through that area. I was urged to remain and co-operate with Mena citizens in urging the desirability of creating the park. Although in complete sympathy and ready to co-operate, I had to deny myself the privilege of staying on account of other pressing engagements.

We stopped a few minutes at Bethesda, where a small lake has been created and our Mena church has 40 acres for summer recreation. Bro. Goddard is enthusiastic about the beauties and healthfulness of Mena, and is enjoying his pastorate. He is deservedly popular and is backing Mena in all of its good enterprises.

At 4 p. m. I addressed the Club women on Forest Conservation and then witnessed a beautiful pageant, "Our Heritage," written by Mrs. J. T. Magruder of Mena, to impress the value of our forests and the duty of preserving them. It develops in a striking manner a great idea. The women are deeply concerned about our forests.—A. C. M.

men and women to a living wage, to limited hours of service, proper restrictions on child labor, a larger participation in the fruits of industry, better medical care, more parks and playgrounds, opportunity for self-culture and development—in short, whatever makes for a richer, fuller life. This same teaching also implies that men must not kill their brother men, and so demands physical and spiritual disarmament, the abolition of aggressive war, the adoption of peaceful methods to settle international disputes, such as adherence to a world court and by the formation and maintenance of an international organization by whatever name it may be called, to initiate and put into effect plans for the uplift of the entire social order throughout the world. The same teaching demands equal justice and opportunity for all persons regardless of race, color or sex, the complete abolition of the traffic in women and children for immoral purposes, and of the traffic in narcotic drugs and intoxicating liquors. Indeed, these teachings have developed a new conscience which declares and emphasizes the rights and duties of organized society as positively and with as sweeping an imperative as it declares the duties of the individual. It is this social conscience which has demanded the adoption of the national prohibition law and has put the brand of the outlaw upon the traffic in intoxicating liquors.

The national prohibition law is the most remarkable social enactment by any great nation to promote the general welfare by the restriction of the activities of the individual. The full effect of such a law will not be secured immediately, or even in a decade. That the results already secured are exceedingly beneficial is evident to any impartial observer, and there is good reason to expect far greater benefits in the future. The practical question today is whether the prohibition law shall be nullified or shall be properly enforced. The amendment prohibits the manufacture or sale of "intoxicating liquors for beverage purposes." The traffic in intoxicants of any kind is, therefore, a lawless traffic, even though they should be denominated "light wines and beers," and the aim of all such proposed weakening legislation is the practical nullification of the prohibition law. The industrial, social, educational, moral and religious forces of the nation, led by its Christian citizenship, overthrow the legalized liquor traffic and secured national prohibition. The same great forces must unflinchingly fight with equal vigor and persistence the outlawed criminal traffic and the would-be nullifiers of the law. The open defiance of those who declare, even in the highest legislative assembly of the nation, that men will have intoxicating liquors, Constitution or no Constitution is an incitement to anarchy. It must be recognized as such, and whatever is necessary to secure effective law enforcement must be done. Adequate appropriations should be made by State and Nation to provide a sufficient number of men, with salaries commensurate for such important, dangerous work. Prosecution of offenders should be speedy; penalties by judges and juries should be adequate; violators of the prohibition law, however prominent, should be branded as criminals. Above all, there must be continued, ever increasing emphasis upon the educational process in the press, in the pulpit, and in the school, setting forth the evil of alcoholism and the destructive results of lawlessness upon the entire fabric of the national life.

Advisable Omissions From This Address
Many considerations induce us to

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Hot Springs, Ark.
Free Garage.

omit from this address summaries of the work of the several departments of our Church activities. We have weighty authority for the statement that an address of hours dies with the hours. In addition our Church Combined General Minutes and Yearbook is so full and satisfactory in its information touching all the work of the Church, and the report to you by each board, commission, and committee will be so detailed that any statement we could properly make would be perfunctory and unsatisfactory. It seemed advisable to refer to some departments of our work partly because that work was recently organized and partly because special tasks assigned have not yet been completed.

Superannuate Endowment Fund.

Among our unfinished tasks, all too long delayed, is the provision of an adequate endowment fund to care properly for our superannuated preachers, their widows and orphans. If kind words could have met the legitimate needs of these brethren they would have been amply provided for from the beginning of American Methodism all along our way we have said to the brother or sister, naked and destitute of daily food, depart in peace, be warmed and filled; notwithstanding we gave them not, those things which are needful to the body. If the open confession of our failure to pay the debt we owe them had sufficed, not one of them would have lacked. We have done everything except the one thing needful. How many of these brethren, like Lazarus, have eked out a starvation existence on the crumbs that fell from our well-filled tables and have gone to Abraham's bosom is known only to God. We are easily able to meet the needs of these brethren who gave their all to the Church of God. We ought to meet those needs. We must do it. Of the ten million dollars authorized by the General Conference of 1922 to be raised within five years, somewhat more than two million dollars have been collected. Will you not direct that nothing shall take precedence of this sacred interest and that the call of the Church shall continue to be made till the whole fund is in hand? Let us at last cleanse ourselves from this deep stain of our lack of proper care. Let us no longer trifle with this obligation. It is useless to weary you with a recital of details, since every Quarterly Conference and every preacher has been furnished with the facts.

Hospitals

Another duty long neglected by our Church is the obligation to provide hospitals for the treatment of the sick and the relief of the suffering. The General Conference of 1922 did not act too soon when it directed the organization of the General Hospital Board. Pursuant to that action the Board was promptly organized in 1922, with headquarters at Atlanta, and a charter under the laws of the State of Georgia. The financial provision made for the maintenance of the Board and the promotion of the great interest committed to it was wholly inadequate. For the first year of its operation it had no funds for its work because collections on the assessment made for it by order of the General Conference of 1922 could not be realized for a year afterwards. Being thus without funds to engage an executive secretary, the Board requested its President, Bishop W. A. Candler, to do the work of that office without salary during the first year until money could be secured from collections on the assessment to employ a competent man for the position and this he did. At the end of the period the Board called to its service Rev. Charles C. Jarrell, D. D., who has prosecuted the work most zealously and successfully for three years, notwithstanding the lack of sufficient resources.

Our Church now has in operation seven hospitals—namely, the Barnes Hospital at St. Louis, Mo., the Wesley Memorial Hospital at Atlanta, Ga., the Methodist Hospital at Memphis, Tenn., the Methodist Hospital at Houston, Tex., the Methodist Hospital at Hattiesburg, Miss., the Montgomery Memorial Hospital at Montgomery, Ala., and the Good Samaritan Hospital at Lexington, Ky. The aggregate value of these institutions is \$4,304,965. They had 884 beds, and in them upward of 20,000 patients are treated annually.

Two other hospitals are under construction—namely, the Dallas Sanatorium at Dallas, Tex., to cost \$700,000 when completed, and the Methodist Hospital at Fort Worth, Tex., the cost of which is estimated at \$1,000,000. For the Methodist Hospital at Hattiesburg, Miss., an expenditure of \$175,000 is proposed for building purposes.

When all the hospitals now in process of erection have been completed, our Church will have invested in institutions of healing \$7,239,235, and in them will be 1,534 beds.

As soon as sufficient funds can be secured the General Hospital Board has in contemplation the establishment of two hospitals for the treatment of patients afflicted with tuberculosis. It is proposed to locate one of these at some suitable point east of the Mississippi and the other at some suitable place west of the river. The hospitals of the Church, with

two exceptions, have no endowments. The Barnes Hospital at St. Louis has an endowment of \$1,014,270, and the Wesley Memorial Hospital at Atlanta has an endowment of \$45,000. No other has any endowment.

It is manifest, therefore, that our hospitals must depend for the care of their charity patients upon the annual income from the Golden Cross Enrollment. The necessity of this income cannot be emphasized too strongly.

The hospital work of our Church has barely begun, and its development should be promoted by the most wise and energetic measures. It should be made distinct and prominent before the eyes of our people and laid upon their hearts with the weight of the most sacred obligation. It has been delayed too long, and now that it has been undertaken its advancement should have undivided attention and support.

This great interest is commended to your most careful consideration with the confident hope that you will devise the best means and the most generous measures for its support. Much has been done in a few brief years, but more remains to be done.

Christian Education

To argue the question of the teaching function of the Church would be a waste of time. Christian education is essential to the progress, yea, to the existence of the Church. It has been by ignorance not by learning that the Church, including Methodism, has been hurt. We need and we welcome minds that have been truly trained, knowledge from which all error has been sifted, learning that is broad and sound. However, we need to stand fast by the fact that education is not a matter of a short time, not by any means the possession of a diploma secured after a few years of college residence, but that it is the work of a lifetime, and even then too frequently is not attained. The son of Sirach enjoins: "My son, gather instruction from thy youth up; so shalt thou find wisdom till thine old age." Pretense, at times a pretense that blinds the pretender, is in our day not a new development. It is as old as history and is a persistent quality of human nature. The Church has always been blessed with scholars. Clement of Alexandria and Origen were not the last, nor Wesley and Adam Clarke. Pray God that there may be many more. But "the conceit of fancied scholarship is scarcely less offensive than the arrogance of ignorance." While our age has its emancipations from no little of the error of the past, it has also its limitations from which the past was to some extent free.

Unless the Church has something in education to add to that offered by the State, there is no longer room for the Church School. Our schools must be Christian. They must not confine themselves simply to intellectual training, to imparting information, to training in methods of work. They must develop Christian character, the only thing worth living for, worth trying for. They must hold up Christ as the truth. In this his spirit and his ideals must be dominant. To train the mind and teach men what is his service, and to inspire them to serve him, to make known his will, and to kindle their desire to do it, is their end. The school that does not truly represent Christ, whatever else it may be, is not Christian.

Our Discipline clearly sets forth our educational aim: "The Methodist Episcopal Church, South, stands committed to education sound in principle and Christian in spirit as fundamental to its work, and it accepts the duty and obligation of maintaining institutions dedicated to the diffusion of a distinctly Christian culture. Such institutions are necessary as special agencies to help the Church more effectively to perform its own divinely appointed ministry of service. Central, therefore, at the heart of the supreme educational processes in which the Church is engaged, the Bible must be placed, as inspired of God, and the sufficient rule of faith and practice." Emphatically as we approve sound training, broad and accurate scholarship, the garnering of mental riches of the past, the earnest purpose to bring even greater stores of knowledge to the service of God, we shall lose all if we fail to conserve and improve the quality of genuine Christian life. Our purpose is to become Christian ourselves and to make this country and the world Christian.

One of our crowns of rejoicing is that so many of our people in their provision for our schools are giving the Church their trust. Never before have our Church schools held so high a place in the confidence of our men of means. We would not overlook the increasing number of those whose deep poverty abounds unto the riches of their liberality to education. Like the two mites given by the widow, a gift made immortal by our Lord, the record of their gifts is in heaven. These multiplied mites are turning the deserts of ignorance into a rich harvest which both feeds the givers and fills the hungry with good things. But riches for educational work in an abundance never before known among us has been poured into the lap of the Church. Gifts to Emory University,

to Southern Methodist University, and to many other of our institutions continue to abound. The gifts and bequests of Mr. James Buchanan Duke to Trinity College (now Duke University), North Carolina, of forty million dollars and more, and the funds for kindred purposes about equal to those provided for the university, constitute the largest single trust ever committed to the Methodism of the world. Such munificence, while it stirs our gratitude, lays on us a burden of responsibility that we cannot shirk. Men who do such deeds must have found in the aims and character of our Church, in our trustworthiness and fidelity to our God, a sure foundation for their confidence. Truly our responsibility is appalling and should put us as humble petitioners for help at the feet of our God. Unless we keep full faith with our benefactors we shall have, as we shall deserve, no benefactors. To divert a trust by action or by inaction from the intention of the donors, no matter how plausible may be the excuse alleged, will bring on us the deserved scorn and condemnation of all true men. Terrible will be our punishment if we do not keep faith with this confidence. God being our helper, we will keep faith and will try to make our present wastes more rich than the fertility of former days. We must sow the seed into good ground and watch lest the fowls devour any of it.

It is no unkind criticism of the public schools to say that they do not and cannot provide the Christian instruction and training necessary as a foundation for the Christian life and character of their pupils. The perils of having a generation grow up in an educational system that undertakes to equip for living, but passes by the most essential matter of life, has been repeatedly called to our attention in recent years.

The Church has claimed the right to teach and to interpret religion; the State is not free to do so. The answer of the Church, therefore, to the need presented by this situation must be to provide the needed Christian instruction and training, and to make it available through the local Churches for all the people.

The Sunday School seems to be the providential agency to undertake this difficult task, which, under the circumstances, is obviously one of the major tasks before the Church.

Our Sunday School Board has for a number of years been calling attention to the great opportunities and needs in the field of Christian instruction and training. Our Sunday School literature has undergone a most remarkable development during the years, has been made more and more suited to the demands of a thorough-going teaching programme, and has steadily increased in circulation. For a quarter of a century the Board has been working in the direction of preparing our Sunday School officers and teachers for their task. We note with gratification that through the nearly one thousand training schools held during the last quadrennium and through the Correspondence Department, tens of thousands of our Sunday School workers have been specially trained for their work. The Board reports that its training work has increased 300 per cent during the last quadrennium and 2,200 per cent during the last two quadrenniums.

Corns

Lift Off—No Pain!



Doesn't hurt one bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers. Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the foot calluses, without soreness or irritation.

Along with improved teaching there will always be need to keep the emphasis upon vital religious experience. No process however effective, can take the place of the life of God in the soul, of conscious salvation through Jesus Christ, and of personal fellowship with the living Saviour. The fact that 368,938 Sunday School pupils were, during the past quadrennium, received into Church membership on profession of faith, or 64 per cent of the total number received into the Church on profession of faith, suggests the important place that the Sunday School has come to occupy as a doorway into church membership and indicates the necessity of maintaining the spirit of vital evangelism in all our Sunday School work.

Missions

You know of the immense advance of our Church in our foreign mission work beginning with the Centenary period. You do not need to be told of the millions of dollars given by our people that our work might be materially better equipped, or of the many new workers sent abroad. Reports of this blessed progress were made to our people. In men and means we were never before so well furnished. God graciously poured out his blessings on our work, and thousands were added to the Church such as should be saved. The men to whom the Church committed the management and oversight of this work, indeed all of us hoped for a larger return from the subscriptions than has yet been received. It was not an unreasonable expectation that when the interest of the Church was once aroused, when information of the legitimate demands on us was spread abroad, when the people to whom we went preaching the glad tidings of good things gave such ready response, when so many were offering to forsake houses or brethren or sisters or father or mother or children or lands for the sake of Jesus—it was not unreasonable to expect that the work begun would be sustained. To no small extent this expectation was not realized. Our mission work has been, is now in a critical position. Only the response of the Church to an effort strenuous and widespread enabled us to keep the workers in the field. We must lift our mission work out of these recurring crisis, we must plant it firmly on a steadfast foundation. If we are to honor God, to be true to his call as revealed in our opportunities, provision must be made for continuous support. Now is the accepted time, and on your wisdom and fidelity the Church relies. A detailed report of all the work of our Board of Missions in all its departments will be presented.

The interest of our home mission work will engage the earnest attention of the General Conference. The need for immediate and far-reaching advance upon former lines of organization and effort in this department is apparent. New goals and larger ends should be provided for in appropriate legislation. Not less in the older and more thoroughly cultivated parts of the connection, but also in the remoter and spiritually more destitute sections of the West, the frontier and the border, where our work has been legitimately established, a policy of intensive home mission methods should be applied. This would not be to discriminate against the cause of foreign missions, but rather would become the means of directly stimulating that interest. An aggressive home mission movement will create an enduring base for foreign effort. Not a few of the embarrassments suffered recently by our foreign work may be traced to a lack of expansion in our continental home enterprises. The largest thought should now be given to the means of promoting this expansion. The need of enlarged plans for church erection, evangelism, special training of workers, and hospital service in connection with the home mission field is a matter to which we are sure you will direct particular thought and action.



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Are noted for their dignified and religious character of tone, nobility of design, durable construction, dependable service, and the integrity and responsibility of the house that builds them.

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The House of Pilcher has been continuously engaged in designing and building pipe organs for the most discriminating churches in America. Ever having been alert to the adoption of every modern development along the lines sanctioned by the world's greatest organists, it has established an enviable reputation for instruments of superior tonal qualities and ease of manipulation. Church officials will find it greatly to their advantage, in the selection of a new organ, to avail themselves of the many helpful suggestions that these long years of practical experience enable the House of Pilcher to submit. No obligation. Address:

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We may be permitted to say again what was said in the Episcopal Address of four years ago: "that in our opinion the time has come when the interests of our enlarged and enlarging foreign fields and activities really require all the attention of a general board. The sessions of the Board of Missions demand for the transaction of the large business of foreign missions all the time which the members can usually give without interference with other personal, private, or public duties. The board has not been able, therefore, to give to the consideration of home missions at any session the attention which its importance really demands. The conditions in this country, and in every part where our Church is operating, warrant the formation and execution of a far-reaching, comprehensive and effective home mission policy. We are convinced that the interests of both foreign and home missions would be greatly advanced by the provision of separate boards for their promotion and administration. Of course, it is contemplated that the organization of the missionary work of the women of the Church will be preserved and properly related to the other missionary agencies."

Lay Activities

Four years ago the General Conference provided for the organization of our laymen into Boards of Lay Activities. Through these boards our laymen have shown an increasing interest in the work of the Church. To bring our laymen to bear more of the burdens of our Church work, to provide for the cultivation by them of fields altogether unworked, to bring them into even closer connection with the upbuilding of the Church, will be to multiply our usefulness many fold. It would be a calamity should our members ever descend to the position of being passive recipients of things spiritual. An indifferent laity fosters a sacerdotal clergy. Methodism has never known such a state as that and would be Methodism only in name if it were thus atrophied. By right as well as by duty our members are partners and coworkers with our preachers in all our service.

Our eyes must be open to the widespread change taking place in our conditions of life. In an ever-increasing stream the people of the South are flowing from the country into the towns and cities. In many instances agricultural pursuits are being abandoned for factory and other congested industrial work. The comparatively simple country life of our fathers is becoming a complex urban life. These changes are practically in their infancy. In addition, a tide of population never before so strong, and wealth in volume incalculable, flow in our direction. Great changes must come. If we would preserve our ideals, our morals, our religion, we must put forth our utmost effort. Preservation of these priceless imperishables will not be sufficient. If what we possess be of real value and immortal because it bears the stamp of God's approval, we must share it, or we shall lose it.

By no means must we lose sight of the importance of our country work. Not all the people are leaving the country for the towns and cities, but the movement taking place is greatly weakening many once vigorous country charges, partly by depletion of the membership, partly by disheartening those who remain. We still have a clear call to care for these country charges. Work there should not be disparaged, but emphasized and honored. Such work needs greater appreciation and attention. The response will be immediate and great. Let our Annual Conferences and the Church at large give even greater attention to this field which grows more needy each year. There seems to be an unfortunate and hitherto almost nonexistent tendency on the part of some of our preachers to turn away from work in the country, to regard an appointment to that work as a reflection on their ability, a marring of their careers. If such work calls for the heroic, when did Methodism prove indifferent to such a call? If many of our best-equipped young people joyfully offer for work in foreign fields, can they not be expected to devote their lives to this equally honorable field? All Christian life is a life of sacrificial service, not of ease and self-seeking, and where else better than among our appreciative country people can a life be spent? We are rejoiced to know that many of our laymen are helping and leading in the conservation and upbuilding of this work. What can be done to induce more strong preachers to give themselves to this still needy and fertile field we earnestly ask you to do.

These rapid and radical changes bring on us, especially on our laymen, a responsibility never before so easily realized. To meet the demand for the conservation of Christian civilization, for the preservation and progress of the Church, lay activity must continue to increase. Our Boards of Lay Activities are bringing more and more laymen into this blessed work, their fields of usefulness are constantly extending, and their efficiency gains impetus. Your own apprecia-

tion of the importance of the service already rendered by these organizations of laymen will lead you to take every necessary step to further their efficiency without the slightest suggestions from us, and we shall see this progress with thanksgiving and shall gladly co-operate to the full measure of our powers.

Our Colored Brethren

Again and again the General Conference has had its attention called to our relations and duty to the Colored Methodist Episcopal Church. To that great church we continue to be cordially bound. We would not and we cannot deny our duty to these our brethren, a duty to be truly measured only by our means and opportunity. From the organization of that Church nothing has disturbed the harmony of our relations. We cannot too highly praise their conduct. Their work continues to be blessed of God, and for this we rejoice with great joy. No good can come to them, no success can attend their work, that will not deepen our joy. Our love for them is reciprocated. The help we have given to their educational, Church extension, and missionary work has been appreciated by them. Without curtailing of the assistance we are giving to any department of their work, we believe that greater help to their schools would be profitable. Can we help them in the legitimate expenses of school management? With them as with us, a better-educated ministry is needed. They, as we do, need wider and sounder Biblical training. Their preachers need such training as will enable them to appeal to the increasing number of their educated and leading people. No less for their sake than for our own we need to continue and to increase the help we are giving. But it must be emphasized that not by financial assistance alone do we meet our obligation to these brethren. They need our manifested sympathy, our personal interest, our service of love. Here as elsewhere in all life it holds true that the gift without the giver is bare. To draw nearer to them, not in condescending and hence offensive manner, but as truly brethren serving the same God, rejoicing in the same Saviour, and seeking the same goal—these we should make manifest.

We should not fail to emphasize the responsibility of our Church toward the eight million people of African descent who reside within our territory. This vast and needy population of another race is at our very doors. We are linked together by innumerable bonds, subtle and not to be escaped. Our proximity makes inevitable the reaction of these races upon each other. By every token the Methodist Episcopal Church, South, has no missionary obligation of superior claim. Every contact of our people ought to be an avenue for carrying Christ to our brother in black. Moreover, the objectives of Jesus Christ involve not only the mastery of individuals and their relations with other individuals, but equally his lordship over races and their relations with each other. Christianity is a failure unless it can bring the different races of the world into right relations with one another and set them to living on the basis of brotherhood in the household of God. Men must be brothers, if there is to be any brotherhood. God demands it. Thou shalt love thy neighbor as thyself. It is not thou mayest be brotherly; thou shalt. It is still a new commandment that we should love one another. Too frequently we subscribe to it as a creed, but do not practice it. Brotherly love and service are the essence of loyalty to God. Our holy religion demands the sovereignty of right and the law of love in applied helpfulness in all the relations of the white race to the negro within our gates.

Our Church Papers

Among needed and helpful activities are our Church papers. Unless we have a sufficient number of well-edited and widely read Church papers all our work will suffer. Week by week our papers bring information of our work, of our success, of our need, that should be and will be to a Christian life a healthy stimulant. Through no other means can we so quickly and so influentially reach our people. Without our papers ignorance of our work, already too prevalent, will increase. A member ignorant is a member crippled. Whatever the General Conference can do to increase the circulation of our papers, to improve their quality, to discover a solution for their financial difficulties, to help the editors and publishers in work to which they are giving themselves without stint, will be a blessing to the Church.

Committee on Style and Arrangement of Discipline

Four years ago the General Conference, following a suggestion contained in the Episcopal Address, appointed a committee on the "Style and Arrangement of the Discipline," and authorized the committee to edit the next Discipline and issue it in the best form and arrangement upon which they might agree. The work of that committee was promptly and carefully done and has been satisfactory to the Church. We recommend the appointment of a similar committee to edit the next edition of the Dis-

cipline. We suggest that, if it should meet your approbation, the committee be given authority to omit such parts of the Discipline as are no longer applicable to our work. For example, the China Mission Conference is not a mission. It would help to a clearer understanding if the word "Mission" were stricken from the name of that Conference. There is a section (III, 45-47) "Of the Mission Annual Conferences." There are no such Conferences in our Church. Nothing would be lost by the excision of this and other obsolete parts, and much would be gained. If it seem best to you to appoint a committee of yourselves to make a careful study of the entire Discipline, and to recommend here needed omissions, the end would be attained; but since at times a law is enacted which differs from an existing law, and the latter is not repealed, thus leading to possible confusion and indeed conflict of administration, it may be wiser to charge the Committee on Style and Arrangement, should you appoint one, with this difficult work.

Suggested Changes in the Discipline

Our law now makes a local preacher amenable for his conduct to the District Conference, and that when he serves as a supply of a pastoral charge; and a preacher on trial, when accused of immorality, to the Quarterly Conference of the charge that he serves. Since a preacher on trial is a traveling preacher, and since the law charges the Annual Conference with the oversight of the life and official administration of traveling preachers, we suggest that you consider and determine whether it may not be best to charge the Annual Conference with the oversight of preachers on trial.

In addition to pastoral work our law authorizes the president of an Annual Conference, sometimes on his own judgment, sometimes when requested by the Annual Conference, to appoint our preachers to a variety of religious and philanthropic work. Our interpretation of this law (Paragraph 125) is that only for work specifically set forth is the president of an Annual Conference authorized to make such appointments, yet the paragraph makes no mention of our Epworth League work. We suggest that this paragraph be given careful examination, and if need be revision, and that it be expressly stated that in addition to pastoral work no preacher be appointed to work not specifically designated in the paragraph. Frequent calls are made for the appointment of traveling preachers to work not mentioned in our Discipline, and some brethren wish to attend to such work for years under the sanction of the Church and to retain their membership in the Annual Conference. One result of this practice will be ultimately to add to the number of our superannuated men who have done little or no pastoral work in our Church. We suggest that you lay down the law for our guidance as well as for the information of our preachers and people.

In our judgment the time has come when the Conferences in some of our missions should have legal connecting bodies of their own through which they can act as units in planning and executing their work.

We respectfully recommend that the General Conference makes provision for central delegated bodies or for Regional Conferences, made up of representatives, clerical and lay, with such powers under the constitution as may be conducive to the larger responsible action upon the part of the national Methodisms.

Brethren, Pray For Us

Brethren, pray for us, not simply because it is the duty of each Christian to pray for his brethren, but especially because you have assigned us work that is both delicate and difficult. Unless we have your confidence, your sympathy, your co-operation, we cannot succeed. If you should withhold these you would indeed leave us lonely and miserable, little in efficiency and strength. We do not need to tell you that we are all partakers of the same human weaknesses, that to do this work as it should be done not one of us is fully equipped. But for the help of God and our confidence in you all our strong desires to glorify our Lord and Saviour Jesus Christ would droop and die, and the light of our life would go out.

The Spirit of Our Fathers and Our Spirit

In the Discipline of 1789 for the first time there is published an address "To the Members of the Methodist Societies in the United States" signed by Thomas Coke and Francis Asbury. With a change in the latter part of the title, a few omissions of sentences no longer applicable, this address, with the names of the bishops living at the time of publication.

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has been published in each edition of our Discipline. It closes in 1789 as it closes today: "We remain your very affectionate brethren and pastors, who labor night and day, both in public and private, for your good." That is a solemn statement, but in the sight of God we are for ourselves earnestly striving to make it a fact. We say this not to steal your hearts with craft or smiles, but as the true desire of our hearts.

Warren A. Candler,
Collins Denny,
Edwin D. Mouzon,
John M. Moore,
W. F. McMurry,
U. V. W. Darlington,
H. M. Du Bose,
W. N. Ainsworth,
James Cannon, Jr.,
William B. Beauchamp,
James E. Dickey,
Sam R. Hay,
Hoyt M. Dobbs,
Hiram A. Boaz.

ORGANIZATION OF GENERAL CONFERENCE COMMITTEES

Episcopacy—F. P. Culver, Central Texas Conference, Chairman; I. C. Jenkins, Florida Conference, Secretary.
Itinerancy—B. F. Lipscomb, Virginia Conference, Chairman; W. F. Dunkle, Florida Conference, Secretary.
Revisals—E. B. Chappell, Tennessee Conference, Chairman; F. A. Carter, Holston Conference, Secretary.
Publishing Interests—W. R. Odell, Western North Carolina Conference, Chairman; J. W. Perry, Holston Conference, Secretary.
Education—R. L. Flowers, North Carolina Conference, Chairman; J. H. Reynolds, North Arkansas Conference, Vice-Chairman; Paul B. Kern, East Oklahoma Conference, Secretary.
Church Extension—T. D. Ellis, South Georgia Conference, Chairman; M. H. Norton, Florida Conference, Secretary.
Missions—Bascom Anthony, South Georgia Conference, chairman; W. Erskine Williams, Central Texas Conference, Secretary.
Conference Claimants and Finance—J. B. Winn, Virginia Conference, Chairman; John W. Barton, Tennessee Conference, Secretary.
Temperance and Social Service—C. M. Hay, St. Louis Conference, Chairman; W. G. Henry, North Alabama Conference, Secretary.
Sunday School—Andrew Sledd, Alabama Conference, Chairman; W. Asbury Christian, Virginia Conference, Secretary; W. G. Henry, North Alabama Conference, Assistant Secretary.
Epworth Leagues—George Pohlman, Missouri Conference, Chairman; W. W. Holmes, Louisiana Conference, Secretary.
Church Relations and Bible Cause—W. A. Cooper, Florida Conference, Chairman; J. A. B. Fry, Pacific Conference, Secretary.
Lay Activities—M. E. Lawson, Missouri Conference, Chairman; J. E. Crawford, Central Texas Conference, Secretary.

PALE, NERVOUS

West Virginia Lady Says That She Was in a Serious Condition, But Is Stronger After Taking Cardui.

Huntington, W. Va.—"I was in a very weak and run-down condition—in fact, was in a serious condition," says Mrs. Fannie C. Bloss, of 1964 Madison Avenue, this city.

"In my left side the pain was very severe. It would start in my back and sides. Part of the time I was in bed and when up I didn't feel like doing anything or going anywhere.

"Life wasn't any pleasure. I was very pale. I was nervous and thin, and so tired all the time.

"My druggist told me that Cardui was a good tonic for women and I bought a couple of bottles. I took two bottles, then I noticed an improvement. I kept on and found it was helping me. I have taken nine bottles. I'm stronger now than I have been in a long time."

Cardui is made from mild-acting medicinal herbs with a gentle, tonic, strengthening effect upon certain female organs and upon the system in general.

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CHRISTIAN LIFE.

THREE QUERIES.

I wonder why, when love and life and light
Are freely offered, that men turn away
And grope on blindly into blacker night,
Or toil, great price for worthless things to pay?

We often read how God the world
so loved—He gave His only Son, lest sinners die;
Yet, self-condemned, of pitying Grace unmoved
The story learn. I've often wondered why?

I wonder why, that sometimes those who share
The joys and hopes that ransomed one may know,—
For whom all heaven abounds,—
should seem to care
For aught this world has power to bestow?

Or else, while He whom angels serve proclaims
In Heaven's court the wanderer henceforth His,
On earth that wanderer blushes as he names
His Sovereign Lord. I wonder why it is?

I wonder why, that we who may not see
Tomorrow's page,—who do not understand
All things today,—should ever restless be
Beneath the touch of God's strong, guiding hand?

We claim He works our good, and gladly give
Into his care the soul that can not die;—
Yet will not trust to Him that which may live
A few short years at best. I wonder Why?—Sally Neill Roach in Western Recorder.

PRAYER.

Prayer is the certain forerunner of salvation. Sinner, thou canst not pray and perish; prayer and perishing are two things that never go together. I ask you not what your prayer is; it may be a groan, it may be a tear, but if it be a prayer from thine heart thou hast learned to pray—

"Prayer is the breath of God in man,
Returning whence it came"—
And thou canst not perish with God's breath in thee. "Whosoever shall call upon the name of the Lord shall be saved!" —C. H. Spurgeon.

BUILDING OUR WORLD.

As we toil at our tasks, we are very much like children trying to put together a jigsaw puzzle when some of the pieces were lost. They are in the baby's crib, maybe, and in trying to make the puzzle go together there is nothing but failure possible. Some of our pieces are lost. They are very foundation piece with which we ought to be building our world; and we shall never succeed until we learn how to reconstruct ourselves. We must find new spiritual forces, a new driving power, a new dynamic.

Men built Babylon out of their Babylonish hearts. They built the kind of Babylon that suited their lives; and we have been building a kind of world which we wanted, the kind of world which fitted our lives. We

have been building out of fear and suspicion and rivalry and jealousy and selfishness and greed and materialistic aims. Now we must learn how to build our world out of faith and hope and love. We must make the great discovery that our universe at bottom is a spiritual universe with inexhaustible spiritual forces, and we must learn to see that the mightiest thing on earth is a person who has learned how to let the life of God, the power of Christ, flow through him.—Rufus M. Jones.

ACTIVITY.

Let not your exertions end in tears, mere weeping will do nothing without action. Get on your feet; ye that have voices and might, go forth and preach the gospel, preach it in every street and lane of this huge city; ye that have wealth, go forth and spend it for the poor, and sick, and needy, and dying, the uneducated, the unenlightened; ye that have time, go forth and spend it in deeds of goodness; ye that have power in prayer go forth and pray;—every one to his post, every one of you to your gun in this day of battle; now for God and for the right; let every one of us who knows the Lord seek to fight under His banner!—C. H. Spurgeon.

"COME, AND...SEE!"

Some years ago several men, who had been spending part of the summer in Saskatchewan, were returning on a Canadian Pacific steamer, and one evening they got together and compared experiences.

"In traveling through Saskatchewan," said one Toronto citizen, "I noticed the absence of the garden flowers and finer kinds of vegetables such as we are accustomed to in Ontario. I suppose they do not grow there."

A western man, who happened to be a member of the party, replied to this statement by going to his stateroom and returning with a huge bouquet of beautiful flowers which he placed upon the table with the remark: "These flowers were picked in my garden in the city of Regina a day or so ago."

It was not necessary to say anything more. That bouquet was worth more than a hundred arguments. Christianity stands or falls by its evident results. When the question is asked, "What can Christ do for men

and women," the proper answer is "Come, and...see."—Westminster Teacher.

THE CHRISTIAN'S HOLY HABITS

I believe in habits; I believe habits make or break us; I believe habits send us to heaven or to hell. Therefore, I believe in HOLY habits.

Indeed, so sure am I that a happy Christian life depends upon some four or five habits that if some person should come to me and say, "Prescribe what I must do to have glad fellowship with Jesus Christ, here and hereafter," I would say:

First. Form the habit of keeping holy some portion of each day for Bible reading and for prayer. Make this your first business.

Second. Form the habit of giving, every week, a definite portion of your time in special service to your fellow men, in the name of Christ and of His church.

Third. Make attendance at public worship the fixed habit of your life. Allow yourself no excuse for non-attendance that you would not give to your associates in business.

Fourth. Form the habit of accepting every opportunity of receiving the Sacrament of the Lord's Supper. Christ will meet you in the Communion. Jesus says, "I am the bread of life."

Fifth. Form the holy habit of setting apart a definite proportion of your money for the work of the Kingdom. Make it the first draft upon your income; set it aside with prayer; use it carefully as unto God. Have faith to begin with "at least the tenth." This habit will be for you a trust thermometer, marking the temper of your life.

These, my friends, are the holy habits I recommend. Others will follow on. Behind them all, of course, must be the hunger after God! but with these habits formed you have the certain helps that God has sent to bless your days; and more than this, to make of you a faithful steward of the Church of Christ.—Ralph S. Cushman in Washington Christian Advocate.

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**Old Folks Need
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—Not a "Physic"**

Most men and women past fifty must give to the bowels some occasional help else they suffer from constipation. One might as well refuse to aid weak eyes with glasses as to neglect a gentle aid to weak bowels.

Is your present laxative, in whatever form, promoting natural bowel "regularity"—or must you purge and "physic" every day or two to avoid sick headache, dizziness, biliousness, colds, or sour, gassy stomach?

Dr. Caldwell's Syrup Pepsin helps to establish natural, regular bowel movement even for those chronically

constipated. It never gripes, sickens or upsets the system. Besides, it is absolutely harmless and pleasant to take. Buy a large 60-cent bottle at any store that sells medicine and just see for yourself.

**Dr. Caldwell's
SYRUP
PEPSIN**

FOR YOUTH.

USE YOUR HEAD.

A woodpecker pecks out a good many pecks
Of sawdust when building a hut;
He works like a nigger to make the hole bigger;
He's sore if his cutter won't cut.
He doesn't bother with plans of cheap artisans,
But there's one thing can rightly be said;
The excavation has this explanation,
He builds it by using his head.—Ex.

THE WISDOM OF LEE.

Although Robert E. Lee owes most of his fame to his military exploits, he was known among his friends and family as a keen thinker and a clear, forceful writer, one who expressed his thoughts with precision and aptness. This ability is well illustrated by the advice which he gave to his son and which he incorporated in the form of maxims such as the following:

Frankness is the child of honesty and courage.

Never do a wrong to make a friend or keep one.

Deal kindly, but firmly, with all your classmates; you will find it the policy which will wear.

Above all, do not appear to others what you are not.

Duty is the sublimest word in our language.

Do your duty in all things.... You cannot do more; you should never do less.

He also gave an excellent definition of truth as "the shortest distance between a fact and the expression of it."—The Classmate.

HIGH GRADES OR LOW?

College students who are inclined to be indifferent to the value of high grades might well consider the words of Dean Chester N. Greenough, of Harvard, who recently said: "I do not suppose the average undergraduate would care to be a 'C' grade man at fifty. But he thinks that age is so far off that he loafs his entire four years in college." The careers of our most eminent men and women today prove that the students whose work is of "A" or "B" grade in college will continue to rank "A" or "B" in their chosen life work, while the lazy or indifferent ones who

are satisfied with a mere passing grade will seldom rise above the rank of mediocrity after they have left college.—The Classmate.

HELEN'S HELPFULNESS

"Sometimes I think Helen's helpfulness is almost a curse."

Helen's oldest sister looked at her mother in amazement.

"Why, mother, what can you mean?" she asked wonderingly. "Helen's helpfulness a curse? How can that be? I thought helpfulness was a blessing."

"And so it is generally," Mrs. Ramsey admitted, "but here's what I mean. You know Helen went out this afternoon to make that call on Tilly Donaldson. The girls in the class are all supposed to take turns calling on her, but Helen went day before yesterday. This afternoon Bessie Parker called up and asked Helen if she would take her turn for her, as she was not able to go."

"Yes, but what is wrong about that? It only shows Helen's willingness to help."

Mrs. Ramsey paused a moment as if she did not want to be too hasty in anything she said. Then:

"I just saw Bessie pass the house a few minutes ago with a book and a folding chair," she remarked quietly. "She was on her way to the beach."

Again there was a silence while both were busy with their thoughts.

"That's what I mean," Mrs. Ramsey continued after a while. "The girls all know that Helen never refuses anybody, and for that reason they use her helpfulness as an excuse to get out of doing tasks that they ought to do themselves. This is not the first instance, either. Last winter there was that social the girls held. Of course there was lots of unpleasant drudgery connected with it, as there always is in such cases, and they asked Helen if she would do it. Of course the work had to be done, but none of the other girls would do it; they knew that Helen would not refuse to do it, and so they did. Helen did it and thought she was really being helpful. To my mind, she was doing those girls harm."

"Helpfulness is a fine thing, but there is such a thing as being too helpful. When it encourages shirking in others helpfulness ceases to be commendable. Of course Helen doesn't realize the truth, but she ought to see that she is doing the class itself an injury by her habit of never saying 'no'. Still I don't know how to get at the problem without offending her."

But, after all, the problem was solved for Mrs. Ramsey, for when Helen came home an hour later she wore a thoughtful expression.

"I saw Bessie down at the beach this afternoon," she said. "I went down there from Tilly's and Bessie was enjoying herself. She tried to move away when she saw me, but she wasn't quick enough. I wonder if she was just using me for an excuse?"

Helen did some thinking that afternoon and thought she saw a reason why she always seemed to get the tasks that had lots of work but no glory in them. She reached a wise conclusion.

Helen is not one whit less helpful now than she always was, but she is trying to be careful and not make her eagerness to help a means of harm to others, by causing them to shirk their own chances of being helpful. Helen has learned to say "no" judiciously.—Albert A. Rand, in The Girl's Weekly.

FOR CHILDREN.

WHO IS IT?

Guess who it is I like so well.
His praises I would gladly tell;
In love with him I deeply fell—
My Teddy bear.

His small black eyes are very bright,
His fuzzy arms are—O just right;
He is so nice I hug him tight—
My Teddy bear.

I know he must be fond of rhymes
I read him this; he smiles betimes.
O, I do have such lovely times
With Teddy bear!

His head is turned to look at me,
His arms stretched out; 'tis plain to see
He really, truly seem to be
A "perfect bear."

—Aunt Sally.

THE LITTLE TOWN OF UPSIDE DOWN

There was once upon a time a good little girl who woke up one morning and got out of the wrong side of the bed. It was dull, rainy day, instead of a bright, sunny one, and she had wanted to play out of doors in the garden. That is the way things started.

When her nurse wanted to wash the little girl's face, she sputtered and she pouted. When her hair was brushed, she squealed and she cried. She wouldn't let nurse put on her stockings, and she didn't want any breakfast. After breakfast she sulked with her nose flat against the rainy windowpane. She was as cross as cross could be if anybody spoke to her.

Well, while she was standing with her nose flat against the rainy windowpane, a little elf hopped out of a randrop and slipped in through the window ventilator. "Hello!" he said, "I've come to take you to the little town of Upside Down. Come along! All aboard for the Upside Down Place!"

He took the little girl and whisked her off, and the first thing she knew she was on a puffy-puffy train that had its engine at the back and not at the front, and the train went backwards instead of going the right way! The little girl kicked and she screamed, but the train kept on going wrong! "Where are you taking me?" she asked.

"I'm going to show you what the Upside Down country is like," the little elf answered. "You belong there because you've been doing everything wrong since you got up this morning. That's why you belong there, and not with right side up people. That's why I'm taking you to the little town of Upside Down."

So they kept going on and on and on with the engine at the back of the train and the train going backwards instead of the right way. By and by the little girl noticed that the trees were all upside down, with their roots in the air; the sky was where the ground ought to be; the houses stood on their roofs, and everybody walked wrong side up. She didn't like it at all, at all.

"I don't want to go any farther," she screamed. "I want to go home."

"I can't take you home. You belong in the Upside Down country where the little girls won't let their nurses wash their faces, where they scream and kick when their hair is combed, and where they won't put on their stockings or eat any breakfast."

There was nothing to do but just

as the elf said. And at last they stopped at an upside down station and got out at the little town of Upside Down. "This is where you belong," said the little elf. "You do not belong where things are right side up."

So the little girl got out at the upside down station and walked through the upside down streets of the little town of Upside Down. It was not at all nice. It was horrid. When she spoke to anybody she met, that person snapped and snarled or else that person sulked and pouted. O, the little girl did not like being treated that way at all. She began to think that was just exactly the way she had behaved to her nurse. And she said to the elf: "I am tired of this upside down place, and I want to be right side up. Can't I go home again ever?"

"If you do things the right way," said the elf, "then you can go home. But you really belong here." And he looked hard at the little girl. "Let me see how you act when the nurse wants to wash your face," he asked. "Let me see what you do when she puts on your stockings. Do you feel like doing things right and eating your breakfast?"

So the little girl said: "I want to go home and be right. Please take me home, and I will be good." And she showed the elf how she would behave when she went home again.

"It looks as if you might go home," he said. "But I must be sure you can be pleasant before I take you. Smile."

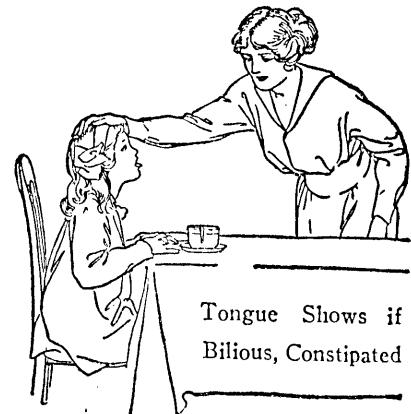
So the little girl smiled. And they went to the station and got on the train that went the right way and not the wrong way, and they went home lickety-split.

When they reached home, there was the nurse waiting for the good little girl; and the little girl said: "Oh, I'm not upside down and wrong any more. I'm glad I'm home, where everything is polite and right side up. I don't want to go to the little town of Upside Down any more."

And what became of the little elf? That I don't know, but I wouldn't want him to take me to the little town of Upside Down. Would you?—Congregationalist and Advance.

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Woman's Missionary Department

Edited by

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

"Father, in us thy Son reveal;
Teach us to know and do thy will;
Thy saving power and love display,
And guide us to the realms of day."
—John Fawcett.

PERSONAL MENTION.

Mrs. H. B. Allis of Little Rock has been appointed assistant to Mrs. J. G. Moore, who is superintendent of Young People in Little Rock Conference W. M. Society. Mrs. Allis will prove worthy of this compliment and the new responsibility.

Mrs. R. A. Dowdy went to Fort Smith district to help the district secretary, Mrs. Harper, in group meetings at Ozark and Midland Heights, Ft. Smith.

She says: "Mrs. H. E. Neblett, our efficient secretary of Jonesboro district, has organized her district into zones as suggested by Mrs. Lipscomb at Mt. Sequoyah last summer and also at the Council. I am sending an account of her first meeting."

It's good to know of the improvement in health of Mrs. L. K. McKinney, secretary of Camden District, but we are sorry to hear she has been suffering with a broken ankle bone. All unite in wishing for her speedy restoration to health.

Just before leaving for the General Conference, where she is a delegate, Mrs. E. R. Steel sent us fine suggestions as to preparation for the W. M. S. Week of Prayer. If these are carefully followed by women of the Society we may surely expect fine results.

Mesdames Preston Hatcher and S. G. Smith are also attending the General Conference and there may be other representatives of our W. M. S. there. We dare say these elect women will help to "leaven the lump" in its activities for the advancement of the M. E. Church South. There's been much talk about changes in the policy of our great church, but we are a conservative people and it is not likely many (if any) radical changes will be adopted by our leaders. Let us be in prayer for these men and women in places of high responsibility that they may be divinely guided as they serve with "an eye single" during this momentous session of the General Conference of M. E. Church, South.—V. C. P.

PRAYER SPECIALS.

We read in the May Bulletin that the Week of Prayer Specials for 1925 are for a Girl's Dormitory at Brevard Inst., Brevard, N. C., and a new building at Isabella Hendrix College at Bello Horizonte, Brazil. Would it not be a good plan to begin at once to create interest in these schools by starting a scrap book of clippings taken from any papers relative to these two schools; and ask at each monthly meeting for all items read or clipped during the month to be put in the scrap book with the name of the donor.

This would keep the needs of this work constantly before the auxiliaries and when the week of prayer arrives we will be all ready for the study and prayer relation to these two needy fields.—Mrs. E. R. Steel.

IN MEMORIAM.

Mrs. Hattie Hamiter Holland, wife of Rev. R. M. Holland, passed into life eternal on Thursday night, April 22nd, at 8:30 o'clock, at the Metho-

dist parsonage in Bearden. This gentle daughter of the old and well known family of Hamiter, was married to R. M. Holland, at Walnut Hill, Arkansas on October 9th, 1907, and as his wife, her first thought has ever been of how she could help and aid in his work. In her character and life Mrs. Holland presented a high type of Christian womanhood. She possessed a remarkably strong, well trained and bright intellect, joined with a pure and lofty spirit, and a charm of person and manner that endeared her to all with whom she came in contact. She has been a great sufferer for several years, but though diseased in body, her spirit was strong, her hope unchangeable—her faith unflinching, founded upon a deep knowledge of God's word.

She loved life, her home and family, and it was her continual prayer that she might be spared to see her son Richard reach manhood, and that she would have the health and the strength to continue as a co-worker with her husband in the work of the church, but even in this she was submissive to the will of God. She was a great help and inspiration to us in the missionary society, and always prompt to do more than her part in a financial way, and we feel that we can almost hear the Master say, "Well done, thou good and faithful servant." Her life and example will live in the hearts of a host of friends throughout Arkansas where she has lived and served, and now that she is resting from her labors her "works do follow her." She was only 45 years of age, but God saw fit to take her to that "Home not made with hands, eternal in the Heavens", and we in meek submission say, "Thy will be done."—From the Missionary Society at Bearden.

JONESBORO DISTRICT.

The first meeting of Zone No. 3 in the Jonesboro District was held at Dell, April 29th. Mrs. O. C. Ganske in charge. After a most delightful day of fellowship and the discussion of the different phases of the missionary work, and viewing the interest of the five societies represented—we can see great possibilities for the creation of a greater Sisterhood and understanding between the women of the larger societies and the weaker auxiliaries.

There is no Missionary Society at Dell, but under the leadership of Mrs. J. T. Mayer, a capable band of women are working for the church and the community interests in a Ladies Aid, however at the close of the day, the pastor and the women were of the opinion that in the very near future we might hope to organize it into a Missionary Society, in which they would have world-wide interests.

Mrs. Ganske had prepared and carried out a splendid program. Rev. Mr. Weaver, the pastor, assured us of a hearty welcome, and his appreciation for the woman's work.

Mrs. Adcock of Lake Street, gave a most helpful talk on Mission and Bible study. Mrs. R. N. Ware of Blytheville gave a good devotional for the afternoon. Mrs. Campbell, who was the delegate to the North Arkansas Conference, gave a wonderful and inspiring report of the Conference.

Mrs. Hollipeter led a very interesting discussion on Social Service with helpful suggestions from Mrs. Johnson of Promised land, and Mrs. Deen of Yarbro.

Mrs. Dr. Brewer spoke for the Belle

Bennett memorial and in a forceful way convinced us of the importance of doing our part for this cause.

Miss Bunn, our Rural Deaconess, was present and gave much helpful information. She was an inspiration throughout the day.

Thirty-five were present and all were interested and eager for the next Zone meeting, which will be held at Promised Land in July.

Mrs. J. T. Mayer was chosen to assist Mrs. Ganske in this, our new, but most promising, undertaking.—Mrs. H. E. Neblett, District Secretary.

MEETING AT MARKED TREE.

An interesting, all-day meeting of the Woman's Missionary Society of Zone No. 2, Jonesboro District, was held in the home of Mrs. E. P. Hopper, Marked Tree, on the 28th day of April, with 58 members present.

Representatives from the different towns were: Marion, 13; Gilmore, 3; Tyronza, 10; Trumann, 6; Marked Tree, 18. Representatives from Lepanto were unable to attend.

The meeting was called to order by Miss Bunn, our rural worker for the district, and Mrs. T. C. Brigance was elected secretary. Financial reports for the last quarter were reported as follows: Mrs. Clark of Tyronza, \$17.88; Marion, composed of Circle No. 1, Mrs. Wright, leader, Circle No. 2, Mrs. Cooper, leader, and Circle No. 3, Mrs. Smith, leader, reported a total of \$276.00; Mrs. Harrison, of Trumann, \$142.00, and Mrs. Brunner, of Marked Tree, \$965.00, including both Circles.

An interesting paper on Honor Roll was given by Mrs. Fogleman, of Marion, after which was a talk by Mrs. Allison of Tyronza on "Dues and Pledges". A talk by Mrs. Brigance, was "What the Woman's Missionary Society Means to Me". A report of Conference was given by Mrs. Nance.

The Junior Missionary Society of Marked Tree, with Mrs. Fred Bradsher, leader, entertained the members of the meeting with a very pleasing program, opening with a song by the children, a little talk by their presi-

dent, Miss Alberta Shearon, and a beautiful piano solo by Miss Mildred Causey. Mrs. E. A. Fulbright also favored us with a very beautiful solo.

The wives of pastors in the district were called on to make short talks, those responding being Mrs. Barry, Mrs. Gould and Mrs. Holifield. On account of sickness in the home of Rev. Mr. Allbright, the pastor at Marked Tree, he was unable to attend.

The invitation for the next meeting at Lepanto was accepted, date to be decided later.

For luncheon a delicious menu of two courses were served. The presidents of the different societies were introduced by Miss Bunn as follows: Mrs. Nance of Marion, Mrs. Allison of Tyronza, Mrs. Omberg of Truman, Mrs. Davis of Gilmore, and Mrs. Hickman of Marked Tree. Each responded with a short talk.

The afternoon session was opened by Mrs. Nance with song, "Jesus calls us o'er the tumult". Devotional reading by Mrs. Gould of Tyronza, and a prayer by Miss Bunn. A very interesting talk was given by Brother King of Jonesboro on "Importance of Foreign Missions". Thanks to Marked Tree for hospitality was made by Mrs. Davis of Gilmore, after which the meeting adjourned with prayer by Rev. Mr. Holifield.—Mrs. T. C. Brigance, Secretary.

COTTON PLANT.

A friend writes: "The Woman's Missionary Society of the Methodist church held a very interesting meeting on May 4, at the home of Mrs. J. M. McGowan, at Cotton Plant. Mrs. R. T. Gephart was leader for the afternoon. Prayer by Mrs. E. A. Moor- ing was followed by "Onward Christian Soldiers".

"If Jesus Came, would we believe Him?" was the topic and the Scripture lesson, John 4:46-54.

Questions for discussion were answered by several members. A song by Mrs. Rae Byers was accompanied by Miss Rose Fuzzell. After the program, the business session was presided over by Mrs. J. F. Angelo, in the absence of the president and vice

NO WOMAN CAN KEEP HOUSE EFFICIENTLY

Without Good Health



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Four Walls Can Make a House, but it takes a Woman to Make a Home

To be a successful homemaker, a woman must guard her health. When mother is not well, the home is upset. Women everywhere are learning through their own personal experiences, as these women did, the merit of Lydia E. Pinkham's Vegetable Compound.

Lancaster, Ohio.—"For ten years after my marriage, I had poor health.

I was on a visit to my sister in Utica, Michigan, and she had taken Lydia E. Pinkham's Vegetable Compound. Her husband got me a bottle and I took it and felt so much better that I got a second one. Now, whenever I feel run-down I take the Vegetable Compound and soon feel all right again. I have had three little girls in the last six years and do all my housework, sewing, washing, and ironing. My time is pretty well taken up, but I will answer any letters I receive."—Mrs. FRANK DINDORE, 629 Pierce Avenue, Lancaster, Ohio.

Sturgis, Michigan.—"I am very thankful for what your medicine has done for me and have recommended it to others. I took it to give me strength before my baby was born. I would have to stop work and lie down sometimes all the afternoon. I felt as if I did not care whether anything was done or not. I got tired out so easily. One day I found a little book on my porch and that night I showed it to my husband and he went down town and got me a bottle of Lydia E. Pinkham's Vegetable Compound. The medicine has helped me so much that I was soon able to do my work, and when my baby was born, my nurse, Mrs. Forbes, said it was the easiest birth she had ever attended. I will be more than pleased if I am helping someone else by giving my testimonial."—Mrs. EDWARD PERSING, 208 Surprise Ave., Sturgis, Michigan.

president.

Prayer was led by Mrs. B. L. Wilford. Roll call and minutes were read by Mrs. Rex Pierce. Mrs. E. F. Leighton made a very interesting report on local work and finances.

An invitation was accepted from the Presbyterian auxiliary to meet with them Wednesday afternoon, May 12, at the home of Mrs. T. C. Carter. Mrs. Barton of Memphis was a guest and made a very interesting talk.

During the social half hour a delicious salad course was served."

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REV. G. G. DAVIDSON, North Arkansas Conference Superintendent, Farmers State Bank Bldg., Conway, Ark.
REV. D. H. COLQUETTE.....Superintendent of Supplies, 714 1-2 Main St., Little Rock, Arkansas.

FOURTH SUNDAY MISSIONARY OFFERINGS, Little Rock Conference For April.

Following is a list of fourth Sunday offerings for April.

We are pleased to see a number of new schools lined up this month. We hope to see every school in the Conference lined up with the Dual Mission Special before the end of this year.

Wabbaseka	\$ 3.07
Okolona	17.35
Harrell	1.75
Winfield	72.43
Keith Memorial	1.10
Richmond	5.00
Grady	3.70
Lewisville	9.57
Huttig	13.02
Highland	14.00
Emmet	23.46
Macedonia	2.00
Prescott	14.97
Dierks	5.30
Hart's Chapel	1.80
Capitol View	3.85
First Ch. Texarkana	28.30
New Salem	8.00
Junction City	2.45
Hope (4 months)	71.49
Arkansas City	3.85
28th Street	20.53
Hampton	2.00
Fredonia	5.30
Forest Park	4.46
Rocky Mound	3.00
Lewisville	17.50
Marvin's Chapel	2.65
Mena	19.00
DeValls Bluff	13.03
First Ch. Little Rock	45.36
Kilgore's Chapel	.83
Monticello	12.00
Sherrill	2.25
Mt. Zion	.95
Thornton	4.60
Oaklawn	3.37
Washington	2.76
Third Street H. Springs	5.00
Tullip	1.00
Fordyce	12.00
Central Ave H. Springs	29.78
Rhodes Chapel	2.25
Prescott	9.03
Sallie	1.62
Lakeside, P. B.	5.00
Walnut Springs	1.30
New Bethel	2.75
Sunshine	2.22
Winchester	2.09
St. Charles	2.64
England	12.50
Mt. Ida (Buckner Ct.)	.44
Sardis	2.00
Hickory Plains	2.00
Highland	9.46
New Salem	16.00
Strong	6.00
Hope	40.00
Gould	3.00
Bingen	2.19
Taylor	2.59
Lake Village	5.00
McGehee	5.00
McMahan's Chapel	1.00
Harmony Grove	3.00
Doyle	.90
Hollywood	1.00
New Hope (Sheridan)	3.39
Hunter Memorial	7.57
Zion	1.61
Amity	1.30
Traskwood	2.00
Antoine	5.85
Camden	15.00

Smyrna	1.13
Leola	1.60
Wesson	3.22
Gravelly	.93
Princeton	1.00
Norphlet	2.10
Center	1.00
Ozan	1.00
Carthage	3.58
Midway	3.10
Dallas	1.00
Few Memorial	1.94
Lockesburg	1.37
Park Avenue H. Springs	4.00
Warren	6.60
Hickory Plains	16.09
Friendship	1.09
Blevins	1.08
DeQueen	6.77
New Hope	12.23
Halstead	1.00
Green's Chapel	1.00
Wilton	.91
Newton's Chapel	1.41
Bryant	1.25
Althoimer	1.50
Harrell	5:27
Swan Lake	2.00
First Ch. Texarkana	5.00
Trinity	27.39
Bauxite	1.00
Hopewell	5.00
Dermott	2.66
Bradley	5.00
Vandervoort	12.35
Hartsville	2.45
Mt. Zion	1.22
Total	\$840.37

C. E. HAYES, Chairman.

SUNDAY SCHOOL DAY OFFERINGS LITTLE ROCK CONFERENCE SINCE MAY 1.

Little Rock District	
Henderson	\$ 2.00
Previously reported	131.35
Total	\$133.35
Pine Bluff District	
Swan Lake	\$ 10.00
Previously reported	174.22
Total	\$184.92
Arkadelphia District	
Magnet Cove	\$ 10.00
Previously reported	96.44
Total	\$106.44
Texarkana District	
College Hill	\$ 30.00
First Church, Tex.	200.00
Previously reported	43.31
Total	\$273.31
Monticello District	
Warren	\$ 65.00
Portland	25.00
Tillar	20.00
Previously reported	95.00
Total	\$205.00
Camden District	
Stamps	\$ 60.00
Rhodes Chapel	16.00
Previously reported	84.50
Total	\$160.50
Prescott District	
Doyle	\$ 5.00
Ozan	8.47
Blevins	35.00
Friendship	10.00
Previously reported	50.00
Total	\$108.97

C. E. HAYES, Chairman.

EPWORTH LEAGUES.

MONTHLY LETTER

Dear Leaguers: The time has arrived for us to begin our new League year. By this time you have elected your new officers. They should have been installed the first Sunday in May. If you have not planned a special installation service, do so by all means, for it will impress upon the minds of the new officers and the Leaguers the importance and sacredness of the office.

Those of you who have not sent in your Anniversary Day Offering, be sure to do so right away.

Remember that the mission pledge must be paid this month also. If you did not get your pledge in by April 30, it will not be counted on this year's work because the books at central office are closed at that time.

Just think! Hardly two months until time for the Assembly! Can you realize it? If you have ever attended and some one asks you if you are going back this year, you will no doubt say, "I don't see how I can miss it." There is no reason why every League in the Conference cannot be represented. Come on Little Rock Conference, let us make it a 100 per cent representation. Avoid the rush. Select your delegates early so they may be preparing for that great week that is coming.

Keep on praying and working and let the Leagues get the true meaning of our motto "All for Christ."—The Cabinet.

ARKADELPHIA CHAPTER.

The Senior Epworth League at Arkadelphia is about the best in the Arkadelphia District and one of the best in the Little Rock Conference, we think. While it is like all the others as to purpose and work, yet there is one essential difference. We have a distinction that no other League in this Conference can claim—that of having on our roll and in our council a fine group of college students. This means much to our League, as they not only strengthen by their numbers, and inspire by their loyal support, but they make a helpful contribution to our programs in a way that only wise and dignified collegians can.

Our programs have been exceptionally good, as they scarcely ever fall short of being well prepared. For the most part we follow the program suggested in the Epworth Era, but occasionally an original leader will lay this aside and give us some other inspirational and pleasant variation, such as a talk from one of the young preachers. We are especially fond of these "young sermons" as we call them.

Our Mission Study class this year, studying "The Choice of a Career," was led by Mr. Matt Ellis, a teacher of theology at Henderson-Brown College. We thought ourselves very fortunate to have had such a competent leader and we received much help and inspiration from the book.

Our socials have been very enjoyable, especially the one at which all who came behaved as they did when

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they were pupils in the "Little Red Schoolhouse." There was the spelling match and the lessons, the games at recess, and lunch at the noon hour. You would really have been surprised to see how hard it was for some of the college students to learn to spell "cat"; how good they were at playing "London Bridge"; and how hungry they were by noon.

We are looking forward to the time when the summer conference will meet in our town, and we are hoping that many of you will attend.—Reporter.

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ALL-STATE CHURCH NEWS.

V. Y. COOK DAY AT GALLOWAY

My pen is entirely inadequate to tell of the joy and success of the Annual College Home-Coming on May 4. Every detail of program and entertainment had been carefully worked out before hand, the weather was beautiful, hundreds of friendly and enthusiastic visitors came, and everything worked out well, even beyond expectations.

Nearly a hundred visitors arrived on Monday in order to attend two preliminary events, an alumnae meeting and a reunion banquet for former students and other friends, both held at the Hotel Mayfair that evening. The alumnae after quickly dispatching business about a scholarship loan fund elected the following officers: President, Miss Faye McRae; Secretary, Mrs. Lucy Lindsey Penix; Treasurer, Mrs. Grace Horton Martin.

175 guests sat down at the reunion banquet which was directed by members of the Searcy Galloway Club. Mrs. Mary Pettey Dickason gave a message of greeting from Searcy and turned the program over to Miss Dorothy Diffey as toast mistress. Toasts were given by Mrs. Vera Everett Rhinehardt, Mrs. Lucy Lindley Penix, Miss Gladys Hardin, Dr. Williams and Dean King. Music was furnished by Galloway and Searcy talent. Two distinguished guests were given special honor; Mrs. Roberta K. Borden of Birmingham, Alabama, who though not at present in the Galloway faculty has taught under every president the college has had, and Mrs. Willie Galloway Jackson of Memphis, Tennessee, a daughter of Bishop Galloway and once a teacher of voice in the college. On May 4 the activities began by a gymnastic exhibition at 9:30. This was followed by a meeting of the Federated Galloway Clubs in the chapel at 10:30. Nineteen of the twenty-two clubs were represented and gave reports. Miss Hayes reported that Science Hall was

now debt-free and could be presented to Dr. Williams for dedication. Collections have been as follows:
 For Science Hall\$80,500.00
 For furnishings 5,000.00
 For expenses of secretary 6,663.09

Total\$92,663.00
 Brief talks were made by Mrs. Joe Yarnell Brummett, Mrs. Lillian Dees McDermott, and Mrs. Maude Tyre Laird and an address was given by Dr. Williams.

The Federation agreed to raise \$5,000 annually to pay as the equivalent of interest on an endowment fund. The following officers were elected for next year:

President, Mrs. Maude Price Walt; Vice President, Mrs. Clare Neill Phillips; Secretary, Mrs. Beulah Moore Shewmake; Treasurer, Miss Myrtle Greenhaw.

At twelve o'clock the ceremony of the dedication of Science Hall was held on the campus south of the building. After an invocation by Dr. P. C. Fletcher an address was given by Dr. Forney Hutchinson on the theme "Service." The beautiful message in the beautiful setting made an impression long to be retained.

At the luncheon in the dining hall at one o'clock merriment held full sway. The Laniers and Irvings sang clever songs in turn and the happiest of fellowship prevailed. One thousand people were served with the delicious lunch of barbecued meat, salad, sandwiches, fruit, cake, and lemonade. The cakes were a contribution from the Searcy Club.

The May Fete begun at three o'clock on the south campus and directed by Miss Stella Fricks was a pageant of rare beauty. Part One consisted of symbolic pantomime of the departure of winter and the awakening of spring. Part Two, "The Maying," was introduced by a procession of the May Queen and her attendants and further developed by frolics of village folk in honor of the queen. The queen was Miss Elsie Cockerham of Portland who has served so efficiently as president of the Student Government Association this year.

About two thousand people attended this entertainment,—the largest crowd in the history of the college. Comfortable elevated seats with a seating capacity of fifteen hundred were an addition and gave much the effect of an amphitheater.

The pageant with its vivid colorful reproductions of the customs of May Day in Merrie England and the note of service sounded in the speech of Dr. Williams in crowning the May Queen, fitted together to make the close of a perfect day.—Eleanor Neill.

DERMOTT CHURCH.

We are getting to feel very much at home in our new church. It is adequate to our needs. Plenty of room for a well organized Sunday School. With well equipped kitchen and dining room and women that can't be surpassed as cooks, we are able to care for the social life of our church and largely of the town.

A great deal could be said about our success along financial lines, and perhaps still more could be said about our failures along some lines. The Woman's Missionary Society is the power not only behind the throne but on the throne. Not that they try to run things, but because they enthroned themselves in the heart of the church by their unselfish service. A more capable loyal, and industrious Missionary Society could hardly be found anywhere.

On Easter Sunday a class of thirty-eight was received into the church. We are having a good steady growth along all lines. Dermott is one of the delightful charges of the Little Rock Conference. I could say many good things about the church and the intelligent, loyal membership, but with this delightful town, with a liberal and loyal membership, if I should say much it might cause some brother to covet this work.—B. F. Roebuck, Pastor.

UMPIRE

My horse acted Jonah as a Circuit Rider's horse and started back to Oklahoma. Took a couple of Bro. Geo. R. Townsend's mules with him. The K. C. S. train ran over the horse and one mule and killed them. Not having the means to buy another horse and not having money to go to District Conference I was ready to act Jonah. But the Lord came to my rescue. The good people at Athens and Umpire made a donation, and enabled me to get a new suit of clothes and our good P. E., Francis N. Brewer, at District Conference took a collection which enabled me to buy a young horse and a young milk cow. I extend my heartfelt thanks, and appreciation for the liberal donations. We have eleven appointments, 4 M. E. S. S.'s, 4 Union S. S.'s 2 prayer-meetings, 2 local preachers. There are some real good people. Most of them are going into truck growing which we feel sure will build up the country financially. We are sure the conference will not make a mistake in supplying this charge with a preacher. We could use 2 or 3 preachers during the revival season. Any of the brethren who have spare time in July and August, we would like to hear from you. We can't promise you much money, but will give you a good place to sleep and plenty to eat and an experience you will never forget. Brethren, we have a hard job. Financial means are very scarce, but we are enjoying it. All we need is more means and someone to help us during the revival seasons. We would soon have the best work in Arkansas.—J. C. Sutton, P. C.

RICHMOND.

Last evening, May 2, brought to a close one of the greatest revivals, at Richmond, it has ever been the writer's privilege to attend. We have been in meetings where more excitement prevailed, but for pure sincerity, this revival has few equals. The entire community was wonderfully blessed, and we feel that, with God's help we can now go on to greater things.

For two weeks, our greatly loved pastor, Rev. George W. Robertson, and Rev. Frank Hopkins, evangelist of the West Oklahoma Conference, labored in this meeting. Bro. Hopkins, who did the preaching is a man with wonderful personality, a strong, forceful speaker, thoroughly imbued with the spirit of Christ.

Bro. Robertson has been laying the foundation for this meeting. Without this foundation, we could not have had such a glorious outpouring. Robertson and Hopkins make a wonderful combination.

The church was comfortably filled at every service, many attending from the surrounding towns and communities. The last night many were turned away for lack of room.

The students and teachers of our school attended the morning services in a body. Mr. Corley, our superintendent, rendered valuable assistance in the singing. When it is remembered that Mr. Corley is a member of another denomination, his hearty co-

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operation is all the more highly appreciated.

The visible results, so far as the writer knows, are 78 conversions and reclamations; 26 were baptized and united with the Methodist Church Sunday morning, and eight Sunday night. Among the number were a gray haired man and his son just entering manhood. There are others who have signified their intention of uniting with the Church.

Our people value Bro. Robertson very highly. The general verdict of the entire community is, "No better man liveth" than our beloved pastor.—Reporter.

BIBLE COURSES OF WESLEY FOUNDATION.

With the close of the winter term, the Wesley Foundation Bible Courses at the University of Arkansas closed the first year of their history with a total enrollment for the year of 299 students. The total students completing the courses for credit received three hours full college credit for the work done in his respective college in the University and the courses are fully accredited in all of the colleges of the University. Of the 249 students completing credit work, the "Teaching of Jesus" course alone, 149 students were registered. Representatives of fourteen different denominations have taken credit in the courses thus far with the Methodists leading, and then, next in order of numbers, Baptists, Presbyterians, Christians, Disciples, Church of Christ, Episcopalians, Lutherans, Christadelphians, Christian Scientists, Unitarians, Congregationalists, Roman Catholics, and Adventists. The students of the courses have also added 125 volumes on Bible and religion to the University Library for reference purposes, and these books are donated to the University Library as their permanent property.

The first quarter of the new year (Spring term now in session) has begun with the largest enrollment thus far in any one term, numbering 105 students in "The Teaching of Jesus" course. Two sections have been made of the course, and the Student-Pastor meets the students by appointment in personal interviews, on Monday, Wednesday, and Friday.

The splendid co-operation of the University officials and faculty and ministers of the various committees and of the religious workers on the University campus has greatly contributed to the results of the first year in the history of the Wesley Foundation Bible courses.—Central Church (Fayetteville) Bulletin.

HEBER SPRINGS 100 PER CENT FOR 1926.

Rev. A. T. Galloway, our loyal pastor at Heber Springs, has authorized us to advance the entire list of subscribers at that place for another year and we have his check for the whole amount. This puts Heber Springs on the 100 per cent list for 1926. This is splendid work and we thank Bro. Galloway and the people of Heber Springs heartily.

R. W. GROVES SENDS FINE LIST.

Rev. R. W. Groves, pastor of the Arkadelphia Circuit, has forwarded a fine list for which we thank him. He has this to say concerning his work: "We are having a good year. We were received with the old-fashioned Methodist cordiality. We were pounded from conference until after Christmas, each church giving a pounding of their own beside one that Santa gave. The good folks of this circuit have also bought a car for the pastor. All work of the church is progressing nicely. All collections are far above the average. We have fine Sunday Schools and they are all doing good work. All

five of the Sunday Schools are paying on the dual purpose Missions. We are planning on having two Cokesbury Schools this summer and fall. We have four week-night Bible classes which are well attended. Folks are reading the Bible more than they ever have before. All of the regular preaching services are well attended. The folks at Hartsville are beautifying their church grounds. They will have the finest looking grounds of any rural church in the Little Rock Conference. They are also fixing up a community play ground on the parsonage and church property."

H. M. LEWIS SENDS FINE LIST

Rev. Hoy M. Lewis, the loyal pastor at Lavaca, has sent in a fine list for his church at that place. Brother Lewis has our hearty thanks for his support.

100 PER CENT LIST FROM THIRD ST. CHURCH, HOT SPRINGS.

Rev. F. P. Doak, pastor of Third St. Church, Hot Springs, has forwarded a list with check for the entire amount which makes his church 100 per cent plus. This is splendid and we thank Brother Doak heartily.

G. R. ELLIS SENDS 100 PER CENT LIST.

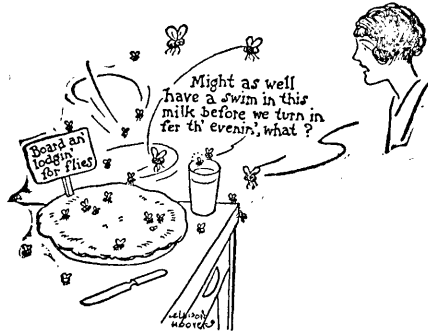
Rev. G. R. Ellis, our pastor at Gregory, sends in a 100 per cent list with check to cover for which we thank him. This is fine work. Brother Ellis has this to say in regard to his work: "This is my first year in the Searcy District, having spent most of my life in the Paragould District. In 1908 I was received into the Methodist Church by our beloved Rev. C. M. Reves who was at that time pastor at Piggott. I was licensed to preach, serving eight years as pastor. Since coming to this District I have been in a few preachers' meetings and am getting acquainted with these fine-spirited pastors. They are among the best in the entire Conference. The church activities are moving along nicely. We have a splendid parsonage located at Gregory. Our church is very well organized. We have on the charge two good Sunday Schools, two Epworth Leagues, two W. M. S. all doing splendid work.

Our prayer meetings at each point are very well attended. The charge raised every dollar in cash for Mission Special. Gregory has been observing missions in Sunday Schools for past three months. McClelland was already a mission school. Have raised above \$200 on church and parsonage. Pastor's salary at Gregory up to date. The Arkansas Methodist at this point has been placed in all Methodist homes. Several have been received into the church. We are happy in his service."

FELLOWSHIP NIGHT AT HUNTER MEMORIAL.

Rev. O. E. Holmes, pastor of Hunter Memorial Church, is featuring a Fellowship Night once a month. This new service is very popular with the membership and large crowds attend. The business manager attended the program given Wednesday night of last week. Congregational singing, vocal and piano solos and inspirational talks, followed by a half-hour social period, are featured at these helpful monthly meetings. Practically all ages are represented.

Brother Holmes is doing a splendid work in his new field. His people have responded readily to his fine leadership. He enjoys the hearty co-operation of his officials and receives support from the entire membership.



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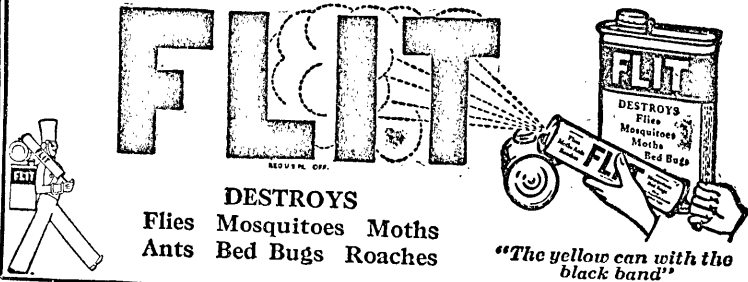
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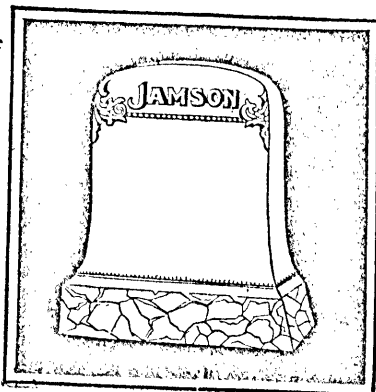
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Hunter Memorial is fortunate to have such a pastor as O. E. Holmes. Of course the pastor appreciates the splendid membership of this growing church and is very happy in his work.—J. C. G.

CLUB FROM J. M. HUGHES.

Rev. J. M. Hughes, our pastor at Bald Knob, has sent in a good club with check to cover and states that he expects to send more soon. We thank Brother Hughes for this good work.

W. C. YANCEY SENDS GOOD CLUB.

We thank Rev. W. C. Yancey of Greenwood for a good list with check to cover. We appreciate Brother Yancey's co-operation.

100 PER CENT LIST FROM T. C. CHAMBLISS.

Rev. T. C. Chambliss, pastor at Pangburn, has our thanks for a 100 per cent list of subscriptions. This is fine and we thank Brother Chambliss heartily.

FINE LIST FROM BATES STURDY.

We have a fine list from our pastor at Springtown, Rev. B. Sturdy, for which we thank him. Brother Sturdy attached a check for the entire list. We appreciate this fine work.

J. L. HOOVER BRINGS GOOD LIST.

We thank Brother J. L. Hoover of England for a good list of subscriptions and for the check to cover same which he left with us when he called last week. Brother Hoover is a good friend of the Methodist.

GOOD LIST FROM J. T. GOSSETT.

Rev. J. T. Gossett, our pastor at Mountain View, sends a good list of subscriptions for which we thank him. He expects to send more soon.

H. O. BOLIN SENDS GOOD CLUB.

We thank Rev. H. O. Bolin, our pastor at Midland Heights, at Fort Smith, for a club of subscriptions and check to cover which has reached us. Brother Bolin expects to send another list soon. He is having a good year at Midland Heights.

E. K. SEWELL SENDS GOOD LIST.

Rev. E. K. Sewell of Wilson sends in a good list from his church at Wilson for which we thank him. He also sends a check for the list. We thank him for his support.

MANSFIELD AGAIN 100 PER CENT.

We have a letter from our friend, Rev. A. D. Stewart of Mansfield, authorizing us to advance the entire list of his church for another year. This is fine and we thank Brother Stewart for this loyal co-operation.

FINE LIST FROM J. T. NELSON.

Rev. J. T. Nelson, our pastor at Ozan, sends a good list for his church with check to cover. Brother Nelson is loyal to the Methodist.

GALLOWAY'S GREAT ASSET.

At Galloway College a new Science Hall has just been dedicated. It stands as a monument to the loyalty of the daughters of this admirable institution, who, during the past three years, have raised \$92,000 for the building fund. Several thousand of the alumnae gathered at Searcy for the dedication, and by way of giving their rejoicing a definite expression pledged themselves to raise, through the Galloway Clubs of Arkansas, \$100,000 more during the next three years, as a contribution to the half-million dollar endowment fund which

Galloway seeks in order to acquire a rating equal to that enjoyed by the leading women's colleges of the country.

Such a spirit of sustained devotion and service among its graduates is the most valuable possession any college can have. The practical loyalty of its former students is worth more to Galloway than all its material estate of land, buildings and funds. It constitutes the greatest asset of the institution.—Arkansas Gazette.

J. C. CRENSHAW SENDS 100 PER CENT LIST.

Rev. J. C. Crenshaw, pastor on the Turner Charge, has forwarded a 100 per cent list for which we thank him. We appreciate his co-operation.

GOOD LIST FROM W. S. TUSSEY.

Rev. W. S. Tussey, our pastor at Lynn, has sent in a good list with check to cover. Brother Tussey states that he will send others soon. We thank him heartily for his good work.

J. C. SNOW SENDS GOOD LIST.

Rev. J. C. Snow, our pastor on the Pleasant Plains Circuit, has forwarded a good list with check attached. Brother Snow also states that he will send another list soon. We thank him for his co-operation.

WARREN HAS GOOD LIST.

Our friend, Rev. E. Clifton Rule, has forwarded two good lists with check attached and states he will have another list soon. This is fine work and we appreciate very much Brother Rule's co-operation.

I. A. BRUMLEY SENDS FINE LIST.

We thank Rev. I. A. Brumley of Springdale for a splendid list of subscribers with check attached. Brother Brumley expects to send in another list soon. We appreciate his co-operation.

100 PER CENT LIST FROM E. S. COOK

Rev. E. S. Cook, our pastor at Des Arc, has forwarded a 100 per cent list for his church for which we thank him heartily. This is fine work and we appreciate it.

J. E. COOPER SENDS FINE LIST.

Rev. J. E. Cooper, our pastor at Searcy, has forwarded a fine list for his church for which we thank him. We appreciate his loyal co-operation.

100 PER CENT LIST FROM G. W. ROBERTSON.

We thank G. W. Robertson, our pastor at Richmond, for a 10 per cent list from his church with check attached for the entire amount. Bro. Robertson is giving us his earnest co-operation.

CARTHAGE SENDS GOOD LIST.

We have a fine list from Mr. A. A. Bland of Carthage and also a check for the entire amount. Rev. O. C. Birdwell is pastor at Carthage and we thank him and Mr. Bland for this fine work.

F. H. McCARTY SENDS FINE LIST

Rev. F. H. McCarty, the loyal pastor at Magazine, has sent in a fine list with check for the entire amount. Brother McCarty expects to send another list. We thank him for his fine work.

DIERK'S PASTOR READY FOR CAMPAIGN.

Rev. W. C. Hilliard, Dierk's popular pastor, has requested the office to send him a list of the present sub-

OBITUARIES.

REV. THOMAS JEFFERSON SIMMONS.

Brother Simmons was born in Trenton, Tenn., April 30, 1848. He was the son of Andrew Jackson Simmons of Tennessee. Reared on a farm and educated in the public schools of Gibson, County, Tenn. and in Andrew College of Trenton, Tenn. He was first married to Miss Josephine Ramsey, Nov. 15, 1875. To this union five children were born. Only one of these, Prof. Guy A. Simmons of Hendrix College, Conway, Ark. survives. He joined the Memphis Conference in 1875 and served circuits and stations for forty-three years. In 1918 he took the superannuate relationship.

His first wife died in 1887. He was married the second time to Miss Birdie Banks. Four children were born to them: Mrs. Rupert Weems, Conway, Ark.; Mrs. V. D. Hill, Conway, Ark.; T. J. Simmons, Jr., Greenville, Miss.; Miss Ora Belle Simmons, Eldorado, Ark. All of his children stood by his bedside as he passed into the great beyond.

After his superannuation he moved to Conway, Ark., to be with his children. He died at the home of his daughter, Mrs. Rupert Weems in Conway, April 17. He was buried from the Methodist Church in Conway, April 18. The large congregation that assembled and the beautiful floral offerings were indications of the esteem in which he was held in this community.—O. E. Goddard.

HORTON.—Elbert S. Horton was born at Gates City, Scott County, Virginia, Sept. 8, 1841, and departed this life March 10, 1926. He was a soldier in the Confederate Army. Soon after the Civil War he came west and located at Zion near Springdale in 1873. He united with the Methodist Church in 1865. In 1883 he became a member of the Springdale Church where his membership remained until his death, with the exception of four years, during which time he lived in Ft. Smith and was a member of First Church. He was the oldest member of the Springdale Church at the time of his death. He served his church faithfully in many places of service such as that of steward, trustee, and Sunday School teacher. He loved his Church and God's people. It was his desire to be present at every service in his Church and to be of service to his Christ. He was a constant reader of Christian literature. The Arkansas Methodist was always to be found in his home. He had time to read his Bible and to

scribes. He is preparing for an every-home canvass and expects to renew his 100 per cent list for Dierks.

Brother Hilliard has closed a successful pre-Easter campaign and had great success. He continues in high favor with his people. His charge is delighted with his faithful ministry.

100 PER CENT LIST FROM J. M. BARNETT.

Rev. J. M. Barnett sends a fine list from his church at Dover which puts him on the 100 per cent list. We thank him heartily.

GOOD LIST FROM BLYTHEVILLE FIRST CHURCH

We thank Rev. Jefferson Sherman, our pastor at Blytheville First Church, for a good list with check to cover. Brother Sherman expects to send another list soon. This is good work.

pray. He was married to Miss Carolina Wells Anderson of Hawkins County, Tenn., March 24, 1864. To this happy union were born eight children. He is survived by his wife and the following children: Mrs. Sallie Courtney of Conway, Ark.; Mrs. Nellie Gillette, of Ft. Smith, Ark.; W. P. Horton, of Springdale, Ark.; C. L. Horton, of Los Angeles, Calif.; Mrs. J. K. Woodruff, of Ft. Smith, Ark.; and twenty-seven grandchildren and nineteen great grandchildren. A host of friends he has left who feel a loss because he has been taken. The funeral services were held at the Central M. E. Church, South, Springdale, being conducted by Rev. J. B. Stevenson of Ozark and the writer. His body lies at rest in the Bluff cemetery, Springdale. He has gone to be with the Lord.—I. A. Brumley, Pastor.

WEBB.—On February 4 Mrs. D. W. Webb was laid to rest in Franks Cemetery about five miles south of Holly Grove. Sister Webb was a member of our Holly Grove congregation. She leaves to mourn her going her husband, D. W. Webb, and eleven children, besides other relatives and many friends. May God bless, comfort and keep the dear ones is our prayer.—R. T. Cribb, Pastor.

PARRISH.—On Thursday morning, February 25, while attending the morning revival service at our church in Marvell Mrs. Mamie Frances Parrish was stricken with apoplexy and died the following day about the same hour. Sister Parrish apparently was in good health as she had attended all the services of the revival, and was much interested and burdened for the success of the meeting. Sister Parrish had been a member of the Methodist Church for many years. The funeral was held in the church, the pastor officiating, and her body was laid to rest in Trenton Cemetery, about five miles South of town, there to await the final resurrection. She leaves to mourn her going, besides her husband, John B. Parrish of Marvell, her father, a brother and other relatives and friends. May He who is able to comfort and keep abide with these and sustain them day by day.—R. T. Cribb, Pastor.

McNEECE.—Samuel Lester McNeece, the son of G. L. McNeece, was born in Mississippi 13 years ago last February. On March 14 he was stricken with appendicitis and the following Tuesday operated on, and the following Tuesday morning passed away. Lester was very patient during the week of his illness, and all that loving hands could do for him was done. The people of the Methodist Church and the Masonic Lodge of Marvell lent every possible assistance to the father and mother. Lester was a Christian boy, having joined the church 4 years ago under the pastorate of his father who was then a member of the Mississippi Conference, but is now located and living at Marvell for health conditions. Brother McNeece located at his own request last fall. Lester would lead in family worship, and while suffer-

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ing said to his father: "Father, if people would not sin so much, there would not be so much suffering in the world." The funeral services were held from the Methodist Church, Marvell, the pastor officiating.—R. T. Cribb, Pastor.

BURGESS.—James Burgess, who passed away March 5, at the home of Mrs. J. M. Connell, in El Dorado, was one of God's noblemen. He was born Oct. 10, 1855 in Cherokee Co., Alabama. Moved with his parents to Arkansas where he spent the rest of his useful life. He became a Christian in early manhood and joined the Methodist Church in which he lived a devoted and consecrated life. Mr. Burgess was a great sufferer the last 18 months of his life. He bore his suffering with patience and fortitude. Everything possible was done for his relief. He was brotherly and his honesty and fidelity were unquestioned. He was married to Miss Mary A. Parker, Jan. 10, 1884. To this happy union eleven children were born, two having preceded him. He leaves a devoted wife and 9 children to mourn their loss. They are: Emmet A. and Jessie A. of Robert-Lee Texas; Mrs. Bede Pickering of Watson, Ark.; William Otis of Batesville, Okla.; Mrs. Cora Durham of Bartlesville; Tullus G., Fay and Miss Nulus Burgess and Mrs. J. M. Connell of El Dorado, Ark. The funeral services were conducted by the writer and the Masons. His remains were laid to rest in the Cemetery in El Dorado. His grave was covered with beautiful flowers which spoke of his life.—His Pastor, S. B. Mann.

ROBERTS.—Drucilla Isabella Roberts, daughter of John and Martha Foster, was born in Lauderdale Co., Tenn., near Ripley, Dec. 25, 1859, where she grew to womanhood and was married to T. B. Bronaugh in 1812. To this union five children were born three of whom survive, Mrs. T. W. Arnell, Mrs. P. Hill, and J. W. Bronaugh, her only son, in whose home she was being tenderly cared for, when her feeble afflicted body, after more than a year's suffering, which was intense but patiently borne, passed away in peaceful sleep. Following the death of her first husband in 1895, she was united in a second marriage to T. W. Roberts, in 1899 who was to her and her children a congenial companion and father until he, too, passed from this life some 25 years ago leaving her the task of her last years to experience the loneliness and responsibilities of a widow's life for the second time. Of her immediate family there remains, besides her children, two brothers, P. A. and I. T. Foster of Monette, one sister, Mrs. G. D. Webb of Blytheville; thirteen grandchildren and many other relatives. Only a few days did she survive a younger sister, Mrs. Mary F. Miller of Marquette, Ark., who peacefully answered the final call on Feb. 1, after several months' affliction, which she also bore with the fortitude of an angel, expressing herself often as being ready and patiently waiting for the "last roll call." Mrs. Roberts professed faith in Christ and united with the Methodist Church, in her

youth and remained a loyal member until her death, on Mar. 19, 1926. She was a resident of Macey, near Monette Ark., for 35 years, where the funeral rites were conducted by her pastor, Rev. A. L. Riggs in the presence of a large concourse of relatives and friends, and where her body now sleeps, laid away by loving hands, in the family cemetery. Like a rare flower whose fragrance lingers, so her memory will be cherished by all.—Her Niece, Clara Foster Haynes.

KNIGHT.—Lenora Marion Bryant was born in Potter County, Penn., July 27, 1846. On July 4, 1872, she was married to J. H. Knight of Tenn., where they made their home until in 1902 when they moved to Arkansas. Five children were born to this happy union. Three of whom went on to heaven before their mother. The two that survive her are W. M. Knight of Little Rock and Mrs. W. E. Young of Bauxite. Since her early life she has been a Christian and actively identified with the Methodist Church. One had but to know Mrs. Knight to love her and appreciate her Christian Life as she lived it in her quiet, but beautiful way. One of God's blessed ones has quit this earthly tabernacle to live with Him in that home that is eternal in the heavens. Of course, she leaves children, grandchildren, loved ones and friends who are sore bereaved, but they know where to find her. At the time of her departure, Mar. 15, 1926, she was a member of Rev. B. A. Few's flock, Capital View Methodist Church, Little Rock. She was buried in the Bryant Cemetery on Mar. 16, with A. J. Christie, pastor of Bauxite Methodist Church conducting the service—A. J. Christie.

TAYLOR.—Charles Wesley Taylor was born near Mt. Carmel Church, in Dallas County, Arkansas, Mar. 24, 1867. He died January 18, 1926. When about sixteen he gave his heart to God, and he became a member of the Mt. Carmel Church. Throughout these years he ever clung to his Master, always anxious to be of service, ever ready to do unto others as Christ had done unto him. He served as Sunday School superintendent at Mt. Carmel Church, also as Sunday School teacher and as he came near the end of earthly life, he was Bible Class teacher in Mt. Olivet Sunday School. He was married in Jan. 1896, to Miss Ellen Stephenson. To this union were born seven children, one of whom had preceeded its father into the future life. Bro Taylor leaves to mourn after him a faithful companion, six children, seven grandchildren, and two brothers, Colie Taylor of Jacinto, and Ed Taylor of Sparkman, one sister, Mrs. Bettie Mann of Jacinto, and a large number of relatives and friends. Just as he was making the final step into eternity, his faithful wife said, "Charles, what can I do for you?" He paused and said, with a voice that revealed a heart full of faith: "Do not bother me now, I'm working for my Master." It was the writer's privilege to visit Bro. Taylor several times during his last illness, and to have prayer with him. The funeral service was conducted at Mt. Carmel Church by the writer, Jan. 19. A large number of relatives and friends were present. In Bro. Taylor's death, the state lost a good citizen, the community a good neighbor, the Church and Sunday School a loyal member. Another good man has gone to his reward. Faithful unto the end, no doubt he has already seen the wonderful crown of life, promised by his Master.—C. R. Andrews, P. C.

SEGRAVES.—Miss Mattie Fortenberry was born July 9, 1861; died Mar. 14, 1926. She was married to A. J. Segraves on December 22, 1878. To this union 11 children were born, two having preceded their mother in death. Sister Segraves was converted at the age of 17 and united with the Methodist Church at old Shady Grove, now Jesup, in Lawrence County, Ark. She was always found at her post when her church called and her greatest desire was to see sinners led to her Christ who was a wonderful personal Savior to her. In her going the church and the community around Lynn will long feel that a place has been made vacant which can never be filled as sister Segraves filled it. On Saturday before her death she told her pastor that she could endure her suffering if it would be the means of leading one soul to Christ. The funeral services were conducted by the writer in the beautiful new church at Lynn, Ark., in the presence of one of the largest crowds ever congregated in that community, and the body was placed in the Dry Creek Cemetery to await the great Resurrection Morning, when she shall hear her Shepherd's voice and come forth to life ever lasting. She is survived by her husband, 5 girls and 4 boys, 4 brothers and a host of other relatives and friends.—W. S. Tussey.

TALBOT.—Sarah Elizabeth Talbot (nee Samuel) was born at Chambersville, Calhoun Co., Ark., Sept 13, 1865, and died Jan. 1, 1926. She was married to L. M. Talbot Jan. 10, 1887. To this union were born 5 children. Two died in infancy. She professed faith in Christ in early life, and joined the Methodist Church. She loved her church and lived a consecrated life. She was interested in all religious work. She was devoted to her husband, kind and sympathetic with her children. She was profoundly interested in the welfare of her children. She lived a life of simplicity and purity. Truly a good woman has left us.—Her Sister.

SMITH.—On the morning of February 16, 1926, at the home of her daughter Mrs Linnie Scott of Calico Rock, one of the most faithful saints of God passed to her reward. Mrs. Fannie Smith laid down the habiliments of her pilgrimage and received the robes of righteousness in which she is to walk with the blood washed through the beautiful gardens of Paradise. Aunt Fannie was born in Mississippi where she grew to young womanhood. She was married to John A. Smith, who preceded her to the Glory World many years ago. To this union were born eight children of whom only three survive. They are Mrs. Linnie Scott of Calico Rock, Mrs. Mary Scott of Wild Cherry, Mrs. Alice Perryman of Byron, Ark. She moved to Wild Cherry soon after the Civil War and lived there the remainder of her life. She was converted at an early age and joined the Methodist Church, in which she lived a faithful member to the end of life. The writer had the privilege of visiting Sister Smith several times during her illness. She was always full of hope and happy in her experience of grace. As we prayed and talked with her, the light of a new world would seem to shine on her saintly face and her voice broke forth in tones that were not born on this side the Crimson Flood. We assisted her pastor, Bro. J. W. Due, in the last services which were said to her sweet

memory, and as we talked of her life and the way in which she had really been a mother to the people of her community, old and young wept as those who are parting with their dearest earthly friend. We laid her tired body by the side of her husband, in the beautiful cemetery at Wild Cherry, there to repose until the "Glorious Morning of the Resurrection."—T. J. Justice.

MAXFIELD.—William Pierce Maxfield was born at Fayetteville, March 27, 1865. Entered life eternal Jan. 13, 1926. He was the son of S. H. and Martha Rice Maxfield who came to Arkansas in the late "fifties" and settled on Pea Ridge. Bro. Maxfield lived his entire life on the same farm. December 29, 1887, he married Miss Orena Woodyard. To them one child, Mrs. Floyd Beagle, was born. She died in 1912. Bro. Maxfield was converted under the ministry of Rev. Y. A. Gilmore and united with the Methodist Church, South, in 1912. He served the church as a steward practically his entire religious life. He was faithful and efficient. Bro. Maxfield was a good man and nothing greater than that can be said of any one. The writer always found him cheerful and submissive to the Heavenly Father's will. He leaves his wife and aged Father-in-law, three brothers and one sister. In the presence of a large concourse of sympathizing friends we laid his body to rest in the beautiful cemetery at Buttrums Chapel.—W. E. Bishop, Pastor.

LESLIE.—Robert Elbert Leslie was born at Bingen, Howard County, Ark., September 5, 1855. He was twice married; first, to Miss Mollie Crosnoe in 1880. One child survives this union Mrs. Bayard Witt of Texarkana, Ark. June 13, 1886, he was united in marriage with Miss Martha Valentine. Two children were born to this union: Charles A. Leslie, deceased, and Robert Elbert, Junior, who lives in DeQueen, Ark. His good wife and one sister, Mrs. Margaret Crosnoe of Little Rock, also survive him. Brother Leslie confessed faith in Christ and united with the Methodist Church in early life. His everyday life was a continual example of living faith. The pastor always found in him a true friend and an efficient co-worker. For many years he had been an official in the church and member of the quarterly conference. He told this writer a short time before the meeting of the first quarterly conference for this year that this would be the first quarterly conference he had missed in twenty-eight years. If this record of attendance has ever been equaled by any other, I have not heard of it. Brother Leslie was one of DeQueen's earliest citizens, and for many years he had been engaged in business in this city. For a number of years he served the city as recorder and made a faithful and efficient officer. As a man he stood for everything that was right and uplifting. To know

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him was to hold him in highest esteem, and few men, if any, had more friends among those with whom he lived and met from day to day. To the writer it was apparent, the first time I met him, that he was in a state of declining health. Suffering greatly, he bore it with the utmost patience and most beautiful resignation. On February 20 the Master said, "It is enough," and he slipped away to be with Jesus. His presence and the gentleness and wisdom of his counsel in the councils of the Church will long be missed. Thank God that he gives to the Church from time to time such faithful souls and such sweet spirits as that of our dear departed brother.—His last pastor, R. H. Cannon.

CONWAY.—J. G. Conway passed away on March 18, at his home near Okolona. Mr. Conway was born February 6, 1870, in Clark County, Ark. When fourteen years of age he gave his heart to Christ and since that time lived a consistent Christian life. Early in his youth he became a member of the Cumberland Presbyterian Church, where he served as a faithful and loyal member until coming to our Trinity Church during 1918 under the ministry of Bro. T. S. Armstrong. February 12, 1902, he was united in marriage to Miss Nora Burton. To this happy union three children were born: two boys and one girl. He leaves a wife, three children, a large circle of relatives, and a host of sorrowing friends to mourn his departure. The world is better by his having lived. He set an example of Christian living that is worthy of emulation. To know him was to love him and appreciate his ideals of manhood. He was laid to rest in the little cemetery of the pines at the Dobyville church on the evening of March 19.—His Pastor.

GARNER.—After a long illness and patient suffering Mrs. Lula Garner, of Moorefield, died on January 23, 1926, at the age of 36 years. Funeral services were conducted from the Moorefield Church, the pastor officiating, on Jan. 24, and interment was made at Sanders Cemetery. Mrs. Garner leaves to mourn her loss her husband, Robert L. Garner of Moorefield, and two young sons, Hubert and Lewis. She also leaves a great number of more distant relatives and the entire community, all of whom loved her and feel the deepest grief because of her departure. Mrs. Garner was converted at the age of 14 and united with the M. E. Church, South, at Jackson Ford. She had been a member at Moorefield since 1924. She was one of the most active little workers in the community and her life was a blessing to all with whom she came in contact. It is said that she was constantly on the go in her efforts to serve the church, the sick or those in trouble. She was loved with the deepest affection by everyone who knew her and was one of the most trusting and most sublime characters we have ever met. Even in her last days, to come into her presence was to come into the presence of inspiration and beauty of character. God knows His own and He has taken this fine character to be an inspiration in a wider and heavenly sphere.—The Pastor.

KIMBALL.—James M. Kimball was born at Vernon, Ind., May 18, 1843, and died at his home in Little Rock, Ark., Mar. 17, 1926. He was a member of the Methodist Church

from childhood. He served in the Civil War as Brevet Major. He was a member of the Knights of Pythias, Liberty Lodge No. 18, St. Louis, Mo. He married Miss Lelia A. Guice, July 15, 1901, who survives him. He is also survived by one son, G. W. Kimball, by a former marriage. Brother Kimball was a Charter member of the Twenty-Eighth Street Methodist Church, from which his funeral was held on March 19 by his pastor, assisted by Rev. W. R. Harrison and Rev. J. P. Lowry, former pastors. Many touching tributes were paid to his memory. Brother Kimball was always vitally interested in the affairs of the Church, was always a friend to the preacher, and was liberal with his means. He, with his faithful wife, were tithers, and I feel sure there were many times when "Love kept an account" and more than the tithe was paid. He served faithfully in the Church militant, he has now gone to the day of his crowning in the Church Triumphant.—His Pastor, Clarence D. Meux.

BARNES.—Thomas Hosea Barnes died at his home in Sevier Co., Ark., Oct. 16, 1926. He was nearly 76 years old. He left seven children—2 sons and 5 daughters and a widow who also passed to her reward March 14, 1926. The writer conducted the funeral of both, and a big gathering of relatives and acquaintances attended. They were charter members of our Barndale Methodist Church where both of them joined August, 1920. The Church has its name from this family. Brother Barnes while considerate of others in their ability to meet obligations to him was very rigid with himself. He never gave a mortgage. The rule "do without what you can't pay for" was kept by him and he taught it to his children. If this rule was kept by all people it would save us from untold financial disasters and from all national money panics. Brother Barnes was a pioneer of Sevier Co. and an expert hunter of wild animals in olden days. It was interesting to hear him tell about killing the panther. "Uncle Hose" and "Aunt Lois," as they were affectionately called, were very devoted to the little Barndale Methodist Church on the hill two hundred yards from their gate. Their home was headquarters of hospitality to the preacher and many others who came to the services of the little Church. Sister Lois Flanagan Barnes was born in Sevier Co., Ark. Apr. 30, 1856 and was married to Thos. Hosea Barnes, Aug. 12, 1871. Both have gone to the better home.—J. F. Taylor.

DEAN.—Mrs. Sarah C. Dean was born August 22, 1860, and was the daughter of Simon and Martha Wilson. She died of pneumonia at Conway, Ark., and was buried in Oak Grove Cemetery. The funeral service was conducted by her pastor, Dr. O. E. Goddard. She leaves a husband, Andrew C. Dean, to whom she was married August 25, 1889, and six children: three boys—Oliver, Simon and Charles; and three daughters—Myrtle, Maggie and Fannie. She was the mother of seven children, one having died in infancy. Mrs. Dean was converted and joined the Methodist Church when a child and was a faithful, devoted Christian, loving her Master, her church and her home. As a mother she was faithful in the training of her children to live lives of righteousness. She was bright and cheerful in suffering and trial and always believed that "All things work together for good to those who love the Lord." Most of her life was

spent near Quitman, having moved to Conway about three years ago. Her husband and children have suffered a great loss and have the sympathy of many friends. Sister Dean was a noble example of faithfulness to her God, her church and her family. She has finished her course, fought a good fight and kept the faith. May she hear her Master say "Well done, good and faithful servant, enter thou into the joys of thy Lord."—J. W. Campbell.

PEEVEY.—Mrs. Mary Vinson, Peevey was born Jan. 5, 1878. Spent most of her life in and around Colt, Ark. June 17, 1900, she was married to Luther B. Peevey. To this union were born ten children, eight of whom are living, four girls and four boys. She was converted when young, later uniting with the Methodist Church and living a quiet and happy life until death. Sister Peevey had been in poor health for a year, but with all this she kept going and trying to help with the care of the home, children and loved ones. After much persuasion she decided to go to the Memphis Hospital for treatment. She was getting along nicely, as every one thought, but on Feb. 22, 1926, the death angel came and called her to the land of rest. Sister Peevey was a member of the Methodist Church at Colt. The church has lost a faithful member, the husband a devoted and loving wife and the children the best friend of earth. The remains were laid to rest in the Huse Cemetery. Services were conducted by her pastor.—B. E. Robertson.

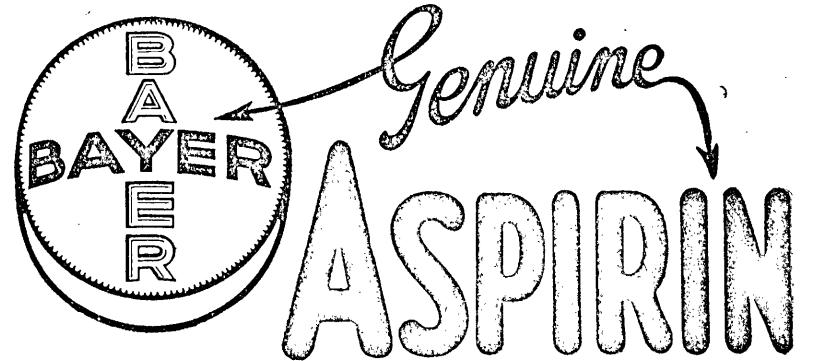
YATES.—Kansas Nebraska Mc-Morris was born near Dukedom, Graves County, Kentucky, Feb. 7, 1854, being the youngest of six brothers and sisters. In 1877 she was married to George W. Yates. To the union of these lives were born the following children: Eva, Willie, Virgie and Curtis, one of whom, Virgie, preceded her to glory some nine years ago. Besides the husband and children a sister survives, Florence Stark of venerable and lovable esteem. At the age of twenty-five she professed faith in Christ and joined the Methodist Episcopal Church, South at Bethlehem, Pilot Oak, Kentucky, enjoying the communion of Methodism for forty-seven years. On

Feb. 14, 1926, it being the Lord's Day, while it was yet "early in the morning," her soul left its earthly house and hastened to meet its Lord. And mother so care-worn, so pain-racked and so tired entered into well-earned rest.

"Like one who wraps the drapery of his couch about him,
And lies down to pleasant dreams."
She loved her family and friends with a devotion that knew no measure. She spent her life for them. No one—nothing—could shake her confidence in them. There was never a day mother would not have laid down her life for her friends. She lived up to the sage counsel,
"This above all, to thine on self be true;
And it must follow as the night the day,
Thou canst not then be false to any man."

In her demise there is no room for lamentation. She was old and full of years, to use our consecrated phrase. It was permitted to her to live out her allotted time, and by reason of strength she journey beyond the distant milepost of three-score years and ten. She has left on the sands of time footprints of goodness, uprightness, and purity of heart that will not soon be effaced nor erased. "Her children rise up, and call her blessed." While uneventful her life was a busy one, every day of which was crowded with service. Her work on earth is done, and she is at rest. Peace to her memory.—S. Curtis Yates.

WASHINGTON.—Mrs. Olivia Washington (nee Mayo) who was born Mar. 27, 1848, and passed to her eternal home October 24, 1925. She was a modest sweet-spirited Christian, and her life was a benediction to all with whom she came in contact. She became a Christian in early life, and all who knew her realized that she lived the Christ life. Ever ready to serve humanity, she was found where sorrow and suffering came, administering to the sick, caring for and comforting the dying, preparing their bodies for their last resting place and doing all she could to comfort the bereaved. She had many sorrows of her own, being the last of her own immediate family, being twice widowed, and losing her only son in



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early manhood, yet she bore her sorrows with Christian fortitude. She leaves many friends and near relatives, among her nearest and dearest, her daughter-in-law, Mrs. Hattie Trotter, who so tenderly nursed her during her long illness, and whose devotion to each other can truly be likened unto that of Ruth and Naomi. Her grand-son Oran Washington, and his family who were the joy and pride of her old age, and Mr. J. W. Mayo, her nephew, whom she took as an infant, reared to manhood and to whom she gave a mother's love. These were all with her when her spirit took its flight. We will miss her loving counsel, will miss her at the Sunday School, the Missionary Society, the church services, for she was a regular attendant at all of them. Her work on earth is finished, her life was full of good deeds and she has gone to live forever with the Lord and receive the reward promised to all who are steadfast until the end.—Mrs. Darnell.

BUTLER.—Sarah Elizabeth Featherston was born in Bentonville, Ark., Feb. 29, 1861. Died in Madison, Ark., March 26, 1926. She was married to J. A. Butler in 1885. This union was blessed with four children, three of whom survive her. Sister Butler was converted early in life and joined the Methodist Church, of which she continued a faithful member until death. Sister Butler moved to St. Francis County with her husband some years ago and settled at Madison where they were living when the death angel came for her. In her last illness she lingered and suffered long but bore her afflictions with Christian fortitude and patience. Sister Butler loved her church and taught her children to love Christ and his church. The survivors are Mr. J. A. Butler, her husband; two sons, Eldridge Butler, Madison; Ray T. Butler, Ferriday, La.; one daughter, Mrs. Opal Taylor, Madison; four grandsons G. M. Featherston, Bentonville, Ark.; Wm. Featherston, Paul's Valley, Okla.; John Featherston, Muskogee, Okla.; and Dick Featherston, Muskogee, Okla. Her remains were laid to rest in the Madison cemetery Mar. 27 by this writer and Dr. Jas. A. Anderson, our P. E. May God's rich blessing be on the bereaved loved ones.—T. H. Wright, Pastor.

DANIEL.—On March 16, 1926, Mrs. Maude Rippeteau Daniel (my wife) after 68 years of life and nearly 43 years of happy married life quietly went to her last sleep. For over 50 years she was a patient, lovable Christian; and I have no doubt that she is safe at home in her Father's house. Her home was always open to preachers and other friends. Our children, Ama Fulkerson and daughter, Francis, and Clara Stewart and son, Fred, Kansas City, Mo., and Fred M. Daniel, Jr., and wife of Mammoth Springs; her sister Mrs. D. C. Rhea of Mammoth Springs, and her brother, R. Hal Rippeteau of Dallas, Texas, were present at the funeral. Our son Frank of Los Angeles, Cal., could not arrive in time, as also our grandson, Frederic Fulkerson of Lubbock, Texas. The many beautiful floral offerings and expressions of sympathy from far and near deeply touched us. The funeral services at the church, conducted by Rev. E. M. Bickley, our neighbor and friend, were simple and beautiful. Miss Duff Harlin's solo, "Face to Face," was especially sweet. Not a sad note, not a piece of mourning, no sermon, only a short talk, and with

eight old friends as pall-bearers her body was borne to Riverside Cemetery and interred. The last song, "Joy to the World," was sung and the grave banked with flowers. The Lord has been wonderfully good to us and we can trust Him for the future.—F. M. Daniel.

MCCRAY.—Mrs. Frances McCray (nee Pelton) was born in Saline Co., Ark., Aug. 15, 1846, and died in North Little Rock, Ark., Nov. 2, 1925. She was reared in a Christian home and such influence had a telling effect upon her after life. She was married Nov. 22 1868 to Henry H. McCray, a worthy citizen of Saline Co., who passed to his reward a few years ago. These good people were the writer's members years ago and he cherishes them in his memory. Sister McCray left six children and many relatives and friends. She was an invalid five months before she passed away and suffered much, but was patient. She joined the Methodist Church in early life and passed away in the faith. Her children know where to find her. She was a member of Winfield Memorial Church when she died, and her funeral at Scott Cemetery was conducted by her pastor, Rev. C. M. Reves.—Her former Pastor, J. F. Taylor.

BAILEY.—Mrs. Anna Bailey, was born in Devizes, England, January 6, 1839, and died at the home of her daughter Marie B. Ridenour, Little Rock, January 27, 1926 at the age of two she came with her parents to Toronto, Canada, where her childhood was spent. She was married to Mr. John W. Bailey, a young lawyer of Georgetown, Ohio March, 1864. To this union were born three children, two sons and a daughter who survive their mother. Her married life, and the latter years after the death of her husband, were spent in the active service of the Methodist Church which she loved devotedly. It was the writer's privilege and great pleasure to be her pastor the last five years of her life. She had always been very much devoted to her pastors and this fine quality was very clearly manifest even to the day of her death. When her loved ones, or friends, would bring to her confections, or other dainty edibles, she would often express the wish that her pastor could be present to share the pleasure she found in such tokens

of love and friendship. For four long years she was unable to attend the services of her church, but she maintained a lively interest in the deep verities of spiritual religion and was deeply concerned in the things related to the success of the church. Her ill health that limited her activities to the home, did not sour her spirit, nor provoke impatience. It was a benediction to enter into the presence of her radiant and lovely personality. How often have I left her room after a season of prayer with a sense of rapture that betokened the presence of heaven. Her beautiful life and lovely character drew to her a large circle of admiring friends. Everybody loved "Mother Bailey." We all miss her and yet are still regaled with the fragrance of her beautiful life.—W. R. Harrison.

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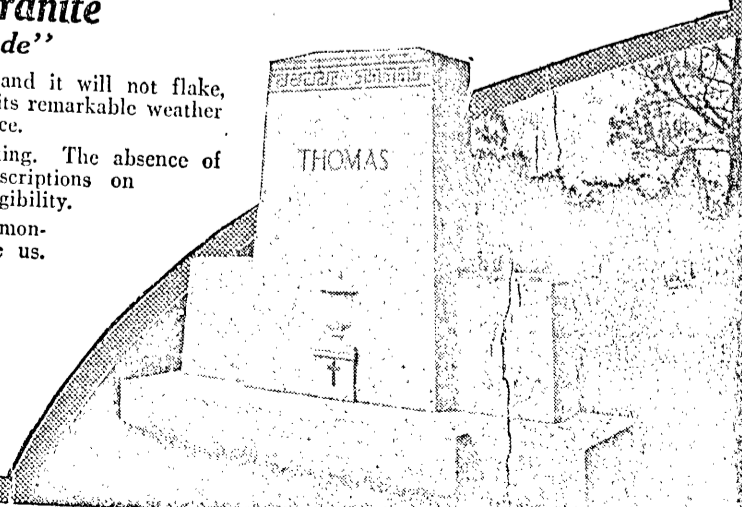
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QUARTERLY CONFERENCES

FT. SMITH DISTRICT.
(Third Round)
Dodson Ave., June 6, 11 a. m., Q. C., June 7, 7:30 p. m.
Midland Heights, June 6, 7:30 P. M., Q. C., June 8, 7:30 p. m.
First Church, Van Buren, June 13, 11:00 a. m., Q. C., June 14, 7:30 p. m.
First Church, Ft. Smith, June 13, 7:30 p. m., Q. C., June 21, 7:30 p. m.
East Van Buren, June 20, 11 a. m., Q. C., June 20, 1:30 p. m.
South Ft. Smith, Bonanza, June 20, 7:30 p. m., Q. C., June 20, 4:00 p. m.
Hackett, Hackett, June 27, 11:00 a. m., Q. C., June 27, 2:00 p. m.
Greenwood, June 27, 7:30 p. m., Q. C., June 27 after service.
Kibler, Kibler, July 4, 11:00 a. m., Q. C., July 4, 1:30 p. m.
Van Buren Ct., Figure 5, July 4, 7:30 p. m., Q. C., July 4, 4:00 p. m.
Alma and Dyer, Alma, July 11, 11:00 a. m., Q. C., July 11, 2:00 p. h.
Mulberry, July 11, 7:30 p. m., Q. C., July 11, after service.
Lavaca, Central, July 18, 11:00 a. m., Q. C., July 18, 2:00 p. m.
Charleston, July 18, 7:30 p. m., Q. C., July 18, after service, or Monday.
Clarksville Ct., Ludwick, July 24, 11:00 a. m., Q. C., July 24, 2:30 p. m.
Clarksville, July 25, 11:00 a. m., Q. C., July 25, after service.

AS THE WORLD SEES IT

"To turn a faithful minister adrift in his old age, or because of his physical infirmities, and dole him out a bare existence as "charity" is a reflection on Christianity and Church organizations. On the whole, the salary of ministers of the gospel is a disgrace. Their zeal to labor in the vineyard of the Lord is burning, and their faith in a divinity that shapes our destinies is strong, or they would not remain in the ministry.

"The ethics of their calling prevent ministers from engaging in many side lines which are properly pursued by other professional men who need to piece out their income. The proprieties of their calling demand that they dress themselves and their families respectably and enable their household to keep up a presentable appearance. They must contribute to charitable work within and without their Church. They must keep up with the intellectual progress of the world, which requires expenditures for literature of various kinds. They must be pastors to their congregation, counselor to their communities, and leaders in public movements for public uplift. All this routine of household affairs.

"It is only just that men who bear the heat and burden of the day in unremitting and poorly compensated work for the betterment of mankind, should not be left to battle with penury in their declining years. The men who preside at the most sacred of human rites and who bring consolation in the darkest of human hours are deserving of better things as they travel down the slope of years. Their evening of life should not be clouded or fretted by physical privations due to financial embarrassments. Their parishioners and communities owe them deliverance from this dread. Their parishioners and communities owe it to themselves and their sense of self-respect to guarantee this deliverance by creating and sustaining a pension fund for retired clergymen and their dependents."—From a Secular Newspaper.

The above is a clipping from a secular newspaper. It is a view of the Church and its relation to the ministry from the outside. It is the standard set by the secular world, and dare we say that the standard is not correct? But the Church is beginning to take care of its old men. We are raising an endowment fund, from the proceeds of which her old preachers will be better cared for. Write Rev. J. H. Glass, 407 Exchange Bank Building, Little Rock, Ark. He will tell you about it.

Cecil, Cecil, August 1, 11:00 a. m., Q. C., August 1, 2:00 p. m.
Ozark, August 1, 7:30 p. m., Q. C., August 1, after service.
Ozark Ct., Grenade, August 7, 11:00 a. m., Q. C., August 7, 2:30 p. m.
Altus, Coal Hill, Hartman, August 8, 7:30 p. m., Q. C., August 8, after service, at Coal Hill.
Give special attention to questions 11, 12, 13, 14 and 15. I shall be in General Conference most of May. If you need me write, care of Peabody Hotel, Memphis.
F. M. Tolleson, P. E.

JONESBORO DISTRICT.

(Third Round)
Fisher Street, Jonesboro, 11:00 a. m., June 6.
Huntington Ave., Jonesboro, 8:00 p. m., June 6.
Dell Ct., at Dell, 11:00 a. m., June 13.
Lone Oak Ct., at Rosa, 3:00 p. m., June 13.
Osceola, 8:00 p. m., June 13.
Luxora, 11:00 a. m., June 20.
Joiner Ct., at Joiner, 8:00 p. m., June 20.
Bono and Trinity at Trinity, 11:00 a. m., July 4.
Jonesboro, First Church, 8:00 p. m., July 4.
Blytheville, First Church, 11:00 a. m., July 11.
Blytheville, Lake Street, 8 p. m., July 11.
Leachville, 11:00 a. m., July 18.
Manila, 8:00 p. m., July 18.
Monette Ct., at Black Oak, 11:00 a. m., July 25.
Lake City Ct., at Lunsford, 8:00 p. m., July 25.
Hickory Ridge Ct., at Dye's Chapel, all day, July 28.
Marion, 11:00 a. m., August 1.
Brookland Ct., at Brookland, 8:30 p. m., August 1.
Tyronza Ct., at Gilmore, 11:00 a. m., August 8.
Nettleton and Bay at Nettleton, 8:00 p. m., August 8.
Blytheville Ct., 11:00 a. m., August 15.
Wilson, 8:00 p. m., August 15.
Jonesboro Ct., at Forrest Home, 11:00 a. m., August 22.
Trumann, 8:00 p. m., August 22.
Marked Tree, 11:00 a. m., August 29.
Lepanto, 8:00 p. m., August 29.
J. R. Hamilton, P. E.

PINE BLUFF DISTRICT.

(Third Round)
Pine Bluff Ct., Whitehall, 11:00 a. m., June 6.
Hawley Memorial, 7:30 p. m., June 6.
First Church, Pine Bluff, 11:00 a. m., June 13.
Rison, 7:30 p. m., June 13.
Lakeside, 11:00 a. m., June 20.
Carr Memorial, 7:30 p. m., June 20.
Roe Ct., at Bethel, 11:00 a. m., June 27.
Stuttgart, 7:30 p. m., June 27.
Redfield Ct., Marvin's Chapel, 11:00 a. m., June 30.
Swan Lake and Bayou Meta, 11:00 a. m., July 4.
Altheimer and Wabbaseka, 7:30 p. m., July 4.
Sheridan and Newhope at Moore's Chapel, 11:00 a. m., July 7.
St. Charles at Deluce, 11:00 a. m., July 11.
DeWitt, 7:30 p. m., July 11.
Gillett and Little Prairie, 11:00 a. m., July 18.
Humphrey and Sunshine, 11:00 a. m., July 25.
Sherrell and Tucker, 7:30 p. m., July 25.
Rowell Ct., 11:00 a. m., July 28.
Grady and Gold, 11:00 a. m., August 1.
Starkitz, 11:00 a. m., August 8.
J. A. Henderson, P. E.

PARAGOULD DISTRICT.

(Third Round)
Walnut Ridge, May 23.
Hoxie, 7:30 p. m., May 23.
Maynard, Siloam, May 29-30.
Walnut Ridge Ct., Rich Woods, 3:00 p. m., May 30.
District Conference, Maynard, June 1 to 3.
Paragould Ct., Shiloh, June 5-6.
Paragould East Side, 7:30 p. m., June 6.
Peach Orchard, Knobel, P. O., June 9.
Gainsville Ct., Camp Ground, June 12-13.
Paragould First Church, 7:30 p. m., June 13.
Stanford Warren's Chapel, June 19-20.
Lorado Circuit, Shady Grove, 3:00 p. m., June 20.
Piggott Circuit, Walnut Grove, June 26-27.
Paragould East Side Ct., Old Friendship, 3:00 p. m., June 27.
Imboden, July 3-4.
Ravenden Springs Ct., R. S., 3:00 p. m., July 4.
Salem, Camp, July 5-6.
Mammoth Springs, July 7-8.
Biggers-Success, Biggers, July 10-11.
Attica Circuit, Reyno, 3:00 p. m., July 11.
Smithville Circuit, Lynn, July 17-18.
Black Rock-Portia, Powhatan, 3:00 p. m., July 18.
Ash Flat Circuit, Corinth, July 24-25.
Hardy-Williford, Hardy, 3:00 p. m., July 25.
Marmaduke, Harvey's Chapel, July 31.
August 1.
St. Francis Ct., St. Francis, 3:00 p. m., August 1.
Pocahontas, August 7-8.
Corning, 7:30 p. m., August 8.
Rector, August 14-15.
Piggott, 7:30 p. m., August 15.
William Sherman, P. E.

SUNDAY SCHOOL.

Lesson for May 16

ABRAHAM AND THE STRANGERS

LESSON TEXT—Genesis 18:1-19.
GOLDEN TEXT—All nations of the earth shall be blessed indeed.—Gen. 18:18.
PRIMARY TOPIC—Abraham is Kind to Strangers
JUNIOR TOPIC—Abraham Welcomes Three Strangers.
INTERMEDIATE AND SENIOR TOPIC—Abraham's Hospitality.
YOUNG PEOPLE AND ADULT TOPIC—Why God Chose Abraham.

I. The Lord Appeared to Abraham (vv. 1-8).

While Abraham sat in his tent door, he lifted up his eyes and lo, three men stood by him. His reception of these three men is a beautiful picture of oriental hospitality. These beings, while called men are also called angels (see 19:1). When the men arose to depart, Abraham according to custom, accompanied his guests some distance on the way. One of the men was the angel of Jehovah, or Jehovah manifest in human form. The Jehovah angel remained behind to commune with Abraham. This is clear from the fact that three started out—one talked with Abraham and only two entered Sodom (see 18:22 and 19:1).

II. God's Promise to Abraham Re-affirmed (vv. 9-15).

The Lord communed with him about his personal interests, showing how Sarah should have a son in her old age, according to the covenant promise. This conversation being overheard by Sarah from her place in the tent only provoked laughter on her part. Although she thus expressed unbelief, it doubtless was a great comfort to Abraham who had been awaiting the fulfillment of the promise for years. "Is anything too hard for the Lord?" is a striking rebuke to Sarah's unbelief, and shows that the Lord is able to discern even our inmost thoughts.

III. The Doom of Sodom and Gomorrah Revealed to Abraham (vv. 16-21).

The Lord now communed with Abraham about Sodom and Gomorrah. Though Abraham had no personal interest in Sodom, the Lord revealed unto him His secret purpose concerning it. He did not hunt up Lot to make known unto him his purpose concerning Sodom. He never goes to the persons who are entangled with the things of the world. The only way to know God's thought touching the age in which we live is to remain separate from it. "The secret of the Lord is with them that fear Him." (Ps. 25:15). The reason for this disclosure may be stated as follows:

1. Because he was his friend (Jas. 5:23; John 15:15). Friends confide in each other. The master reveals his purposes to his friends, not to his servants.

2. Because he was to be the head of a great nation (v. 18).

As such he was to be the medium of blessings to them. The interests of humanity were at stake in the destruction of Sodom. It was good that Abraham should know that he might be able to instruct coming generations.

3. Because of the responsibility of instructing his own family aright (v. 19). God is always careful that His judgments have a rational explanation, serving to deter others from the same sin. The Lord declared that His purpose was to go down and see whether the Sodomites had done according to the cry which had come up from it (v. 21).

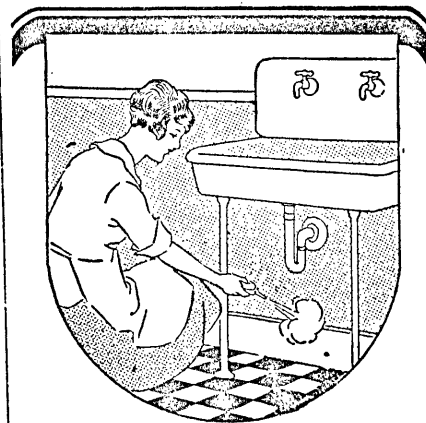
IV. Abraham's Intercession for Sodom and Gomorrah (vv. 22-28).

The two men departed for Sodom,

leaving Abraham alone in the presence of the Lord. He stood there as an intercessor. In this unselfish act Abraham represents our High Priest (Heb. 7:23-28; Rom. 8:34; I John 2:1). Jesus possesses the divine right to stand before the Father. Abraham made his plea on the ground of justice to the righteous who might be in the city. Because of the infinite sacrifice which Christ made by His blood for our sins, He can plead our cause before God on the ground of strict justice. He ventured his plea six times, each time diminishing the number. We should learn from this that petitions granted give encouragement to ask for others. Abraham's power as an intercessor was limited. He was afraid of overdrawing his account with the Lord. This is not the case with our High Priest. His credit and influence with the Father are infinite. He is able to save unto the uttermost those who come unto God by Him, seeing He ever liveth to make intercession for them (Heb. 7:25).

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