

ARKANSAS METHODIST

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

VOL. XLV.

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No. 23.

PUNGENT PARAGRAPHS.

The pure mind repels a foul joke and a vile story. The faithful pastor has no idle hours, because his minutes belong to God.

If you have firm faith in God the apparently impossible may be accomplished in your life.

If you would accomplish something worth while you must concentrate upon something worth achieving.

Sometimes it is not easy to decide whether the church is getting into the world or the world is getting into the church.

It is said that the steps of a good man are ordered of the Lord; but what shall be said of the steps of the woman in the modern dance?

The first sinners found fig leaves to conceal their figures; but the last sinners are figuring to reveal their figures through the fig leaves.

LIVING TEMPLES.

(Baccalaureate Address for the University of Arkansas School of Medicine.)

By A. C. Millar.

Man is not mere flesh and blood, but a spirit that functions through a fleshly body. Because he has this body he is physically classified with animals, but because he is essentially spirit he transcends the body and stands unique among the living things.

Because the spirit is regnant and imperial it can function even through a mutilated and enfeebled body. Without hands and feet the dominant spirit may express itself. Without eyes it may see. Without ears it may hear. Without lips it may speak. The regal spirit, substituting one sense or power for another and drafting latent resources, may overcome heavy handicaps and eclipse the proudest beasts and birds in their integrity. While the vital organs persist the spirit may take command and rule.

And yet this imperial spirit is limited and circumscribed in some of its movements by the character and condition of its body. If man's spirit were imprisoned in the body of a mud turtle, his thoughts might transcend time and space, but certain deeds would be impossible. Functioning through the hoof of a horse or the tail of a trout, man could not assemble a watch nor a piano. With the physical development of a clam, man could not construct a linotype, a power press, or an airship. With the figure of an earthworm man might think poems and dream songs, but he would be mute and his meditations and harmonies would die in the throes of birth.

Man is a spirit, but a spirit that functions through an instrument wondrously fashioned to act and react upon environment. With a certain number of vibrations matter beats upon his eye and he gets light and color. With other vibrations the encompassing atmosphere knocks at his ear and he has the harmonies of music. Infinitesimal particles assail his nostrils and he receives the odor of incense and the fragrance of flowers. Let eye and ear and nose be mutilated and for him darkness and silence and inodorosity prevail.

With a relatively weak body he uses levers and pulleys, and out-lifts the mighty elephant. Slow of foot, he invents motors that outrun the fleet gazelle. Lacking claw and fang, with spear and gun he overcomes the ferocious lion. Wingless, he builds an airship and outsoars the eagle. Finless, he, with diving bell and submarine, competes with the shark. By telescope he visits sun, moon and distant stars. By microscope he explores the minutest cell. By means of radio he listens to the symphonic songs of nascent nations. Collaborating with type and press, he multiplies his messages to the multitudes. Capturing mighty Niagara, he enslaves it, and, taming the lightning, he makes it work. Diverting rivers, he converts deserts into fertile farms and by ditching makes gardens out of swamps. By patient selection he develops thorny

KNOW YE NOT THAT YE ARE THE TEMPLE OF GOD, AND THAT THE SPIRIT OF GOD DWELLETH IN YOU? IF ANY MAN DEFILE THE TEMPLE OF GOD, HIM SHALL GOD DESTROY; FOR THE TEMPLE OF GOD IS HOLY, WHICH TEMPLE YE ARE.—I Cor. 3:16-17.

THE PHYSICIAN'S PRAYER.

Lord, Who on earth didst minister
To those who helpless lay
In pain and weakness, hear me now
As unto Thee I pray.

Give to mine eyes the power to see
The hidden source of ill;
Give to my hand the healing touch
The throb of pain to still.

Grant that mine ears be swift to hear
The cry of those in pain;
Give to my tongue the words that bring
Comfort and strength again.

Fill thou my heart with tenderness,
My brain with wisdom true,
And when in weariness I sink,
Strengthen Thou me anew.

So in Thy footsteps may I tread,
Strong in Thy strength alway;
So may I do Thy blessed work,
And praise Thee, day by day.

—Waterbury American.

cactus into savory vegetable, and razor-back hog into portly porker of Berkshire breed.

All of these marvelous transformations are the result of man's spiritual actions and reactions upon the world of matter; but most of them would be utterly impossible if man's body were like that of fish or worm or bird or beast. In other words, man has a body so attuned to the universe of matter that it brings him myriad messages, and it is so under his control that he is able to express and project himself in an almost infinite variety of forms.

"The human body," says an eloquent speaker, "is the likeness and the manner of the human spirit, its answer, its response. It is the instrument upon which the spirit plays; it is the medium through which it expounds itself."

Recasting my thought, I may say that the body is not merely the vehicle which conveys form, color, sound, odor, flavor, and temperature to the spirit within and the instrument by which the spirit interprets itself and impresses its will upon things external; but certain modifications of the body produce sensations which afford the spirit pleasure or pain. True, after certain information is received and images are formed, the self-governing spirit may enjoy the most exquisite pleasures and suffer the keenest pains without the concurrent intermediation of the body. Nevertheless, the satisfactions which accompany mere seeing, hearing, tasting and touch, are such that they often divert the spirit from the purely intellectual and spiritual subjective activities and enjoyments. The spirit is capable of controlling the body and subjecting it to high and holy uses; but when the appetites gain ascendancy the body may become the master and the spirit the slave. This is the dethronement of true personality, because a person is a spirit functioning through a body, and not a body dominating the spirit.

To the ancient Hebrew the body was sacred and his law was intended to protect it from defilement lest the spirit become defiled. To the ancient Greek the body was an expression of the character and moods of the spirit; hence the body must be

kept in health and when in health was beautiful as the exemplification of a beautiful spirit. To the ancient Roman the body was the symbol of strength and power, and the hardy seasoned soldier was the ideal.

To the early Christian the body was considered evil because it functioned in passion and appetite, and therefore many endeavored literally to "mortify the flesh." Later, as a truer philosophy was formulated and a more genuinely human theology prevailed, the proper relation of body and spirit came more and more to be perceived.

We now recognize the human body as an instrument of the spirit, but it differs from an ax or a saw, which is apart from ourselves and may be cast aside or broken without hurt to the spirit. The body is an instrument, but an instrument which in this mundane realm the spirit carries with itself and is so intimately associated with the self that it not merely is the medium of self-expression, but, by reflex movement, influences the very life and character of the spirit. As the woodman cannot chop efficiently with a dull or damaged ax so the spirit cannot function effectively with a weak or mutilated body. Then just as the dull ax may tire the woodman so the disordered body may hamper the spirit.

The interrelation of spirit and body is evident both to the psychologist and the physiologist. The practical psychologist finds the spirit objectifying itself through the body, while the physiologist recognizes the spirit as the real force behind the body, giving meaning to the body. In this world, each is useless without the other. This fact was known long before accurate scientific investigation had revealed conditions or practical methods had discovered correctives.

Just as within the last two centuries science and invention have given man large control over nature and thus have made possible immense accumulations of material wealth, so have Biology and kindred sciences discovered the secrets of disease and curative and preventive processes, and Medical Science has made possible the saving of human life and the accumulation of health.

Strange as it may seem, man is his own worst enemy. Although human life is the most precious thing in this world, men are recklessly extravagant in their use and abuse of it. For the sake of a momentary thrill, men will squander life itself. While there are diseases whose character is not fully understood and for which preventives have not been discovered, still it is not unreasonable to hope that by patient investigation and experimentation all of the enemies of the body will be uncovered and means found for their overthrow. While Medical Science is not yet capable of coping with "all the ills that flesh is heir to," still, if its methods and processes were wisely and persistently applied from birth to old age, we might expect the human race to be as much improved physically as hogs and cattle and fowls have been.

When we begin to appreciate the full value of the human body as an instrument of the spirit and when we begin to realize the wonderful control which Medical Science is able to exercise when given authority, we shall employ the best physicians on contract, not simply to save us from death and relieve of pain, but to keep us well and physically fit so that we may give our best to our tasks and get the most possible out of life. While on account of undiscoverable differences in individuals, the practice of medicine must always be somewhat empirical, nevertheless in many respects it is becoming an exact science, and it is possible to prevent absolutely certain diseases if trained and reliable practitioners are employed and given sufficient authority.

Medicine today is a thoroughly progressive profession. New discoveries and better methods constantly challenge the physician and surgeon. Only

(Continued on Page 2, Col. 3.)

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METHODIST CALENDAR.

L. R. Conf. Ep. Lg. Assby. at Arkadelphia, June 7-11

N. Ark. Conf. Lg. Assby. 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.

Hendrix School for Pastors, June 21-July 2.

Program on Evangelism, Mt. Sequoyah, June 26-29.

Program on Temp. & Social Service, Mt. Sequoyah, June 30-July 3.

PERSONAL AND OTHER ITEMS.

Mrs. Fay Joyner of McGehee was a caller at the Methodist office Tuesday of last week.

Married, May 24, at Harrison, Rev. E. W. Faulkner officiating, Miss Velma Gass and Mr. John C. Stuckey.

Miss Florence Kemper, daughter of Rev. Paul E. Kemper, superintendent of the Arkansas Anti-Saloon League, has graduated from the Illinois Woman's College, Jacksonville, Ill.

At Mt. Sequoyah, June 26-29, a great program on Evangelism will be given. Many of our readers should arrange to get the benefit of this. Write Supt. J. L. Bond for reservations.

Rev. Hoy M. Lewis of Lavaca recently assisted Rev. W. F. Campbell in a meeting at Keith Memorial Church near Malvern. Thirteen were added to the Church as a result. Bro. Lewis is good help in a meeting.

Rev. J. E. Cooper, pastor of First Church, Searcy, preached the graduating sermon for Carlisle High School at the Methodist Church, May 23. Those who heard it were delighted and speak in highest terms of the message.

Rev. J. F. Simmons, Centenary secretary, from June 14 to 26, will be at Barboursville, W. Va., teaching courses in a Pastor's Summer School. This week he is lecturing at the Epworth League Assembly at Arkadelphia.

Inadvertently, several errors last week crept into the report of treasurer C. D. Metcalf on Sunday School Offerings for N. Arkansas Conference. Batesville District should have had credit for \$543.69, and Conway District for \$168.91. Bro. Metcalf reported correctly, but some one in this office erred.

Last Monday, on his way to Conway to see his son graduate at Hendrix College, Rev. J. A. Parker, presiding elder of Monticello District, called. He reports his District in good condition and thinks that this will be the best of his four years.

Thursday of last week, during a thunder storm, lightning struck the home of Dr. O. E. Goddard, our pastor at Conway, igniting the roof. The fire did small damage, but the household goods were badly water-soaked. No one was at home at the time.

On Wednesday of last week Rev. James Thomas, D. D., after an absence of five weeks, returned from the Johns Hopkins Hospital greatly improved. He will follow the doctor's directions and rest during the summer months with expectation of full recovery. His host of friends rejoice in this good news and it is a pleasure to give them this information.

Our General Board of Temp. and Social Service will, on June 30-July 3, give a wonderfully interesting program on social questions at the Western Methodist Assembly. Those who have attended in the past know how inspiring and helpful these programs have been and they may expect an equally interesting program this year. The Woman's Missionary Societies should send delegates. For information and reservations address Supt. J. L. Bond, Fayetteville, Ark.

A twelve day meeting was closed at the Carlisle Methodist Church, May 21. Rev. F. A. Buddin did the preaching and Mr. Golden Moore led the singing. These men did their work well. The pastor says: "We have never had better preaching in our church than that which Brother Buddin did. The results were that our church and community had a really great meeting. There were several professions and additions to the church. The church is in fine shape and the future looks bright."

The editor had the pleasure of hearing the commencement sermon for Hendrix College last Sunday morning. It was preached to a great congregation by Dr. G. T. Rowe, editor of our Quarterly Review. The text was "Let this mind be in you, which was also in Christ Jesus." It was a scholarly and yet practical discussion of the essentials of the Christian life. Dr. Rowe has the rare ability to handle a profound subject in simple and easily understood language. As he had been professor of Greek at Hendrix College thirty years before his return was greatly appreciated by old friends. The graduating class of 74 is the largest ever sent out by the college.

Mr. George G. Becker, who for several years has been the chief inspector of the State Plant Board, having resigned to accept a position with the Federal Horticultural Board, with residence in Texas, the Board last Monday elected as acting chief inspector Mr. Paul H. Millar, who for two years has been deputy inspector. Mr. Millar, a son of the editor, is a graduate of Hendrix College and of the Agricultural Department of the University of Arkansas, and two years ago was state seed analyst. Mr. Becker has done fine work in helping to prevent the ravages of plant enemies and his friends regret to lose his services in Arkansas, but are pleased with his deserved promotion. On account of the small salaries paid in our state we are almost certain to lose any man who makes a good record.

It was the editor's privilege on June 3, at the High School auditorium, to deliver the commencement address for the University of Arkansas School of Medicine. Dr. Morgan Smith, the able dean presided, and Dr. J. C. Futrell, president of the University, presented the diplomas to the fine class of four nurses, fifteen Bachelors of Science in Medicine, and twenty-four Doctors of Medicine. Dean Smith delivered a brief, but impressive charge, emphasizing the responsibility of living up to the high standards of their code of ethics. Laboring under difficulties, our School of Medicine is doing standard work, and with the great hospital which is to be established in the near future it will be able measurably to meet the demands for medical education in our state. Let us stand behind this able medical faculty and encourage them in creating an institution of which we may be justly proud. The editor's address is reproduced on the editorial page.

MEETING OF PRESIDING ELDERS.

Bishop H. A. Boaz is asking the presiding elders of the Little Rock and North Arkansas Conferences to meet him at the Pastor's Summer School at Conway on June 27.

CONNECTIONAL OFFICERS.

At the session of General Conference, recently held in Memphis, the following connectional officers were elected. Dr. W. G. Cram was the only new secretary. All others had already served and were re-elected. This is an indication that the Conference is satisfied with their services and indorses them. After two years of turmoil this is a good sign. These men should now have the hearty support of the whole Church for the quadrennium.

Rev. G. T. Rowe, D. D., Lit. D., book editor and editor of the Review;

Rev. A. F. Smith, D. D., editor of the Christian Advocate;

Rev. E. B. Chappell, D. D., editor of Sunday School Literature;

Rev. T. D. Ellis, D. D., secretary of Board of Church Extension;

Rev. W. G. Cram, D. D., secretary of Board of Missions;

Rev. J. W. Shackford, D. D., general secretary of Sunday School Board;

Rev. F. S. Parker, D. D., secretary of Epworth League Board;

Rev. Stonewall Anderson, D. D., secretary of Board of Education;

Rev. L. E. Todd, D. D., secretary of Board of Finance;

Rev. C. C. Jarrell, D. D., secretary of Hospital Board;

Mr. G. L. Morelock, secretary of Board of Lay Activities.

Before the Conference met the Book Committee had elected Rev. A. J. Lamar, D. D., and Mr. J. W. Barton as publishing agents, and Rev. W. H. Nelson, D. D., as editor of the Pacific Methodist Advocate.

Dr. Lamar has served 23 years, Dr. Chappell 20 years, Dr. Parker 16 years, and Dr. Anderson 16 years. These are remarkable records.

LIVING TEMPLES.

(Continued from Page 1.)

by unremitting study can the doctor keep himself informed and ready for the new demands. His profession is a jealous mistress and will not brook delay nor indifference. It is a profession that appeals to the heroic element in man. We are thrilled as we read of the daring deeds of soldier and fireman; but the noble doctor who gives largely of his time and who risks his life in combating dangerous disease, is surely as much entitled to be regarded as a hero. But his deeds are not spectacular, and are so quietly performed that they have no historian, and often go unlabeled and unappreciated.

However, the rewards are truly great. The specialist, who can render unusual and conspicuous service, commands the gold of the rich and the undying gratitude of the rich and the poor to whom he ministers. The obscure physician, who in some rural cabin battles with death, wins undying love and has the sweet consciousness of duty faithfully done.

The competent physician co-operates with God. He helps God to keep men alive and fit for their tasks. The master came to save the souls of men, but if we may judge by his example, he came to save their bodies as well. Too often have we forgotten his two-fold ministry. Today the preacher of a whole Gospel must have a Gospel for the body as well as the spirit. Those who minister in spiritual things should recognize the divine mission of those who conscientiously minister to the body.

In Holy Writ we learn that our bodies are temples of the Holy Spirit. Let us recognize them as living temples to be kept pure and to be used for holy purposes. With this conception of the nature and end of the human body, we greet you, gentlemen of the medical profession, as good physicians, co-operating with God to keep our living temples fit for the indwelling and outworking of immortal spirits.

Trusting men of your noble and progressive profession, Rockefeller and Carnegie and other captains of industry have invested multiplied millions in hospitals and laboratories, and thus you and they are co-operating to build and fitly furnish living temples in which humanity is blessed and God is honored.

SUMMARY OF GENERAL CONFERENCE PROCEEDINGS

(The following excellent summary is in large part reproduced from the Southern Christian Advocate. The action on Unification has already been reported.—Ed.)

The standing committees of the General Conference were unusually slow in preparing bills for the calendar and little was done until Saturday before the body adjourned on Thursday. Indeed, with the most momentous issues before it that have confronted the Church since its organization in 1844, this Conference will probably go down in history as having done the least constructive work of any that has ever assembled. But not even in a remote sense is this observation to be understood to the discredit of the Conference. On the other hand it proved itself a wholesomely conservative body that was in the main as wise in the things it did not do as in those it did. It was no time for the election of bishops and it was no time for the adoption of a new constitution. After discussing the instrument proposed by an able special committee for practically a whole day it was agreed with almost perfect unanimity to refer the matter to another committee for further study during the quadrennium.

The action of the Conference on the reorganization of the boards was the creation of a new commission consisting of eighteen members, twelve of them to be chosen with "special reference to their wide and thorough-going acquaintance with the problems of education in the local church, institutions of learning and other educational agencies, at least two of whom shall be women, and the other six as follows: the general secretary of the Sunday School Board, the general secretary of the Epworth League Board, the general secretary of the Board of Education, two representatives of the secretarial staff of the Board of Missions, one of whom shall be a woman, and the editor of Sunday School literature." The 12 experts first provided for were nominated to the General Conference by a committee of five composed of representatives of the Missionary, Epworth League, Sunday School and Education committees and one selected by these four, so that the whole commission is practically the creature of the existing boards.

This commission is to "make a careful study of the entire educational situation of the Methodist Episcopal Church, South, as it relates to the local church, to the schools, colleges and universities of the Church, and to tax supported and independent institutions as well as to those forms of education carried on by correspondence schools, extension schools, Cokesbury schools, standard training schools, leadership schools, summer schools for pastors, preachers' institutes, and other agencies. The commission shall also make a careful survey of the administrative boards and agencies in the field of education and their relation to each other."

The commission is charged to report to the General Conference of 1930 a plan of reorganization which shall "conserve ALL the educational values which have thus far been wrought out through the educational agencies as they now exist;" "provide for a comprehensive and unified program of education which shall eliminate ALL overlapping and duplication in the field of education, and at the same time meet the needs of developing life from infancy to full-grown, ripe maturity"; provide for the organization of General and Annual Con-

ference administrative agencies to put in effect and supervise the above program.

It will be seen at once that the task assigned this commission takes in considerable territory and if it succeeds in reporting a plan that measures up to the above specifications, meets the approval of the existing boards which are made parties to it, and gets by the next General Conference, the Church will have a demonstration that no modernist can confute that the age of miracles is not past.

Writing into the Discipline a new constitution for the Board of Missions. The important changes are the election of one general secretary by the General Conference and the reduction of the number of secretaries henceforth to be elected by the Board from four to two for each department of the work.

Writing into the Discipline a new constitution for the Hospital Board, considerably enlarging its powers.

The elevation of the former Commission on Temperance and Social Service into a General Board and providing it a constitution and revenue that will greatly increase its usefulness.

Rewriting the constitution of the Board of Lay Activities and the adoption of effective measures for the promotion of Christian Stewardship principles.

Provision for central or regional conferences in our mission fields that look to the speediest possible establishment of autonomous, national Churches.

Authority for the Mission Board to use the months of January and February for appealing to the Church for a million dollars special to carry on our mission work.

Extending the time for collecting the Christian Education Movement pledges to December 31, 1927, and setting apart the time August 31 to October 31 as a period for the intensive prosecution of this work.

The abolition of the commission for the fixing of standards and the classification of our educational institutions.

Amending paragraph 163 of the Discipline to provide for the observance of Church College Day and the equal division of the funds collected for aiding in the education of ministerial students between the General and Conference Boards of Education.

Amending paragraph 416 of the Discipline so as to divide the funds collected on Epworth League Anniversary Day between the Conference and General Epworth League Boards in the ratio of 75 to 25.

Making preachers on trial responsible for their conduct to the district conference instead of the quarterly conference.

Authorizing unordained local preachers serving as supplies to administer the Sacrament of the Lord's Supper on the charges they serve.

Sending down to the Annual Conferences an amendment to the constitution making delegates elect to the General Conference ineligible to serve if transferred to another Conference before the meeting of the General Conference.

Changing the basis of lay representation in the Annual Conference to one for every 800 of the Church membership of the district, provided that no district shall be entitled to less than eight delegates.

Preempting the months of March, April and May as a period for intensive effort for the collection of pledges for the Superannuate Endowment Fund.

The Conference voted down a paper presented by the Committee on Temperance and Social Service on the subject of war because it characterized all war as murder and denounced all opponents of the World Court as apostles of discord and hate. But after an earnest appeal by Dr. W. G. Thonger, delegate from Belgium, the action of the Conference was reconsidered, the two objectionable paragraphs eliminated and the rest of the paper adopted.

FRATERNAL ADDRESS, REV. G. W. KERBY, B. A., D. D., OF THE UNITED CHURCH OF CANADA.

A generation has come and gone since those days in the morning of our ministry, when we crossed the Mason Dixon line, and first set foot in this wonder land of song and story. We pitched our tent in the beautiful valley

"Where the waves of the Tennessee Flow under the mistletoe hanging free;

Where orange, fig and trumpet vine Their odors mix with eglantine; Where snobbery ends, and true worth reigns— Down where the South begins."

And then, sir, we made our way in the gray dawn of the morning, up to the very top of you historic mount, where with clarified vision and a widening horizon, we sang "The world must be conquered for Christ," and pledged anew our life and love to Him who went to the Cross for us.

Encamped in the valley, and in sight of the graves of the nation's heroes, there was a mighty army of the young Crusaders of the Cross; and with them the scaphic Galloway, the great souled Hoss, the keen and far-sighted Hendrix, and those knights of the new chivalry—Steel, DuBose and John R. Pepper and a score of others.

Then, too, they were there from the sister church in the North; and among them the beloved McCabe, Warren of scientific renown, Joyce of administrative force and power, and Berry, the Boanerges of them all.

From the land also of the "far horizons"—the land of the maple and the pine—came John Potts, a bishop in all but name, and the stalwart Crews, captain of the Canadian contingent, and his lieutenants, Bond and Burns, and Courtice.

These men, leaders all, of the mighty host assembled, and prophets of the new era. What wonder, if during those days of exaltation, was visualized another scene—

"From the North where the lakes are like mirrors un-rolled And the autumn woods frame them in purple and gold,

From the West where the rivers in majesty run And the great highlands catch the last kiss of the sun,

And from the South where the beautiful summer is born And the East where the Gentiles saw Bethlehem's morn,

They come in the name of the Nation and God

To crush the last viper from Liberty's sod."

A vision not yet fulfilled, but— "Beyond the present sin and shame, Wrongs bitter, cruel, scorching blight We see the beckoning vision flame The blessed Kingdom of the Right."

Victor Hugo once said that the battle of Waterloo had changed the frontiers of the universe. If this be true, then the Great War has chang-

ed not only the frontiers, but has shifted the very center of the universe itself. Change, upheaval, revolution and re-construction, are everywhere going on. The world is off its track and out of its orbit, and we have not yet learned the art of living together in freedom, in justice, and fraternal righteousness. The mountains are touched with the splendor of the New Day, but dark shadows linger in the valleys—shadows of ignorance, of racial rancor, and religious superstition. We are at one of the great turning points of history. Will it be a new Dark Ages, or will it be the spring-time of a new Renaissance? These are questions which are being asked.

The titanic forces of the last ten years have precipitated a plastic condition of world life. This condition cannot continue—it will soon settle. Will it settle back again into the old moulds of militarism, the war-breeding balance of power, the hatreds, the prejudice, the bitterness? Or will it respond to these higher ideals of brotherhood that are interpreted for us in the life, teaching and spirit of Jesus, the Carpenter of Nazareth?

Leaders of religious thought of today are telling us that the next fifteen years will be the most difficult ones the Christian religion has yet had to encounter. They will be mainly so because the implications of the gospel of Jesus are known and understood today as never before. These are great challenging years for every man and woman who has any intellectual or spiritual adventure in their souls.

Civilization has broken through the hard crust of the customs of the ages, and has struck out upon the open road. We are walking out of the shadows of the old—we are passing through the gates of the new—and it doth not yet appear what we shall be. The job of adjusting ourselves to the new situation is vital to every phase and form of progress, whether it be industrial, political, educational or religious.

"The Spirit that moved upon the deep Is moving in the minds of men; The nations feel it in their sleep.

A change has touched their dreams again."

Old methods have had their day, old lines are broken down, old plans are inadequate, old party shibboleths, in politics and religion no longer find the response they formerly did in the hearts of the people. The time has come for some new vision. Each generation must make its own visions and dream its own dreams. There are people in all our churches who have not had a new spiritual vision for forty years!

We need a new vision of God. The only foundation for a new world is a new acknowledgement and a new apprehension of God. We are suffering from a paganized conception of Deity, and a religious terminology which has lost its meaning to the modern mind. There is no healing for the nations in the thought of an angry and revengeful God. There is no inspiration for our common life in a God who is pleased with burnt offerings and bloody sacrifices. There is no secret joy in the thought of a God who is remote and removed. We need a Christ-like conception of God—"he that hath seen me hath seen the Father."

Then we need a new vision of man, a new vision of human relations, a new interpretation of religion—religion interpreted in terms of everyday human life. A new conception of pa-

triotism is needed—a sovereign, world-minded patriotism—new social alignments are needed, and new forms of co-operation. "New occasions teach new duties."

Amid shifting scenes—changing forms—crumbling dynasties and world confusion, disorder and chaos—a new star appears in the constellation of the nations! Canada is no longer one of the colonies of the British Empire—Canada is one of the nations of the great British commonwealth. A change in status from a dependent colony to a free self-governing and self-determining nation has not only increased the prestige of Canada; it has also extended her obligations and responsibilities, and

"If the Empire needs us,
She'll require no chains to lead us,
For we are Empire's children
But Canadians over all."

The Canadian people are a peculiar people. They have a history, a romance and tradition that ought to be better known and understood than they are. The Canadians themselves are slow to appreciate the historical background of their national existence. Henry Van Dyke, the American Ambassador to Holland during the war, said that he used to like to get over to London as often as he could, to see "those Canadian soldier boys." Said he: "You can always see them, you can always know them, you can always tell them—but you cannot tell them much." Yes, these Canadian soldier boys in the fight for democracy pitted against the picked fighting men of the world, were found to be the peers of any or all of them, for that matter. They went out from the farm and the store and the bank and the factory and the pulpit and the pew. They went up against the mustering battalion of despotism and by their sheer audacity they flung their glory against the imagination of the world and blazed out a new trail for Canada among the nations.

And yet the world our boys died to save and the world your boys died to save, is not saved yet. There are still "wars and rumors of wars." Can it be that we failed because we did not have the courage to put the principles of Jesus into practice? Can it be that we tried to make a good world without the fear of a good God? We do not need to belittle the achievements of the past, by which the nations were saved in a great crisis—but we are facing a new world. Surely there is a better way of settling international disputes than by recourse to murderous weapons? We must make the way of Jesus—the way of peace and good will. We must create a new atmosphere and understanding in all international relations.

Those who profess to read the signs of the times, tell us that the storm center for the next one hundred years will be the Pacific. They say that the Atlantic has shot its bolt, but that

out yonder on the Pacific the old and the new, the East and the West, are meeting face to face and heart to heart, and hand to hand as never before. It will be a conflict, not of brute force or physical power, or garments rolled in blood. It will not be a measuring of steel dreadnaught against steel dreadnaught, or aeroplane against aeroplane—but it will be ideas against ideas, character against character, citizenship against citizenship, and civilization against civilization.

The weapons of this warfare will not be carnal but spiritual. We shall win, not by might nor by power, but by new spirit of life, by the power and passion of love. By love that drives selfishness and greed and injustice out of trade, out of labor, out of politics, out of business and out of all international relations; and who shall say but what Canada—a young nation, free from the jealousies and prejudices of the older nations of the world; Canada that has overcome the barriers of race, religion and geography; Canada that has lived in good will alongside of a sister nation for one hundred years without any frowning guns to keep the peace—Canada that is leading the world today in a great religious movement—who shall say but what Canada may not gather up the best out of all the nations and give to the world a new international ideal of brotherhood and good will? And following the star of destiny, give to the world a new international ideal and bring about the creation of a world state of brotherhood and good will.

Tonight I bring you a message from Canada—a message from a "fine, proud people to a people proud and free." For twenty-three years we have lived "out where the West begins"—"out where the world is in the making." Out where LaSalle and LaVerendrye and Samuel Hearne and Mackenzie and Rundle and Evans, and LaCombe and Robertson and the MacDougalls—men who by canoe and dog train and snowshoe and dugouts, helped to roll back the misty map of the unknown, and discover a new dispensation of hope for the peoples of Europe.

Sir, the land of the pioneer and the discoverer has gained a new place in the sun. The land that was desolate has become the garden of the gods. A great and notable thing has come to pass. Canada has staged a new trial; she has launched a new adventure—an adventure made possible by the clear-eyed vision and stout hearted faith of three Christian bodies, who have pooled their resources and individualities in the United Church of Canada. Three streams of spiritual experience and achievement have come together in one channel.

The United Church is not simply a great organization, it is a new spiritual movement—a movement that brings together the achievements of a wonderful past and the promise of a more wonderful future. It is not a consummation, it is a beginning. It is not an end in itself, it is a means to an end—it is a prophecy as well as a history.

The warming heart, the evangelistic fervor, the human appeal and experience, and the doctrine of the blessed assurance, are here. The name "Methodist" disappears but the soul of Methodism goes marching on. The independence, the courage, the love of freedom, the daring adventure, the spirit of the men who made the Mayflower, is in the movement. The name "Congregational" dies, but that which Congregational-

ism stood for lives on.

The sovereignty of God, the infinite love and compassion that seeks, pursues, loves, sacrifices and never rests until it has brought the child home to the Father's house, is here. The spirit of the men who formed the Scottish Covenanters is in the Union. The name "Presbyterian" goes out, but the spirit of the Covenanters will never die.

It is only a little over three hundred years since the Protestant Churches came into existence, yet it is split up into more than one hundred and fifty divisions and bodies, each one calling themselves Christians. Before a world broken, bruised and bleeding—before a world sinking and suffering through sin, ignorance, pestilence, famine and social injustice—a narrow sectarianism, a divided Protestantism, a rigid denominationalism stands condemned and powerless to grapple with the world's needs.

This was the one unanswerable argument to the people of Canada for the union of the Churches. Someone had to break away—someone had to break the spell of things as they were. The Canadian spirit has always moved towards wider and wider unity. The United Church of Canada has grown out of the unions of the past and it looks forward to other unions to come. Our fathers believed in Canadian Union and practiced their belief. There were nineteen unions in Canada prior to the present—nine in the Presbyterian, eight in the Methodist, and two in the Congregational Churches. By the grace of God and the courage of our fathers, we have led the world in church union from the first. This union is the embodiment of a great ideal. It is an answer to the prayer of our Lord, "that they all may be one."

"We shall not cease from mental fight
Nor shall our swords sleep in our hands,
Till we have built Jerusalem
Within our broad and beauteous land."

The United Church must go forward. It must go all the way

"On, on to the bounds of the waste,
On to the City of God."

In the Middle Ages, when the whole of Europe was in conflict, men of good will strove in vain to get what they called "a truce of God." A truce in which the people might compose their differences and live like brothers. We have succeeded in forming such a truce in Canada. The United Church looks forward to where the perfect unity of the Kingdom of God stretches out like a "vision splendid."

It has taken faith and tolerance, and patience, and daring, and courage, to bring this about. It always takes courage to accomplish anything of great moment.

It took courage for John Robinson to step out and stand up against the Protestant Popery of his day and form an independent organization—the Congregational Church of the New World.

It took courage for John Wesley to break through the long-standing customs and ecclesiastical forms of his time, and preach to men in the open fields, in the market place, and at the mouth of the coal pit. And it took courage for the three Churches in Canada to give up their names and put aside their prejudices and get together in a great forward movement for the Kingdom of God.

There is a call everywhere for cour-

age. Courage not only to step out, but to get together. We must come out of our insular provincialisms and face our problems. Whether we like it or not, as one has said, "the fingers of God are closing in upon us, making of us one common family with a single economic and intellectual life."

We must get together if we are to put a new spirit into the whole relationships of the world. We must get together if we are to control the tide—Currents of world life, that are flowing for the first time across the world. We must get together if we are to reinforce and reimpower our home Christianity so that it will penetrate human life, and we may go to the people of the other side of the world and say, "This is the Christian Church—it will apply anywhere."

Any approach to the religious problems of the world which conceives these problems in mere geographical terms, is outworn. We cannot make Occidental Christians out of Oriental peoples, and we ought not to try. The gospel must take on the form and manner of life of the countries where it is preached. Our missionary frontiers must be social, economic and political. Jesus must become incarnate in the traditions, habits and thoughts, of each people for itself. The peoples of the world want our Christ—they want the religion of Jesus—but they do not want our institutional Christianity nor our denominational divisions.

Ninety per cent of the students of Tokio University are agnostics. They have studied their religion and ours. They know that ours is far superior to theirs, but when they look at the way Christianity is lived by many Christian people on the western world, they turn away.

The spirit of Methodism has never been the spirit of a party. Methodism has ever been the friend of all and the enemy of none. From its beginnings, one of its fundamental principles was anti-sectarianism and a warm catholic spirit. "If thy heart is as my heart, if thou lovest God and all mankind, I ask no more

Saffron Skin from Sour Bile

South Georgian Drives Out
Enormous Quantity Sour
Bile with Dodson's
Liver Tone

After a long period of the worst form of weakness and the terrible feeling of sickness that comes from a system loaded with sour bile, Mr. Sam Puckett says: "When I kept getting those bilious attacks reckon I took enough calomel to kill a mule. Got worse all the time. Finally I turned saffron color all over. My wife happened to read about Dodson's Liver Tone in the Weekly Constitution, so we drove to town and got a bottle. It was like magic. It drove quarts of sour bile out of me as black as ink. From that day I have felt as if I had a new liver, and whenever I begin to feel weary and bilious, with no appetite, a dose of Dodson's Liver Tone puts me to rights."

This wonderful, quick-action, liver starter ought to be in every household, if for no other reason than to stop the use of dangerous calomel. Dodson's Liver Tone is pleasant to take, even for children, and never makes you sick.

Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

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Modern in every respect.
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"As you like it."

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—give me thine hand." Such were the words of the founder of Methodism.

The fraternity of Methodism is not a fraternity of class or clique or blood, but a fraternity of spirit, of fellowship. A fraternity that is not limited by creed or color, or race, or property, or party. There is nothing upon which men differ so hopelessly as a creed, and nothing upon which they so completely agree as character. The fraternal spirit of Methodism was not a new creation. It was a new manifestation, a new channel through which the Love and Brotherhood of Jesus might go like an electric current from hand to hand, and heart to heart, and community to community, and nation to nation.

The fore-gleams of this spirit, which has had so much to do with the Union of the Churches in Canada, first shone out in 1729, from that little room at Lincoln College, Oxford, where the Holy Club was formed.

It was kindled afresh that night at the Aldersgate Street Mission, when Wesley's heart was "strangely warmed."

It flamed forth in that wonderful vision when Wesley caught more fully the "Mind of Christ" and took for his slogan, "The world is my parish;" and Methodism swept on and out into the tide currents of world life, and became a universal brotherhood and fellowship.

Inspired by this vision, the first Methodist society on this continent was formed at Savannah, Ga. A society which gave the setting of Methodism for the world.

It was under the spell of this vision and spirit that in 1774 Barbara Heck with her husband, pioneer Methodist in New York City, came over and settled in the wilds of Upper Canada; and putting her brave soul against the rugged possibilities of the future, established Methodism in Canada and North America, and brought millions of people into this brotherhood of love and righteousness.

It was this spirit, through the last one hundred years or more—in the early pioneers, in the circuit riders, in the famous orators and preachers, and in the rank and file of the people—that made the contribution of Methodism to the religious, the social and intellectual life of Canada, one of the most glorious and outstanding events in our nation's history.

It was this spirit, from the days of Ryerson, until now, that has furnished an ever increasing army of men and women—splendidly endowed in mind and heart—doughty champions of a country of free men and women—freely expressing themselves—freely educating themselves—worshipping freely, as they chose—freely hewing out their own destiny, and freely laying deep and strong, and broad and well, the institutions of the New Democracy—the foundation of truth, tolerance, reverence, nationhood and world-wide citizenship.

But, sir, the culminating manifestation of this spirit took place on the tenth day of last June in the City of Toronto, when in the presence of eight thousand souls assembled in holy communion and convocation, the Methodist Church in Canada—with its history, traditions, and romance of pioneer service East and West—with its wealth and variety of spiritual values—with its missionary enterprise and evangelistic fervor—with its sense of social obligation and religious education and training—with its warmth of Christian fellowship and its spirit of brotherhood—with its spirit of discovery and adventure—with its artisans, and poets,

educators, public servants, and interpreters of the Spirit without number—with its oldest and largest publishing house in Canada and its annual circulation of more than 25,000,000 periodicals—with its schools and colleges and universities stretching across the land like a chain of light from St. John, New Foundland to Vancouver—with its Sunday Schools and hospitals and Redemptive Homes—with its thousands of churches and congregations and ministers—with its great body of Christian laymen and laywomen.

Without reserve and with complete unanimity—reverently, intelligently and with the heartening thought of all that God has wrought, and all the way he has led in the past—with courage and confidence and unswerving faith, and with a widening vision of the future—at that final milestone along the triumphant march of its progress through the years, Canadian Methodism placed all on the altar of the United Church of Canada.

And why? Animated by one holy impulse and supreme purpose—for a new realism of faith—for a uniting of the old values of the spirit with a new vision of the world—for a fulfilling of the passionate longing for Christian unity—for a deepening sense of religious experience—for a rediscovery of the inner life, and a revival of the mystic element in religion—the search after God, the better to fit us to cope with the bewildering issues of our age—and for a synthesizing of all these in the eager, earnest, insistent desire for a better understanding of Jesus—His way, His will, His spirit, His teaching—who alone has in his keeping the secret the world needs to know—that His Kingdom may more fully come in Canada, in North America, in the Empire, and in the World.

"Sail, on, Union strong and great;
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate.
Sail on, nor fear to breast the sea,
Our hearts, our hopes, are all with thee.

Our hearts, our hopes, our prayers,
our tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee."

STATEMENT BY F. S. McBRIDE,
General Superintendent, Anti-Saloon
League of America.

The dries always have favored government in accordance with the will of the people. This history of the prohibition fight is largely a history of constant fighting for the right of the people to vote on the liquor question. The dries fought for local option, county option, state-wide option. Finally the dries fought for the election of a Congress that would give the people of the states a right to express their will on national constitutional prohibition. The fight of the dries for the right of women to vote was one of the chief factors in the victory for woman suffrage.

Opposed to the record of the dries who have always fought for the right of the people to express themselves on the liquor question is the record of the wets who have always fought against referendum rights. The wets opposed local option, county option, state-wide option and every other kind of option on the liquor question ever proposed. The various sections of the country now most loudly demanding sham battle referendum votes on prohibition are the very sections that most strongly opposed referendum votes when such votes might jeopardize or legalize the liquor traffic.

fic.

The state of New York passed a local option law in 1917. But the wets succeeded in excepting the City of New York from the operations of this law. In Missouri the wets defeated the local option law passed in 1913 which gave cities the right to vote on the liquor question. In 1916 Maryland wets refused to permit a state-wide prohibition law. The liquor question through the influence of the wets was specifically excepted from the operations of the state general referendum law. In Chicago the wets twice arbitrarily refused to allow a vote on the liquor question by illegally failing to comply with the local option law.

The wets of Illinois not only opposed every local and state-wide referendum bill on the liquor question but also threw their full strength against the woman suffrage bill.

In New Jersey the wets strenuously opposed local option bills giving the people in cities the right to vote on the liquor question.

The Anti-Saloon League always has been and continues to be in favor of government according to the will of the people because its position on the liquor question is fundamentally right. The wets have always fought referendum votes because their position always has been and continues to be indefensible.

It is for that reason that the wets are unwilling to abide by the will of the people as regularly and legally expressed. That is why they are seeking to evade the results of legal voting and are clamoring for unfair, illegal and indecisive referendum votes.

The Anti-Saloon League always has been and now is in favor of any fair, legal orderly expression of public opinion looking toward the solution of the liquor problem. The dries will meet the wets on any legal referendum that would clearly and fairly and decisively solve this question. The following are some of the requirements such a referendum would have to meet:

The question must not involve or imply the right of a majority in any section to violate or nullify the Constitution of the United States. The question must not promise something that cannot be delivered under the Constitution and the laws of the nation. The referendum must be such that its result would be legally binding.

ing and have a decisive effect for or against the maintenance and enforcement of the 18th Amendment. The referendum must be limited, in its application, to the rights under the Constitution of the subdivision of government in which the vote is held.

We concede the legal right of voters of a state to decide whether they want a state law for the enforcement of the 18th Amendment. On that field we have met and defeated the wets in California, Ohio and Massachusetts.

We concede the right of a municipality to vote for or against an enforcement ordinance. But do not admit that any state or municipality can vote on whether it is to be subject to the laws and Constitution of the United States. These can be changed only by processes established in the Constitution. We will not concede that a Congressman's oath to support the Constitution can be made null and void by an expression of his constituents.

The Anti-Saloon League asks the enemies of prohibition to abide the time needed to act by orderly government. What is wrong with the wet cause that its friends cannot wait for the orderly processes of law? Their anxiety for undue haste raises the strong suspicion that they dare not trust their proposals to the deliberate consideration of the people. If there is a majority sentiment against prohibition it will find expression through the regular channels provided by law. If the sentiment of the people is against prohibition the people can repeal the law by the same orderly processes under which it was adopted.

The wets are welcome to fight against prohibition under the same rules applied to the dries in their fight for prohibition. There is no reason why a private interest should be given a special privilege in the fight to restore an evil that was not enjoyed by the general public in its fight to outlaw that evil.

WHAT CAUSES BOILS.

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

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CHRISTIAN LIFE.

LET ME

Lord, let me bring a little grace
To every dark and gloomy place;
Let me rejoice that I can give
Some splendor to the life I live,
A little faith when I am tried,
A little joy where I abide,
A touch of friendship now and then
To mark my comradeship with men.

Lord, not for high renown I ask,
Let me bring merit to my task,
A fair companion I would be
For all who share life's toil with me;
When heavy burdens weigh me down,
Grant me the courage not to frown,
And howsoever my hopes shall end,
Let me not cease to play the friend.

Lord, let me carry where I go
Some little joy to all I know
Let those into my life be wrought—
A little faith, a little thought,
A little mirth, a little grace
To glorify the common place.
Lord, let some little splendor shine,
To mark this earthly course of mine.
—Edgar A. Guest.

EXTENSION OF DIVINE MERCY

The prophet Zechariah had a vision, recorded in the first chapter of the book called by his name. The angel of the Lord asks how long divine mercy is to be extended to Jerusalem and to other cities of Judah, against which the Lord had had indignation seventy years. The angel did not want the cities destroyed, but feared divine forbearance might reach its limit. When the Lord answered "good words and comfortable words," the angel was satisfied, and so was Zechariah. They saw another opportunity for wayward Jerusalem to get back in the way. God's vengeance was stayed—and the natural consequence of sin.

Sin is its own executioner. "The soul that sinneth, it shall die." It is the wicked who do not live out half their days. It is the righteous who shall inherit the earth. The world is made to conform to moral and religious principles. When one runs contrary to these, he is courting destruction by the very fact that he is out of harmony. Perhaps we cannot appreciate the position of the Lord—drawn between justice and mercy. In this case, love threw itself on the side of mercy, and triumphed. That course did not continue, because the people of Jerusalem did not respond to these final overtures. They went on from bad to worse—to worst. The city became history, so far as Jewish dominance was concerned.

It is dangerous to tempt God. Sodom suffered all the consequences of a city whose iniquity was full. The iniquity of Nineveh was all but full—"that great and wicked city"—but it introduced repentance just in time. It suffered later. Where is Ephesus, the capital of Diana worship? Where is Tyre? Where is Sidon? What is the Holy Land, and why? Where is the ancient glory of Egypt, and Persia, and Babylon, and Greece, and Rome? Why these fallen powers? There is only one answer. Their sin was continued to the point of retribution, to the point of natural consequences.

Whether sin is enthroned in man or nation, it is a bad master, and it rules sorry slaves. It goads them on to the cemetery. Even though the Lord speaks good and comfortable words, they will not continue if sin is persisted in. They are intended to influence repentance, not give license to continue in sin. Jerusalem presumed on God's mercy, and miscal-

culated. We proceed in sin, presuming on the goodness of God, but will suffer the same consequences if we persist. The goodness of God is to lead to repentance and righteousness. —Religious Telescope.

"I HAVE DONE ENOUGH."

Here is how it was told to me. A noted millionaire sat in the living-room of his magnificent palace, all belabored and begowned, as well satisfied with himself as any man might well be, when there came a knock at his door. To his call, "Come in," a servant admitted a well-known college president.

After a brief conversation about trivialities, the college man stated the object of his call. He sought a worthy gift for endowment for his college. No sooner had the matter been broached than the millionaire showed the boorish side of his nature.

"There is no use to talk to me about donations. I have done enough. I think I have sense enough to do with my own as I see fit. I do not need to be reminded of what I ought to do. In short, I have made my money by hard work and self-denial, and it is mine. Your colleges have never helped me any. I am a self-made man. Your beautiful theories are all impracticable."

As this was such a flat denial, there was no room left for argument. In fact, it would have been beneath the dignity of a gentleman to attempt it. So the college man accepted his rebuff good-humoredly and politely bowed himself out of the room.

When the visitor had gone, this great man of the world leaned back in his easy chair and congratulated himself upon the thoroughness with which he had done the job. But ease was not to be his. An inner voice spoke to him as it had been the voice of God: "You have done enough! Who gave you the power to get gain? Who has watched over you all these years and prospered you in your way? Do you not remember when you were a boy of fourteen you prayed to me and I gave to you eternal life and delivered you from sin? Do you not remember again when you were grown to manhood you were taken with fever and were at the point of death, that then you called on me and I healed you? Then again after prosperity was yours, there came a time when it seemed that all would be swept away, you sought me and I sent deliverance? Why, have you forgotten me and turned a deaf ear to my every call? You have done enough! Who told you that you have done enough? Have you done as much for me as I have done for you?"

The voice had done its work. As humbly as a little child, this man, whom the world called great, got down on his knees and prayed for forgiveness. He acknowledged to God that he had done practically nothing. While on his knees he accepted joyfully his stewardship, that he was only a trustee, and that all he had delighted so much in to call his own was only a trust, and that he was to administer it for the glory of God and for the best interests of his fellowmen.

Early the next morning the millionaire sent for the college president to come to his private office. He first apologized for his rudeness and then related the vision that had come to him. Then the great man of business and the college president knelt together and thanked God for His blessings and asked for guidance for the matter in hand and for all things in the future. The college man went

FOR YOUTH.

THE FOOTBRIDGE

He felled a tree across a stream
And went his way, and did not dream
That that would count with God or men.

And found that men a trail had made
The years went by, he came again,
Across the log that he had laid
Across the stream. He went away,
And came again a later day,
And men had built from ridge to ridge

Across the stream a noble bridge.

Oh, you who walk the way of life,
And know its labor, know its strife,
Aye, know its streams and know its needs.

Seek not so much for mighty deeds
To do. You never do the small.
The most important deeds of all.
For many a little kindness done
Has oft inspired another one,
And that another kindness taught

away with four times as much as he had asked for and the man of means began at once to reorganize his business, taking fully into consideration his Unseen Partner. Already the denominational college had done much for his children, and now it was beginning to do even more for him. Missions, education, and every form of beneficence received attention from this man who had got a vision of God and of service. Never again did he say, "I have done enough."—A. T. Talbert in Baptist Standard.

That many another kindness brought.

Wait not for mighty deeds to do
But do the little that you can.
And so it is I say to you,
Whoever helps his fellow man
In after years may often find
In helping one he helped mankind.
Not all may build a granite bridge
Across the stream from ridge to ridge,
But many a bridge was once a tree,
And many a trail a road may be.—
American Lumberman.

THE YOUNGER GENERATION AND LIQUOR.

In the radio debate on prohibition between Senator Brookhart of Iowa and Senator Edwards of New Jersey the latter declared that "it is a common sight to see young girls, some of them not yet out of their teens, staggering in and out of taxicabs, public dance halls, hotels and clubs and on the streets."

Let us grant that such sights may be seen, even though Senator Edwards, whose ambition as governor of New Jersey was to make that state "as wet as the Atlantic ocean," would naturally be disposed to paint this matter in lurid colors.

What sights would be seen if there were a saloon on every corner in the cities of the United States today, if hotels had bars, if dance halls, cabarets and other places of entertainment could legally sell alcoholic liquors?

It would surely be no remedy for drinking among the young generation to make alcoholic liquors freely avail-



Flies and mosquitoes love campers!

WHY allow these aggravating, filthy pests to ruin your outings? In camp or at home Flit will free you from the nuisance.

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

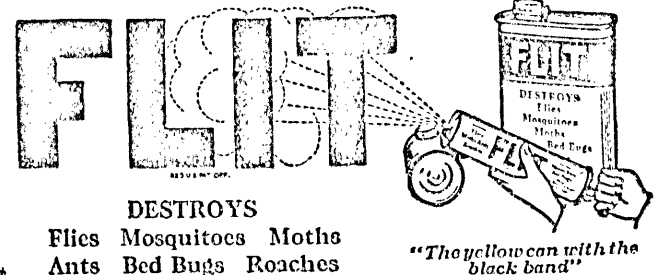
Kills All Household Insects

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.

Flit is the result of exhaustive research by expert entomologists and chemists. It is harmless to mankind. Flit has replaced the old methods because it kills all the insects—and does it quickly.

Get a Flit can and sprayer today. For sale everywhere.

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DESTROYS
Flies Mosquitoes Moths
Ants Bed Bugs Roaches

"The yellow can with the black band"

able to the young generation.—Arkansas Gazette.

ADVENTURING IN GOODNESS

Five boys stood on the corner plotting deviltry. They had nothing to do, and it was Saturday and spring-time, and the call of adventure was in the blood.

"Let's sneak down to the corner and ring the doorbell of Widow Jones. She hates that worse than poison," said one of the gang. "Oh, that's too easy," said another. "Let's bum transfers and ride all day in the elevated trains." "Nothin' doing," said a third. "I'd rather raid the fruit-stand of old John. He's too lame to catch us, and his apples are all polished up." The fifth boy now turned to the rest: "Listen, fellows!" he said, "I ain't any better than the rest, but I got an idea. Miss Jackson said yesterday that there is more fun in an adventure in goodness than in anything else. She knows an awful lot, I tell you, and besides she's pretty. I'd like to try it just once." "Oh, go on!" said the first boy. "We ain't got time for that sort of stuff."

"Gee, I don't know," said the second. "I'd like to try it. If there's fun in it we should worry." "What'll we do?" said the third boy. "That's it, what shall we do?" said the fourth boy. The fifth boy was equal to the demand. "I got it all thought out," he said. "You know old Mrs. Sampson. She's so old her hands are all wrinkly. Well, I saw her trying to cut up a load of kindling. What do you say we go get axes and cut up that kindling and pile it in her cellar, too, and when she offers to pay us we'll all say: 'No, Mrs. Sampson, we don't take nothin.' We were just loafin' around, so we thought you might like a lift." "It's a go!" yelled the boys, and each ran off in a different direction for an axe. They were back in a moment, and a little later Mrs. Sampson straightened up her tired old back to look at five boys armed with axes standing all around her. "Bless us!" cried Mrs. Sampson, "what do you want?" "Nothin'," said the first boy. "Just thought you might want some help." "I can't hire you," said the old lady. "Nobody can," said the second boy. "We're doing this for you just because we want to."

A half-hour later 5 boys stood at Mrs. Sampson's front door. The wood was all chopped and carted in. "I can't believe it," said the old lady, with tears in her eyes. "I never see the beat of it." "It ain't nothing!" said the fifth boy. "We was just adventurin' in goodness. Goodbye, Mrs. Sampson."

"God bless you," said Mrs. Sampson, as she watched them walk away. "Here comes a policeman," yelled the first boy.

"Who cares?" said the second boy. "He ain't looking for us," said the third boy.

"It's great to know he's a friend of ours," said the fourth boy.

"Adventurin' in goodness is the real stuff," said the fifth boy.—Journal of Education.

FOR CHILDREN.

MY PA

My pa ain't any millyunaire,
But—my!—he's offul smart;
He ain't a carpenter, but he
Can fix a feller's cart.
He ain't a doctor, but somehow
My pa—he allus knows
Just what to do to fix a boy
What's got a bloody nose!

My pa ain't President—becoz,
He says, he never run;
But he could do it just as well
As any President's done!
A President may beat my pa
At pilin' up a vote;
But he can't beat him, I just know,
A-whittlin' out a boat!

My pa ain't rich, but that's becuz
He's never tried to be;
He's no 'lectrician, but he fixed
A telephone for me.
My pa ain't never wrote a book,
But I know that he could,
Becoz the stories what he tells
To me are allus good.

My pa knows everything, I guess,
An' say I don't care
Coz he ain't President or rich
As any millyunaire!
Whenever things go wrong, my pa
Kin make 'em right, you see;
An' though he ain't a President,
Pa's good enough for me.—Exchange.

THE DINNER-BELL COW

It was all the fault of the butterfly, though probably he didn't know it. Mary Belle really didn't mean to go a step beyond the big oak tree; but when that gorgeous gold and purple butterfly darted behind the oak and on beyond the old stump, Mary Belle just had to follow. She wanted to see that glorious creature closer, and then too here was a chance to find out if butterflies really did belong to the fairies and went errands for them and would lead one to them if you follow far enough.

So Mary Belle stumbled along peering through the thick bushes for those brilliant, hovering wings until all at once with a flash of purple and gold the butterfly was gone and the little girl was all alone in the woods, which were beginning to get dark and shadowy. She felt a little frightened, for this was the first time in the week she had spent at grandmother's that she had ever been alone on this narrow path which was disappearing altogether now.

She wished very much that she hadn't come, and she wasn't at all sure which way to go. She didn't see the familiar stump or a sign of the big oak and how dreadful it would be, thought Mary Belle, if she were going away from the big, cheerful farmhouse and losing herself in the dark woods where there might be wildcats and bears and goodness knows what! She looked up and down and took a few steps forward and then she stopped and tried very, very hard not to cry, for she knew all at once that she was lost, and she felt very forlorn indeed. For although this was Mary Belle's first visit to the country, she knew well enough that little girls did get lost in dark forests, and she had read "Babes in the Woods" and "Little Red Riding Hood" and all those stories, only they all had happy endings; Mary Belle's mother always saw to that. So now when the little girl heard a queer rustling noise in the bushes close by she thought: "O, maybe it's the wolf coming, but he won't eat me!" Still, she was frightened, and she did wish she were home eating good, hot-buttered toast and

grandmother's jam. "O, dear!" said Mary Belle.

Then she gave a little scream and jumped back into a patch of wild strawberry vines, for she had distinctly heard the sound of a bell, and in another moment out from the bushes stepped a big, lazy-looking cow with a bell around her neck. Mary Belle backed away, for she was afraid of cows, especially their horns, but this one didn't have any horns and was a very mild-looking animal. She seemed much surprised to see Mary Belle and looked at her inquisitively, moving her head from side to side, which made the bell jingle and puzzled the little girl very much indeed.

"What a funny cow you are!" said she. "I reckon you must be the dinner-bell cow that calls all the other cows to dinner. You must be lost too, and now they won't know when dinner's ready. How they'll miss you! Dear, dear!" said Mary Belle. She looked at the cow again. "I must try to get you back in time for dinner, but I don't know the way well myself," she added. The cow lowered her head and said, "Moo" very politely.

"I really ought to get you home," said Mary Belle. "They'll be worrying about you. Come on."

She waved the bunch of flowers she had gathered at the cow, and the cow seemed to understand for she started to walk slowly along the path, switching her tail and ringing her bell very gently. Mary Belle followed, keeping at a respectful distance. But now that she was trying to help her new friend, she forgot to be afraid or to think about being lost. The bell jangled pleasantly as they walked along.

"I could tell you a story," said Mary Belle, "but it would be about fairies and might not be interesting to you. You see, I don't know any stories about cows."

The cow did not even turn her head, and Mary Belle hoped she was not offended. She tried to think of something to say, and she wondered if she was going in the right direction. It was so important to get the cow home, but she hadn't come to the stump nor the oak tree, and she was beginning to feel very uncertain as to where they were going. But the cow did not seem at all concerned, and her indifference cheered Mary Belle considerably.

"We'll get somewhere after a while," she said encouragingly. But they walked a long way, and Mary Belle had just said, "I reckon we must be 'most there," when all at once the bushes rustled hard, and the next minute there was Uncle Jim, and in another minute he had Mary Belle in his arms and was hugging her tight.

"Why, where did you come from, you poor little lost thing?" he exclaimed.

"I—I was showing the dinner-bell cow the way home," said Mary Belle faintly, for all at once she felt very weak. Uncle Jim laughed and hugged her closer.

"Good old Mooley," said he, "I heard your bell, and, knowing how you stray away, I thought I'd round you up. But I never thought I'd find my little girl, and you're going farther and farther away from home every step; but I reckon old Mooley would get tired after a while and turn around. She's a great cow for straying away, and that is why we put a bell around her neck."

"O," said Mary Belle, "I didn't know!"

Uncle Jim carried her all the way

home, and grandmother had hot-buttered toast and jam and foamy milk for tea, and how Mary Belle did eat!

"Weren't you terribly frightened, you poor child?" said grandmother.

"Well," replied Mary Belle, taking her third slice of toast, "I was at first; but after I tried to help the cow and show her the way, I forgot to be frightened any more. You see, I was thinking about the cow."

Uncle Jim looked at grandmother and grandmother looked at Uncle Jim. They understood.—S. L. Bacon, in Sunday School Times.

CUBA, "THE SUGAR-BOWL OF THE WORLD"

In a handful of years Cuba fairly won the nickname, "The Sugar-Bowl of the World," writes Marion Beton Ballard in St. Nicholas. So great is the demand for Cuban cane sugar that she has never been able to satisfy her eager buyers. In 1915, she produced 3,000,000 tons, more than the combined beet and cane production of the whole world 50 years before; in 1924, 4,724,714. Is it any wonder the world takes off his hat in salute to Cuba?

Uncle Sam buys more than 3,000,000 tons of Cuba's sugar each year. Lying next door to her, he only has to blow a whistle at Galveston, New Orleans, Key West, or Savannah, shove off a "floating house," go to Cuba and return to the United States, before the moon changes, with the sweetest of all cargoes.

And now, I shall tell you a secret about ribbon cane that not many people know. It has been like its cousin the horse-radish. It would produce no seed. A joint was planted, just as the eye of an Irish potato or a small sweet potato or artichoke, has to be planted to propagate itself.

But one day an English physician, who loved growing green things, found on the island of Trinidad a few tiny grass-like plants in a ribbon cane field. The Englishman, delighted that he had caught Nature napping and found out one of her secrets, took the little plants to his home garden, and in due time he discovered that he had several fine new varieties of sugar cane. One of these new varieties was carried to Hawaii, where it multiplied and produced a new race of sugar cane that will grow on poor land. In fact, it has produced more sugar on poor land than the old kinds on rich lands. While Cuba is queen today, she should look to her future laurels, for the Hawaiian Islands are coming! Already their acreage output is the highest of any cane growing country in the world.—St. Louis Christian Advocate.

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Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON... 303 E. Sixth Street, Little Rock, Ark.
SUPERINTENDENTS OF PUBLICITY

North Arkansas Conference Mrs. R. A. Dowdy, Batesville

L. R. Conference Mrs. W. S. Anderson, Willmar

Communications should reach us Friday for publication next week.

Thou on the Lord rely,
So safe shalt thou go on:
Fix on his work thy steadfast eye,
So shall thy work be done.
No profit canst thou gain
By self-consuming care;
To him commend thy cause his ear
Attend the softest prayer.—Paul Gerhardt, translated by John Wesley.

OUR CALENDAR.

L. R. Conf. Y. P. Summer Conf.,
Henderson-Brown College, June 14-19.
N. Ark. Y. P. M. S., Petit Jean Mt.,
July 5-10.

Send a group of girls to one of
these fine meetings.

PERSONAL MENTION.

Mrs. H. L. Remmel, beloved Cor.
Sec. of L. R. Conf. W. M. Society is
slowly but we hope steadily improv-
ing at Johns Hopkins Hospital in Bal-
timore.

Miss Lula Little another active and
generous member of L. R. First
Church Auxiliary is improving after a
surgical operation for mastoides. Let
us daily remember these dear co-
workers in our prayers.

Mrs. E. R. Steel, Pres. L. R. Conf.
W. M. S., attended the Prescott Dis-
trict meeting last week and she re-
ports progress under the leadership of
Mrs. R. M. Briant, secretary of that
District.

Y. P. CONF. "STUNT NIGHT."

Thursday night June 17 will be
stunt night at the Young Peoples Con-
ference at Henderson Brown College,
Arkadelphia. I am expecting this to
be the very best stunt night you have
ever had. The Auxiliary having the
best stunt will be publicly rewarded.
—Mrs. W. C. Watson, 116 Garland,
Ave., Hot Springs, Ark.

Y. P. SUMMER CONF. AT HENDERSON-BROWN COLLEGE

The theme of our assembly this
year is "Tested by the Rule of Jes-
us," as applied to young life of today.
Miss Mary Massey of Mexico will
give the missionary's view point, and
we look forward to her vesper ser-
vices especially.

Our charming new assistant supt.
Y. P. M. S., Mrs. H. B. Allis will con-
duct an interesting mission study
class, using our advance book, "The
Shepherd of Aintab." Miss Louise
Sanders will be recreational director
and an entirely new form will be used.

We are delighted to have as our
morning watch leader, Miss Georgia
Katherine Bates, who is to be our
scholarship girl at Scarritt this fall.
Many other fine speakers and in-
structors will be used during our five
days together.

Come with pep, enthusiasm and de-
termination to get the best and give
your best.

A most attractive and worth while
time awaits you. Come! June 14-19.
Mrs. J. G. Moore, Supt.

JACKSONVILLE AUXILIARY.

We are working with increased en-
thusiasm under the efficient leader-
ship of our president, Miss Minnie
Stone. Our meetings are growing in
attendance and interest and we find

the year book such a help in open dis-
cussions in program meetings. Our
prospects are bright for increased
membership. On the evening of May
14 the W. M. S. of Washington Ave.
Methodist Church North Little Rock
presented a program to an appreci-
ative audience in our high school audi-
torium in the interest of both soci-
eties.

With our officers all working and
the co-operation of the women of the
church we are planning and expect-
ing some good work the remaining
part of this year.—Mrs. Fred Taylor,
Pub. Supt.

ATKINS AUXILIARY.

The monthly social and devotional
meeting of the W. M. S. of the Atkins
Methodist Church was held with Mrs.
Guy Jackson and Mrs. O. H. McCol-
lum, Tuesday afternoon, May 25.
Fifteen members were present. An
interesting program on the study of
Korea was led by Mrs. A. J. Croom.
After the program dainty refresh-
ments were served by the hostesses.
The next social meeting will be at
the home of Mrs. Riley Godbey on the
fourth Tuesday in June. Our society
has thirty-three very enthusiastic
members.—Miss Leta Darr, Supt. of
Publicity.

WYNNE AUXILIARY.

A business meeting was held by the
Methodist Missionary Society Monday
afternoon, at the residence of Mrs. A.
J. Hale, where a very accurate ac-
count of the annual meeting of wom-
en of the Methodist Church of the
North Arkansas Conference, was giv-
en by Mrs. C. P. Hall who represented
the society from Wynne. Among the
interesting features reported by Mrs.
Hall was that their society held a
place on the honor roll. Miss Ella
Leverett, of Georgia, a returned Mis-
sionary from China, after 36 years
work there is expected in Wynne in
the very near future and will prove
extremely interesting. The society
also expects to have Mrs. Jno. W.
Bell, of Greenwood, an officer of the
North Arkansas Conference with
them.

Circle No. 2 W. M. S. was invited out
to the home of Mrs. F. M. Foster, Mon-
day afternoon. Mrs. Johnson opened
the program by reading the scripture
lesson, followed by a prayer by Mrs.
E. T. Wayland.

Thirty-four were present, including
eleven visitors and one new member.
After business a social hour was en-
joyed. The hostess served a dainty
ice course.

N. ARK. CONF. W. M. GROUP MEETINGS

A group meeting of the W. M. S. of
the Ft. Smith District was held at
Midland Heights Church Ft. Smith
May 7 with Mrs. Milton Harper dis-
trict secretary in charge.

Meeting opened by singing Blest Be
the Tie. Devotional led by Mrs. J. B.
Winsett of Dodson Ave Church. Rev.
H. O. Bolin of Midland Heights led in
prayer.

In spite of the continued down pour
of rain roll call showed delegates from
Van Buren, Dodson Ave., Greenwood,

Ft. Smith First Church and Alma.
Midland Heights Young People and
Juniors and Dodson Ave. Young Peo-
ple and Juniors all of which gave
splendid reports.

The meeting was one of interest
and enthusiasm throughout the en-
tire session. The conference was es-
pecially fortunate in having as guest,
Mrs. R. A. Dowdy, Conference Supt.
of Literature and Publicity and Mrs.
John W. Bell, Confr. Supt. of Mis-
sion and Bible Study, Mrs. W. A.
Steele Conference Treasurer, Mrs.
Roscoe McKee Conference Supt. of
Juniors and Mrs. T. A. Massey dis-
trict supt. of supplies. These women
brought messages of information and
inspiration to the women of our dis-
trict.

The following program was rend-
ered.

Junior Work.—Mrs. Roscoe McKee.
Supplies.—Mrs. T. A. Massey.

Elza-Stephens Hall—Mrs. R. A. Dow-
dy.

Piano Solo—Mrs. Wm. Woods, Alma.
Belle Bennett Memorial—Mrs. R. A.
Dowdy.

At the lunch hour readings were giv-
en by Mrs. Frank Hassler, Mrs. J.
B. Winsett and Miss Effie Ma-
lone.

"Blessed Assurance" was sung by the
congregation and Mrs. G. Lucas,
Van Buren, led in prayer.

Vocal solo—Mrs. C. L. Harrington, Ft.
Smith.

Mission and Bible Study—Mrs. John
W. Bell.

Finances—Mrs. W. A. Steele.

General Missionary Talk—Mrs. R. A.
Dowdy, followed by Prayer led by
Mrs. J. B. Winsett.

A rising vote of thanks was extend-
ed the Midland Heights society for the
delicious luncheon and to all who
helped to make the meeting a success.
—Mrs. Milton Harper, Dist. Sec.

A group meeting of the W. M. S.
of the Ft. Smith District was held at
Ozark May 6. Mrs. Milton Harper,
District Secretary presiding. The
opening devotional was led by Mrs.
Lester Weaver of Clarksville. Prayer
by Mrs. J. W. Head of Altus.
Hartman, Altus and Ozark each
brought an encouraging report.

Mrs. R. A. Dowdy of Batesville Con-
ference Superintendent Literature
and Publicity was with us and added
very materially to our meeting. In a
very impressive way she brought the
Council Message to the women and
explained the New Standard of Excel-
lence and Gibson members and dis-
cussed the Elza-Stephens Hall Mt. Se-
quoiah and presented the Belle Ben-
nett Memorial.

Mrs. Niva Edwards of Ozark Con-
ference Supt. of Social Service urg-
ed the women to carry out all confer-
ence recommendations along Social
Service lines.

Bible and Mission Study had a large
place on the program. Mrs. John W.
Bell, Conference Supt. of this work
ably and attractively led the discus-
sion.

Mrs. W. A. Steele, Conference
Treasurer, with her splendid fund of
information on finances proved a
great blessing to the district.

A delicious plate lunch was served
at noon by the Ozark Auxiliary. Spec-
ial music by the young ladies at lunch
hour.

Resolutions presented by Mrs. Les-
ter Weaver of Clarksville and Mrs. J.
W. Head of Altus expressed apprecia-
tion of the Ozark Group to the wom-
en of the Ozark auxiliary for the deli-
cious lunch; the young ladies who gave
such beautiful musical numbers; the
District Secretary for planning the
program; to Conference officers for
their inspirational talks and to all

who have contributed in any way in
making this meeting a success.—Mrs.
Milton Harper, Dist. Sec.

ECHOES FROM PARAGOULD DISTRICT

Our busy District secretary of the
Paragould District, Mrs. M. C. Gogne,
sends items of interest from the fol-
lowing wide awake auxiliaries, Hoxie,
Imboden and Piggott. She hopes
soon to make her chain of auxiliar-
ies complete and will tell the confer-
ence some of the splendid things be-
ing done in her district.

PIGGOTT.

The Piggott W. M. S. is very active.
All meetings regularly with good, pre-
pared programs. Have held an all
day Mission Study in the parlors of
the church with splendid attendance.
Lunches served at noon. Recently
gave a play "The Manless Wedding"
which netted them \$100. This fund
will be used to make contributions
to the different causes. Much Social
Service work has been done and the
society has co-operated in many en-
terprises with the pastor and officials
of the church.

HOXIE

The Hoxie auxiliary is still active.
One week we have Bible study, the
Mission study and still another the
Voice Program. The fourth week of
the month is social meeting. At this
meeting the members are invited
guests and enjoy games, contests and
refreshments.

We have found "Life as a Steward-
ship" a very interesting and helpful
Bible study. We are enjoying "New
Days in Latin America," our foreign
Mission study. We use the bulletin
in our Voice program and find it very
informational.

At present we are working on the
Belle Bennett Memorial Fund and
have raised some of our amount.

The Children's and Young People's
societies are still organized. The lat-
ter; however does not seem to be as
interested as they have been. They
held their first meeting in May at
West Side Inn, about three miles
from here. The members carried
lunch and afterwards the regular
meeting was held.

The Superintendent of Children is
still asking for the support and co-op-
eration of the mothers in her work.
She can not do her best unless the
mothers are willing to help. Let them
send the children with their offerings
which are needed to carry on the
work.—Reporter.

IMBODEN.

Our auxiliary met Monday after-
noon at the regular hour with most of
the members present.

Mrs. C. A. Duggins, Treasurer, re-
ported \$49.42 net proceeds from
Measuring Social given in the base-
ment of the Methodist Church Friday
evening May 7.

Our first lesson in the new mission
study book "From Over the Border"
with Mrs. A. W. Lindsay, leader prov-
ed to be very interesting. Mrs. A. B.
Weir will lead the next lesson.

Our society sustained a great loss
in the death of Mrs. Eaton who was
superintendent of Bible and Mission
study.

Mrs. M. F. Jones and Mrs. J. F.
Glover the committee presented reso-
lutions of love and respect which were
adopted by the auxiliary and spread
upon the records.

Mrs. J. C. Eaton was the wife of
the President of Sloan-Hendrix Aca-
demy, and her life was beautiful. We
sorrow not for her as those who have

no hope.—Miss Lilly Steadman, Pub. Supt.

GENERAL CONFERENCE LEGISLATION.

At our recent General Conference the Epworth League Boards gave over to the Woman's Missionary Society the entire program of Missionary instruction in the Junior Leagues and provided that all money contributed by Junior Leagues be administered by the Woman's Missionary Council. At an early date these plans will be worked out for our Conference and a definite program announced.—Mrs. E. R. Steel.

PRESCOTT DISTRICT MEETING

A very successful meeting of Prescott District Missionary Society was held in Nashville, on June 2-3.

It was the privilege of this writer to be present and enjoy as well as participate in the good program. Every subject was ably presented and we believe much helpful information was given out.

The attendance was all that could be asked. Ten auxiliaries were largely represented and our faithful District Secretary, Mrs. R. W. Briant, was at her best.

The good people of Nashville entertained us bountifully and the fellowship and hospitality, the weather and the roads all contributed to the abounding good spirit and inspiration that were felt throughout.

Tribute is due to the good pastor, Rev. O. L. Walker, and the local president, Mrs. A. W. Hale, whose ministries we all enjoyed.—Mrs. E. R. Steel.

ATTENTION Y.P.M.S. OF N. ARK. CONFERENCE

The time is drawing near for our annual camp at Petit Jean and I am anxious for you all to come, who can. We have planned a program of study and recreation which we believe every one will enjoy. Won't you please send your name to me at once so that I may know how to make arrangements for you. I would be very sorry if there should not be room for all. Remind your adult Missionary Society that they are asked to send one delegate.

Don't forget the date July 5-10.—Miss Mary Fuller, Conf. Supt., Augusta, Ark.

RED EYES Dickey's old reliable eye water cools and heals red eyes. Strengthens weak eyes—relieves sore eyes, helps tired eyes. Relieves sore eyes from dust and dirt. In genuine red folding box at stores or by mail 25c. Over 50 years old. Dickey Drug Co., Bristol, Va.

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Sunday School Department

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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.

THORNTON COKEBURY CLASS

Through an oversight this splendid class was not reported last week.

I had a good class, not large in numbers, but fine in quality. We had ten or twelve who visited in the class. Issued five certificates upon good grades.

I enjoyed the work at Thornton. Rev. Wesley J. Clark, the energetic pastor, is doing an unusually fine piece of work there this year. In spite of the loss of the mill things are in better condition in some respects than formerly.—S. T. Baugh.

FOURTH SUNDAY MISSIONARY OFFERINGS, LITTLE ROCK CONF. FOR MAY.

Fourth Sunday Missionary Offerings for May.

Keith Memorial	\$ 1.80
Crossett	10.00
Winfield	38.74
Lonoke	8.00
Holly Springs	1.00
Fairview	12.21
Hatfield	3.50
Humphrey	13.03
Dalark	3.00
Reydel	1.25
Asbury	15.00
Pleasant Grove	2.55
Capitol View	5.00
McCaskill	5.65
Fairview (Prescott Ct.)	.40
28th Street	5.00
Emmet	4.22
Rhodes Chapel	2.45
Leola	1.49
Wabbaseka	1.34
Sherrill	3.17
Wilton	2.36
Sardis (Bryant Ct.)	2.00
Tulip	1.10
Trinity	2.44
Lonsdale	.77
Lake Village	5.00
Lakeside P. B.	5.00
Sardis (Buckner Ct.)	2.66
Thornton	5.36
Arkansas City	4.25
Gould	1.69
Gillett	1.50
Carthage	2.00
Fairview (Texarkana)	16.35
Hart's Chapel (Arka. Ct.)	.66
Green's Chapel	1.55
Fordyce	10.70
Oaklawn	3.60
Halstead	1.00
Center	1.20
Third Street (H. Spgs.)	5.00
DeVall's Bluff	2.92
Traskwood	2.00
Camden	15.00
McGehee	5.00
St. Charles	1.48
Hunter Memorial	7.16
Smyrna (Umpire Ct.)	.73
Murfreesboro	6.00
Hollywood	1.00
New Hope (Bryant Ct.)	.51
Norphet	3.45
Prescott	6.90
New Hope (Sheridan)	2.18
Pulaski Heights	4.14
Mt. Zion (Arka. Ct.)	2.92
Faith, P. B. Ct.)	1.21
Doyle	.70
Foreman	12.00
Hope	42.10
Hamburg	5.00
Glenwood	3.90

Dermott	5.90
Swan Lake	1.50
Harrell	1.25
Central Ave. (H. S.)	23.34
Monticello	7.63
Hartsville (Arka. Ct.)	1.09
Park Avenue (H. Spgs)	5.51
Des Arc	14.01
Capitol View	3.66
Ozan	2.32
Carthage	4.33
Winfield	31.83
Sheridan	14.90
Forest Park	5.92
Friendship (Blevins)	.96
Dallas	1.32
Blevins	6.18
Watson	13.99
Washington	2.61

Total\$491.01
—C. E. Hayes, Chairman.

S. S. DAY OFFERINGS FOR LITTLE ROCK CONFERENCE TO JUNE 5

Arkadelphia District:—	
Tulip	\$ 4.50
Holly Springs	9.00
Mt. Olivet	10.00
Mt. Carmel	6.20
Central Ave.	125.90
Lonsdale	2.50
Previously reported	284.55
Total	\$441.75

Camden District:—	
Mt. Ida	5.00
Buckner	5.70
Louann	10.00
Wesson	15.00
Christie's Chapel	6.80
Camden	100.00
Fostina	10.68
Previously reported	418.47
Total	\$571.65

Little Rock District:—	
Highland	35.00
First Church, L. R.	200.00
Des Arc	25.00
Previously reported	323.95
Total	\$583.95

Monticello District:—	
Dermott	50.00
Previously reported	425.28
Total	\$475.28

Pine Bluff District:—	
Mt. Carmel	3.50
Union	6.00
Previously reported	384.30
Total	\$393.80

Prescott District:—	
Amity	10.00
Holly Grove	6.28
Norman	10.00
Previously reported	538.98
Total	\$565.26

Texarkana District:—	
Greens Chapel	10.00
Winthrop	1.69
Wilton	8.31
Previously reported	625.96
Total	\$645.96

Standing By Districts	
Pine Bluff District	\$ 393.80
Arkadelphia	441.75
Monticello	475.28
Prescott	565.26
Camden	571.65

Little Rock	583.95
Texarkana	645.96

Grand Total\$3,677.65
—C. E. Hayes, Chairman.

'BIG SHAKE UP IN DISTRICT STANDINGS

Texarkana District Holds to First Place in Little Rock Conference

Last week was another fine week for Sunday School Day offerings in Little Rock Conference. The total is now several hundred dollars in excess of this date last year. The week brought several changes in District Standings. The Little Rock District jumped to second place. The Camden District passed the Prescott. The Arkadelphia District climbed out of the "cellar". The Pine Bluff District dropped to last place. But all are doing well and you never can tell what a week will bring forth. You can not beat the Little Rock Conference.—Clem Baker.

TEN MORE CHARGES ON HONOR ROLL—TOTAL NOW FIFTY- SIX.

During the week ten more charges paid Sunday School Day apportionment in full and ten more fine preachers go on Honor Roll. They are: Carthage-Leola, O. C. Birdwell, P. C. Central, Hot Springs, W. C. Watson, P. C.

Louann, J. D. Johnson, P. C. Wesson, A. C. Rogers, P. C. Camden, P. W. Quillian, P. C. Highland, L. R., J. H. Cummins, P. C. First Church, L. R., P. C. Fletcher, P. C.

Des Arc, E. S. Cook, P. C. Dermott, B. F. Roebuck, P. C. Dierks, W. C. Hilliard, P. C. —Clem Baker.

AN APOLOGY TO DR. WATSON AND CENTRAL AVENUE.

It will be noted that among those reported this week appear Central Avenue and Dr. W. C. Watson. This should have been reported a month ago as Central Avenue was among the first charges in the Conference to pay its apportionment in full.—Clem Baker.

ARKADELPHIA DISTRICT INSTI- TUTE.

The Arkadelphia District Sunday School Institute met at Malvern, June 2, at 9 a. m. Religious worship conducted by Rev. O. C. Birdwell. After religious services Dr. J. J. Stowe, the chairman, made a general statement concerning the work of the Sunday School. He said we need machinery, but not too much. Plans are wise and should be used. He asked, "What is the Sunday School for?" "What is Sunday School Evangelism?" "What can the Sunday School do to stop evil and reach the people?" Why people leave the church before preaching was discussed by F. P. Doak, Mrs. O. C. Birdwell and Fred Woodcock.

The Standard Training Courses were discussed by Rev. J. S. Rogers and Clem Baker. Many wise and helpful things were said.

The Cokesbury Training Course was discussed by Rev. C. F. Messer. Dalark, Holly Springs and Carthage had held Cokesbury Schools. A total of 72 certificates had been given. This was a fine record with more schools to be held. Dr. J. L. Cannon of Arkadelphia preached the Annual Sermon on Christian Education. It was truly a great sermon. It was well delivered and well received by all who heard it.

The sermon was based on the

words, "Jesus opened his mouth and taught."

A bountiful dinner had been prepared by the good women of Malvern Dinner and the social hour were greatly enjoyed. At 1:30 p. m. the devotional service was conducted by Rev. B. F. Scott. Dr. Stowe called for reports from the Sunday Schools of the District. These reports brought out the following facts: Church members in the District 4,884; Sunday School pupils 4,656; average attendance 3,060, pupils joining the church 73; amount paid on Sunday School Day \$500.40. Rev. W. F. Campbell led the discussion on the Sunday School Day Offering. Mrs. A. W. Waddill discussed our Elementary Standards. Rev. Clem Baker explained the Standard of Elementary work in the District. Mr. J. O. Taylor, supt. of Holly Springs S. S., led the discussion on the Superintendent and his work. Rev. A. W. Waddill discussed the Sunday School Progress during the last decade. Bro. Baker explained the program of work and the check up. This was a very helpful meeting.—F. P. Doak, Sec.

DR. GREENE TO TEACH IN THE NASHVILLE STANDARD SCHOOL

Since our notice last week a change has been made in the faculty for the Standard School to be held at Nashville, Ark., next week, June 14-18. Brother Cannon finds that he is scheduled for a Cokesbury School at Foreman for this week and we have secured Dr. C. J. Greene of Hendrix to teach the Bible Course in his stead.—Clem Baker.

DISTRICT INSTITUTE FOR ARKADELPHIA DISTRICT.

The District Sunday School Institute for the Arkadelphia District was held at Malvern last Wednesday, Presiding Elder Stowe in charge. 37 schools were represented with written reports. All the preachers were there, save three. A fine delegation of superintendents and other workers was on hand. The sermon on Religious Education by Dr. J. L. Cannon was up to the usual high standard for the Cannons. Those leading in the discussions were: Dr. Stowe, J. D. Rogers, C. F. Messer, F. P. Doak, W. F. Campbell, Mrs. A. W. Waddill, J. O. Taylor, Clem Baker, and S. T. Baugh. The dinner served at the Church by the Young Ladies class known as "Cox's Army" was delicious. It was a good day.—Clem Baker.

MRS. A. W. WADDILL BECOMES ELEMENTARY SUPT. FOR THE ARKADELPHIA DISTRICT.

The Sunday School workers of the Conference will be glad to welcome to our "Official Family," Mrs. A. W. Waddill of Malvern who has recently been elected elementary superintendent for the Arkadelphia District. Mrs. Waddill presides over the parsonage at Malvern. Her first official action was to conduct an Elementary Conference at Malvern during the District Institute. Under her leadership we expect the Arkadelphia District to reach its goal.—Clem Baker.

FAYETTEVILLE DISTRICT SCHOOL.

The Standard School for the Fayetteville District was held at Rogers May 23-28. I think we have had no finer school spirit anywhere than was evidenced in the Rogers School. The enrollment was sixty with forty-five credits issued. Nine schools were represented in this list of credits.

The presiding elder, Rev. J. A. Womack, was present and took credit work in the school. Brother Womack is leading the forces in a splendid way in that great District. It is a matter of comment, I think, that each of the presiding elders of the North Arkansas Conference is not only back of their Training Schools but also in them and so far all have done credit work. Much credit for the Rogers school is due Brother Brumley and Willcoxon who have been untiring in their efforts to put over the training program in that District. We were fortunate in having in the faculty of this school, Rev. J. W. Workman, Miss Freddie Henry, Mrs. W. W. Templeton and Rev. I. A. Brumley. The conference superintendent taught Rural Management.—G. G. Davidson, Supt.

S. S. DAY OFFERINGS IN N. ARK. CONFERENCE FOR WEEK ENDING JUNE 5

Batesville District:—	
Powell's Chapel, Eve. Shade Ct.	\$ 5.40
Booneville District:—	
Lyles Chapel80
Oak Grove, Dardanelle Ct. ...	2.00
Conway District:—	
Greenbrier	4.55
Enders, Quitman Chg.	3.75
First Church, N. Little Rock ..	12.31
Salem	5.00
Fayetteville District:—	
Oakleys' Chapel, Bentonville Circuit	7.40
Helena District:—	
Brinkley	40.00
Jonesboro District:—	
Trinity, Bono & Trinity Chg. ...	3.25
Lake City	15.00
(No name Ck by C. E. McGaughey on Bk of Lake City	5.00
Paragould District:—	
Piggott	40.00
Ravenden	3.00
Searcy District:—	
Pangburn	4.77
Bald Knob	12.00
Russell	8.00
Total	\$172.23
Standing By Districts:—	
Batesville	\$ 549.09
Jonesboro	378.90
Helena	358.43
Paragould	355.35
Conway	194.52
Booneville	123.68
Searcy	78.40
Fayetteville	70.79
Ft. Smith	6.75
Total	\$2,115.91

Ft. Smith always led each year until this year when Batesville beat her. Seems to be taking it mighty hard. Not mad and goin' to quit are you?—C. D. Metcalf, Treasurer, Batesville.

N. ARKANSAS EXTENSION NOTES

The past week has been spent in institutes in the Paragould District and in visiting two District Conferences—the Searcy and the Paragould. The attendance and interest at both conferences was unusually good. As to the entertainment—it was all that could be desired, and then some.

Institutes were held at Maynard and Imboden in the Paragould District. There is a fine and growing interest in doing Sunday School work better, both on the part of Pastors and lay workers.

A Second Approved Cokesbury School is planned for the Gainesville Charge. This school will be held at Beech Grove. Rev. L. E. Mann will teach "The Small Sunday School;" Rev. G. A. Burr, "What Every Methodist Should Know." Rev. P. W.

Epworth League Department

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MRS. L. E. CRITZ.....Editor North Arkansas Conference
Helena, Ark.

ANNIVERSARY DAY OFFERINGS Little Rock Conference to May 30.

Churches reporting Anniversary Day Offerings since last report. This is the last report before we go to the Assembly. We are expecting a number of Churches to send their offering to Arkadelphia, and this will be reported after the Assembly closes.

Arkadelphia District:—
Previously reported\$ 65.16
Camden District:—
El Dorado 24.10
Previously reported 77.74

Total\$101.84

Little Rock District:—
Winfield, L. Rock 50.00
Previously reported 90.11

Total 140.11

Monticello District:—
Warren 10.00
Previously reported 18.34

Total 28.34

Pine Bluff District:—
Previously reported 23.55

Prescott District:—
Bingen 3.53
Previously reported 97.14

Total100.67

Texarkana District:—
Previously reported 33.48
Total amount received to date\$492.95

The Little Rock District forged back into the lead, with the Camden District walking out as second, and the Prescott District taking third place.—S. T. Baugh.

AT DISTRICT CONFERENCES

The writer was invited by Rev. J. W. Harrell to represent the Epworth League at the Camden District Conference, which he did to an appreciative group.

I also visited the Arkadelphia District Conference at Malvern and spoke in behalf of the Epworth League

Emrah is the pastor on this charge and is largely responsible for this school.

Miss Mary Cardwell, superintendent at Zion in the Fayetteville District, writes very encouragingly concerning the last meeting of the Circuit Institute on the fifth Sunday in May. This charge is finding the Circuit institute very helpful. More of our charges ought to try this plan of bringing the entire charge together once each quarter.—A. W. Martin.

ONE UNIT SCHOOL AT LEPANTO

The formal report of a one-unit Cokesbury School held at Lepanto, May 24-27, has just reached the office. Various hindrances kept the enrolment to a low figure, but the interest was good and three workers completed the work for credit. Others will take the examination later.

This school was taught by Brother Hamilton, P. E. of the Jonesboro District. Brother Hamilton is giving a great deal of his time to this kind of work.

Brother I. D. McClure is the pastor at Lepanto. His work moves forward in good shape.—A. W. Martin.

work, and Sunday School work, to a group in hearty sympathy with our work.

It is noticeable and encouraging, how enthusiastic our people are about these two phases of the work in every place it has been presented. These two Conferences were in session last week—S. T. Baugh.

NEW LEAGUE ORGANIZED

A letter from Mrs. Seth C. Reynolds states she has organized a Senior League at Smyrna on the Umpire Circuit where there is a fine group of young people. We appreciate this fine work by Mrs. Reynolds. She was visiting Smyrna in the interest of the Woman's Missionary Society.—S. T. Baugh.

CHRISTIAN CULTURE GRADUATE

Mr. Leonard Bowden of Pulaski Heights Church is the proud possessor of a Christian Culture Diploma. We congratulate Leonard in this achievement.—S. T. Baugh.

N. ARKANSAS ANNIVERSARY OFFERINGS.

North Arkansas Epworth Leagues that have paid Anniversary offering to date:

Searcy\$6.50
Wheatley 3.39
North L. R. 1.11
Centerville 2.02
Fisher Ave. 5.00
Russellville 7.20

Total\$25.22
—H. Hunt, Conf. Treasurer.

HELENA DISTRICT BANQUET

Monday evening, May 24, Helena District Epworth Leagues held their annual banquet at Forrest City.

The W. M. S. of our church served the dinner which was heartily enjoyed by all guests.

The following towns were represented: Helena, Marianna, Hunter, Wheatley, Forrest City, Parkin, Crawfordville and Brinkley. An even one hundred enthusiastic folk sat at the feast.

The program besides songs, yells, etc., was as follows:

Toastmaster—A. C. Billingslea.
Invocation—Rev. W. V. Womack.
Pep songs led by—Rev. Sam B. Wiggins.
"Opportunities For Our Young Folks"—Rev. G. W. Pyles.
"Good Of The District"—John C. McPhaul.

"Assembly Plans"—Noel S. Chaney.
Vocal Solo—Miss Virginia Starritt.
Piano Solo—Paul Schultz.
"The Epworthian" and "Cheer Up"—Mrs. Lucy Critz.

If the rest of the District shows the interest manifested by Helena Leagues, the assembly at Galloway in June will be the best of all the years. Wheatley won the "yell" leadership, with Marianna as assistant.

Earl Billingslea is to be congratulated for the success of the occasion. He makes a fine District Secretary.—Lucy E. Critz.

ALL-STATE CHURCH NEWS.

MONTICELLO DISTRICT NOTICE.

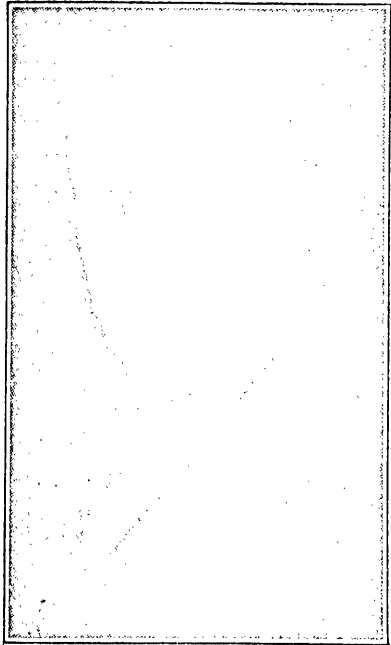
To the preachers of the Monticello District.

Please have a brief report of your work ready for the District Conference, especially on three things:

1. Spiritual state of the church.
2. Sunday School work.
3. Superannuate Endowment.

In reporting the Superannuate Endowment give (1) Full quota for the 5 years, (2) How much has been paid to date.

Please push the Children's Day collections to a finish. Let us have a collection from every church in the Monticello District. What do you say?—J. A. Parker, P. E.



OUR NEW MISSIONARY SECRETARY

The General Conference, recently held in Memphis, elected Dr. W. G. Cram as general secretary of the Board of Missions and placed in his hands the executive leadership of all the missionary work of our Church. During the last four years the administration of the Board was vested in eight co-ordinate secretaries, four men and four women, which arrangement has now been superseded by the unified administration of Dr. Cram. Under the new constitution he is the head of both the general work and woman's work of our Board of Missions.

Dr. Cram is admirably fitted for the responsibilities which the Church has placed upon him. He has spent twenty years in Korea as a foreign missionary and rose to a position of unquestioned leadership in that field. He was known as the best Oriental linguist of any foreign worker, and in the absence of the bishop was elected president of the Korea Conference and administered the work of the Mission. He was at one time president of the Anglo-Korean College, in Songdo, Korea. These contacts gave him a world vision and made him acquainted at first hand with all the problems of missionary administration.

Dr. Cram is best known to the Church, however, for his work in connection with the Missionary Centenary. In 1918 he was made the associate secretary of the Centenary Movement under Dr. W. B. Beauchamp, and when in 1922 Dr. Beauchamp was elected bishop, Dr. Cram succeeded him as directing secretary of the Centenary. During his administration in four years he collected nearly eight-million dollars from the old Centenary pledges and thus

brought to the Board of Missions from this source more money than the Board received from all other sources combined. His work with the Centenary gave Dr. Cram an administrative experience and a knowledge of the whole Church which added to his long missionary experience, admirably qualify him for the work to which he has been called.

Dr. Cram is a member of the Kentucky Conference. He is a graduate of Asbury College with A. B. degree, and received the M. A. degree from Kentucky Wesleyan College. Asbury College also conferred upon him the honorary degree of Doctor of Divinity. Dr. Cram comes to the office of missionary secretary in the midst of a missionary crisis. The Church has placed in his hands powers greater than any ever exercised by any previous missionary executive. It is confidently expected that under his administration our missionary crisis will be safely passed and that by the end of this quadrennium our work will be placed upon a solid foundation.—Elmer T. Clark.

A MOST IMPORTANT AND URGENT MATTER.

The Valley Springs Training School belongs to our Church. It is located in the mountains near Harrison, Ark. It draws its student body from a large mountain section, reaching young men and women who are not within reach of high schools. These young people get the advantages of this fine school at a total cost per year of \$155. If it were higher, many of them could not bear the cost. As it is, many have to work their way. The past year there were 125 in the high-school grades.

A splendid faculty of consecrated people are working here at amazing self-sacrifice. The principal, Prof. M. J. Russell, was long at the head of the Hendrix Academy at Conway. He gave up that place in order to consecrate himself to this mountain school at Valley Springs.

I have never seen so much brick made without straw as this school is turning out. It is doing exactly the kind of work that a Christian school should do. It is training workers and preachers. In the student body this year there are 26 volunteers for life service in church work. Our District Conference has just licensed three young men to preach. Some have been licensed in other Districts. One other has been recommended. More young men are volunteering for the ministry in this school than in any other I know about.

Now this school has been using some of the public school buildings, the Methodist Church, etc. It will not be able to secure any room in the public school buildings another year. Accommodations must be provided this summer if this school is to open again in September. A splendid stone building is in process of construction, but work has stopped because there is no money. It will take \$10,000 to finish this building. If we can raise \$5,000 we can borrow \$5,000 more and put this building in shape for the opening of the school in September. BUT WE MUST HAVE \$5,000 IN CASH THIS SUMMER!

The Searey District Conference appointed Pres. J. M. Williams of Galloway College, W. E. Jelks of McCrory, Rev. F. E. Dodson of Augusta, Rev. A. T. Galloway of Heber Springs, Rev. F. W. Faulkner of Harrison, and Rev. B. L. Wilford of Cotton Plant to act with the Presiding Elder in raising this \$5,000. The pastors of the Searey District will appeal to their people in the interest of this urgent

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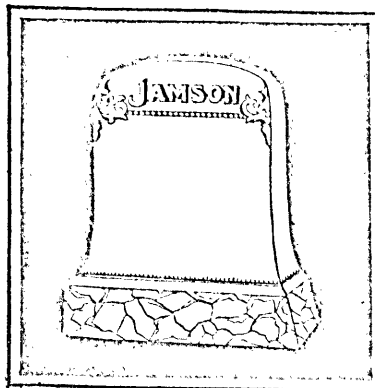
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LITTLE ROCK, ARK.

have enjoyed the privilege which was ours on last Sunday.

Our pastor in Poland, Brother W. A. Langley, was with us, addressing the Sunday School at 9:30 and preaching to a large congregation at night. He brought us an earnest inspirational message in a most pleasing manner and we feel that his visit to our church was a very helpful one.

Our congregations continue large, and interest in all departments of church work continues to grow.

We have observed Sunday School Day and mailed check for our apportionment.—A. Member.

HENDERSON-BROWN COMMENCEMENT.

The commencement exercises of Henderson-Brown College began Saturday night with the Reading Contest between the two Literary Societies of the young ladies. Miss Mildred Booe, of Des Arc, won the medal for the best reading and the society honors went to the Philomathean.

On Sunday morning Dr. Gilbert T. Rowe, editor of the Methodist Quarterly Review, gave a forward looking baccalaureate sermon in the college auditorium. Dr. Rowe's sermon was conservatively and yet decidedly progressive in its main thought. He

strongly emphasized how Jesus in his thinking broke with the conservative element of his day.

On Sunday night Rev. F. G. Roebuck, pastor of the First Methodist Church at Prescott, spoke to a large audience under the auspices of the Y. M. C. A. and Y. W. C. A.

On Monday morning a beautiful program was rendered by the conservatory and an unusually large audience was present.

On Monday afternoon the Alumni held their annual business meeting at which time Hon. James W. Mehaffy, candidate for Supreme Court, and Mr. Finis Pharr, a leading business man of Texarkana, were elected to the Board of Trustees. The Alumni presented \$1,000 in cash to President Workman for the Alumni Building and committed themselves definitely to the endowment campaign.

On Monday night Rev. M. T. Workman delivered the Alumni address and at 9:30 the Alumni Banquet was held in the college dining-room with Miss Beryl Henry of Hope Public Schools as toast-mistress.

On Tuesday morning the graduating exercises were held with Hon. Jas. W. Mehaffy as commencement speaker. Mr. Mehaffy's address was a splendid lay-sermon such as is rarely heard on a college platform. Mr. Mehaffy is a graduate of Henderson-

Brown.

Among the most pleasant features was the singing of Mr. Abner Sage, both at the Alumni program, and by special request on Tuesday morning. Mr. Sage is professor of music at S. M. U. and is a graduate of Henderson-Brown College.

Medals Awarded.

The Harry Henderson scholarship medal was awarded to Miss Malissa Cannon. The J. W. Patterson medal for oratory, to Custer Kidd. The W. E. Barkman medal for expression, to Miss Mildred Booe. Fred Harwood medal for piano, Miss Elizabeth Copeland. The J. H. Rowland medal for the best all around athlete to Benny Parker. The Mrs. Claud Phillips medal for voice, to Miss Miriam Cummins. Time Sinnett medal to most serviceable member of the Garland Society, to Bruce Wright. Ricks Strong medal for most serviceable member of the Gamma Sigma Society, to Elmer Hood. The Rev. Paul Quillian medal for best all-round boy in college, to Leonard Carson. Miss Sybil Snell medal in dramatic direction, to Miss Archer Lea.

President Workman announced that the college had conferred the degree of D. D. on the Rev. F. M. Tolleson of Ft. Smith.

The following students were graduated with honors: Mary Eunice Cannon, Malissa Cannon, Elizabeth Copeland, Miriam Cummins, Elizabeth Doane, Elizabeth Harrison, Annie Irene Mellard, Dorothy Mosely and Addie Louise Sanders, the highest honors which entitled her to be valedictorian.

The first prize of \$25 offered by the Crossett Lumber Company for the best paper on "Prevention of Forest Fires" was awarded to Miss Martha Green of Arkadelphia. The second prize of \$15 was awarded to Miss Annie Mellard, Arkadelphia, and the third prize of \$10 was awarded to Miss Mazie Cannon of Foreman.

Graduates

Dr. Workman's last official act as affecting the students was the awarding of degrees and delivery of diplomas to the 43 girls and boys comprising the largest graduating class in the history of the college.

Those receiving the bachelor of arts degree are: Mary Billingsley, Hope; Mary Cannon, Lillian Cannon, Louise Sanders, Stephens; Malissa Cannon, Foreman; Leonard Carson, Dierks; Mary Ann Clifton, Hot Springs; Helen Coe, Fayetteville; Jean Corrigan, Junction City; Lady Clare Gardner, Russellville; Willie Arthur Green, Dalark; Elizabeth Harrison, Jennie Mae Watson, Fordyce; Elmer Hood, Blytheville; Frank Jenkins, Bruce Wright, Gurdon; Hazel Kane, Des Arc; Custer Kidd, Murfreesboro; Lorene Eva Marshall, Mansfield; Beulah Mae Mellard, Eudora; Sam Montgomery, North Little Rock; Dorothy Moseley, Warren; Vee Price, Vann; Mrs. Jesse Russell, Pine Bluff; Norma Velvin, Swink, Okla.; Ruby Wiloughby, Tyronza, and Ross Cobb. Gertrude Cook, Jewelle Cook, Paul Galloway, Annie Irene Mellard, Margaret Huie Nisbet, Otto Warren Teague, Mrs. Fannie Wright and Walter Yancey, all of Arkadelphia.

Bachelor of science degrees were given to Oliver Atchley, Dalark; Mrs. Jessie Cornell, Hot Springs; Bruce Wright, Gurdon.

Bachelor of music degrees to Dorothy Butler, North Little Rock; Elizabeth Copeland, Camden; Miriam Cummins, Little Rock; Hortense Hamiter, Bradley; Fern McNabb, Arkadelphia.

Bachelor of oratory (expression) to Elizabeth Doane, Arkadelphia; Lady

Clare Gardner, Russellville; Elizabeth Harrison, Fordyce.

A PANORAMA UNFOLDING THE RESOURCES, PROGRESS AND FUTURE OF THE SOUTH

The high lights of the South's economic position, giving in condensed form facts and figures dealing with the South as a whole and with the sixteen Southern states individually, embracing a period of twenty-five years, are covered as never before in the 1926 edition of the Blue Book of Southern Progress, published by the Manufacturers Record in an enlarged and more comprehensive form, which is now ready for distribution. No other publication of like size encompasses such a wide and complete array of informative subjects about the material development of the South as is to be found in this current issue which consists of 372 pages, 6x9, fully illustrated.

A special feature of the 1926 Blue Book embraces 43 pages of illustrated articles by railroad presidents of practically every trunk-line railroad in the South. These special articles tell of the diversification of Southern agriculture and show that the South is not only one of the great cotton-growing regions of the world, producing

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Year's Sales of Lydia E. Pinkham's Vegetable Compound



MRS. ED. DAUGHERTY
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The Woolworth Building in New York City, which towers 792 feet above the street, is the highest building in the United States.

If all the bottles of Lydia E. Pinkham's Vegetable Compound sold in 1925 could be placed end to end, they would make a column as high as the Woolworth Building with enough left over to extend from Lynn, Massachusetts to Cleveland, Ohio.

In many little villages as in many thriving cities along the route, who are glad to tell others about Lydia

E. Pinkham's Vegetable Compound.

In a recent letter, Mrs. Daugherty says, "I was ill for four months before I took your medicine. I found one of your books at my front door and read it. It seemed to fit my case, so I began taking Lydia E. Pinkham's Vegetable Compound, and after I took the third bottle, I found relief. I am on my eleventh bottle and I don't have that trouble any more, and feel like a different woman. I recommend the Vegetable Compound to every one I see who has trouble like mine. I am willing to answer any letters from women asking about the Vegetable Compound."—Mrs. ED. DAUGHERTY, 1308 Orchard Avenue, Muscatine, Iowa.

Mrs. Carr Also Helped

Muncie, Indiana.—"I could not get around to do my work. I took treatments and they did me no good. I had always heard of Lydia E. Pinkham's medicine and I thought it would be like all the others, but I found out after I took half a bottle, as I have proved it wonderful. I am taking it yet and I can do all my work. I am feeling fine now, and it is your good medicines that have done it. I tell every woman of the good I get from taking the Vegetable Compound and from using the Sanative Wash."—Mrs. P. W. CARR, 721 West Powers St., Muncie, Indiana.

over 56 per cent of the world's cotton crop and adding billions of wealth to the United States and largely responsible for the country's favorable balance in foreign trade, but the South, which now produces a greater variety of agricultural products than any other section of the United States, is steadily expanding its output of diversified crops. The writers of these articles are in close touch with the conditions in the South through which their lines run; they have been trained to deal with facts, and the statements they make about the agricultural situation in the South and the possibilities of the future should command the attention of every thinking man and awaken a realization of what the South is doing and will do in agriculture.

In the opening article—A Survey of the South—Richard H. Edmonds pre-

sents a bird's-eye view of the mighty panorama of the South's development which is being unfolded before the astonished gaze of the world.

Other special articles discuss the South's climate, giving comparisons with other sections of the country; the South and the fertilizer industry, by Charles J. Brand, Executive Secretary and Treasurer of the National Fertilizer Association; the educational progress of the South, in which it is pointed out that the South is now spending \$365,000,000 annually on public education, or within \$62,000,000 of the total amount expended for similar purposes in the United States in 1910, and that it has a higher percentage of school enrollment than the country as a whole, all of which indicates that the South is making greater progress in proportion to its wealth and population than the United States as a whole.

Of particular interest are the general summary tables showing the economic progress since 1900 of the United States and the South, and of the sixteen individual Southern states listed separately, which statistically present in the most compact and complete form a sweeping summary of the main items more fully discussed under the various topics and divisions published elsewhere in the Blue Book of Southern Progress.

The Blue Book of Southern Progress is published by the Manufacturers Record, Baltimore, and sells for 50 cents a copy.

OBITUARIES.

HILL.—Mrs. Claud L. Hill, wife of Rev. Claud L. Hill, grand master of the Masonic Lodge in Arkansas, died at Booneville, Arkansas, May 19, 1926. Mrs. Hill's maiden name was Beulah Castleberry. She died at the home of her mother, Mrs. J. W. Castleberry, in Booneville. She was born in 1873, and was converted and joined the Methodist Church at the age of 13. She married Rev. Claud L. Hill Nov. 13, 1904. For a while before her death brother and sister Hill lived at Arkadelphia where their son Leland who is now twenty years old, is attending Ouachita College. Mrs. Hill joined the Baptist Church of which her husband was a minister. She had taught school for many years, having taught in Paris and Booneville and in adjacent territory. Knowing the end could not be far away she was brought back to her mother's home in Booneville, where she lived but a few days. She was buried in Oak Hill Cemetery at Booneville, services having been held at the Baptist Church. The church was scarcely large enough to hold the gathering of friends who came to the service. She was a good woman, wife and mother. And her works and useful life of service will abide to bless the world. To the mother, husband and son all friends extend the most heartfelt sympathy.

—Chas. Franklin.

BUIE.—On May 11, I was called to Tucker to attend the funeral of an old friend, Mr. J. T. Buie, the man in whose home I spent the first Sunday night of my itinerant life. It was on the second Sunday in July, 1895, at Sherrill, in the afternoon, when I preached the first time as circuit rider. Bro. Buie lived out about three miles, he and his family came in a wagon. After preaching I went home with Bro. Buie. Thus began a long and true friendship. I was in his home many times the three years I served as pastor on the Sherrill Ct. The Buies, the Barretts, the Quattlebaums, the Donaldsons, the Cores and the Eatons had much to do with mak-

ing me what I am as a preacher. The services were held at Tucker in the Methodist Church in the presence of a large gathering of friends, who came from England, Sherrill and other places. The floral offering was one of the finest I ever saw. There were banks of beautiful flowers. Bro. Buie had many friends and not an enemy, black or white, that I ever heard of. Bro. W. W. Nelson, his pastor, had charge of the services. Bro. Hoover from England took part in the service also. After the services in the church we went to Mulberry Cemetery near England where we laid his body to rest. This was the fifth time in my life as a preacher that I have gone back to a former charge on calls like this. I have had many calls to go back, but could always find some excuse for not going. There are times when we should go back. There are times when we should not.—J. W. Harrell.

DAVIS.—Rev. P. L. Davis was born June 27, 1841, in Jackson County, Ill.; died Feb. 28, 1926 in Eufaula, Okla. Was reared by a widowed mother, his father having died before his birth. His mother being a devout Christian, he was brought up in a religious home from earliest infancy, grew to manhood and enlisted in Co. A. 31st Illinois Infantry, 1862, served the remaining three years of the Civil War. Soon after his return from the war he was converted under the preaching of Rev. Mr. Myers, joined the M. E. Church, South, was married to Mary E. Venus, May 2, 1869, at Lawrenceville, Ill., by the Rev. John Seeds. To this union seven children were born, four of whom passed away in infancy. He was licensed to preach in 1874, ordained elder by Bishop Hendrix, was engaged in the ministry for over twelve years, in the Illinois Conference, located to care for his aged mother who was an invalid. Many hundreds of souls were brought to Christ under his preaching. After the death of his mother he moved to Hot Springs, Ark., where he carried the Gospel to the people of the mountain country. In 1902 he moved to Beebe, Ark. Was never physically able to be engaged in the regular work; moved to Eufaula, Okla., to be near their only daughter. He gently passed away the evening of Feb. 28, 1926. He leaves a beloved companion, Mary E. Davis, sons, A. C. Davis of Springfield, Mo., P. E. Davis of Beebe, Ark., and a daughter, Mrs. A. M. Worthington of Eufaula, Okla. His remains were laid to rest in the cemetery of Beebe, Ark., March 2, 1926. He had been a regular reader of the St. Louis Christian Advocate for 57 years, and of the Arkansas Methodist for 23 years. He was always loyal to the institutions of his church. No finer character, nor more loyal soldier of Jesus Christ ever lived among us.—J. S. Lamar, pastor at Eufaula, Okla.

HILTON.—Mrs. Myrtle Leona Patterson Hilton was born Dec. 12, 1907. Joined M. E. Church, South, at Cole's Chapel, Aug. 29, 1920. Married to William Hilton Oct. 24, 1925. Died May 5, 1926. Her body was laid to rest in the Cole's Cemetery. She leaves a heartbroken husband, father, mother, brothers, sisters, other relatives, and a host of friends to mourn her. By the life she lived we know where Leona has gone and we all hope to meet her in the near future.

—Her Pastor, S. O. Patty.

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SUPERANNUATE ENDOWMENT
The following is a statement of the amount assumed and the amount paid on Superannuate Endowment by each charge in the Little Rock Conference. This statement is furnished by the office in St. Louis and includes amounts paid to May 18.

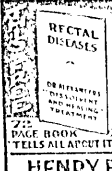
The Little Rock District is in the lead in amount paid, with the Camden a close second. Another statement will be published before conference. Who will lead then?

In the first column is the amount assumed for the five year period. In second column is the amount paid.—J. H. Glass, Commissioner, 407 Exchange Bank Building, Little Rock.

Arkadelphia District:		
Arkadelphia	\$ 800	\$ 781.00
Arkadelphia Ct.	851	35.00
Benton	2400	270.19
Buckville	265	
Cathage & Leola	1950	162.35
Dalark	1215	299.00
Friendship	1005	15.00
Holly Springs	990	32.50
Hot Springs Ct.	1166	37.50
Hot Springs, Central Ave.	4200	1301.83
Hot Springs, Park Ave.	1100	231.44
Hot Springs 3rd St.	1866	900.00
Lono	625	
Malvern	2500	685.00
Oak Lawn	900	118.63
Princeton	625	
Searcy	300	
Sparkman & Sardis	1000	150.00
Traskwood	745	75.00
Totals	25103	5094.49

Camden District:		
Atlanta	1000	20.50
Bearden	2235	288.00
Buckner	900	21.00
Bucena Vista	594	16.00
Camden	5384	2254.75
Camden Circuit	1445	167.75
Chidester	1125	45.00
El Dorado	10000	2877.50
El Dorado Circuit	2000	104.50
Fordyce	2857	201.00
Hampton	1290	
Huttig	1000	4.50
Junction City	1428	92.00
Kingsland	1185	79.75
Magnolia	3000	1818.50
Norphet		
Smackover	1000	450.00
Stephens-McNeil	1825	96.66
Strong	1205	5.00
Taylor	1000	10.00
Thornton	1743	80.00
Waldo	2050	12.50
Wesson	1530	65.00
Totals	45796	\$709.91

Little Rock District:		
Austin	1200	317.25
Bauxite	2000	468.25
Bryant	1200	29.00
Carlisle	2300	222.31



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Carlisle Circuit	1100	5.00	Russellville	10.20
Des Arc	2500	100.00	Payetteville	123.21
England	300	782.28	Lincoln	5.00
Forest Park	175	45.00	Bestwater	10.00
Guyer Springs & Douglassville	2250	39.50	Rogers	14.88
Hazen & DeValls Bluff	1000	7.00	Siloam Springs	5.00
Hickory Plains	1000	70.30	Springdale	36.00
Highland	1500	100.00	Rhea	55.00
Keo & Tomberlin	3450	1382.16	Charleston	2.20
Little Rock	1725	107.00	First Ch., Ft. Smith	19.90
Asbury	7500	3000.00	Mulberry	10.00
Capitol View	1130	400.00	Ozark	10.00
First Church	1725	517.36	Van Buren	21.20
Henderson	2300	375.00	Crawfordsville	60.00
Hunter Memorial	525	189.80	Rondo	8.00
Pulaski Heights	6000	2230.00	Forrest City	70.00
28th Street	2000	74.00	Helena	25.00
Winfield Memorial	1850	360.45	Poplar Grove	15.00
Lonoke			Wynne	10.00
Mabelvale			Blytheville	24.00
Oak Hill & Maumell			Jonesboro	7.00
Totals	43730	10822.86	Lake Street	15.00
Monticello District:			Nettleton	3.00
Arkansas City & Halley	1800	418.00	Hoxie	3.00
Crossett	2700	1200.00	Rector	14.00
Dermott	2025	225.00	Walnut Ridge	30.00
Dumas	1687	100.50	Gregory	10.00
Eudora	805	810.00	Harrison	2.00
Fountain Hill	2025	20.00	Leslie	5.00
Hamburg & Antioch	962	20.00	McCrory	4.00
Hermitage	980	10.00	Searey	2.50
Ingalls	2025	35.00	Total	\$957.29
Lake Village	2700	30.38	Little Rock Conference	
McGehee	2700	918.30	Arkadelphia	10.00
Monticello	508	206.00	Benton	27.00
Montrose	844	5.00	Central Avenue	7.00
New Edinburg	2171	30.00	Third Street	15.00
Portland & Parksdale	750	124.50	Malvern	76.40
Snyder	2260	1305.00	Bolding	24.60
Tillar & Winchester	2700	1800	Camden	5.00
Warren	2497	137.50	Eldorado	50.00
Watson & Kelso	1750	17.45	Waldo	7.50
Wilmar			Capitol View	14.40
Wilmot			Asbury	80.00
Totals	38044	5592.53	Pulaski Heights	7.50
Pine Bluff District:			First Church, Little Rock	145.00
Althelmer & Wabbaseka	1840	20.00	Twenty-Eighth St.	5.00
Bayo Meto & Little Prairie	1620	40.50	DeVall's Bluff	4.00
Grady	2740		England	65.60
Gillett	937		Hazen	7.60
Humphrey & Sunshine	1600		Highland, Little Rock	25.00
Carr Memorial	1300		Winfield	64.00
Pine Bluff, 1st Church	4800	2000.00	Lonoke	5.00
Lakeside	3428		Crossett	82.00
Pine Bluff, Hawley Mem.	1371		Hamburg	30.00
Pine Bluff Circuit	475		Lake Village	30.00
Redfield	2400		Monticello	50.00
Rison	1025	155.84	Snyder	5.00
Roe	1000	38.50	Watson	1.00
St. Charles	1600	15.00	Wilmot	2.00
Sheridan & New Hope	1000	99.25	Warren	23.50
Sheridan Circuit	25		DeWitt	5.00
Sherrill & Tucker	1800		First Church, Pine Bluff	100.00
Star City	3500	500.00	Lakeside	10.00
Stuttgart	1200		Prairie Union	40.00
Swan Lake			Rison	2.50
Totals	33661	2869.09	Amity	20.00
Prescott District:			DeAnn	2.00
Amity-Womble	1370	98.49	Emmett	12.60
Bingen	1025	28.42	Nashville	16.00
Blevins	1714	630.00	Gurdon	5.00
Center Point	970	71.50	Hope	3.00
Columbus	1055	172.24	Ashdown	50.00
Dellight	1020	176.24	DeQueen	12.60
Emmett	1500	500.50	Lockesburg	2.00
Glenwood & Roseboro	900	54.06	Stamps	9.00
Gurdon	2000		Olive Branch	.50
Hope	3660	1464.00	Mena	7.50
Mineral Springs	1714		Miscellaneous	39.61
Mt. Ida-Oden	750	81.50	Total	\$1,204.51
Murfreesboro & Orchard View	3000	351.00	Both Conferences	\$2,161.80
Nashville	2058	68.00	—J. Frank Simmons, Treas.	
Okolono	1300	100.00	QUARTERLY CONFERENCES	
Prescott	2750	42.90	BOONEVILLE DISTRICT	
Prescott Circuit	965	84.00	(Third Round.)	
Spring Hill	580	56.50	Waltreak, June 12-13.	
Washington-Ozan	1600	239.00	Danville, June 13.	
Totals	29931	4218.35	Mansfield, June 16, p. m.	
Texarkana District:			Waldron, June 20, a. m.	
Ashdown	2057	820.00	Waldron Ct., June 20, p. m.	
College Hill	1350	40.00	Booneville, June 27, a. m.	
DeQueen	2285	672.62	Booneville Ct., June 27, p. m.	
Dierks	1450	166.20	Magazine, July 3-4.	
Doddridge	1200	10.00	Belleville Ct., July 6.	
Egger	455	18.45	Paris Ct., July 10-11.	
Fairview	2057	313.00	Branch-Cole's, July 11, p. m.	
Foreman		50.00	Gravelly-Bluffton, July 13-14.	
Fouke	850	34.50	Dardanelle Ct., July 17-18.	
Gillham	350	81.50	Belleville, July 18, p. m.	
Hatfield	770	96.25	Prairie View, July 24-25.	
Horatio	1375	130.00	Scranton-New Blaine, July 25, p. m.	
Lewisville	2500	313.75	Bigelow-Oppele, July 31-Aug. 1.	
Lockesburg	1840	461.14	Plainview, Aug. 1, p. m.	
Mena	2285	389.70	Perry-Houston, Aug. 7-8.	
Paraloma	332	43.00	Rover Ct., Aug. 8, p. m.	
Richmond	900	442.56	—W. B. Hays, P. E.	
Stamps	2400	1092.44	SEARCY DISTRICT	
Texarkana 1st Church	5143	1880.95	(3rd Round.)	
Umpire	250	21.15	Augusta, 11 a. m., June 27.	
Winthrop	890	248.38	Cotton Plant, 8 p. m., June 27.	
Totals	30739	7325.99	Beebe Ct., at Section, 11 a. m., July 4.	

CENTENARY REPORT
The following amounts have been received since the last published report.

North Arkansas Conference	
Batesville	12.00
Cotter	5.00
Mt. View	5.00
Newport	11.40
Alicia	10.00
Belleville	19.50
Booneville	7.00
Danville	60.00
Dardanelle	125.00
Paris	13.80
Conway	4.50
Gardner Memorial	3.00
Lamar	50.00
El Paso	4.00

SUNDAY SCHOOL.

Lesson for June 13

JOSEPH'S FIDELITY

LESSON TEXT—Genesis 39:1-23.
GOLDEN TEXT—Seest thou a man diligent in his business; he shall stand before kings.—Prov. 22:29.

PRIMARY TOPIC—A Noble Slave Boy.

JUNIOR TOPIC—How Joseph Behaved as a Slave.

INTERMEDIATE AND SENIOR TOPIC—Passing Severe Tests.

YOUNG PEOPLE AND ADULT TOPIC—Triumphing Over Trials.

I. Joseph, the Well Beloved Son (37:3).

He was Jacob's favorite son, partly due to the fact that he was the son of the wife of his first love and the son of his old age, but mainly because of the superior qualities he possessed.

II. Joseph's Fidelity as a Son (37:12-17).

Joseph's brethren had gone to Shechem, some fifty miles from Hebron, where there was plenty of pasture for their flocks. After a time Jacob became anxious as to their welfare and dispatched Joseph, now about seventeen years old, for the purpose of finding out their condition. He did not allow the envious hatred of his brethren to deter him from his duty, but willingly responded. "Here am I." He no doubt realized that his mission was fraught with great perils—exposure to wild beasts, robbers, and the murderous hatred of his brethren. His fidelity is shown in two ways.

1. The fact that his father sent him on such a long and dangerous journey to bring back word concerning his brethren shows that he had proved himself to be a trustworthy character.

2. His brave and glad response to his father's request. He responded to his father's confidence.

III. Joseph's Fidelity as a Slave (39:1-19).

1. Sold to the Ishmaelites (37:28).

At the sight of Joseph, the murderous envy of his brethren was stirred up. They first proposed to kill him in order to prevent his dreams coming true. Finally, the prudent suggestion of Judah to sell him to the Midianites prevailed and he was carried to Egypt and sold to Potiphar as a slave.

2. His prosperity while a slave in Potiphar's house (39:2-16).

The secret of Joseph's prosperity was that the Lord was with him (v. 2). This prosperity consisted:

(1) Of being accorded the privilege of Potiphar's house, i. e., his private residence instead of his fields or public buildings.

(2) He became Potiphar's personal attendant (v. 4). Observing Joseph's fidelity Potiphar chose him to give attention to his personal affairs.

(3) He was made overseer over Potiphar's house (v. 4). As a personal attendant he proved himself to be so capable that he was made administrator over his estate including his household. He no doubt purchased all supplies and had charge of the servants.

(4) He brought prosperity to Potiphar (v. 5).

The Lord blessed Potiphar for Joseph's sake.

(5) He possessed an attractive personality (v. 6). His fine physique and commanding personality were gifts from God. All our gifts should be consecrated to the Lord who gave them.

3. His temptation (vv. 7-17).

His very attractive person became his peril. Potiphar's wife became infatuated with this handsome slave, and attempted to induce him to commit adultery with her. He resisted this temptation because yielding would have been to sin against his master and his God. The man who is faith-

ful to God will be faithful to his fellowmen.

IV. Joseph's Fidelity as a Prisoner (vv. 19-23).

Being defeated in her wicked purpose, Potiphar's wife accused Joseph falsely. Because of her charge he was thrust into prison. Potiphar must not have really believed his wife or else he would have put Joseph to death. He did to him the least that was possible under the circumstances. Because of his purity and unflinching loyalty to God and man, God was with him even in the prison.

1. The Lord gave him favor in the sight of the keeper of the prison (v. 21). This keeper was none other than Potiphar himself (40:3, cf. 39:1).

2. He was given charge of the prisoners (v. 22).

Potiphar knew Joseph's ability and faithfulness, therefore gave him employment in this new place.

3. The Lord made him prosperous (v. 23).

Joseph's success was due to the hand of his God upon him.

666

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Dalark.
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Hope
Dorothy Mae Butler,
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Stephens.
Malissa Jane Cannon,
Foreman.
Leonard Oran Carson,
Dierks.
Mary Ann Clifton,
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Ross A. Cobb
Crossett.
Helen Coe,
Fayetteville.
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Jewelle Lucie Cooke,
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Mrs Jesse Parks Connell,
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Elizabeth Copeland,
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Paul Vernon Galloway,
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Lady Clare Gardner,
Russellville.
Willie Arthur Green,
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*President Elect, C. L. Hornaday**Henderson-Brown College*

Dedicates this space

The Class of 1926 is well fitted for teaching, business life and for Sunday school and for church work. President Hornaday comes from twenty years' teaching in Duke University and a successful presidency of Davenport College, Lenoir N. C.

The former students and friends of Henderson-Brown College and the citizens of Arkansas will cheerfully welcome this fine class into the real activities of a larger field of service and will cheerfully cooperate with President Hornaday in further developing Henderson-Brown College.

President Hornaday's scholarship, executive ability and experience will prove a valuable addition to the educational forces of the Wonder State.

H. C. COUCH,

President Board

J. M. WORKMAN,

Retiring President

CLASS

Charles Elmer Hood
Blytheville
Frank Jenkins,
Gurdon.
Hazel Kane,
Des Arc
Charles Custer Kidd,
Murfreesboro.
Eva Lorene Marshall,
Mansfield.
Annie Irene Mellard,
Arkadelphia.
Beulah Mae Mellard,
Eudora.
Samuel Evander Montgomery
North Little Rock.
Dorothy Mosely,
Warren.
Ethel Fern McNabb,
Arkadelphia.
Margaret Huie Nisbet
Arkadelphia
Mayme Vee Price,
DeWitt.
Mrs. Jesse Lynn Russell,
Pine Bluff
Addie Louise Sanders,
Stephens.
Otto Warren Teague,
Arkadelphia
Norma Snow Velvin,
Swink, Okla.
Jennie Mae Watson,
Fordyce.
Ruby Minnie Willoughby,
Tyronzo.
Frederick Bruce Wright,
Gurdon.
Mrs Fannie Hardin Wright,
Arkadelphia.
Walter C. Yancey,
Glenwood.