

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 27, 1926

No. 21

I WILL EXTOL THEE, MY GOD,
O KING; AND I WILL BLESS
THY NAME FOR EVER AND
EVER.—Psalm 145:1.

GENERAL CONFERENCE ON THE SPIRITUAL STATE OF THE CHURCH

The spiritual state of the Church should be our chief concern, for only as we preserve the integrity of the faith once delivered to the saints, and safeguard the ideals of our Holy Religion will the Church continue to receive the Divine favor and to be the instrument of God's power in the evangelization of a sinful world.

We would direct the mind of the Church to those things which make for peace and harmony and that unite our people in the bonds of brotherly affection. As we face a new quadrennium, let it be our prayer and purpose to give ourselves with all diligence to the work of the Kingdom of our Christ, losing sight of all unworthy consideration and devoting ourselves to the things which are vital and essential to the success and highest usefulness of our Church.

Our Bishops in their address to this Conference have set forth the doctrinal standards of our Church in clear and unmistakable terms. There can be no doubt as to what we as Methodists, believe and what our preachers proclaim. As a part of our report we beg to quote the following paragraph from the Bishops' address concerning "our faith" as well as the dangers of the hour and the remedies they suggest.

"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 divine, 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 on the 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 fulness 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 into the knowledge of the truth, excluding not one who does not by willful resistance 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 everyone 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.

"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 there is no proper place among us for those who do not believe our authoritative standards. This action is not due to a certain narrowness—certainly not to the denial of 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."

We earnestly request our Annual Conferences, the Connectional

Boards, Trustees of our educational institutions, editors of all our Church literature, and all other responsible officers of our Church, to guard with care our doctrinal standards that the integrity of our faith may be preserved, and the spiritual life of our people promoted.

In the sections of our Bishops' address on "Prevalent Worldliness" and "Dangers and Remedies" your attention is directed to things that hinder the development of the spiritual life of our people and which also give the means for correcting such evils. While we believe that the heart of our Church is sound, we recognize, as our General Superintendents have pointed out, that there are things within as well as without the pale of the Church which tend to weaken its spiritual life and destroy its highest usefulness. We therefore call upon all ministers and laymen to guard against all sinister influences, false doctrines, and compromises which would result in loss of faith and purity of life.

We have reason for great thanksgiving for the success with which God has blessed our efforts during the past quadrennium. Revivals have been characteristic of our work throughout this period, resulting in a net gain of approximately 250,000 members to our Church.

We call our entire membership to earnest and continued prayer that God may bless our beloved Church with a great spiritual revival. The evangelistic note has sounded clear and strong through our whole history, and in this hour of world confusion, may we give it renewed emphasis. With our doctrines of sin and repentance, of regeneration, and the witness of the Spirit, let us devoutly pray that under the leadership of the Holy Ghost, God will give us a revival of power that will sweep throughout the bounds of our entire Church, turning back the tides of skepticism and worldliness, healing all of our divisions, and resulting in the salvation of untold multitudes. To this task may be dedicated our best, and as we go forward, may our God lift up within our souls the light of the morning, and strengthen us by the might of his power.

GENERAL CONFERENCE ON UNIFICATION

Since the day of our separate existence as a branch of American Methodism we have maintained a fraternal attitude toward the Methodist Episcopal Church. We indicated this in 1848 by sending Dr. Lovick Pierce as our fraternal messenger to their General Conference. Dr. Pierce, while treated most cordially, personally, was not officially received and on retiring said: "The proposition can be renewed at any time even now or hereafter by the Methodist Episcopal Church. And, if ever made on the basis of the plan of separation adopted by the General Conference of 1844, the Church South will cordially entertain the proposition." In 1872 when that Church saw fit to begin

fraternal relations with us we gladly reciprocated. Thus, there have been since that time mutual fraternal greetings in all the sessions of both General Conferences.

In our session in 1910 in Asheville, N. C., we said: "We recommend that our representatives in the Federal Council of Methodism be directed to further, as far as is consistent and practicable closer relationship with the Methodist Episcopal Church." In 1914 in Oklahoma City, we declared it feasible and desirable to have a closer union. In all our General Conferences for fifteen years we have declared and repeated with almost monotonous repetition, both in the Episcopal addresses and in Conference deliverances that we desired a closer relationship with the Methodist Episcopal Church. In this Conference our Bishops have said: "We cannot forget that three recent General Conferences have declared their belief in the feasibility and desirability of some plan of unification for American Methodism. The utterances of our leaders and the testimony of our councils from the beginning make a record on which we stand and furnish a basis and warrant a hope of unification. We commend the facts of the case and the momentous issues that are involved to your careful and prayerful consideration and will rely upon your wisdom to deal properly with this great matter and determine what course should be followed. Let us not cease to cherish the glad expectation of a closer unity of the people of God in general and of our own Methodist families in particular."

Joint commissions composed of good and holy men from both Churches have not yet been able to submit to the two Churches a plan that is satisfactory to a sufficient number of both Churches. The first plan wrought out called the "Regional Conference Plan," was never voted on by the churches; hence no one knows precisely how that plan would have been received; but the General Conference of the Methodist Episcopal Church held at Des Moines in May, 1920, said: "There appear to be in each Church considerable numbers who are not entirely satisfied with the plan suggested for consideration, many of whom would be distressed if it were adopted in its present form; and in order that the members of each Church shall be in full accord when unification is accomplished, it is our conviction that every possible effort should be made to reach an early conclusion that may be acceptable to all members of both Churches at home and abroad." The recent plan, which was submitted by the churches, while satisfactory to a majority of our voters in the Annual Conferences, was looked on with fear by a very respectable and powerful minority. Hence, the necessity for a more careful and a more scientific study of the whole problem in all of its phases.

Therefore, Be it Resolved, First,
(Continued on Page 4).

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METHODIST CALENDAR.

Comden Dist. Conf., Waldo, June 1-3.
Paragould Dist. Conf., Maynard, June 1-3.
Searcy Dist. Conf., Beebe, June 2-4.
Helena Dist. Conf., Brinkley, June 3.
Arkadelphia Dist. Conf., Malvern, June 3-4.
L. R. Conf. Ep. Lg. Assby. at Arkadelphia, June 7-11.
N. Ark. Conf. Lg. Assembly, at Searcy, June 7-12.
L. R. Conf. Y. P. M. S. Conf., Arkadelphia, June 14-19.
Monticello Dist. Conf., Tillar, June 15.
N. Ark. Y. P. M. S. Conf., Petit Jean Mt., July 5-10.

PERSONAL AND OTHER ITEMS.

Rev. W. C. Yancey, our pastor at Glenwood, graduates at Henderson-Brown College this year.

Last Sunday Rev. Roy M. Black of Mammoth Spring preached the closing sermon of the High School at that place.

Dr. J. A. Anderson, P. E., announces that the Helena District Conference will convene at Brinkley June 3 at 10 a. m.

Dr. Alonzo Monk, pastor of our church at Benton, last Sunday preached the closing sermon for the Benton High School.

Rev. Harry L. King, dean of Galloway College, preached the closing sermon for the Heber Springs High School last Sunday.

The closing sermon for the Carthage High School was preached last Sunday by Rev. H. H. Griffin, Commissioner of Galloway College.

May 19, Rev. I. D. McClure, our pastor at Lepanto, and Mrs. G. B. Griffin of Conway, were married in this city by Rev. R. C. Morehead.

Rev. J. F. Simmons preached at Henderson Church Sunday while the pastor, Rev. E. D. Galloway, preached the closing sermon for the Central High School.

Rev. J. N. R. Score, formerly of North Arkansas Conference, now pastor of the University Church at Berkeley, Calif., preached the closing sermon of the High School at Parkin.

Miss Mary Lena Barnes, treasurer of the Eureka Springs Church, has sent in more money than any other woman treasurer in the Conference. Rev. R. S. Hayden is the pastor of this prosperous church.

May 14, Mr. Frank Dorris and Miss Emigine Coffman, daughter of Dr. and Mrs. J. S. Coffman of Lavaca, were married at the home of the bride, Rev. Hoy M. Lewis officiating.

On his way to Conway to visit his son in Hendrix College, Mr. J. L. Deloney of Foreman called. He is one of our most faithful laymen and is always deeply interested in the affairs of the church.

Rev. A. F. Skinner, our pastor at Cabot, is at St. Vincent's Hospital where last week he submitted to another operation which is regarded as successful. It is hoped that he will speedily recover. He has been in delicate health for six months.

If you have a piano that you are willing to give away, donate it to the children at the Arkansas Tuberculosis Sanatorium. It will serve a good purpose and be appreciated. Address Dr. John Stewart, superintendent, Booneville, Ark., if you are interested.

President Reynolds authorizes the announcement that Bishop Boaz will deliver a series of lectures on "The Preacher: His Work and Ministry," at the Hendrix College Summer School for Pastors, June 26-29. All of our pastors should arrange to hear these lectures.

Europe is confronted by a dry America, commanding not only material resources, but in efficiency in industrial and civic life beyond any standards in European society. For us, and for our national future, what is that going to mean?—Editorial, London Daily News.

In the announcement of the Hendrix School for Pastors, which has been mailed to the pastors, it is stated that Dr. Crawford will teach the course in Stewardship and Church Finance; but information comes that Dr. W. L. Bass, pastor of First Church, Corpus Christi, will be the teacher.

Rev. George McGlumphy, treasurer of the North Arkansas Conference, expects to send in his second Quarterly Report to the Arkansas Methodist June 10. He is very desirous of making this report break every previous record; and he expects it will because he is sure that he will receive many checks before then.

After Dr. J. M. Workman terminates his connection with Henderson-Brown College about July 1 he will rest for a few weeks and then about August 1 start on a trip to Europe. His many friends who recognize his sacrificial labors for ten years in behalf of the College will rejoice that he is to have this opportunity for recreation and travel.

Rev. W. Hardy Neal, Conference evangelist, writes that, because of change in dates for two meetings, he has two open dates, June 6-20 and July 4-18 for any pastor who needs his services in protracted meetings and can give even more time if it is necessary. He also states that his wife now has charge of the Ozark Hotel at Green Forest, a good place to rest and get fine service. Address him there.

At General Conference last week Mrs. W. B. Russell, widow of Dr. Russell, a medical missionary who had died at Chang Chow, offered to give \$1,000 of her insurance money and a valuable string of beads as a beginning of a fund for a hospital in Chang Chow. Several thousand dollars were quickly raised and the beads returned to her. The Conference was deeply stirred by her willingness to sacrifice for a noble cause and the response was quick and generous.

The National Forest Service announces that the name of the Arkansas National Forest has been changed to the Ouachita National Forest. As this forest is located in the Ouachita Mountains near the headwaters of the Ouachita River, near Mena, the new name is appropriate and distinctive, and better conveys information concerning this beautiful recreational region. It is within this tract that an effort is being made to set aside a portion for a National Park.

Money in abundance for picture shows, chewing gum, chewing tobacco, cigars, cigarettes, gas for joy rides and other luxuries too numerous to catalogue in this paragraph. But only complaints of poverty to offer when the kingdom of God puts in its lawful claim. Such is the deplorable habit of too many church members. About the last thing the Master did when in the temple was to note how the gifts of the people compared with their ability.—N. C. Christian Advocate.

The publisher of a blasphemous atheistic monthly announces that the circulation is now 100,000. People are putting money freely into this periodical which seeks to destroy our holy religion, and yet many of our people are unwilling to contribute to the support of a church paper. It looks as if bad people are more zealous for their cause than are good people for theirs.

PLAN OF EPISCOPAL VISITATION

First District—Bishop Warren A. Candler
Louisiana, Homer, La. Oct. 27
North Mississippi, Columbus, Miss. Nov. 3
Mississippi, McComb, Miss. Nov. 10
Cuba. Feb. 24

Second District—Bishop Collins Denny
Baltimore, Washington, D. C. Sept. 29
Virginia. Oct. 13

Third District—Bishop Edwin D. Mouzon
Western North Carolina, Gastonia, N. C. Oct. 13
Upper South Carolina, Rock Hill, S. C. Oct. 27
North Carolina, Durham, N. C. Nov. 10
South Carolina, Bennettsville, S. C. Nov. 24

Fourth District—Bishop John M. Moore
New Mexico, Roswell, N. M. Oct. 6
West Texas, San Angelo, Tex. Oct. 27
Northwest Texas, Childress, Tex. Nov. 10
Central Texas, Corsicana, Tex. Nov. 17

Fifth District—Bishop William F. McMurtry
Denver, Beulah, Colo. Aug. 19
Missouri. Sept. 8
Southwest Missouri, Lexington, Mo. Sept. 22
St. Louis, Cape Girardeau, Mo. Oct. 6

Sixth District—Bishop U. V. W. Darlington
Belgian, Brussels, Belgium June 23
Czecho-Slovakia, Prague July 6
Polish and Dantzig, Warsaw Oct. 18

Seventh District—Bishop Horace M. DuBose
Holston, Johnson City, Tenn. Sept. 29
Tennessee. Oct. 6
Memphis, Paris, Tenn. Nov. 10

Eighth District—Bishop W. N. Ainsworth
Korea, Seoul Sept. 2
Siberian, (Russian), Harbin Sept. 16
Siberian, (Korean), North Kando Sept. 20
China, Soochow Oct. 22
Japan, Kobe Jan. 3

Ninth District—Bishop James Cannon, Jr.
Brazil, Rio De Janeiro Aug. 11
Central Brazil, Ribeirao Preto Aug. 18
South Brazil, Uruguayana Sept. 16
Congo, Wembo-Niami Feb. 3

Tenth District—Bishop W. B. Beauchamp
North Georgia, Atlanta, Ga. Nov. 17
South Georgia, Americus, Ga. Nov. 24
Mexico, Torreon, Mexico Oct. 21
Texas-Mexican, Laredo, Tex. Nov. 17

Eleventh District—Bishop James E. Diekey
Illinois, Cambria, Ill. Aug. 18
Western Virginia, Huntington, W. Va. Aug. 25
Kentucky, Winchester, Ky. Sept. 1
Louisville, Greenville, Ky. Sept. 29

Twelfth District—Bishop Sam R. Hay
Northwest, Corvallis, Oregon Sept. 1
Arizona, Phoenix, Arizona Oct. 13
Pacific, Los Angeles, Calif. Oct. 20
North Texas, Wichita Falls, Tex. Nov. 3
Texas, Orange, Tex. Nov. 17

Thirteenth District—Bishop Hoyt M. Dobbs
Florida, St. Petersburg, Fla. June 16
North Alabama, Tuscaloosa, Ala. Oct. 27
Alabama, DeFuniak Springs, Fla. Nov. 10

Fourteenth District—Bishop H. A. Boaz
Indian Mission, Seely Chapel, Mill Creek, Oklahoma Sept. 17
West Oklahoma, Elk City, Okla. Oct. 20
East Oklahoma, Muskogee, Okla. Oct. 27
Little Rock, Warren, Ark. Nov. 17
North Arkansas, Paragould, Ark. Nov. 24

BOOK REVIEW

The Last Message; by William Jennings Bryan; published by Fleming H. Revell Co., New York; price \$1.25.

The earnest, compelling style of Mr. Bryan is felt as one reads this, his Last Message. He was a deeply religious man and profoundly in earnest on all vital issues. His mind saw an insidious enemy threatening the spiritual life of the youth of the land, and, with his characteristic courage, came to give battle to what he regarded as a deadly enemy, Evolution. Throughout the address, the author's broad knowledge and keen insight and earnest religious fervor impress the reader with Bryan's greatness and nobility. In the same volume is contained the address delivered at the funeral services of William Jennings Bryan, by Rev. Joseph Sizoo, who paid a beautiful tribute to Mr. Bryan and his ideals of Christian service. The little volume contains much for the thoughtful reader and would be well worth the attention of even the casual reader.

Eminent Men I Have Met Along the Sunny Road; by Sam R. Steel, D. D., published by Cokesbury Press, Nashville, Tenn.; Price \$1.

Intimate glimpses into the daily life of the truly great are always interesting and inspiring and Dr. Steel, with his facile pen, has given us ten vivid and pleasing pictures of some of the great sons of early Methodism. After reading Dr. Steel's little book we put it aside with regret that it could not contain more nearly all the great sons of Methodism whose lives and works we consider one of the greatest heritages our Church has from the past. The hardships that surrounded the early preacher's life made of that life one long series of romance and adventure which cannot fail to thrill the heart and quicken the imagination of the young

soldier of the Cross who is fighting for the right in this day of difficulties and dangers which arise from a life of ease and abundance. Dr. Steel's book is a worthy tribute to valiant soldiers of the Cross. It is recommended to all Leaguers who are interested in the glorious history of our Church.

BOONEVILLE AND THE SANATORIUM.

Called by Rev. Charles Franklin to fill his pulpit last Sunday, while he preached the closing sermon for the Charleston High School, I had the pleasure of preaching in our Booneville Church in the morning and at the State Tuberculosis Sanatorium at night.

As I had not seen our church there for many years I was pleased to discover great improvement and a spirit of progress. Since Bro. Franklin took charge last fall the building has been completely remodeled and is as good as new. The outside walls have been built higher and galleries added, thus increasing the capacity, and the arrangement now is adapted to the needs of the growing and flourishing Sunday School. Our people are delighted with their pastor and he speaks in warmest praise of them. Having the true community spirit, Bro. Franklin has led in a movement to secure water and sewerage, and with the completion of the necessary legal process work will begin on water works and a sewer system. When a few weeks ago the superintendent of the city schools died, Bro. Franklin was urged to take the place and has served faithfully until the close of the schools last week. He has enjoyed this experience and his services are fully appreciated. He is also interested in the rural work and is co-operating with Bro. Hays, the presiding elder, in promoting the best interests of the surrounding country.

At the close of the morning service, Dr. John Stewart, superintendent of the Arkansas Tuberculosis Sanatorium, took me in charge, and I spent the afternoon and night in the institution on the mountain four miles south of Booneville. The road, now a part of the state highway system, is in fair condition and the trip is easily made in twenty minutes. After a hearty dinner in Dr. Stewart's cosy cottage home, I accompanied the superintendent on a journey of inspection. It was milking time at the dairy, and about forty fine Holstein cows were being relieved of the lacteal fluid by means of electric milking machines. This excellent herd furnishes about 180 gallons of milk a day and that supplies the institution with wholesome milk, but is not enough for making the butter. While the Sanatorium is on top of a mountain and the sides are steep, there are enough fertile valleys to provide space for garden and orchard. There is an abundance of garden truck raised, and some fruit, although not sufficient for the demand. This year the strawberry crop is good, but there will be no peaches. A herd of swine uses the waste from the kitchen and furnishes considerable meat.

Many buildings have been erected since my last visit. Most of them are one story and of wood. A beautiful stucco building, erected by the Masons of the state at a cost of some \$40,000 provides comfortable accommodations for 40 children. The Kie Oldham Hall was destroyed by fire in January, and a new semi-fireproof two-story building is now going up. It will cost about \$55,000, and will be a substantial addition to the group. The long dining hall reminds one of a college refectory. A small airy chapel, the gift of Mr. J. F. McGehee, a member of our First Church at Ft. Smith, is a pleasant place for the religious services.

I passed through practically all of the buildings and was struck with their sanitary condition. They are perfectly clean, and there is absolutely no hospital odor. If I had gone through blindfold, I would not have known that I was in an institution for sick people. While every patient was tuberculous, I did not hear a single cough, and most of the patients seemed on the way to recovery. Dr. Stewart takes a fatherly interest in each and his coming seems to be appreciated by all. The spirit of the institution is genuinely hopeful. In Dr. Stewart, with his wit and kindness, firmness, and administrative ability, the state has a very faithful and valuable servant. With meager means he is doing wonders in restoring a multitude of victims of the "white plague." But he needs more room. The capacity is only 280, and there are always some 75 on the waiting list. Our Legislature and private organizations should understand the needs and provide for them. The Masons have set a noble example in providing the building for children. Let the good work go on.

A piano is greatly needed for the children. If any friend has an instrument to give away, let him communicate with Dr. Stewart. It will be put to good use. Under the guidance of Mrs. Franklin, our pastor's wife, some of the patients are learning basketry. It affords them great pleasure and some profit. Facilities for such work should be supplied in larger measure. Our people who pass through Booneville on train or in their cars, should stop and see what Dr. Stewart is doing. His work only needs to be known to be appreciated. The state has been fortunate in having a board of men who take a personal interest in the Sanatorium. Two of them visit it every month and report to the others.

Sunday was a perfect day. The scenery and surroundings were inspiring. The companionship of Rev. and Mrs. Franklin and of Dr. and Mrs. Stewart was congenial. The occasion will linger long in memory.—A. C. M.



OUR PRESIDING BISHOP

At the recent session of the General Conference, it was arranged that the Annual Conferences in Oklahoma and Arkansas should constitute one Episcopal District and Bishop H. A. Boaz was appointed to their presidency. The arrangement is a very satisfactory one, and we are delighted to have Bishop Boaz as our Bishop for the coming quadrennium.

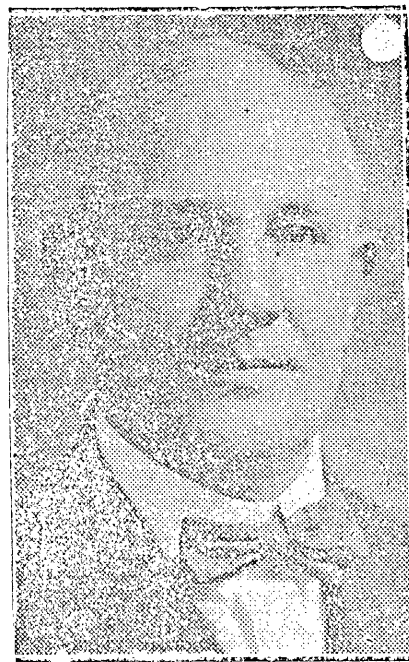
Born in Murray, Ky., Dec. 18, 1866, he grew to manhood in Texas. Spending two years at the Sam Houston State Normal, he graduated from the Southwestern University in 1893 and received its M. A. degree in 1894. He studied at Columbia University two years and received the D. D. degree from Kentucky Wesleyan College in 1906. He was licensed to preach in 1889. Joining the Central Texas Conference, he was pastor of Mulkey Memorial Church, Ft. Worth, First Church, Abilene, and First Church, Dublin, from 1902 to 1911 he was president of Polytechnic College, Ft. Worth, and from 1911 to 1913 vice-president of Southern Methodist University at Dallas. For five years he was president of the Texas Woman's College at Ft. Worth. At the General Conference of 1918 he was elected secretary of the General Board of Church Extension to succeed Bishop McMurry, and after serving two years was elected president of Southern Methodist University, serving until he was elected bishop in 1922. He was assigned to superintend missions in Japan, Korea, Siberia and Manchuria, and after the death of Bishop Atkins, when Bishop Hay was recalled from China to take charge of the Conferences in Arkansas and Louisiana, Bishop Boaz became responsible for our work in China as well. To these mission fields he gave close unrelenting oversight, spending the larger part of his time in the Orient. He returned this year by way of India and Europe, thus circling the globe.

Having given many years to administrative work and having a great capacity for work, Bishop Boaz is peculiarly qualified to discharge the delicate and difficult duties of a bishop. He is a strong preacher and is democratic in his conduct, being approachable and deeply interested in people. During the two years of his presidency of Southern Methodist University he raised a large amount of money and stabilized the institution. His supervision of our Oriental missions has given him a comprehensive insight into missionary conditions and a broad sympathy; hence he comes to us with

the true missionary spirit and zeal.

Married in 1894 to Miss Carrie O. Brown, Bishop Boaz has had a true helper in his wife, who accompanied him to the Orient. It is his purpose to make his home in Oklahoma or Arkansas, and for several weeks he will study the situation before choosing his residence. Last Sunday he preached to great audiences at Winfield Memorial Church, and this week he is going in his car through Ft. Smith, Fayetteville, Tulsa, and Oklahoma City. Our people at Little Rock and at Fayetteville are anxious to have him reside in one of these places and will, doubtless, offer him inducements to live in their midst. As Fayetteville is the seat of the Western Methodist Assembly, which belongs alike to Oklahoma and Arkansas and is central in his territory, a strong effort will be made to secure his residence there.

With a man who has the habit of success and of virile type and missionary and evangelistic spirit as our bishop, we count on helpful and progressive leadership. We give him hearty welcome and pledge him loyal support as he leads us in the Master's work.



NEW PRESIDENT FOR HENDERSON-BROWN COLLEGE

At the meeting of the trustees of Henderson-Brown College last week the resignation of Dr. J. M. Workman, which had been tendered some months ago, was accepted and Clifford Lee Hornaday of Lenoir, N. C., was elected president. For four years, Mr. Hornaday has been president of Davenport College and for twenty years previous had been connected with Trinity College (now Duke University), N. C. He is a graduate of Trinity with the M. A. degree and has completed part of the work of a doctor's degree at Columbia University. He is a Phi Beta Kappa scholar. A layman about fifty years of age, he is in the prime of manhood and should be able to take his place among the leading educators of our state. He is highly recommended by Dr. Workman, the retiring president, who after ten years of successful service, is re-entering the pastorate. Mr. H. C. Couch, the president of the Board, says: "The trustees feel that in Mr. Hornaday they have the man pre-eminently qualified to take the presidency of Henderson-Brown College. He is a combination of business man and educator and is also socially fitted to make friends for the college. He is experienced in the administration of such an institution as ours, and we believe his presidency will result in its continued growth." The new president was at Arkadelphia last week and indicated his acceptance. He and his wife will move about July 1, when he takes charge. With such an administrator the college should continue the successful work that has been begun by Dr. Workman. It now has an endowment of some \$200,000 and an enrollment of more than 300. Its graduating class of 43 is the largest in its history.

MEETING OF PRESIDING ELDERS.

Bishop Boaz announces that, while he is at the Pastor's Summer School at Conway, where he is to deliver a series of lectures, he will meet the presiding elders of the Little Rock and North Arkansas Conferences on Tuesday, June 29.

UNIFICATION

(Continued from Page 1).

that there be no agitation, discussion or negotiation concerning unification during the ensuing quadrennium.

Second, that a special Committee of Research and Investigation composed of seven elders and seven laymen be elected by the General Conference upon nomination of the General Conference Committee of Church Relations, whose duty it shall be to make a careful and scientific study of the whole question in its historic, economic, social, legal and other aspects, and report their findings in detail to our next General Conference in 1930.

Third, that we nominate the following members for this committee, to-wit: Dr. Franklin N. Parker, Dr. Andrew Sledd, Dr. J. W. Mills, Dr. Ivan Lee Holt, Dr. A. R. Kasey, Dr. V. C. Curtis, Dr. A. L. Moore, T. D. Samford, Dr. W. P. Few, M. E. Lawson, H. C. Stuart, J. M. Rogers, Nathan Newby, H. H. White.

Fourth, that in case of a vacancy in this committee arising from death or otherwise, the remaining members of the committee shall have authority by a two-thirds vote, to fill said vacancy.

Fifth, that the expenses of this committee be paid out of the fund assessed for the General Conference.

We, your Committee on Church Relations have had before us the report of the Commission on Exchange of Territory with the Methodist Episcopal Church and the Methodist Episcopal Church, South.

We recommend:

1. That a commission of five on Exchange of Territory be continued, and that the College of Bishops appoint said commission.

2. That the Commission be authorized to effect an exchange of property when it is found legal and practicable such exchange being approved by the Annual Conference in whose bounds the property is situated; provided, such exchange shall be made only on the approval of the local congregation expressed through its Quarterly Conference.

3. That the expenses of the Commission be paid out of the money assessed for the General Conference.

FRATERNAL MESSAGE FROM THE METHODIST CHURCH IN IRELAND BY REV. W. L. NORTH-RIDGE, PH.D.

Delivered Monday Evening, May 10, 1926

It is a great privilege to be the medium of conveying to you the cordial greetings of Irish Methodism. The Irish Methodist Church is one of the smallest of all the branches of Methodism, but in its spirit, history and fruitfulness, it scarcely has a rival in any land. Our people are fervid, devoted, simple-hearted, generous and sacrificial. We have congregations of not more than a dozen members supporting a minister in the out-of-the-way places, because they

believe in the value of the Methodist witness. Our Church does what few, if any, other branches of Methodism are doing—it provides for the free training of all its ministers. It can go to young men who have the ministerial gifts and calling, but who have not the means of education, and say to them: "If God has called you, offer yourself, and we will take care of your education and maintenance." The result is that we have been able to keep up a supply of strong ministerial candidates when other Churches have had difficulties in meeting their requirements.

Irish Methodists have been great pioneers. Wesley said to those who criticized him for visiting Ireland so frequently: "Have patience with Ireland and it will repay you." That prophecy has been justified in a thousand ways. One hundred years ago last month, Adam Clark completed his famous commentary. Adam Clark was converted in an old barn in Ireland through Methodist preaching. If Irish Methodism gave to the world only Adam Clark and his commentary, then Wesley's words would have been abundantly justified. But it has done immensely more than this for world-wide Methodism. There is no need to remind you that Irish Methodism is the mother of American Methodism. In 1760 or thereabout, came that illustrious band of Irish immigrants including Philip Embury and Barbara Heck. Embury planted Methodism in New York. The tradition has been that he planted Methodism in America. That, I find, is now challenged, and it is claimed by the people of the South around Maryland that Robert Strawbridge laid the foundation stone of American Methodism. However that question may be settled matters not to us in Ireland, for both Embury and Strawbridge were Irish, and Ireland is your motherland in the faith.

Robert Williams was another gift of early Irish Methodism. He was one of our Irish preachers who sold his horse to pay his debts, came to the boat with a loaf of bread and a bottle of milk, and induced an Irish layman called Ashton to accompany him to America and pay his passage. Williams is known in early American Methodist history as "the first preacher to itinerate, the first to issue a class ticket, the first to write a book, the first to get married, the first to locate, and the first to die." He is best known, however, as the spiritual father of Jesse Lee, whose volume, "The History of Methodism in the United States of America," I am glad to see has been reprinted. There was another Irishman who had something to do with Jesse Lee. Jesse Lee would never have entered the ministry were it not for the influence of Edward Dromgoole. Edward Dromgoole was converted from Roman Catholicism under the preaching of early Irish Methodists and joined the Baltimore Conference.

If Ireland bulks largely at the beginning of American Methodism, it figures more largely in succeeding years. The Baltimore Conference in 1857 discovered that in the Eastern states there were at that time 250 Irish preachers, and a couple of weeks ago I learned that there were today more than 1,000 Irish born preachers in the ministry of the Church today. How many are in the ministry of the M. E. Church, South, I would like to know. But Irish Methodists planted the seeds of Methodism not only in U. S. A., but in Canada, the West Indian Islands, the Cape of Good Hope, Ceylon, Madras, Australia, Gibraltar. William Butler, an

Irishman, was also the pioneer missionary of the M. E. Church in India and Mexico.

Wesley was surely right when he said: "Have patience with Ireland—it will repay you."

But this is all recorded history, with which anyone can make himself familiar. What I want especially to say is that in these days when so many think that the days of religious revival are over, we in Ireland have been experiencing one of the greatest revivals that ever came to us or any people. The remarkable thing is that it was not organized into existence. You can never manufacture a genuine religious revival. This revival came as it were in the fullness of time. It is accounted for by a certain set of antecedents.

The age preceding it was characterized by a collapse of philosophical materialism. Fifteen years ago there was no more potent force in Ireland than Robert Blatchford. He was the leading champion of materialism. He drove more young people out of the Church into the ranks of infidelity than any man before his day or since. Ten years ago he became silent. Then he broke the silence about four years ago by an article in the first paragraph of which he said: "All my past arguments have been built up on imperfect understanding of the facts. I used to believe that all was matter—there was no such thing as spirit; today I believe all is spirit, there is no such thing as matter." The conversion of Blatchford was significant. It represented the utter collapse of materialism as a philosophy of life. With it passed away atheism and unbelief so that for the last eight years I have not met a man who said, "I am an unbeliever."

Then there took place a few years ago in the ranks of the younger ministry a significant movement. It may best be described as a movement back to Christ from the discussion of theology from the preaching of socialism merely as a remedy for human ills—back to Christ and to early Methodist inspirations. Young ministers met in groups to explore the New Testament experience of God in Christ, and seek it for themselves. The result was a new note of certainty in their preaching—a note of conviction born of experience. They were able to translate their doctrine back into their experience and their experience out into the doctrine, and so the old message was proclaimed in a new spirit. They were saying, whether they were conscious of it or not in every sermon: "Come all ye and we will declare unto you what the Lord has done for our souls." The result of the movement was that our best, most cultured young preachers discovered that they had unsuspected gifts of evangelism. They became not only teachers and preachers, but evangelists. They discovered also that there was no inconsistency between the best cultured and the warmest evangelism. Finally in Ireland four and five years ago we passed through the fires. For a period no life was safe, law and order were at the end, intimidation, arson and murder were every-day occurrences. Political war soon passed over into a war of religious kind and Protestants and Roman Catholics were massacring each other daily.

I want here to pay a tribute to our Methodist people. In all the troubles, not one of them has been known to have stained his hand or sullied his character. On the other hand,

scores of them suffered the loss of all things for principle's sake. They were driven from their homes, had their property seized, and many of them had their lives taken, rather than be untrue to their conscience.

In those days Protestants of all denominations were drawn together in a new spirit. They suffered together and prayed together. It was in answer to the suffering and prayers of God's people that a movement began that did more for us in Ireland than anything else in recent times. Suddenly the sound of hymn singing on the city streets took the place of the sound of bursting bombs; groups intent on mischief gave way to groups of open-air worshippers at every street corner; discussion of the previous day's crime gave place to conversations in experimental religion; the mobs governed by passion gave way to orderly processions of new-born souls marching through the city streets on processions of witness. One night I read on the door of a saloon: "This saloon is closed forever, for the owner has become converted." On a bridge over which I had to pass on all-fours on my way home from church one Sunday night to escape the passing bullets, I stood a week later with a large group of men who were mainly ex-gunmen. They were singing "What a wonderful change in our lives has been wrought since Jesus came into our hearts." As I listened, I was conscious as never before that in our midst had been wrought one of the most amazing miracles of modern times.

Tested by its results, three facts bear testimony to the genuineness of this awakening.

First, it helped to bring to us in Ireland more than the political settlement did, the peace that the country has enjoyed for two and one half years. Irish troubles have not been due to any pugnacity that characterizes Irishmen more than the rest of the race, though they often get credit for it. We have been divided on the question of politics and religion, and we take these matters rather more seriously than people do elsewhere. Especially is this true of religion. The South of Ireland contains the strongest Roman Catholic community in the world. It is said that 13 out of every 16 priests in this country are Irish. Then in the North we have on the other hand the strongest Protestant community of the extreme evangelical type that can be found in any land. There the people are willing still to fight for the Bible as their fathers did, and die for Protestantism, as did their Scottish forefathers. Arising out of these attitudes there has been in Ireland much religious hatred and always the possibility of religious warfare. Three and four years ago what was possible became actual and the lives of many were taken, not for crimes that they committed, but for the name Protestant or Catholic. The revival took the spirit of bitterness away from the hearts of thousands of these and their exists today a genuine spirit of good will and tolerism for which we thank God.

It will interest you to know that the younger Roman Catholics of Ireland are not only more tolerant than their fathers were, not only more independent, but also more ready and eager than ever for the Gospel. It is possible for our ministers now to preach in the open air in almost every Roman Catholic town in Ireland. About three years ago a small group of Roman Catholic business men asked our Home Mission authorities not

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to withdraw our open air missionaries, for it was their Gospel Ireland needed.

The President of our Irish Church said at last Conference that we never had in the last 200 years a greater opportunity to evangelize Ireland than we have at present. What a wonderful thing, not only for Ireland, but for the rest of the world, if Irishmen, with their genius for religion, are rescued from superstition and brought into saving relationship with Christ!

The second result was a spirit of concern for the social well being of the people. That spirit has expressed itself in many ways, but I have only time to state that it brought to the temperance movement a new impetus. People tell me that prohibition in America is a failure, because some people know how to get drunk. My reply is that to get the saloon removed from the public street, to have drink taken from the tables of the hotels and the liquor evil outlawed is one of the greatest achievements of modern times. It can only be appreciated by one who is capable of contrasting conditions here in America with those in one's own land, where there is still one saloon for every 230 people, and where for every \$5.00 spent on milk, \$13.00 are spent on strong drink—where, instead of a few men being after the drink, as is the case in this country, the drink is everywhere after the men, as is the case with us.

Now for three years we have been waging warfare on the drink evil in Ireland. All the churches are united in policy and they support one great temperance organization. Our objective is total prohibition of the liquor traffic from Ireland.

The third main result of the revival has been large accessions to our church membership, and the need for an aggressive movement of church extension. It has been estimated that the revival brought between 50,000 and 60,000 non-church-going people into church connection. This led us to consider no longer the problem of

the empty church, but that of the over-crowded church in many parts where the revival operated.

We have undertaken the biggest program Irish Methodists ever faced in a single generation. The younger men of Irish Methodism are fixed with a passion to do in the present generation as much to make Ireland once again the 'Island of Saints' as their fathers did in any single past generation.

May I be permitted to say in conclusion as a matter of interest that the idea was conceived a couple of years ago by certain of Ireland's sons in this country that it would be a gracious thing if American Methodism, that owes so much to Ireland, would in this day of Ireland's opportunity, establish one church to the memory of its Irish founders and as a symbol of the gracious affection in which the mother Methodism is held in the daughter of churches of this great America.

FRATERNAL ADDRESS, BISHOP W. F. OLDHAM OF THE METHODIST EPISCOPAL CHURCH
Delivered Tuesday Evening, May 11, 1926.

I ask your indulgence if I say a word or two about the messenger of this hour before I come to the message. He is a man unaccustomed to such situations as that in which he finds himself tonight. Pretty well all his days he has spent on the firing line of the world of Foreign Missions. His contacts have been with less developed peoples or with those whose development has been along other lines than ours. He has had little experience with such scenes as these. His therefore is not the facility for tuneful phrase nor complimentary word. But if knowledge of the form be lacking, he would assure his hearers that he brings a very high admiration of what he believes to be the large values of heart, the treasures of spiritual understanding, the depth of religious conviction, the fidelity to scriptural truth, the beauty and power of expression, and the abiding evangelical zeal, that characterize our Southern Methodism.

And now in what words shall I attempt to bring the message of loving esteem and good-will with which I am entrusted by the Methodist Episcopal Church to her sister, the Methodist Episcopal Church, South. Holding all the Churches of Jesus Christ, our common Lord, in closest affection and respect, there is yet for this one peculiar and distinctive tenderness of regard, for is she not bone of her bone, flesh of her flesh—derived from the same stock, holding a common experience, accenting the same great truths of experience, touched with the same passion to call erring men to repentance, and with eagerness to minister to the penitent with the same comforting holy truths of the knowledge of sins forgiven—nay, more than that, of deliverance not only from the stain, but from the power of sin—teaching with shining eyes and vibrant voice of the power of the Holy Ghost to accomplish in poor broken but penitent men, the miracle of restored saintliness in a new creation in which, looking up into the Savior's face, those who have known sin but who have turned away from it cry:

"To thee our humble hearts aspire,
And ask the gift unspeakable;
Increase in us the kindled fire,
In us the work of faith fulfill.

By faith we know Thee strong to save;
Save us, a present Savior thou;

Whate'er we hope, by faith we have,
Future and past subsisting now.

To him that in Thy name believes,
Eternal life with Thee is given;
Unto Himself He all receives,
Pardon, and holiness and heaven.

Faith lends its realizing light,
The clouds disperse, the shadows fly;
The invisible appears in sight,
And God is seen by mortal eye."

Surely the good-will and affection the Methodist Episcopal Church bears to all other Christian Churches deepens when she turns her eyes towards you into yearning clinging love, as she says with emotion:

For thee, my own sweet sister in thy heart,
I know myself secure as thou in mine.
We were and are—I am even as thou art,
Beings who ne'er can each other resign.
It is the same, together or apart."

Sometimes when at work in common territory excessive zeal on the one side or on the other, may lead to unworthy competition, but these are mere pin pricks, against which we must both be more on our guard until they disappear. These are but petty matters in the presence of the sacred ties and holy loves that really bind the greater Methodism of the continent in closest bonds.

And now you will be wanting to know how it goes with the Methodism I inadequately represent. I bring you heartening word. The four years since our brilliant Dr. David Downey stood before you to represent us, have been years of difficulty and trial, but they have held their own triumphs and brought their own victories.

And while figures only partially tell any story, the tale they tell of the Methodist Episcopal Church for the quadrennium closing with the last General Conference of 1924 is very heartening.

The figures I quote are for our last complete quadrennium, 1920-24, but history is largely repeating itself, and the current four years keeps the trend and the pace of the one before it.

Our figures for membership in 1924 are 4,563,000, an increase during the quadrennium of 430,000, about 10 per cent; Sunday School enrollment averaged 4,730,000, an increase of over half a million, about 12 per cent—a gratifying showing, when it is remembered that the Sunday School is increasingly the recruiting ground of the Church.

The members and the support of the ministry have also gone forward, ministers from 16,400 to 17,200, or 5 per cent, and their support from \$22,700,000 to \$30,206,000, or 33 per cent.

It is with deepest satisfaction I have learned even since coming to you that similar triumphs to ours, and even relatively greater, have been yours. You, too, have known the joy of seeing altars crowded with penitents with streaming eyes on their way to the manifested presence of the Lamb of God who taketh away the sin of the world, and yours has been the music of souls rejoicing in having wholly escaped out of the hand of the fowler, and indulge in the high hope that animated Charles Wesley when he wrote:

O, that each in the day of his coming may say
I have fought my way through,

I have finished the work Thou didst give me to do.

O, that each from his Lord may receive the glad word,
Well and faithfully done,
Enter into my joy and sit down on my throne.

In the realm of the material you, too, have been building stately houses for the worship of Almighty God, and some of your sons and daughters have been moved by the Holy One to make great gifts for the cause of Christian education—Indeed, we have rejoiced with you greatly to hear of such mighty gifts as are seldom made in any generation, and we are stirred to high admiration at the devotion of these whom you have nurtured and, with you, give God praise for them and the splendor of their munificent gifts.

I note with deep feeling your large investment of means and intelligent interest in missionary enterprise, both at home and abroad. In the foreign mission field the rapid growth of nationalistic feeling leads to new difficulties in administration.

In many lands there is new opposition to Christian missions as subversive of national life. This, in itself, is a tribute to their power. "These men that have turned the world upside down, have come hither also." But we must, ourselves, do more vigorous thinking as to how to make much more room for the recognition of the Christian elements to be found in every religion and also to more rapidly give larger place to native leadership in all our mission fields. And doing this with such readiness mingled with prudence as rapidly altering circumstances call for, we must not let the changing moods of waking peoples wholly define the limits of our task.

An intense but passing exaltation of national values must come to every people that finds itself behind in the procession of civilized nations until wider experience leads to effort to secure what is lacking as well as to exalt what there already is—and this will operate in the realm of religion as in art and literature and philosophy, sincere though surface objections, to foreign activity in religion also will come, particularly from the younger group of the intellectuals of every advancing land. And this situation calls for patient and most tolerant study. But, making all allowance and adaptation for the grave work of this day, we must go forward with our testimony.

Come what will, Methodism, whose sacred duty it is to "spread scriptural holiness in all lands," will never consent, under any opposition or from the pressure of difficulties, to withhold anywhere her testimony to Jesus Christ the Son of God as the unique Savior of men, who gave Himself for all men, dying upon a cross for their sins and rising again from the grave for their justification. These soul-warming and soul-saving truths we hold in trust for all mankind, and we will be true to our trust, relying upon the Holy Spirit to lead us into the paths of greatest effectiveness in the successful discharge of our high errand.

While thus exchanging felicitations, I am now to call your attention to difficulties that press and dangers that

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PAINS ALL OVER

Lady Says She Took Cardui and Never Saw Such Improvement—Was So Weak Couldn't Stand.

Weathersby, Miss.—Mrs. James M. Hall, of this place, writes that she was "getting weaker all the time" when Cardui, the woman's tonic, was first brought to her attention. After she had taken Cardui a while, she writes that she "never did see such an improvement."

"I suffered all the time and had pains all over," says Mrs. Hall. "I was so weak I could not stand. My skin was cold and flabby. I did not have any color. I had always been a very active woman—used to outdoor exercise, walking and going where I pleased, and to get down, not able to get myself a drink, was indeed a hardship."

"Nothing seemed to help me, till I began on Cardui. The first bottle seemed to strengthen me, and I sent for five more. By the time I had taken these, I was on my feet, going around, doing my work, gained in health and strength."

"I took two more bottles, and I am well and strong. Can work my garden. I haven't had any more sickness."

Ask your druggist.

NC-165

CARDUI
THE WOMAN'S TONIC

threaten.

I have not lived so far from where the currents of our modern life are flowing at their rapidest not to feel and know something of what demands careful attention. We are in difficult days and it is a truism to repeat that the shock of the recent World War leaves all life other than what it has been. Especially has it struck at the root of all authority. The Teutonic strain in our blood gives us, to begin with, a strong bent towards individualism. During the days when men's spirits were most aroused and alert, and winged words reached farther and deeper than usual, the powerful voice of the great leader of the United States of America was heard emphasizing the right of every people to self-determination and self-direction. They seemed magic words and ploughed deep into the thought and imagination of all the world. But like all utterances of great truths, they had their necessary limitations. These limitations were not perceived in the enthusiasm the words created, but they remain to cause some ills that truths, however great and lofty in themselves, are sure to create, when launched without their proper balances. So, wherever there is a small minority which by geographical position is marooned in the territory of an alien race, the accenting of this cry makes ready occasion for suspicion and misunderstanding and trouble. But even more serious and complicated is the outcome when the section of the population affected is not alien in blood nor ethnic inheritance, but is of our own youth—the sons and daughters of our own homes. Many causes have contributed to the larger self-assertiveness of youth in this and in every nation, and in the presence of these causes we, the fathers and mothers, teachers and preachers of the generation preceding must admit our share of blame. We are told by those who speak for our children that we have been too content with the outer conventional forms of personal morals and social goodness when the depth of reality was absent—that we have allowed pious words and churchly forms to cover social injustice and the lack of severe social purity; that we have cared more

to save our face than to know and recognize naked facts; that, in a word, the civilization we have built is too much a thin veneer of pretence, carefully hiding the sorry facts of our actual being. So, when the war rudely stripped off the veneer, it left the naked ugliness of the soul of christendom to appear with all its latent savagery openly revealed. Garbed in the raiments of fervid patriotism, all manner of ungodly moods and attitudes of the soul frankly revealed themselves without shame or rebuke. Now much of this is exaggeration. When once the dams of recent repression are overflowed we may look for great floodings of waters. Fault-finding easily grows into invective, and invective has its own emotional enticements to gross exaggeration—and yet, there is enough truth in the indictment to make us uneasy and inclined to make closer inquiry. At many points we recognize our failure and admit that our eyes have been holden and we have been remiss to duty in the most sacred and intimate areas of our family life.

The love of gain and the love of pleasure have so largely invaded our homes that fathers and mothers, borne on this flood, have failed to pay the price of devoting the thought and the time to their children that the children's needs demanded—the more so that this very increase in luxury and social demands are besetting the children, and life at the best becomes more and more complicated for even the youth that would be mindful of the claims of God, the Church and their own fine souls. Too largely the home has turned the children over to the school, the Church, the street—anywhere, any place, so that there might be more time for the fathers in their business and the parents in their pleasures. And perhaps we preachers do not stand unrebuked by the current situation. Have we not lived and preached too much on the surface of life and magnified the temporal and material results of our ministry, while the weightier matters have not received that brooding prayerful attention their inherent values demand? We have lacked prophetic vision, perhaps prophetic courage, to openly declare even what we did see, and with the generation coming on we are in danger of losing something of influence and moral authority. Not enough have we accentuated the great truths of all true life, its demand for clear-white holiness; its call for the cross to lie across all plans and projects; its urge to heroism, its scorn of pettiness; its demand for utter sincerity and large generous purpose. Is it any wonder we often do not interest a generation that has come through earthquake shock and driving storm and so has little patience with anything less than adequate setting forth of great primal, fundamental truths. Put all this aside for a moment and return to what I have already said regarding the new emphasis on self-determination, and then gather all together and see whether mere prescription or ancient authority can hope to dyke the waters. No, no, they overflow the retaining dams and the dams themselves are not holding. Youth is no longer easily subject to authority. It asks for greater freedom of self-determination. By some acute observers of our day it is said "Youth is in revolt," and this phenomenon appears not only here but everywhere. But the revolt, as Stanley High points out in his illuminating book, is against traditions that are trite and invalid in regulating life or

bringing it to decency or moral worth.

The picture I paint is dark. I almost wish it were darker than the facts warrant—even as I speak I indulge the hope that many of my hearers may disagree with me and that they are the nearer right. I may be wrong, for I am only interpreting my day from the printed word that reaches far-off lands. But I have found the far-off observer by his very aloofness better fitted to judge.

As over against the gloom of my portrayal let me quickly add, all is not dark. There are certain large phases of spiritual truth also unfolding themselves in current thinking. With some thing like passionate insistence upon personal liberty in thought and conduct there is yet marked emphasis on the necessity to consider the welfare of the group, and great anxiety to promote the good of society at large—economic justice, social welfare, international fairness; the summary abolition of injustice and wrong of whatever kind, intrenched behind whatever ancient prescription, all these are vehemently demanded. And so with something of stark sincerity coupled with assertive wilfulness of individualism is mingled a strain of unselfish altruism that wonderfully relieves the picture and brings light into what might otherwise be too deeply depressing.

But, more than this, what gives me buoyancy of spirit and something like the upspringing of most joyous hope is this—I believe. Methodism is peculiarly fitted to meet this situation in existence, the exigencies of our day would call it into being. Methodism has never put any special emphasis on theology. It has been a spiritual re-birth, an experience, a way of life, rather than a closely knit credal system. It has cared little for doctrine when clothed upon with life. While all this is so, there are three outstanding teachings of Methodism which are peculiarly the need of our day, and which reaffirmed with spiritual energy and proclaimed with power will steady current life and bring new hope, new assurance and new motive energy for worthy effort and sacrificial endeavor, and so strengthen the good there is and lay deeper foundations, stable and trustworthy, for a nobler future. The first of these is the definite setting forth of "the exceeding sinfulness of sin." Much superficial talk we are hearing in psychological terms, the plain meaning of which is, that we are the victims of circumstance and that any wrong we do is the inevitable sequel of what we cannot command—we are in the grip of complexes whose outcomes are inescapable. And much of this teaching seems to do little but make provision for the lusts of the flesh by a subtle determination which leaves no room for either compunction or repentance, to say nothing of any power to keep us from falling. As over against all this morally enfeebling philosophy let Methodism set forth the wrong, the bitter cruelty, the corrosion of sin—Sin, not so much as revolt against authority, even legitimate authority—Sin, not so much as disobedience, which it is, but sin, as invasion of the beneficent order of the moral universe—Sin, as cruel attack upon the universal welfare—the selfish and corroding disregard of all that is pure and good and uplifting—Sin, the selfish uncontrolled destruction of all worth, both in one's self and in others—Sin, the cruel work of tearing down with ruthless hand and sodden heart all the painfully acquired good of the years—Sin, the accursed root

of all bitterness and suffering, and sorrow. And when Sin is directed distinctly against the social order, when it is greed directed against the welfare of childhood when it lays burdens upon the weakness of womanhood; and exploits the strength of manhood; when it endeavors for gain to legalize murder and call it lawful war; when it legalizes vice and calls it protection; when it legalizes the destructive liquor traffic and calls it modification; when it arrays selfishness of the strong against the enforced submission of the weak and calls this patriotism; when it hides under conventional terms wrongs against the individual, wrongs against the group, wrongs against humanity at large—Methodism must more than ever flame against Sin and the thunder and lightning of Sinai must again be let loose all over the land, for the generation is sincere in its search. It wants to know the truth—and the pretty phrasings and toning down of the hard brutal facts avail nothing—stark sincerity is the need of the day. In God's name let Methodism set forth the guilt, the bitterness, the destructiveness of Sin—Sin personal, Sin economic, Sin social—and the generation will hear. And in sincerity, courageously thus speaking the truth it shall be in love—and while sin be arraigned there shall be infinite tenderness for the sinner—for his sin is his own sore hurt—and the hurt of the family and the hurt of his Father's loving heart—for man sins not so much against the majesty of a mighty God as against the loving tenderness of a deeply loving Father. And there will be tears in the eyes of Methodism and a sob in her throat and an ache at her heart as she sets forth the exceeding sinfulness of sin which brings discord and bitterness and despair and hell where all the redemptive forces of Heaven have been working through the long ages to bring faith and hope and love and peace among men of good-will. And speaking thus the scoring truth of things the generation will hear, and hearing be sobered and again will the cry be heard—it is heard now, the cry is already in our ears—"Men and brethren, what must we do?" In answer to that cry the next great truth—the old well-tested truth comes to utterance, but it comes garbed in the vestment of this day—for in ministering to the deepest needs of men not new truth, but the eternal truth in terms of current thinking is what is called for—not new truth but new accents. Time, circumstances, surroundings, forms of thought and speech change—man changed but little, in the deeps not at all, in the oceanic soul of man the same darkling depths, the same confusing currents are that ever have been. It is out of the same confused deeps he cries now as a mighty man called out twenty centuries ago, "O wretched man that I am, who shall deliver me." And again the same cure for sin must be clearly and lovingly held up, and again must be heard the music of the angel voice saying, "And thou shalt call His name Jesus, for He shall save His people from their sins," and Jesus must be set forth not in bewildering theological terminology but as an experience accomplishing what the perplexed and restless generation actually needs—for what men are crying for, often unconsciously like "infants crying in the night, infants crying for the light, and with no language but a cry." Semi-articulate but very real is the cry, is for deliverance from perplexity and moral confusion, for power to captain one's own soul, for spiritual energy to do the unselfish

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good one sees but feels powerless to accomplish—and for the persuasion that the universe is good and means good—and being assured of this, to have the further assurance that the individual may become part of the redeeming forces at work in life and be actually counted in on the great program of world-wide betterment—and that all this will reach the final goal of a world in which universal brotherhood shall be enthroned and the good of each be the care of all. In presenting Jesus thus, without argument and endless questions of the philosophy of His atonement or the exact method and time of His return to earth in bodily form—what is to be put in the foreground is Jesus—as an experience, an actual deliverer from guilt, from isolation of spirit, from being counted out in the great redemptive program of life. Other matters may engage the academic of curious mind, but they count for little in the actual business of finding the “way of life” and of living it when found. It has been admirably put by Arthur Benson, late Master of Magdalene College, Cambridge, in his brief autobiography, “The House of Quiet,” when telling of a certain inner disquiet that overtook him during his student years, he comes to a particular Sunday when having been to the customary dull morning services with ritual routine and vacuous sermon, he went in the afternoon to hear an evangelist. He describes in humorous terms a big man seated at a small harmonium, so near to falling off the platform as to move the beholder to laughter, until the singer began to sing with deep pathos and passion, “There were ninety and nine that safely lay,” and then—but I will read you his own words, and you will remember as you listen that you are hearing the words of one of the keenest heads and soundest hearts among the educators of a recent day—

“Then the preacher himself, a heavy looking commonplace man with a sturdy figure and no grace of look or gesture, stepped forward. I have no recollection how he began, but he had not spoken half a dozen sentences before I felt as though he and I were alone in the world. The details of that speech have gone from me. After a scathing and indignant invective of sin, he turned to draw a picture of the hollow drifting life with feeble mundane ambition—utterly selfish, giving no service, making no sacrifice, tasting the moment, gliding feebly down the stream of time to the roaring cataract of death. Every word he said burnt into my soul. He seemed to me to probe the secrets of my innermost heart; to be analyzing as it were, before the Judge of the World, the poor and pitiful constituents of my most secret thought. I did not think I could hear him out, his words fell on me like the stabs of a knife. Then he made a sudden stop, and in a peroration of incredible dignity and pathos he drew us to the feet of the crucified Savior showed us the bleeding hand and the dimmed eye and the infinite heart behind. Just accept Him, he cried, in a moment, in the twinkling of an eye you may be His, with the burden of sin and selfishness resting at His feet.”

Arthur C. Benson, Master Magdalene College, Cambridge, twentieth edition, 1904-1917. “The House of Quiet.”

So real and so moving has the generation found this simple great autobiography that it has passed through over twenty editions, and is today among the steady sellers in religious

literature.

Now in this presentation of Jesus in our day—Jesus not only as a Teacher and Master, but Jesus our divine Savior, it cannot be too plainly said nor too greatly urged—that He saves not only from the confusion, the demerit, the waste and the lonely guilt of sin, but from the selfishness that is at the root of it all. Not carefully worded theories of a “forensic” righteousness imparted, but a warm tender word of forgiveness and healing and the gift of a new start in life with a new spirit in him of loyal endeavor to please the God who whispers these comforting messages into the very soul of him—is the felt need of the man of our day. His cry is not only for “Pardon”—that part of it, but not the greater part of it. His cry is for deliverance and inner energizing. If ever a day called aloud for a message of complete deliverance from the debility and cruelty of sin it is this day. Here again did Methodism not have the teaching of “full salvation,” the doctrine of “Christian perfection”—that teaching would be born to meet the need of the generation, for among our passionate demands is that for “efficiency,” and if the Christian religion be presented as the cure for human ills, and the love of God be set forth as the antidote for ingrained human selfishness, we cannot destroy the force of the message by promising that the cure and the antidote can only be expected to do their work but partially. The world, buffeted and bruised, cries out for a real Savior. Again I say, O Methodism, in God's great name, proclaim Jesus as that Savior who by the power of an endless life, by the energy of His Holiness working through the Holy Ghost in the hearts and lives of His believing people, is able to save unto the uttermost all those who come unto Him—unto the uttermost of their vast inner need and unto the uttermost of what their appointed work in life demands. O tell into the ears of a listening world that there are no yeasting foaming waters within nor no difficult array of circumstances without, but that our Jesus is mightier; He is mighty to save. If the Gospel is efficient it must work completely, and if it be a Gospel at all it must be a Gospel of complete deliverance from the stain, the clutch, the power of sin, and a creative Gospel, fruiting in the hearts of men with all the wealth of the nature of God. And so shall that word be verified—“Of His fulness have all ye received and grace for grace.”

And now will come the third great teaching of Methodism, that being saved must every man become a savior—a witness and a worker.

Men today will have nothing to do with a religion that is self-centered, and no one cares to hear that you are happy in your soul unless that is somehow adding to the happiness and welfare of others. There is almost bitterness against purely subjective mystic experiences which fail to register in kindness of spirit and sacrificial endeavor to serve. Unctuous claims of personal spiritual possessions or achievements are heavily discounted unless they express themselves in ministering to surrounding need. In the presence of wide-spread destitution and disability and distress the “perfectly comfortable” are looked upon with some suspicion. In the absence of genuine thoughtful painstaking effort to serve the present age, religious profession is met with the indignant inquiry, “If a man love not his brother whom he hath seen, how can he love God, whom he

hath not seen.” The Epistle of James is in no danger of being excluded from the canon today, and the demand is not for the giving of gifts but for the sharing of life. This is the great glory of Jesus—that though He was rich, yet for our sakes he stripped Himself of His riches that we “through His poverty might become rich.” Is it not most perplexing and yet most inspiring to see the generation often run ahead of the Church in its scorn for any religion that does not set forth the heart of Jesus in its readiness to share life with the less favored and thereby make every possession and every endowment an added pledge to benevolence and service. And this principle of sharing life will manifest itself in all the varied relations of life. In citizenship it will endeavor to sweeten and purify the muddy streams of civic life—in the City, the State, the Nation. In economic life it will strive for economic justice, always putting the spiritual above the material, the human stuff above the things it produces, distributes or consumes. Never can it consent to the mean, unworthy role of a smirking, smug self-satisfaction with personal prosperity and conventional goodness without regard to the sadness that lies upon a lost and orphaned world. Methodism must boldly teach the duty, the luxury, the deep satisfaction that truly Christly souls feel in sharing life—its material things, its inner illuminations, its vision of God, its sympathy and its courage, and its hope, with all one's fellow travelers along the dusty paths of life. Sir Paris in Hutchinson's gripping tale, “One Increasing Purpose,” finds after long search two things as making life worth while. He found himself “in tune with the Christ that is in him,” and the secret of K. O. H. kindness—“Kingdom of Heaven” kindness, sacrificial kindness which seeks no rewards and waits on no thanks or expressions of gratitude, but moved by the “Christ within,” pours forth in streams of good will and in deeds of helpfulness and mercy. The felt love of God flooding the soul of the Church then pours into channels of service and so the river of life brings something of cool and verdure into the dusty stretches of human life, and the solitary place becomes glad for them and the wilderness blossoms as the rose.

In this varied and universal service of men the Church will always have clear vision and her creative faculty will always teach how best to serve. Love will find the way and courage and fidelity will walk in it until the final goal is reached.

This is the great program I would have my Methodism pursue with energy and in high hopefulness of spirit. Every here and there are churches and pastors who see the meaning of this day, its perils not only but its opportunity and its promise. More are learning every day. There is already a going in the tops of the mulberries—a great day of God is at hand.

Here you are assembled my brethren, the chosen leaders of this great Southern Methodism. God grant you may not only be occupied with perfecting your mechanism (Methodism perhaps runs to an excess of organization), but while seeing that all possible perfection of form is reached, Oh, may you seek and find a great quickening of the spirit. May the very Shekinah of God be revealed in your midst and may a mighty endowment of vision and holy power be yours to look our day in the face, read its heart and know its very soul; and knowing its ill, to minister to

FOR YOUTH.

WAS IT YOU?

An old man limped along life's way,
His grief-bowed head was crowned
with gray;
Somebody cheered his dreary day;
I wonder—was it you?

A lonely child, devoid of guile,
Looked up, and tears bedimmed its
smile;
Somebody stopped to play awhile;
I wonder—was it you?

There's always some one needing aid,
Some trembling heart alone, afraid,
Some load that could be lighter made;
Can they depend on you?

—Exchange.

“PUTTING IT OVER.”

“I am sorry about George,” said Mr. Allen. “He was too clever a boy to turn out as he did.”

“Yes, it's too bad, but as to his cleaverness I don't agree with you,” said Mr. Smith. “He had a certain ability to get the best end of a bargain, and yet make it appear to be an honest transaction. He was expert at ‘putting it over,’ as the boys say.

“You remember the days when we traded marbles? George would come to school with a pocket full of cheap, chipped-off marbles, but before noon he would have them all traded off for perfect ones. The boys could not tell how it was done, but George could make them think it was all right.

“There was something mysterious about his examination papers. The teacher knew they were not the result of study. She felt sure there was something dishonest about them, but she couldn't find out what. George was never caught in any school scrapes; it was always the other fellow who got caught and punished. George certainly knew how to put it over the rest of us in school.

“Later, when he became a clerk in the grocery store, he was very successful in disposing of stale goods. He would fill orders with wilted celery and wormy raisins, and the proprietors were delighted, for there was nothing to throw away on Monday morning. If any one complained, George could always convince them that the ‘other clerk’ had filled the order. He grew more and more skillful in putting it over every year.

“On account of his shrewdness, folks predicted that he had a great future before him, and he became rather conceited. So he went further, and began to practice little dishonesties with money, giving short change to customers who did not bother to count it. Of course there was another step just ahead—George tampered with the money drawer. He took just a little at first, but gained confidence when he was not found out, and kept at it. He must have

that ill in the all powerful name of the Holy Child Jesus—so the root of Christly goodness and power that is in the heart of Methodism shall flower and fruit in the daily life and in their social conventions and movements of men the world over—until the Day of God be wholly come.

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better clothes; he must spend money more freely; he must keep a little ahead of the other fellows. By that time he had full belief that he could keep on putting it over every one.

"He tried it once too often. We say it was the 'last time' that put him in the penitentiary, but I am inclined to think it was the first time; that he started in that direction during the marble-trading days back in the school yard when he gloried in his ability to put it over his playmates.

"We sometimes like to jump the hard places, to cut across the fields, and we think that we are making headway swiftly; but the long cobblestone road of strict honesty will bring us, in the long run, to safer landing place. The ability to put it over isn't the best qualification for real success. Boys like George, even if they escape punishment, do not become men to whom any one in their community can point with pride."—Youth's Companion.

THE REWARDS OF SIMPLE COURTESY.

In New York, a day or two ago, a man who came across the Atlantic many years ago as a penniless immigrant seeking work and a home in a new country, sat down as host to more than fifty of his employees who had been invited to celebrate with him the good fortune that has come to him. This man was Lewis Morgen, proprietor of the McAlpin Hotel Barber shops, and accounted a millionaire. Perhaps there is nothing remarkable in the story up to this point. There are many millionaires in America today, and no doubt some of these may be barbers. But Mr. Morgen is able to trace the beginning of his prosperity to a particular circumstance, and to follow its course through the years that have intervened. He makes no secret of the matter and there is no reason why he should. Indeed, there is every reason why it should be shared.

It is related that David Hunter McAlpine, years ago, when he went to Mr. Morgen's little shop, noted the politeness and deference displayed by the barber, and his apparent determination to please his customers. When the McAlpin Hotel was erected the proprietor gave the little barber the shop concession and financed him temporarily in fitting up and equipping the room. That was the beginning of his prosperity. But it is said of him that he has never ceased to be courteous, considerate and thoughtful of the comfort and welfare of his patrons.

Success thus achieved is not accidental. It does not come by chance or by mere favoritism. No doubt there were thousands of workmen in the trade as efficient as Mr. Morgen when the choice fell upon him. But there was a reason why he, among all these others, should be chosen. The lesson, if one is sought, is too obvious to require emphasis. And the delightful and encouraging thing to remember is that the opportunity which led on and on to success in this case exists for all today, in whatever walk of life they may find themselves. Mr. Morgen did not monopolize opportunity, neither did he express all the courtesy and consideration which is or can be expressed. He has proved simply that, whatever one's circumstances or position, an investment in kindness pays a handsome dividend in the long run. It makes up a capital that cannot depreciate under adverse conditions, and insures a return, either in kind or in its equivalent throughout fair or cloudy weather.—Christian Science Monitor.

FOR CHILDREN.

TRAVELING WITH THE MOON

When I was going on the train
The moon came up outside
And sailed along with might and main
As fast as we could ride.

The trees and towns all dropped behind,
The lakes and meadows passed;
I'm much surprised to find
The moon can go so fast;

For when I see it shine and shine
Above our garden wall
It hangs above the big black pine.
And never moves at all.

But now it goes along so bright,
As quickly as our train;
I think it must be pasted tight
Against the window-pane!—Edith Ballinger Price.

PATTY'S PARTY

Patty Prentiss's birthday is the same as President Lincoln's February 12; and on the last twelfth of February she was seven years old. As usual she had a party, with as many guests as she was years old—four little boys and three little girls. They were Parker and Ross Banks, Barr Fanley, Frank Brown, Rose Fairfax, Pearl Howden and Janie Johnson.

It was a cold wintry day, and little sharp, sparkling snowflakes went whipping through the air. Each one pricked the faces of the boys and girls

like pin points, but none of the children had far to come except Janie Johnson and Frank Brown, and all the children were there promptly at half past one o'clock. The party was to end at four, so that all the guests could get home by daylight.

They played bean bag and guess who-and puss in the corner and "listened in" at the radio and altogether had the best sort of time. They all said that it was the best party they had ever attended, but something made Patty look sober every little while. Finally she told her guests what the trouble was. That very morning when she went to the drawer where the candles for her birthday cake were put, she found that a mouse had gnawed his way into the box and had chewed every one. And it was too far to the village store for any one to go after more that day, they would simply have to have the birthday cake without the birthday candles.

Everybody said it was a shame and too bad, that the cake would be just as good anyway, and that Patty must not mind. But Patty did mind. She couldn't help it. It seemed to her that it would be just like an everyday cake, and not like a birthday cake at all, if there were no candles on her birthday cake. Indeed, she never had seen a birthday cake without candles. And all the guests had to admit that they never had seen one either.

But they made the best of it and went on playing. They were up in the attic, dressing up in old-fashioned clothes and really having a good time when suddenly Janie Johnson said that there was something she had to go home about.

"Oh Janie, what for? It's so far—a whole half mile—and so cold and snowy and blowy!" exclaimed Patty. And all the others said, "Oh, don't!" and "What for, Janie?" and "Why?" and "Must you?"

"I can't tell why, but I must," said Janie, "and I'll be right back just as soon as I can."

She flew down stairs, bundled herself in her warm coat and cap and scarf and overshoes and was off through the blowy snow in a jiffy. The wind pulled at her scarf as if it meant to carry it off for a frolic, and once Patty, who was watching from the window saw Janie stop and brace herself against the blast, but then she ran on.

It was nearly time for refreshments when Janie returned. Mrs. Prentiss let her in and took her wraps, and she scampered up the attic stairs and burst in among the children who were still dressed up in the clothes that Patty's mother and father had worn when they were children. How funny they looked! Janie said that she was going to play hard enough to make up for lost time.

"Why did you have to go, Janie?" asked Barr. "Do tell us, please!"

"Can't," said Janie with a laugh.

Just then the bell rang at the foot of the stairs, and down the children trooped. The little boys were polite and let the little girls go first. When they reached the foot of the stairs and looked into the dining room, there in the center of the table was the birthday cake round and rosy with pink frosting. And on it were seven pink candles!

"Oh!" gasped the astonished little girls.

"Oh!" gasped everyone all together. And suddenly all eyes were turned to Janie.

"Now I know why you went home!" cried Patty. "Oh, it was so cold too! And blowy! O Janie, thank you ever so much!"

"It was fun," said Janie. "I guess President Lincoln would have done like that," said Barr.

"I think so too," said Patty.—Minnie Leona Upton in Youth's Companion.

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808 Broadway, Nashville, Tenn.

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.

Hail, Prince of life, forever hail!
 Redeemer, brother, friend!
 Though earth and time and life shall fail,

Thy praise shall never end.
 —Samuel Medley.

L. R. Y. P. Summer Conference, Henderson-Brown College, June 14-19.

Conference Thought:—"Tested by the Rule of Jesus." Mrs. J. G. Moore Y. P. Supt. says "the usual high class faculty has been engaged. Every afternoon will be spent in recreation. Come prepared for tennis, swimming, hikes, etc. The "fun feature" will be stunt night. Have your stunt planned before you leave home. A prize will be given for the most original and entertaining stunt.

Miss Mary Massey who will be honor guest is an inspiring talker.

Miss Annie Stark Foster will again have charge of the music.

Rates, \$1.25 per day—each guest must bring sheets and towels. Your registration may be made now. We are expecting a large crowd. Do not delay, send your request for room to Supt. Y. P. M. S., Mrs. J. G. Moore, 1402 Seventh St., DeQueen, Ark.

N. Ark. Y. P. Assembly, Petit Jean Mountain, July 5-10. We hope soon to have for publication the program features of this Conference which means much to our Young People of N. Ark. Conf. W. M. S.

A GROUP MEETING IN HELENA DISTRICT

A group meeting of Missionary Societies of Helena District was held in Marvell with 40 members present. These represented the societies of Clarendon, Holly Grove, Shiloh, Turner and Marvell with Mrs. E. T. Wayland District Secretary and Mrs. J. L. Hare, Treasurer of Rural Board as honor guests. The meeting was called to order by Miss Minnie Lee Eidson, Rural worker of Helena District.

After devotional service, Mrs. Hays Hickey of Marvell was elected secretary.

Mrs. A. H. Butler led round table talk on: "Why I am a member of the Missionary Society" and many points of interest were made plain by this discussion. Mrs. Minnie Dyer of Shiloh led in discussion on "Benefits of Group Meetings," showing great benefit derived in society by having representation at both district and conference meetings.

Five delegates who had attended the conference society at N. Little Rock gave gleanings and Mrs. E. T. Wayland told of the personnel of the Conference.

After a hymn "Dear Lord and Father of Mankind," lunch was served and all enjoyed the social hour.

The afternoon meeting was opened with song and testimony meeting on "What Missionary Society has meant to me." A duet by Mrs. Harry Kelly and Mrs. Sylar of Holly Town was very much enjoyed.

Mrs. E. T. Wayland talked on Finances, Bennett Memorial Pledge and she stressed the need for more accurate reporting.

Mrs. J. L. Hare reported Deacons fund 100 per cent last quarter.

Mrs. J. B. Lambert talked on Mission and Bible Study and Mrs. Lyle Freeman explained the new standard of excellence.

Good talks were given on Mt. Sequoyah, Children, Young People's work. Miss Eidson urged a large attendance at Petit Jean.

A hearty note of appreciation was tendered the Marvel auxiliary for the helpful day and the many courtesies extended the guests.—Mrs. Hays Hickey, Sec.

LEACHVILLE.

The Missionary Society of the Methodist church entertained with a silver tea Wednesday of last week from 2 to 5 o'clock. The church was beautifully decorated for the occasion with white and pink. The program rendered was splendid. The welcome address by Mrs. Harris, prayer by Rev. Mr. Harris, piano duets by Mesdames Hancock and Gwyn, vocal solos by Mrs. Blandford, piano solo by Miss Laura Coker and readings by Misses Lucetta Roderick and Peggy Ward were all well received. The public was invited and there was a large crowd in attendance.

After the program a social hour was enjoyed. Refreshments, consisting of a salad course, were served. At the close of this splendid occasion each guest was very kind in their expressions of a pleasant afternoon, among whom were the ladies of the Baptist Missionary Society. A nice sum was realized.—Mrs. B. S. Cornwell.

MISSIONARY GROUP MEETING

A group meeting of the Woman's Missionary Society of the Ft. Smith District was held Thursday at the Methodist Church. The following conference officers were present and made interesting reports:

Mrs. R. A. Dowdy, Batesville, Publicity Supt.; Mrs. John W. Bell, Greenwood, Bible and Mission Study Supt.; Mrs. W. A. Steele, Van Buren, Conference Treasurer; Mrs. Niva-Edwards, Supt. Social Service; Miss Milton Harper, Ft. Smith, Sec. Fort Smith district. The delegates were as follows: Misses Mary Cravens, Darby, Mrs. Castleberry of Hartman; Mesdames Weaver and Black and Hyden of Clarksville; Mrs. Head of Altus.

A business meeting was held in the morning and after a delicious lunch, the program of the afternoon was given. Musical numbers were rendered by Misses Sula Kate Benson and Pearl Gibsons.

The Young Women's Christian Association through its 1,500 delegates from 85 cities and all the States went on record as opposing any modification of the Volstead Act. They also voted in favor of world peace. By resolution they expressed belief that legalization of the sale of light wines and beers would not only bring back the saloon in some form but would tend to nullify the Eighteenth Amendment. They pledged the hearty co-operation of the Y. W. C. A. "not

only for law enforcement but for the building of intelligent public sentiment for law observance."

NOTES FROM MISSIONARY COUNCIL IN RALEIGH, N. C.

Mrs. Newell Defines Social Service work

"When we think of the fact that more boys under twenty-five years are enrolled in our prisons and reformatories than in our colleges and universities; that one out of every seven marriages comes to the divorce courts; that a wage earner's average income is inadequate to provide proper food, clothing and shelter for a family of five, and that they live close to the line of want, we realize that our social service committees can no longer discharge the obligations of a large and enlightened group of Christian women by trays and flowers" declared Mrs. Newell, Council Superintendent of Social Service.

However, Mrs. Newell struck an optimistic note when she told of the women who had forged ahead despite opposition of every kind in social service work, some of whom were sitting on the juries, others initiating clean-up campaigns, sitting in juvenile courts, and initiating other lines of work that were making a lasting influence, in the matter of creating public sentiment, and bringing small groups of women in all parts of the country to a realization of the great importance of the task ahead of them. Mrs. Newell spoke briefly of the men, women and children in cotton mills, tobacco factories and in coal mines who, because of their sordid surroundings, and their meagre if not starved lives knew nothing of the Jesus way of life.

Mrs. Newell reported 3,000 adult social service organizations, 758 young people's and 838 juniors' who were at work on the social service task.

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Nowhere else can you find Sundstrand value at Sundstrand Prices. Old line machines Million Dollar capacity, \$100,000. Direct Subtraction and Automatic shift multiplication, adding and listing machines, \$125.00 to \$350.00. Capacities up to \$999,999,999.99. Electrics and stands extra.

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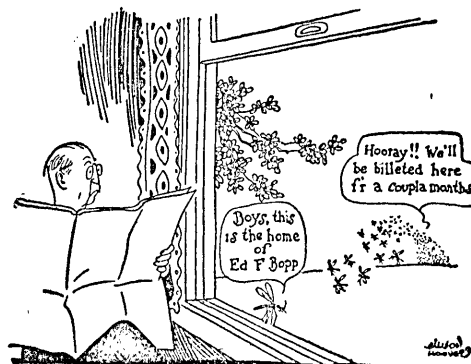
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Flit spray clears your home in a few minutes of disease-bearing flies and mosquitoes. It is clean, safe and easy to use.

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Flit spray also destroys bed bugs, roaches and ants. It searches out the cracks and crevices where they hide and breed, and destroys insects and their eggs. Spray Flit on your garments. Flit kills moths and their larvae which eat holes. Extensive tests showed that Flit spray did not stain the most delicate fabrics.

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

S. S. DAY OFFERINGS, LITTLE ROCK CONFERENCE COMPLETE TO MAY 22.

Arkadelphia District:	
Sardis	\$ 15.00
Freindship	4.00
Dalark	15.86
Traskwood	5.70
Ebenezer	5.51
Previously reported	215.10
Total to date	\$261.17
Camden District:	
Stoney Point	1.27
Fordyce	50.00
Smackover (in part)	10.00
Previously reported	149.70
Total to date	\$210.97
Little Rock District:	
Asbury	60.00
Mt. Zion	12.00
Smyrna	5.00
Bethlehem	10.00
Previously reported	230.90
Total to date	\$317.90
Monticello District:	
Monticello	50.00
Vick	1.50
Palestine	3.50
Previously reported	289.13
Total to date	344.13
Pine Bluff District:	
Reydel	11.00
Sherrill	25.00
Previously reported	338.30
Total to date	\$374.30
Prescott District:	
Mineral Springs	25.00
Previously Reported	413.38
Total to date	\$438.38
Texarkana District:	
Doddridge	6.15
Previously reported	532.81
Total to date	\$538.96
—C. E. Hayes, Chairman.	

TEXARKANA DISTRICT LEADS IN S. S. DAY OFFERINGS

From Mr. Hayes' report this week it will be seen that the Texarkana District leads in Sunday School Day offerings with a \$100 margin over the Prescott District which holds second place. Brother Brewer and R. E. Martin are doing the work. Dedman and Teeter are coming strong and all the other Districts are doing well. Charley has a wedding on at his house pretty soon, but he is not allowing that to interfere with his MAIN JOB. He is likely to jump to the front at any time when First Church and Winfield come in. One of the best things about this year's reports is the fact that so many of our fine schools are going far beyond the apportionment. Our offerings to date are better than last year in spite of General Conference. This is going to be our very best year. You can not beat the Little Rock Conference "bunch."—Clem Baker.

THIRTY-SEVEN CHARGES NOW ON HONOR ROLL

Thirty-seven charges in the Little Rock Conference have already paid the Sunday School Day apportionment in full and placed their pastor's

name on the beautiful Honor Roll for conference. The Little Rock, Monticello, Prescott, and Texarkana Districts each have six names on this roll, the Pine Bluff District has five, while the Arkadelphia and Camden Districts have four each. They are as follows:

Arkadelphia, J. L. Cannon, P. C. Park Avenue, B. F. Scott, P. C. Third Street, F. P. Doak, P. C. Sparkman-Sardis, J. D. Rogers, P. C. Norphlet, W. B. Walthall, P. C. Strong Ct., Guy C. Ames, P. C. Waldo, B. F. Fitzhugh, P. C. Stephens, H. H. McGuyre, P. C. Bauxite, Andrew Christie, P. C. Carlisle, Jesse Galloway, P. C. England, J. L. Hoover, P. C. Asbury, F. A. Buddin, P. C. Forest Park, M. W. Miller, P. C. Lonoke, J. W. Mann P. C. Arkansas City, L. J. Ridling, P. C. Eudora, J. J. Mellard, P. C. Lake Village, T. O. Owen, P. C. Monticello, M. K. Irvin, P. C. Warren, E. C. Rule, P. C. McGehee, W. T. Wilkerson, P. C. Altheimer-Wabbaseka, M. O. Barnett, P. C. First Church, (P. B.) W. C. House, P. C. Gillett Ct., C. B. Wyatt, P. C. Sheridan-New Hope, M. K. Rogers Swan Lake Ct., G. W. Warren, P. C. Murfreesboro, G. C. Cagle, P. C. Gurdon, J. M. Hamilton, P. C. Hope, W. C. Davidson, P. C. Prescott, F. G. Roebuck, P. C. Bingen Ct., J. C. Johnson, P. C. Blevins Ct., C. D. Cade, P. C. College Hill, J. W. Thomas, P. C. First Church (Texarkana), F. M. Freeman, P. C. Mena, S. F. Goddard, P. C. Foreman, J. L. Leonard, P. C. DeQueen, R. H. Cannon, P. C. Stamps, S. K. Burnett, P. C.

—Clem Baker.

WHAT THE GENERAL CONFERENCE DID FOR OUR SUNDAY SCHOOL WORK

In answer to the above question coming from many of our friends we wish to say that the General Conference gave endorsement to the whole program of our Sunday School work and did nothing to change our plans and policies for the next four years. It re-elected Dr. Chappell and Dr. Shackford, together with practically the entire General Board that served the past quadrennium. It gave endorsement to all the Sunday School law as it now stands in the Discipline with only a few minor changes for the sake of clarity. It made the same appropriation for Sunday School work that we had had for four years. It voted down by large majorities every effort to criticize or curtail the work of our Central Office staff. Some of us had hoped that some plan would be adopted to save overlapping in Boards, but the plan before us was so unsatisfactory that it could not even get a second to the motion for its adoption. The General Conference did appoint a new Commission to bring in a new plan at its next sessions, and in Dr. C. M. Reves and Dr. O. E. Goddard Arkansas has two of the twelve members of this Commission. Dr. Paul Kern is chairman of

this new commission. With such a Commission as we now have surely we will find a plan satisfactory to all.—Clem Baker.

ARKANSAS SUNDAY SCHOOL WORKERS WELCOME BISHOP OP BOAZ.

The Sunday School Workers of Arkansas Methodism welcome Bishop H. A. Boaz as our chief pastor and leader for the next four years. Arkansas has for a number of years been blessed by Bishops whose hearts and heads were in the work of the Sunday School. This was true of Bishop Mouzon, of Bishop Atkins, and of Bishop Hay. The place that Arkansas Methodism has taken in the Sunday School world is due largely to our episcopal leadership. In Bishop Boaz we have another true friend. He is one of the youngest bishops in the Church, he is an educator, having been president of our Southern Methodist University at the time of his election to the college of bishops. He is vigorous, he stays on the job and works at his job, leading in all church-wide enterprises. Under his leadership we are looking forward to Arkansas' having its greatest quadrennium not only in Sunday School work but in all lines of church activity.—We are glad to have Bishop Boaz.—Clem Baker.

TEXARKANA DISTRICT WORKERS

We extend to the pastors, superintendents, and all Sunday School workers in the District our appreciation of their interest and co-operation which made possible our very splendid Elementary District Institute. Let us reach the goal set for our District by the "powers that be," viz., become a "C" type District. We can do it and with God's help and your co-operation WE WILL.—Mrs. F. C. Cannon, District Elementary Supt.

APPROVED COKEBURY SCHOOL AT SPADRA.

A high record was made in the Cokesbury School at Spadra, May 18-21, in the percentage of credits according to enrollment. Fifteen out of the sixteen who enrolled did the work necessary for credits.

Rev. W. J. Spicer of Lamar did a splendid job of teaching "What Every Methodist Should Know," Bro. W. J. Jordan, the pastor has his work moving along in fine shape. It was indeed a pleasure to work with these brethren.

Mr. L. E. Sharp is the superintendent at Spadra; he and his wife were in my class on the "Plans and Work of the Small Sunday School." Everybody entered into the school with a fine spirit and we are looking forward to some fine reports from this Sunday School in the future.—A. W. Martin.

SUNDAY SCHOOL DAY OFFERINGS, N. ARK. CONFERENCE, TWO WEEKS ENDING MAY 22

Batesville District:	
Alicia	\$ 30.00
Sidney	7.50
Booneville District:	
Adona	2.00
Booneville	75.00
Bigelow	1.38
Mansfield	35.00
Conway District:	
Morrilton	83.00
Ft. Smith District:	
South Ft. Smith	1.50
Fayetteville District:	
Springtown, Springtown Ct. ..	5.06
Helena District:	
Palestine	5.00
McElroy S. S., Colt Ct.	10.25
Jonesboro District:	
Lepanto	25.00
Marion	40.00
First Church, Blytheville	125.00
Dell	10.00
Yarbro	4.60
Monette	4.06
Paragould District:	
First Church, Paragould	150.00
Biggers	1.86
Lynn	4.33
New Liberty, E. Paragould Ct. .	3.72
Hurricane, E. Paragould Ct. ..	4.62
Hoxie	25.00
Walnut Ridge	40.00
Searcy District:	
McRae	8.00

TOTAL

Standing By Districts

Batesville	\$ 397.50
Jonesboro	355.65
Paragould	271.08
Booneville	120.88
Conway	83.00
Fayetteville	32.17
Helena	15.25
Searcy	8.00
Ft. Smith	6.75
TOTAL TO DATE	\$1290.23
—C. D. Metcalf, Batesville.	

WEAK EYES Dickey's old reliable Eye Water has been used by thousands for nearly half a century. Strengthens and soothes a weak eye. Children like it. Always comes in red folding box. Price 25c. Does not burn or hurt. Dickey Drug Co., Bristol, Va.

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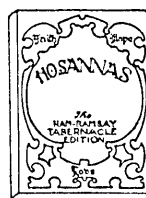
PAZO OINTMENT instantly Relieves ITCHING PILES and you can get restful sleep after the first application.

All druggists are authorized to refund money if PAZO OINTMENT fails to Cure any case of ITCHING, BLIND, BLEEDING or PROTRUDING PILES. Cures ordinary cases in 6 days, the worst cases in 14 days. 60c.

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How to Put Inspiration Into Your S. School Singing
Equip your Sunday School or Church with the complete, joyful, popular, revival hymns, so practical and so well loved everywhere.

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156 finest songs and hymns. New and old. Manila binding, 25c per copy; \$25.00 per 100 copies. Red limp cloth binding, 35c per copy; \$35.00 per 100 copies. 10% off for cash with order in lots of 100 or more.

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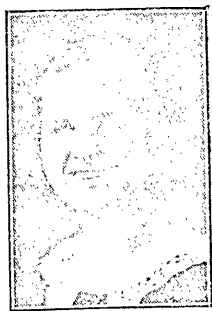
Epworth League Department

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



Mrs. Lester Weaver.

There are few members of the Galloway Assembly faculty who have remained with the same course of study as long and as regularly as Mrs. Lester Weaver of Clarksville. We have been fortunate in being able to secure her again this year. Mrs. Weaver always has a good class and will send her pupils away from the Assembly a great deal better prepared to do good work in the local chapters they represent.



Miss Gertrude Weir.

Miss Gertrude Wier of Ft. Smith, who is conference superintendent of the Junior-Intermediate League will take care of Junior-Intermediate Class at Galloway. Miss Wier is a popular leader at the Assembly and her classes are always among the leading. She is looking forward to her work at Galloway with a great deal of pleasure.

RESOLUTIONS OF CONWAY DISTRICT INSTITUTE AND BANQUET.

Whereas, we, the Leaguers of Conway District have assembled for the District League Institute and Banquet at the First Methodist Church, North Little Rock, on May 5, and whereas we have received such cordial hospitality from the Leaguers, pastors and helpers from the First Methodist Church, Gardner Memorial, and Washington Ave.;

Be it resolved that we the visiting delegates, express our thanks, first to the District Secretary for her earnest efforts, capable leadership, zeal, and enthusiasm in making the Institute and Annual Banquet a success;

Second, to all who worked so faithfully to make the Banquet and Institute program a fellowship where new enthusiasm was given for all phases of League work;

Further, be it resolved that each one present attempt to take to his local chapter the suggestions, ideas and inspiration received from the program speakers and that every effort be used to promote interest in

the Annual Assembly at Galloway June 7 to 12.

YOUNG PEOPLE'S SERVICE AT CAMDEN.

Sunday evening, May 16, there was held at the First Methodist Church, Camden, a service for young people.

The Pastor, the Rev. Paul W. Quillian, preached on the subject, "A Young Person's Religion," to a large and appreciative congregation.

The Young People's Choir rendered several beautiful selections including the processional, "Softly now the Light of Day," an anthem, "The Lord is Near" and the Girl's Quartet sang "Sing the Love of Jesus." The prayer hymn at the close of the service was very impressive, the church being lighted during the singing of this hymn by a beautiful cross which hangs over the pulpit and was designed and made by Don Harrell, our retiring Epworth League President.

At this service the recently elected Epworth League officers were installed. The following are the officers for the year:

Robert Copeland, President; Miss Katella Trousdale, Vice President; Miss Mary Sue Callicut, Secretary; Miss Mary Bragg McDaniel, Treasurer; Don Harrell, Epworth Era Agent; Leonard Stewart, First Dept. Supt.; Miss Maud Lockhart, Second Dept. Supt.; Miss Annie Lea Childer, Third Dept. Supt.; Mrs. Clyde Crawford, Fourth Dept. Supt.; Miss Ernestine Wilson, Chairman Music Committee; Miss Martha Louise Lide, Pianist; Mrs. Roy Garner, Supt. Jr. League; Miss Marg. Burns, Asst. Supt. Junior League; Tyndale Fooks, Supt. Intermediate League; Mrs. Tyndale Fooks, Asst. Supt. Intermediate League.

We are proud of our new corps of officers. They are an enthusiastic group of young people and a credit to our church. We are expecting to accomplish much this year under their leadership.—Reporter.

ANNIVERSARY DAY OFFERINGS

Little Rock Conference to May 15.

Churches reporting Epworth League Anniversary Day offerings up to May 15, with amounts previously reported:

Arkadelphia District:
Previously reported\$ 65.16
Camden District:

Huttig 15.00
Previously reported 30.74
Total\$ 45.74

Little Rock District:

Mt. Zion 4.25
Previously reported \$2.56
Total\$ 86.51

Monticello District:

Arkansas City 4.00
Previously reported 14.34
Total\$ 18.34

Pine Bluff District:

Previously reported 13.70
Prescott District:

Doyle 1.00
Enmet 5.16
Mt. Ida 5.50
Oden 5.00

Previously reported 77.73

Total\$ 94.39

Texarkana District:

Previously reported 33.48

Total sent in to date is\$357.42

The Prescott District steps out in the lead this week, with the Little Rock District second, and the Arkadelphia District third.

The Summer Assembly is near. It opens June 7. If your District is to honor your presiding elder the report must be in the hands of Miss Effie Bannon, Treasurer, by June 7. Of course, all money coming in after that date will be acceptable and credit given Churches sending it in, but it will not count in honoring your presiding elder. That contest closes June 7. Send in your offering right away.—S. T. Baugh.

THORNTON LEAGUE.

The Epworth League of Thornton is one of the liveliest organizations of that Church, having fine meetings, good socials, and having raised over \$130 this year, and elected a live delegate to the Assembly.—S. T. Baugh.

SPARKMAN-HOLLY SPRINGS UNION

The Sparkman-Holly Springs Union continues one of the live organizations of our Conference. Splendid work is being done by the Chapters in this Union.—S. T. Baugh.

IT IS A BURNING SHAME

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



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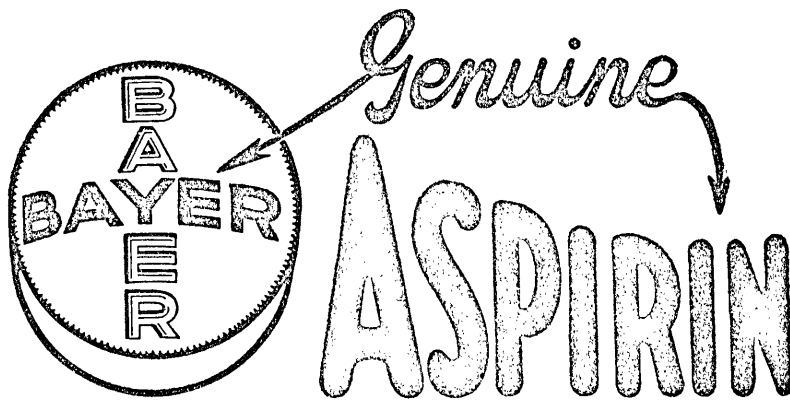
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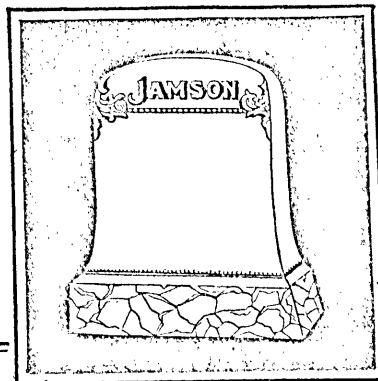
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Your Greatest Problem—That Boy of Yours

What kind of a man will he be ten, twenty, thirty years from now. Every parent knows it depends entirely upon the training he is getting now, his associations, ideals and aspirations.

Mr. Robert K. Morgan, Principal of Morgan School, Petersburg, Tenn., has been training boys thirty years. He knows boys. He wants your boy. He recognizes in every boy possibilities which if developed will make him a leader. He wants to develop that trait in boys. Robt. K. Morgan is a Christian gentleman of strong, wholesome inspiring personality and his school is a material projection of that character.

Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., today. He will send you a catalog and tell you about what this school can do for your boy.

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Known for their deep, rich, dignified religious character of tone, and every modern feature of practical value.
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GIRLHOOD TO MOTHERHOOD

Iowa Woman Found Lydia E. Pinkham's Vegetable Compound Always Helpful

Vinton, Iowa.—"When I was seventeen years old I had to stay at home from school. I finally had to quit school, I was so weak. I suffered for about two years before I took Lydia E. Pinkham's Vegetable Compound, then I picked up one of your books and read it. I began taking the medicine. Now I am a housekeeper with six children, and I have taken it before each one was born. I cannot tell you all the good I have received from it. When I am not as well as can be I take it. I have been doing this for over thirteen years and it always helps me. I read all of your little books I can get and I tell everyone I know what the Vegetable Compound does for me."—Mrs. FRANK SELLERS, 510 7th Avenue, Vinton, Iowa.

Many girls in the fourth generation are learning through their own personal experiences the beneficial effects of Lydia E. Pinkham's Vegetable Compound. Mothers who took it when they were young are glad to recommend it to their daughters.

For over half a century, women have praised this reliable medicine.

ALL-STATE CHURCH NEWS.

REVIVAL AT HAZEN

Rev. John A. May is assisting Rev. W. R. Jordan, pastor at Hazen, and will be there for the next two or more weeks. This is the revival program that Rev. R. R. Moore planned to have with Brother May, while he was assisting Dr. B. A. Few at Capitol View in April. All business houses close and the crowds are great at services. Already there have been three conversions and seven additions. The field is ripe for an ingathering to the church. We ask that all the brethren will pray for us.—W. R. Jordan, P. C.

60 PASTORS ENROLLED FOR HENDRIX SUMMER SCHOOL. THE TWO CONFERENCES TIED AGAIN

Since our last report 19 more enrollments have been received for the Hendrix Summer School. The total is sixty with 30 from each Conference. These enrolling since our last report are as follows:

Little Rock Conference
J. D. Rogers, Arkadelphia Dist.
Geo. L. Cagle, Prescott Dist.
C. B. Davis, Monticello District.
J. T. Rodgers, Monticello Dist.
O. E. Holmes, Little Rock Dist.
J. F. Simmons, Little Rock Dist.
R. H. Cannon, Texarkana Dist.
R. M. Holland, Camden Dist.
Richard Holland, Camden Dist.
K. L. Spore, Pine Bluff Dist.
North Arkansas Conference
H. F. McDonald, Jonesboro Dist.
Mrs. H. F. McDonald, Jonesboro Dist.
F. M. Stewart, Jonesboro Dist.
O. E. Goddard, Conway Dist.
B. C. Taylor, Conway Dist.
S. L. Russell, Booneville Dist.
J. J. Decker, Searcy Dist.
R. T. Cribb, Helena Dist.
H. K. Stewart, Fayetteville Dist.

Outside the State.
E. E. Martin, New Brighton, Rhode Island.

From the above it will be noted that the two Conferences are in a tie in the number enrolled with thirty enrolled from each; That the Jonesboro District takes the lead over the Monticello District for the first time; that the Monticello District still leads the Little Rock Conference.

Now that the General Conference is over let us all get busy and center our efforts on making our own Summer School the biggest and best ever. This is our first great effort of the new Quadrennium. Let us start it off right. Our new bishop will be there. Let us get acquainted with him.—James Thomas, G. G. Davidson, Clem Baker, Enrollment Committee.

REVIVAL AT WHITE CHURCH.

On May 9, Rev. H. A. Armstrong conducted a Mother's Day service. After consulting with some of the people it was decided to continue the services. Rev. J. F. Thornsberry and Rev. O. M. Campbell were asked to assist in the services. White Church is a community about three miles from Lincoln. The meeting started off with the fire burning in the hearts of a goodly number of the people. The first night we had three conversions in all. One man and four of his children were converted. There were four children of another family converted. Yes, there was another family from which four were converted. This indeed was a remarkable meeting. All praise to God who is able to save anyone who will come to Him. There were four family altars erected. The more family altars we have the more secure will our nation be.

Fifteen united with the Methodist Church at Lincoln. Two entire families united with the church. There were six in each of these families. It is good to see entire families coming into the church.—H. A. Armstrong.

ATTENTION SEARCY DISTRICT

The Searcy District Conference will meet at Beebe at 8 o'clock, Wednesday evening, June 2, Rev. F. E. Dodson of Augusta will preach the opening sermon at that hour.

Pastors are urged to see that their local preachers attend or send written reports; to bring full delegations; and to be sure the Q. C. Journal is at the conference.

Official Boards are asked to see that half the pastors salaries are paid by that time.

We invite representation of connectional interests.

We hope this may be a great spiritual occasion, and one of delightful fellowship.

The Conference will be in session through Thursday and Friday.—W. P. Whaley, P. E.

COLT CHARGE

McElroy S. S. over the top. Yesterday was a great day for the church and community.

There is just a small school, but under the leadership of Mrs. Bamson as superintendent they are doing a good work. They had a splendid program well rendered and their quota was five dollars. The offering was \$10.02.

We feel that all of our schools will go over the top.

Our Leaguers at Colt are planning to send two delegates to Searcy to the Assembly June 5.

We are hoping to close out a great year on the Colt Charge.—B. E. Robertson, P. C.

THE WESTERN METHODIST ASSEMBLY

Mt. Sequoyah, at Fayetteville, Ark. The program season for the Western Methodist Assembly will open on June 25, 1926. The prospects are that the approaching season will be by far the best, both as to programs and attendance, in the history of the Western Assembly. The program schedule for the 1926 season is as follows:

June 25—Opening Program.
June 26-29—Program on Evangelism.
June 30-July 3—Program on Social Service and Temperance.
July 4—Great Patriotic Program.
July 6-20—First Term Leadership Training School for Sunday School Workers.
July 6-20—Summer School of Missions (In Co-operation with Leadership School).
July 20-August 3—Second Term Leadership School.
August 3-17—Young People's Term Leadership School.
August 12-13—Meeting General Board Lay Activities.
August 18-28—Epworth League Program.
August 28-Sept. 1—General Programs.
For information in detail address Supt. J. L. Bond.

FINE LIST FROM J. T. WILLCOX-ON

Rev. J. T. Willcoxon, pastor at Rogers has forwarded a fine list of subscriptions with check to cover for which we thank him. Brother Willcoxon is having a good year at Rogers and is much loved by his people.

CLUB FROM H. R. NABORS

We thank Rev. H. R. Nabors, our pastor on the Conway Circuit, for a

CHILDREN CRY FOR

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good club of subscriptions with check to cover. We appreciate the co-operation of Brother Nabors and the people on the Conway Circuit.

R. T. CRIBB SENDS GOOD LIST.

Rev. R. T. Cribb, pastor at Holly Grove and Marvell, has our thanks for a fine list with check to cover from his church at Holly Grove. Brother Cribb expects to send a list soon from the church at Marvell. We appreciate his fine work.

GOOD CLUB FROM W. M. EDWARDS

We thank our friend, Rev. W. M. Edwards, pastor at Newark, for a good list of subscriptions with a check attached. He is a firm friend of the Methodist and we appreciate his support.

CLUB FROM L. E. CONKIN.

Rev. L. E. Conkin, our pastor at Charleston, has forwarded a good club of subscriptions with check to cover for which we thank him. We appreciate Brotelr Conkin's support.

GOOD CLUB FROM J. H. RUBLE.

Rev. J. H. Ruble, our pastor at Cecil, has forwarded a good club from his charge with check attached for which we thank him. We appreciate his co-operation and support.

OBITUARIES.

MANN.—As a daughter-in-law, I wish to pay my tribute to W. C. Mann, Sr. I have known him all my life, and have never known him to intentionally do anything to keep anyone from Christian progress. He was always ready to help those less fortunate than he. He always heard the cries of the orphans and ministered to the widow in her needs. He was a Christian, and a gentleman in every sense of the word. His home was the preacher's home, and he was never happier than when he was entertain-

ing his pastor, or friends. He always met his friends with a smile. He had the interest of the community at heart and was ready at any time when called upon to do anything he could in the Church or school. There was never a charitable call that went unheeded. The sick and distressed received his attention. He read his Bible daily, and through its study his life was guided. He suffered long, was patient, always looking for comfort to the one who said, 'Come unto me all ye that labor and are heavy laden and I will give you rest.' No matter how great his suffering, he was always cheerful. A good man has gone, into that rest that is for the people of God. Mr. Mann was born April 5, 1856, in West Carroll Parish, La. He moved to Ashley Co., Ark. in 1890 where he died near White, on May 13, 1926. He leaves a devoted wife, seven sons and one daughter to mourn his going. He was laid to rest in the old Bethel cemetery near Crossett, Bro. J. T. Rogers of Hamburg and Bro. Roy E. Fawcett of Crossett officiating.—Mrs. S. B. Mann.

BAKER.—The whole City of Van Buren was saddened Monday, May 10, by the tragic death of Miss Irene Baker, beloved organist of the First Methodist Church. Another car struck the front of Miss Baker's car en route to Ft. Smith shattering the windshield, a piece of which struck her throat severing the jugular vein. She was an accomplished musician, popular in Ft. Smith and Van Buren. Every seat in the church was filled Thursday afternoon, May 13, when the funeral services were conducted by her pastor, Rev. Ernest G. Downs. The entire altar was covered with flowers. A blanket of calla lilies and sweet peas, from the First Methodist Church entirely covering the beautiful white casket.—Mrs. W. A. Steele.

BISHOP OLDHAM'S DEVOTIONAL ADDRESS.

I will read from the concluding verses of the Gospel according to St. Matthew, beginning with verse sixteen: "Then the eleven Disciples went away into Galilee into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world. Amen."

I live in the far South, and where I live the constellation of stars that has our attention just as the Great Bear has the attention of the people of this Northern Continent is a group of stars which were named, by the pious fancy of some early sailors, The Southern Cross. It consists of four stars, three of them of the first magnitude, one of something less than that. But when The Southern Cross is once seen and clearly recognized, there is never any question about the dominating of the imagination by that galaxy of stars, in all the time of your residing in the South. There are several pseudo crosses; but after you have once seen the actual Southern Cross, there is not much danger of your ever being disturbed or mistaken concerning the pseudo crosses—wherein possibly there is a starry parable. I will ask you to read the passage again in the quiet of your own rooms, when you have opportunity—if ever such opportunity comes to men at General Conference for a little quiet in their own rooms, and you will find that there are four different "alls." The word is this, "Jesus spake unto them, saying, all power is given unto me in heaven and in earth." All God's people quickly recognize Christ's power in heaven. But he also has all power on earth, and what I want to do is to put a basis for that, to put the foundations for that in this saying, "All power is given unto me, not only in heaven but on earth." Take into your heart that thought that all good is stronger than all the bands of evil. Get a living God to back up against, and then you cannot scare a man or depress his spirit. The fountain of the apostles' optimism is open to that man who finds that the center of the universe is not prevailing ill, but prevailing good—a Christ, the incarnation of God, who has all power. What a cure for fits of depression! What a complete answer to the array of difficulties that confront us! My brothers, the Church of God, backing against all power to save, can look at all the powers of evil that the circumstances of today may hold and be unafraid and sure of final conquest. It is a great thing to go into battle knowing how it must come out, to have an assurance in advance that there is only one way in which this whole matter can end. "All power is given unto me in heaven and in earth. Go ye therefore." You are not going on a doubtful mission—go "therefore"—because the center of power is in Jesus Christ. Go out into all the reaches of the world, for nowhere will you find any race or land or combination of circumstances against which he will not prevail. Go out. The Church that stays at home and fails to follow the vision, fails to follow the commands, fails to follow the urge that is in her, is already doomed to death.

This matter of missions—I am look-

ing here at your missionaries. Here are missions to the most spiritually darkened places of all Europe. Then take the Belgian mission. What a land for inspiration, what a land to lay hold of for Jesus Christ—that little land that stood out against tremendous military power until she was almost swept away! Belgium for Christ! The Czechoslovak mission. What a hope springs up in one's mind when he thinks of those followers of Huss coming to Jesus Christ, and about the first thing they do is to take a sliver out of their little population to make a Reformed Catholic Church! And Mexico. What a chance to go to our nearest neighbor, to whom we owe most. When we step out from our own land, beginning at our own Jerusalem, we must go into Samaria, and for us that is Mexico. Japan, that young splendid land, coming into the sunlight. May the Sunrise Land receive the sunrise of Jesus Christ! Then shall her light be a light indeed. The Congo mission, where dark Africa is entrenched in the very heart of Africa. What a thing to redeem Africa, the land of supreme darkness! The Indian mission. If we owe much to anyone it is surely to the American Indian. Brazil—Brazil—three missions to Brazil, the most magnificent stretch of continuous arable territory on the face of the earth, the beginning of a great, splendid American nation. In the name of Jesus Christ, Southern Methodism will attempt to take her section of that land for the King of Kings and Lord of Lords. Go out to the uttermost rim of the world—"all nations." Once, coming out of a mis-

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sionary gathering of my own Church, I heard a noted man whose name you would all recognize, say this. He said, "We have done the best we could for these lands, and I am perfectly satisfied." I said, "I have no right to be satisfied." You can never be satisfied. A Christian heart can never be at peace while one land is left without an opportunity to hear of Jesus Christ. So long as there is a single Christless man in this world the heart of the Church must ache for him and his feet hurry to him. "Go ye into all the world," to every creature, and be discontented with a divine discontent until you give to every man that lives a chance to know that Christ died for him and rose for

Bladder Sufferers

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his justification.

"Go ye into all the world and preach the Gospel to every creature, teaching them to observe all things whatsoever I have commanded you." Have not these nations great religions of their own? Are not these ethnic faiths the products of long centuries of agony of soul and spirit? Have they not created for themselves aspirations in which the soul may live? Is not Hinduism the product of centuries of anxious thought on the part of a highly spiritual people? Is not Confucianism a body of moral principles brought to consummation by philosophers? Have not the Japanese made a chamber in which their spirit may dwell? Is it not true all the world over that there are large values in these religions that the peoples through the centuries have created for themselves? Yes, God forbid that any man shall say that these religions are not in themselves of large value. But if Jesus is the son of God, and really knew the human heart, if he really was the Lord of life, Jesus ought to know. And what he says is, "You are not to be content until you teach all people all things whatsoever I have told you." It is not good for men to get away from Jesus' teaching and thinking, and from the revelation of his mind and soul. What he said is good enough for you and me. It must be the norm to which the Church will work. I am saying that, not lacking something of generosity of spirit toward all peoples and faiths, I stand here to say that nothing is good enough for any human soul but the best. And Jesus is the best. Short of that, man has not come to the fullness of his heritage. The proof of that may be found by going into these lands. Take India, with her deep mystic spirit. Take the section of India that has become Christian, and say to the Christianized men of India, a half million Methodists among them by this time— isn't that fine! Take them, to say nothing of the other thousands of other denominations, and say to them, "Have you found anything in Jesus Christ that you did not find before?" "Jai, Jai," they shout back, "Victory, victory to the Lord Jesus Christ." Why? "Because," the Methodists of India will tell you, "We have found in him a satisfaction of soul, a moral power, a spiritual energy, good. He presented himself. When we saw him we embraced him and we find ourselves in the arm of the blessed Jesus. Our souls are happy and our spirits are delivered. We are jubilant and we cry, 'victory, victory, victory to Jesus Christ.' Because we love our fellow Indians, we desire for them the best there is; and that is Jesus Christ." The testimony of the redeemed of these lands as to the difference between the best they knew before and what they have now found in Christ is sufficient answer. There are large values in the ethnic faiths. But Joseph Cook said at the parliament of religions in Chicago, greatly disturbing the people that maintained that all religions were more or less of the same general quality, "I am Lady Macbeth. Blood is on my hands. Out, damned spot! Can anybody tell what they are going to use that the damned spot on the hand of Lady Macbeth may be removed?" There was no answer until he said, "I know only one thing, the blood of Jesus Christ, his Son cleanseth me from all sin."

And, Lady Macbeth, if ever that "damned spot" is to be removed it must be by the application of the blood of Him who died for the sake of mankind, in whom alone the stain and

guilt and blood spots of sin are washed away. "Thou dying Lamb, thy precious blood shall never lose its power." Never, to the ends of the earth! It will never lose its power!

"All things whatsoever I have told you." I think the very best parable I ever heard concerning this whole matter of the values of religion was told a little time ago in one of the Presbyterian papers in China. It was something like this. A young Chinaman believed himself to be converted, and presented himself before a Presbyterian Church to become a member of that Church. I am not familiar with the phraseology of Presbyterianism. I do not know what the group is called that deals with such cases. Is it the "Session?" He appeared before the Session. They were, for the most part, hard headed Scotchmen, deeply theological well trained. They began asking him did he believe this and that. They asked many things that he did not know, until finally he said, "Will you let me make my own statement?" Then he said: "I was trying to walk along the path of life, and it was hot and dusty, and my limbs began to fail. Less and less was I able to negotiate the path, until finally I fell to the earth and lay there in the heat and dust by the way. While I lay there, faint and almost exhausted, there passed by a proud figure who stopped and looked at me and said, "Son, why do you lie there? Why do you not exercise the virtues of the superior man and not lie there?" I said, "Father Confucius, I cannot walk the ways of the superior man, for I have no strength in my ankle bones. I cannot even stand up." With that Confucius looked proudly at me and said, "The superior man owns the ways of life," and he swept along. "Then," said he, "along came another with more compassion in his look, and he said, "Why are you lying here? Is the burden of the universe resting on you? Are you one of those caught in the toils of humanity, with the burdens that press on all pressing on you? Do you not know the way of deliverance? Walk the eight-fold path, the path of right relations." And I said, "Father Buddha, I cannot even stand up. I would like to walk the eight-fold path, but I cannot." With that he looked sadly at me and said, "Each man must bear his own burden." Then another came, a stranger to me, and with great compassion looked upon me and said, "Why do you sit here?" I said, "Sir, you are a stranger to me, but you seem kind. It is because that I have no strength in my ankle bones. I have no strength at all." And he said, "Son, would you walk the way? Do you desire to walk the way?" I said, "I do, but I cannot." He leaned over me and touched my ankle bones, and the strength of new life shot through them. I felt returning strength. He walked a little way with me. I saw a fountain of water and drank. He said, "Now, I will go with thee. I will never leave thee nor forsake thee until thou has accomplished the whole road." I said, "You are exceedingly kind to me. Who are you? I know you not by name." He said, "I am Jesus of Nazareth, the Saviour of men."

They all have teachers and instructors, all kinds of moral attitudes to which they have not attained. Nevertheless there is much good stored in them here and there. But what this poor broken humanity of ours needs is not merely a teacher, but a savior, an inspirer, one who gives life, and not merely advises. "Teaching them to observe all things whatsoever

I have commanded you," a teaching that is to be successful and not merely a testimony against people, but rather an average sentence into them. "Teaching them to observe all things whatsoever I have commanded you."

It is not merely a proclamation to stand as testimony against uncounted multitudes. It is an announcement that is everything, love and life and positive salvation to those to whom it is announced. It is a message of salvation. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Then, "And, lo I am with you always"—the promise of eternal fellowship and leadership—"Lo, I am with you always even unto the end of the world." Glory be to God.

THE TIMBER SITUATION IN GEORGIA.

But one-fifth of the original stand of Georgia's forests remains today and we are making fast inroads on that. We are cutting down our timber and giving little thought to the future, other than if we can't get our lumber from Georgia we can get it elsewhere. We are cutting what we have left four times as fast as it is growing back.

We know though that we are paying several times more today for lumber and wood products than a few years ago and that the cost of building is keeping many a poor fellow from building a home, the sweetest desire of his ambition.

We accept these conditions as following the war and are hoping for better times, which may never come if the law of supply and demand rules forevermore.

We must produce timber in Georgia. We must raise the supply to meet our demands if there is to be any relief from present costs or if we are to hold it where it is.

As individuals we know but little of our forest conditions so we must

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take the information and advice of those who have made a study of it and of those whose business or duty it is to find out.

The U. S. Forest Service and some of our own Georgia citizens have made extended investigations and after long research and study, tell us that we are fast nearing the point of danger and that within the next 20 to 25 years the matter of Yellow Pine will find us at the point of practical exhaustion, provided that we do not begin now to reforest our cut over and idle lands. They say that the Georgia climate and soil will produce timber as quick as any other section in the United States and that the South can produce sufficient to supply the balance of the country if it will but get to work. They also inform us that it is necessary for each state to set up some form of state management, or leadership you might say, so that the matter of growing timber may be directed along the best and quickest line as it is too big and varied a proposition to run along helter skelter, unguided, except by master and experienced hands.

At this time the Georgia Forestry Association is at work on the matter and it behooves us as citizens to support them morally if not financially in its efforts to bring the matter to a proper and thorough discussion by the members of the coming Legislature.

In its report to the U. S. Senate the Special Committee on Forestry, after making complete investigations, said in its report No. 28 to the 68th Congress:

"The exhaustion of the Virgin forests in the United States has already progressed so far as to seriously enhance the cost of lumber and to curtail its use. This condition must be expected to become more acute for many years. After all has been said, however, the fundamental need of the situation is to increase the volume of timber growth in the United States as rapidly as that can be accomplished, all other remedies and expedients combined will fall far short of supplying our national requirements."

The lumber and turpentine resources of Georgia are fading away. We have it in our power to perpetuate them—shall we do it, or shall we do nothing and face the consequence?—

B. H. Stone, Pres. Ga. Forestry Association.

SOCIAL OUTLAWS.

There is no need for undue alarm and yet the prevailing lawlessness gives serious concern to students of social conditions.

Human life is horribly cheap. Murder and violence stalk our streets, lurk in the shadows and spring upon the innocent and helpless in every community. In 1923 there was a murder for every 10,000 of our population, which is three times the ratio for Italy and twenty-five times the record for the British Isles.

Death by violence has reached amazing proportions. In New York City alone in 1923 there were 5,206 violent deaths. There is scarcely a city that cannot produce a figure proportionately startling.

The American Institute of Accountancy is the authority for the statement that the annual loss from financial crimes is estimated at three billion dollars. This is astounding.

The Metropolitan Life Insurance Company asserts that in 1923 it was called upon to pay nearly three-quarters of a million dollars in death claims upon the victims of murder and violence.

Lawlessness levies a dreadful toll in life and money, and in its very nature menaces the perpetuity of American institutions.

Many remedies are suggested. Law enforcement should be more aggressive. Judges should show less leniency. Criminals should be severely dealt with.

But after all, does not contempt of law spring from a lack of social mindedness? If we get at the heart of the meaning of that word we shall find not only the solution of the problem of crime, but also find the only assurance of law and order.

Incidentally the lawless include not only those who flagrantly violate the law,—the murderer, the thief and the bootlegger,—but everyone who for selfish reasons flouts the law whether it be in a big or a small way. The lawbreaker is a lawbreaker whether he sneaks through the alleys or rides the avenue in a Rolls Royce.

Patriotic observance of the law is as certainly incumbent upon the top layer of society as upon the lower.—New Age Magazine.

PLANS FOR CANNING.

By Members of the Extension Service and Home Economics Department of the College of Agriculture, U. of Ark.

Now is the time to begin talking about and making plans for the Canning Budget, according to Miss Gertrude E. Conant, Nutrition Specialist, and Miss Ruby Mendenhall, Food Preservation Specialist, Extension Service, College of Agriculture, University of Arkansas.

"The garden planting plan must be carefully considered in order to have enough fresh vegetables for consumption during the summer and to have a surplus to meet the requirements of the Canning Budget," they say.

All the information needed on planning and planting a home garden will be found in Extension Circular 140, "The Home Vegetable Garden in Arkansas."

All home demonstration agents in Arkansas have been requested to plan an interesting program of Gardening and the Canning Budget for the February meeting of the Women's Home Demonstration Clubs.

A copy of a "Canning Budget for a Family of Five for Six Months" may also be obtained by writing the Extension Service, College of Agriculture, University of Arkansas, 310 Donaghey Building, Little Rock.

All consult Thee on what they will, though they hear not always what they will. He is Thy best servant who does not so much look to hear from Thee what accords with his will, but rather to will what he hath heard from Thee.—Augustine.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT (Third Round.)

Arkadelphia Station, June 6.
Traskwood-Ebenezer, June 12-13.
Malvern, June 13.
Third St., Hot Springs, June 20.
Park Ave., Hot Springs, June 20.
Benton, June 27.
Central Ave., Hot Springs, July 4.
Oaklawn-L., at Oaklawn July 4.
Hot Springs Ct., at Gum Springs July 5.
Buckville, at Pleasant Home July 6.
Pearcy Ct., at Pearcy July 8.
Lono Ct., at L'Eau Fraiss July 10.
Sparkman and Sardis at Sardis July 11.
Holly Springs, at Mt Carmel, July 11-12.
Carthage, July 18.
Princeton July 18-19.
Friendship, July 25.

—J. J. Stowe, P. E.

BATESVILLE DISTRICT. (Third Round.)

Desha Ct., at Jamestown, June 1, 11 a. m., 2 p. m.
Yellville Ct., at Pleasant Ridge, June 5, 3 p. m. and June 6, 10 a. m.
Cotter Ct., at Norfork, June 6, 3 and 7:30 p. m.
Calico Rock Ct., at Olive Branch, June 24, 11 a. m., 2 p. m.
Wiseman-Viola Ct., at Viola, June 26, 3 p. m. and June 27, 11 a. m.
Bexar Ct., at Wesley's Chapel, June 27, 3 and 7:30 p. m.
Melbourne Ct., at Melbourne, June 28, 3 and 7:30 p. m.
Central Ave., Batesville, June 29, 7:30 p. m.
Tuckerman Ct., at Dowell's Chapel, July 24, 3 and 7:30 p. m., and July 25, 11 a. m.
Tuckerman, July 25, 7:30 p. m.
Pleasant Plains Ct., at Oak Grove, June 27, 11 a. m., 2 p. m.
Swifton-Alicia, at Alicia, July 30, 7:45 p. m.
Stranger's Home Ct., at Lauratown, Aug. 1, 11 a. m., 2 p. m.
Newport, First Church Aug. 2, 7:30 p. m.
Umsted Memorial, at Jacksonport, Aug. 3, 11 a. m., 2 p. m.
Sulphur Rock-Moorefield, S. R., Aug. 4, 7:45 p. m.
Charlotte Ct., at Walnut Grove, Aug. 5, 11 a. m., 2 p. m.
Mt. View, Aug. 7, 7:45 p. m.
Fifty-six, at Fifty-Six, Aug. 8, 3 p. m.
Elmo-Oil Trough, at Elmo, Aug. 10, 11 a. m., 2 p. m.
Newark, Aug. 11, 7:45 p. m.
Batesville, First Church, Aug. 12, 7:45 p. m.
Gulon Ct., at Gulon, Aug. 14-15.
Batesville District Standard Training school will be held at First Ch., Batesville, August 22 to 27.

W. A. Lindsey, P. E.

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

CAMDEN DISTRICT (Third Round.)

Waldo, June 2.
El Dorado Ct., P. Chapel, June 6, 11 a. m.
Smackover, June 6, 7:30 p. m.
Norphlet, June 13, 11 a. m.
Kingsland Ct. C. Springs, June 20, 11 a. m.
Fordyce, June 20, 7:30 p. m.
Buena Vista Ct., at W. Chapel, June 27, 11 a. m.
Chidester Ct., Lester June 27, 3:30 p. m.
Thornton, July 4, 11 a. m.
Bearden, July 4, 7:30 p. m.
Strong Ct., at Bolding, July 10-11.
Huttig, July 11, 7:30 p. m.
Camden Ct., at Union, July 17.
Hampton Ct., at Woodberry, July 18, 11 a. m.
Taylor Ct., at Philadelphia, July 24.
Atlanta Ct., Logan's Chapel, July 25, 11 a. m.
Magnolia, July 25, 8 p. m.
Wesson Ct., Fredonia, Aug. 1, 11 a. m.
Junction City, Aug. 1, 7:30 p. m.
El Dorado Aug. 2.
Camden Aug. 4.

—J. W. Harrell, P. E.

CONWAY DISTRICT. (Third Round.)

Conway Ct., at Round Mt., June 5.
Salem, June 6.
Vilonia, at 16th Section, June 12-13.
Jacksonville, at Concord, 3 p. m., June 13.
Pottsville, at Pleasant Grove, June 19-20.
Dover, at Dover, 3 p. m., and night June 20.
Atkins, a. m., June 27.
First N. Little Rock, a. m., July 4.
Cato at Levy, 3 p. m., and night July 4.
Morrilton, a. m., July 11.
Springfield, at Solgochachia, 3 p. m., July 11.
First, Conway, a. m., July 18.
Plummerville, night, July 18.
Morganton, at Pine Mt., a. m. and afternoon, July 23.
Quitman, at Mt. Pleasant, July 24-25.
Rosebud, at Mt. Vernon, 3 p. m., and night, July 25.

—J. M. Hughey, P. E.

FAYETTEVILLE DISTRICT (Third Round.)

Bentonville, June 13, 11 a. m.
Springdale, June 13, 8 p. m.
Pea Ridge, June 19-20.
Centerton, June 20, 8 p. m.
Morrow, June 26-27.
Prairie Grove, June 27, 8 p. m.
Pleasant Valley, July 3-4.
Green Forest, July 4, 8 p. m.
Falling Springs, July 10-11.
Siloam Springs, July 11, 8 p. m.
Logan, July 17-18.
Gentry, July 18, 8 p. m.
Summers, July 24-25.
New Sulphur, July 25, 3:30 and night.
Harmon, July 31-Aug. 1.
Elkins, August 1, at night.
Parkdale, Aug. 8, 11 a. m.
Winslow, Aug. 8, at night.
Hebron, Aug. 14-15.
Open date, Aug. 15 at night.
Berryville, Aug. 22, 11 a. m.
Eureka Springs, Aug. 22, at night.
War Eagle Ct., Aug. 28-29.
Rogers, Aug. 29, at night.
Presley's Chapel, Sept 4-5.
Zion, Sept. 5, afternoon and night.
Pastors will please give special notice to THIRD ROUND questions.

—J. A. Womack, P. E.

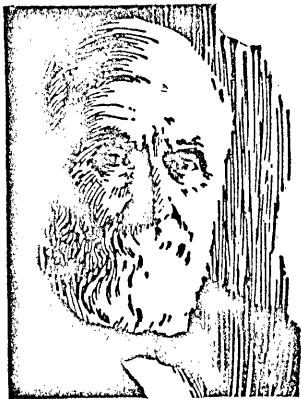
FT. SMITH DISTRICT. (Third Round.)

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.
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.

HELENA DISTRICT (Third Round.)

Marianna, June 13, a. m.
Hughes, June 13, p. m.



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

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

While he knew that constipation was the cause of nearly all headaches, biliousness, indigestion and stomach misery, he did not believe that a sickening "purge" or "physic" was necessary.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to establish natural bowel "regularity" even for those chronically constipated. Dr. Caldwell's Syrup Pepsin not only

causes a gentle, easy bowel movement but; best of all, it never gripes, sickens, or upsets the system. Besides, it is absolutely harmless, and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

Buy a large 60-cent bottle at any store that sells medicine and just see for yourself.

**Dr. Caldwell's
SYRUP
PEPSIN**

Widener & Mad., June 20, a. m.
 Forrest City, June 20, p. m.
 Clarendon, June 27, a. m.
 Brinkley, June 27, p. m.
 Elaine, July 4, a. m.
 West Helena, July 4, p. m.
 Helena, July 11.
 Turner, July 12.
 Haynes-Lexa, July 14.
 Aubrey, July 16.
 Holly G. & Marvell, July 13.
 Wheatley, July 20.
 Colt, July 22.
 Vannadale, July 23.
 Wynne, July 25, a. m.
 Harrisburg, July 25, p. m.
 Cherry Valley, July 27.
 Hunter, July 29.
 Parkin, Aug. 1, a. m.
 Earle, Aug. 1, p. m.
 Round Pond & Heth, Aug. 2.
 Crawfordsvills, Aug. 8 a. m.
 Hulbert, Aug. 8 p. m.
 Pastors at Turner, Haynes-Lexa, Aubrey, Wheatley, Colt, Vannadale, Cherry Valley and Hunter are requested to arrange for all-day services, beginning at not later than 10:30 a. m. of the day given, bringing all officers of the charge, with dinner on the ground, and an afternoon service. The day will be a rally day for the whole charge, and there will be several preachers on hand at each place.
 District Conference at Brinkley June 3, 10 a. m.
 —Jas. A. Anderson, 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 13.
 Manila, 8:00 p. m., July 13.
 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.
 F. R. Hamilton, P. E.

LITTLE ROCK DISTRICT (Third Round)

Hazen-DeVall's Bluff DeVall's Bluff, 11 a. m., June 6.
 Des Arc, 7:30 p. m., June 6.
 Winfield Mem., 11 a. m., June 13.
 Forest Park, 7:30 p. m., June 13.
 Highland, 11 a. m., June 20.
 Hunter Mem., 7:30 p. m., June 20.
 Hickory Plains at H. P., 11 a. m., June 26.
 Lonoke, 11 a. m., June 27.
 Bryant Ct., at Sardis, 11 a. m., July 3.
 Bryant Ct., 11 a. m., July 4.
 Bauxite, 7:30 p. m., July 4.
 Mabelvale-Primrose at Primrose, 11 a. m., July 11.
 Pulaski Heights, 7:30 p. m., July 11.
 Austin Ct., at Concord, 11 a. m., July 17.
 Austin, 11 a. m., July 18.
 Keo-Tomberlin, at Keo, 11 a. m., July 25.
 28th Street, 7:30 p. m., July 25.
 Carlisle Ct., 11 a. m., July 31.
 Carlisle Ct., 11 a. m., Aug. 1.
 Carlisle Sta., 7:30 p. m., Aug. 1.
 Oak Hill & Maumelle, 11 a. m., Aug. 7.
 Oak Hill Maumelle 11 a. m., Aug. 8.
 E. R. Steel, P. E.

MONTICELLO DISTRICT. (Third Round)

Fountain Hill Ct., at Magnolia, June 5-6.
 Crossett Station, June 6, 7:30 p. m.
 Wilmot Station, June 13, 11 a. m.
 Portland and Parkdale, at Parkdale, June 13, 7:30 p. m.
 Tillar Ct., at Newton's Chapel, June 20, 11 a. m.
 Dumas Station, June 20, 7:30 p. m.
 Arkansas City Station, July 4, 11 a. m.
 Dermott Station, July 4, 7:30 p. m.
 Montrose and Snyder at Snyder, July 11, 11 a. m.
 Hamburg Station, July 11, 7:30 p. m.
 Watson Ct., at Watson, July 18, 11 a. m.
 McGehee Sta., July 18, 7:30 p. m.
 Banks Ct., at Jersey, July 24.
 Arkansas and Southern Camps, July 25.
 Lake Village Sta., Aug. 1, 11 a. m.
 Endora Sta., Aug. 1, 7:30 p. m.
 Wilmar Ct., at Camp Ground, Aug. 29, 11 a. m.
 District Conference at Tillar beginning Tuesday evening, June 15.

—J. A. Parker, 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)

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.

PRESCOTT DISTRICT. (Third Round)

Delight, at Antoine, June 5-6.
 Murfreesboro, June 6, 3 p. m.
 Columbus, at Bethany, June 12-13.
 Mineral Springs, June 13, 3 p. m.
 Center Point, at Trinity, June 19.
 Bingen, at McCaskill, June 20.
 Spring Hill, at Bethlehem, July 3-4.
 Hope, July 4, 7:30 p. m.
 Okolona, July 16-17.
 Prescott, July 11, 7:30 p. m.
 Mt. Ida, at Oden, July 17-18.
 Glenwood-Rosboro, at Rosboro, July 18, 3:30 p. m.
 Amity-Norman, at Caddo Gap, July 24-25.
 Nashville, Aug. 1.
 Brethren, let us get every special out of the way and make preparations to "hit the saw dust trail."
 —J. L. Dedman, P. E.

SEARCY DISTRICT (3rd round in part)

Dist. Conf., at Beebe, June 2.
 Bald Knob and B., at Russell, June 6.
 Griffithville at New Hope, June 13.
 West Searcy-H., at Smyrna, June 20.
 Summer School at Hendrix, June 21, July 2.
 —W. P. Whaley, P. E.

TEXARKANA DISTRICT (Third Round)

Lewisville and Bradley at L. June 6, at 11 a. m.
 Stamps, June 6, at 8 p. m.
 Lockesburg, at Gravelly, June 13, at 11 a. m.
 First Church, Texarkana, June 20, at 11 a. m.
 Texarkana Ct., at N. Heights, June 20, at 3 p. m.
 Fairview, Texarkana, June 20, at 8 p. m.
 Doddridge Ct., at Olive Branch, June 27, at 11 a. m.
 Ashdown Ct., at Fomby, July 3, at 11 a. m.
 Foreman, July 4, at 11 a. m.
 Richmond Ct., at Wade's, July 4, at 3 p. m.
 Fouke Ct., at Harmony, July 11, at 11 a. m.
 Dierks, at Green's Chapel, July 18, at 11 a. m.
 DeQueen at Wofford's Chapel, July 25, at 11 a. m.
 Mena, July 25, at 8 p. m.
 Dallas at Mena, July 26, at 10 a. m.
 —Francis N. Brewer, P. E.

SUNDAY SCHOOL.

Lesson for May 30

JACOB AT BETHEL

LESSON TEXT—Genesis 28:10-22.
 GOLDEN TEXT—I am with thee and will keep thee in all places whither thou goest.—Gen. 28:15.

PRIMARY TOPIC—Jacob Dreams at Bethel.
 JUNIOR TOPIC—Jacob's Vision at Bethel.

INTERMEDIATE AND SENIOR TOPIC—A Young Man's Dreams and Visions.

YOUNG PEOPLE AND ADULT TOPIC—The Place of Vision in Human Lives.

I. Jacob's Flight to Haran.

He fled from an outraged brother. His deceit and cunning got him into trouble. His long exile from home was the result of his selfish ambition. "Whatsoever a man soweth that shall he also reap." Rebekah made her plea before Isaac for sending Jacob away, stating her fear of Jacob's probable marriage with a daughter of Canaan, when in reality she feared that Esau would kill him. Isaac at once recognized the wisdom of her suggestion. He knew that the success or failure of one's life is largely determined by his marriage. It was clear that if Jacob were to continue in the line of the covenant blessing care must be exercised in his marriage. Besides, it is a parental duty to see that children are well married. Among Christians only marriage in the Lord is allowable (I Cor. 7:39). Isaac, alive to Jacob's destiny, issued his command and bestowed upon him the covenant blessing which had come from God Almighty to Abraham (Gen. 17:1). The elements embraced in this blessing are:

- (1) A numerous offspring (v. 3).
- (2) Possession of the promised land (v. 4).
- (3) And everything that is included in the Abrahamic covenant (Gen. 12:1-3 and Gen. 15:1-8).

We should learn from the experience of Jacob.

1. Be sure your sin will find you out.

Jacob deceived his father. He in turn was deceived by his children.

2. That wrong home life has its perils.

Isaac knew that the blessing was to be Jacob's, yet he planned for Esau to have the place of prominence. He was willing for the sake of a little venison to give to Esau that which God had planned for Jacob.

II. Jacob at Bethel.

1. The Lord meets Jacob at Bethel (vv. 10-15).

With a spirit clouded by homesickness on the one hand and by fear on the other, he had a dream that night in which God appeared to him. In this dream Jacob beheld a ladder or stair reaching from earth to heaven, upon which angels were ascending and descending. Above the ladder stood the Lord who spoke to him. This ladder suggests a means of communication between earth and heaven, between man and God. Jesus Christ is the ladder which provides us a means of communication with heaven. (John 1:51; 14:6; Heb. 10:19-20). Jesus became a real ladder to us, bridging the chasm between earth and heaven. He was a real man that He might identify himself with the race. He is very God, really divine, that He might lift us up to God and secure a reconciliation with Him. Earth and heaven, man and God, were separated by the introduction of sin, but through Christ a means of intercourse is re-established. This vision suggested to Jacob that the only approach to God was through a mediator. The angels ascending and descending are heavenly messengers which are sent to minister

to man through the mediatory work of Christ (Heb. 1:14). God spoke to him from the top of the ladder and assured him that He is the God who entered into covenant with Abraham and renewed the same unto his father Isaac (v. 13). This assurance embraced the following:

- (1) The possession of the land (v. 13).

- (2) A numerous offspring (v. 14).

- (3) The promise of His personal presence and preservation (v. 15).

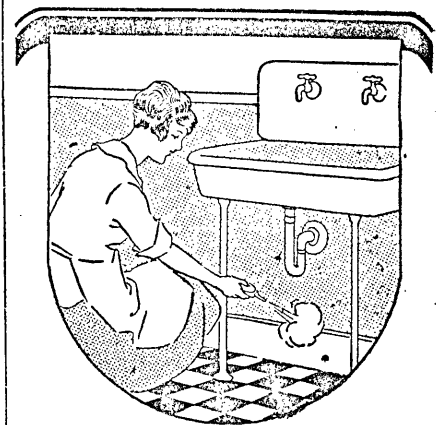
This promise was fulfilled in a marvelous way with Jacob and is still being fulfilled with his seed.

III. Jacob's Vow to the Lord (vv. 16-22).

He set up as a monument the stone which he had had for a pillow. He named the place Bethel, which means the house of God. Jacob now vowed that since God had so graciously obligated himself to perform all this for him, he would enthrone God as the Lord of his life and give back to Him one-tenth of all that was given to him.

666

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