ARKANSAS METHODIST

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

VOL. XLV. LITTLE ROCK, ARKANSAS, THURSDAY, JUNE 17, 1926. **No. 24.**

DOTH NOT WISDOM CRY? AND UNDERSTANDING PUT FORTH HER VOICE? SHE STANDETH IN THE TOP OF HIGH PLACES, BY THE WAY IN THE PLACES OF THE PATHS. SHE CRIETH AT THE GATES, AT THE ENTRANCE OF THE CITY, AT THE COMING IN OF THE DOORS.—Prov. 8:1-3.

COMMENTS ON THE GENERAL CONFERENCE.

(A. C. Millar in The Arkansas Gazette).

The session of the General Conference of the Methodist Episcopal Church, South, which closed at Memphis on May 20, after 16 strenuous days, excited more interest throughout the whole nation than has any regular session held in this generation.

For two years this denomination, with 2,500,000 members, mostly in the South, but with missions in every continent, has been profoundly stirred by the discussion of a proposed plan for union with the Methodist Episcopal Church, and in many conferences that had been an issue in the election of delegates to this General Conference. As the plan had been defeated by lay votes and as a majority of lay delegates were known to be opposed to "unification," while a majority of the clerical delegates were favorable to "unification," it was freely predicted that there would be frequent and bitter clashes over this question and others interrelated.

Owing to the fact that the secular press had been exploiting the Fundamentalist-Modernist controversy and certain unofficial papers have been accusing high officials of being tainted with heresy, expectation of a fratricidal doctrinal battle had been awakened.

During the session reporters on the qui vive for the sensational would catch echoes of war in discussions in committees and of secret combinations and, scenting eruptions, would keep the public in a tremor of excitement, and timid folk in dread of casualties.

In addition there was the usual surmise about retirement and election of bishops and conjectures concerning defeat of certain editors and secretaries.

A proposed new constitution and a report on reorganizing the great boards, with radical changes suggested in each, conspired to create a rather tense situation.

The tenseness was accentuated at the beginning by two papers of sensational character which promised to provoke fierce debate. These were referred to special committees, and there was a period of suspense pending their return. Thus little business, except in committees, was transacted during the first half of the session, and it was feared that adjournment might be long delayed to settle issues or precipitated early to avoid them.

It is cause for general rejoicing that the prophets of evil have been disappointed. The writer has been a member of four sessions of General Conference and a spectator at five, and pronounces this one of the best of the nine. It was not definitely constructive, as was the conference of 1918 when women were voted laity rights and the great Centenary and educational movements were projected, or the conference of 1922 when the Superannuate Endowment Campaign was authorized and three important boards created, but there were no exciting debates as in those conferences over unification, laity rights for women and certain changes in the law, nor as in the conference of 1902 over the publishing agents and in 1914 over the Vanderbilt University issue.

Of course, there was the usual parliamentary wrangling, which signifies little, but to the unsophisticated onlooker seems to indicate deep discord, but is usually merely the exhibition of egotism of self-constituted guardians of the rules, who, trying to promote order, generate disorder. New members and those with minds already made up on all issues, deplore the parliamentary wrangles and tangles, but no real harm is done, and even time may not be lost, as would at first appear, because a certain delay is needed for orientation.

At the beginning certain members tried to rush constitutional and doctrinal measures through without opportunity for full consideration, but these measures were wisely referred to judicious commitees, and when the reports came, the conference had a grip on itself and was prepared for fair discussion.

The Committee on constitution recommended radical changes. After attempts to amend, it became evident that it would be impossible to perfect the document in the brief time at its disposal, and it was agreed by both sides to refer the whole matter to a new commission instructed to study the whole question for four years and report to the next General Conference. The result was "peace without victory' for either side. It was suggested that the annual conferences indicate by memorials their wishes.

To a special Committee on the Spiritual State of the Church were referred, early in the session, two rather sensational papers bearing on "orthodoxy." This committee, quoting a remarkable passage in the Episcopal address, presumably written by Bishop Denny, whose doctrinal views have never been under suspicion, expressing the opinion that, with few exceptions, our preachers and teachers are sound, offered a paper so singularly clear and so pre-eminently fair that it was unanimously adopted. It is true that certain issues that are disturbing other denominations were not specifically mentioned; but that is because while the spirit of the Southern church is liberal and tolerant on unessentials, its essentials are so well understood that when the issues were squarely faced there was no opportunity for doubt or debate.

In this connection, one of the most significant facts is that, although some of the official leaders had been fiercely attacked by denominationally irresponsible journals, every official was re-elected, and most of them by large majorities on the first ballot. Thus they stand before the church vindicated, strengthened. These men are neither "fundamentalists" nor "modernists," because Methodism cannot ally itself with either extreme and be true to her historic record. They are fundamentally "essentialists."

After the deliverances of the last two General Conferences and the confidence expressed in re-election, these leaders have a right to expect the loyal support of the whole church in carrying out her programs. The attitude of the General Conference is a challenge to cease criticizing or to bring specific charges and demand trial for heresy.

The report of the Commission on Reorganization of the Boards called for such radical changes that it had been vigorously opposed before the conference convened and it became evident that the plan would not prevail. Almost the only concrete result was the reorganization of the Board of Missions whereby only one secretary would be elected, and the assistants would be appointed by the board. To the secretaryship was elected Dr. W. G. Cram, former missionary to Korea, for eight years connected with the great Centenary movement. The commission had recommended the elimination of all bishops from this board, but all were retained, and Bishop Beauchamp, the wonderfully successful director of the Centenary, who for four years has had the European missions, was elected president.

Originally in American Methodism all law making power was in the preachers. In pioneer days this was proper, but in 1866 the General Conference, composed wholly of preachers, provided for laymen in annual and general conference, and in 1918 women were voted all the rights of laymen. There has been a growing sentiment that the laymen should have still more privileges and responsibilities, especially in the lower conferences.

This culminated at Memphis in providing that the lay delegates to annual conference shall be elected on the basis of one for every 800 members in a district, with a minimum of eight. This is better than to have one delegate for each pastoral charge. It will increase the lay membership of the annual conferences slightly.

For example, Little Rock Conference, which has had only 56 lay members, will now have 74, and North Arkansas will have 86 instead of 72. The increase will be principally in the districts having large city churches. Thus Little Rock District will have 16 instead of eight. While it is probable that the actual attendance of laymen at the annual conference will not greatly increase, it is believed that the provision for proportional representation will be appreciated by the laymen and will help to allay the discontent that has been generated in recent years.

While two active bishops had died, there was a strong feeling throughout the church that no more bishops should be elected unless it was distinctly understood that the new men would be assigned to foreign fields for permanent service. As no definite policy had been formulated, it was thought best to take care of the fields with the present bishops and retire none, although it is doubtful whether all will be able to do full work during the quadrennium.

Near the close of the session a resolution prevailed requesting the bishops in charge of mission conferences to reside in their fields. Later this was reconsidered and defeated by a small majority. This may be interpreted as meaning that the conference really desires that these bishops live in their fields, but is willing to trust them to use their best judgment. It is probable that ,when new bishops are elected, this question will come up again. There is a growing determination on the part of the conference to direct the bishops and it is evident, to almost every one, except some of the bishops, that unless the bishops voluntarily do certain things, the General Conference will assert itself in fixing their residences and outlining their duties more specifically.

The bishops have a limited veto power, which may be exercised in arresting unconstitutional legislation. It is rarely exercised. At this session a measure was passed prohibiting a delegate from serving if he is transferred after his election. The bishops declared this a constitutional question. It was passed by the necessary two-thirds and sent to the annual conferences. However, as this vote was taken late, after almost half the members were gone, it had less than a majority of the whole conference, and it is not certain that the annual conferences will give it the required three-fourths vote.

The subject of continuing unification negotiations was constantly in the minds of the members. The discussion had engrossed the attention of the whole church for two years. Acrimonious controversy had distressed the membership, and it was felt that another such discussion would destroy the spiritual activities and seriously retard all progress.

A majority favored some kind of union, but it was decided that harmony in the ranks of Southern Methodism was more important than the remote possibility of union with another denomination. After careful and prayerful consideration, the Committee on Church Relations recommended that agitation cease during this quadrennium and that a committee of Research and Investigation be elected and authorized to make a full and scientific study of the whole question and report four years later. It was pointed out that, while Southern Methodism had failed to ratify the plan, the Methodist Episcopal church for a similar reason had failed to approve of the plan submitted six years

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THE ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

A. C. MILLAR, Editor
J. C. GLENN, Business Manager
ANNIE WINBURNE, Treasurer

Owned, maintained, and published by the Methodist Episcopal Church, South, in Arkansas.

Commissioners for the Church.

Little Rock Conference.	N. Arkansas Conference.
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One Year, invariably cash in davance.....$2.00
One Hundred per cent Lists..... 1.00
Rate to all Ministers..... 1.00
Superannuated Methodist Preachers, Free.

As cash in advance is positively required, subscribers should watch the date on label and remit before expiry to avoid missing any issues. If date on label is not changed within two weeks, notify the Business Manager. If mistakes occur, they will be chzerfully corrected.

Office of Publication, 221 East 5th Steet, Little Rock, Arkansas.

Make money orders and checks payable to the ARKANSAS METHODIST, and address all business communications to the Business Manager.

All matter intended for publication should be addressed to the Editor, at 221 East 5th Street, and should reach the office Monday, or earlier, to insure appearance in the next issue. Obituaries should be brief and carefully written, and five cents a copy should be enclosed if extra copies containing an obituary are desired.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.

ADVERTISING DEPARTMENTS.

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METHODIST CALENDAR.

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.

While holding a meeting in O'Brien, Texas, Rev. J. B. Hoover of Carlisle addressed the graduating class of the high school.

On account of her health Mrs. Sims, wife of Rev. J. B. Sims, our pastor at Delight, has gone to New Mexico to spend the summer.

Mrs. A. M. Robertson will spend the summer on Long Island with her son Hugh and his family. Her address will be Keeler Ave., South Norwalk, Conn. She promises to write occasionally for our Children's Page.

Rev. C. F. Hively, Conference evangelist, preached on a recent Sunday morning at Austin for Rev. A. F. Skinner and Sunday night at Kensett for Rev. J. M. Williams. He has two open dates in August and can be reached at his home, 2518 E. Pike, N. Little Rock.

Reader, please to examine the address label on your paper. If your subscription is nearing expiration, please to renew so that you will not miss any issue. As we are on a cash basis now, the paper automatically stops thirty days after expiration of subscription. Please remit. You need the paper and the paper needs the money.

Bishop John W. Robinson of India says, "The one-sided publicity which the American Prohibition Law is receiving abroad is causing a distinct reaction in favor of the policy. The British are usually careful in forming an opinion. They note the fact that wet news and propaganda are receiving many times the space accorded the claims of the other side. They also note the extravagant language used in describing prohibition's alleged failure. Being unable to understand how the American people would continue to give majorities to it if the allegations were true, they come to the conclusion that they are interested falsehoods."

At the commencement of the University of Arkansas the honorary degree of LL. D. was conferred on Hon. George Vaughan and Rev. A. W. Wasson. The former is a graduate of 1896 who has distinguished himself as a student of taxation. He has been state senator and president of the S. W. Political Science Association. The later is a graduate of 1902, and nas been a missionary of our church in Korea since 1906, and is now president of the Union Methodist Theological Seminary at Seoul, Korea, but is at present on a year's leave of absence.

Last Friday the editor spent with the North Arkansas Epworth Leaguers in their Assembly at Galloway College. On account of a delayed train there was no opportunity to visit lecture rooms, but the business session was attended, and opportunity was given to speak briefly concerning the Arkansas Methodist and the Epworth Hall at Mt. Sequoyah. Rev. Noel Chaney as president has successfully led the Leaguers and closes his presidency with a fine record. It was a pleasure to talk with Dr. D. L. Mumpower and Dr. J. M. Williams and to meet many friends. The Leaguers of North Arkansas Conference are a fine body of Christian youth who are making a splendid record.

Sunday night the editor attended services at Pulaski Heights Church, and heard a lecture by Mr. Royal Dixon of New York, a literary man and naturalist of international reputation, who has been in the city for some days. He has a wonderful knowledge of animal and plant life and a vivid imagination and is not careful to distinguish between the products of his research and his imagination. He thinks Arkansas a wonderful field for research and expects to spend some time in our state every year. The congregation was large. Rev. Thornburgh Workman, the brilliant young pastor, is doing fine work, and believes in the possibilities of his church.

On Thursday of last week the editor took train for Arkadelphia to spend a few hours with the Epworth Leaguers in their annual Assembly. It was a pleasure to hear lectures by Rev. S. T. Baugh and Rev. H. K. King and to hear the reports at the business session. At noon there was good fellowship at the dining table and the editor was given opportunity to speak of the Mt. Sequoyah League Building and of the League Department in the paper. Dr. Workman, the popular retiring president of Henderson-Brown College, and Rev. J. J. Galloway, the tireless fiscal agent, extended many courtesies. Dr. J. J. Stowe, the new presiding elder, was seen. He is winning general approval and support. The Assembly was well attended and good work was done. The attendance at Henderson-Brown College summer school is gratifying and prospects are good. The Arkadelphia Chamber of Commerce maintains attractive offices and rest rooms. It is a useful institution.

Women are instinctively modest. The nature of women prompts modesty as a defense. The brutal natures of men unchecked by grace impel them to devise cunning ways to break down the defenses of feminine modesty. Do not blame too much the silly girls who are allowing an exhibition to be made at Santa Cruz of the bodies created for Temple of the Holy Spirit. Place the odium, if you are not too far gone to resent these panderings, on the yahoo secretaries of the Chamber of Commerce, and the uncultured newspaper editors who promote these pagan shows. Bathing beauty contests are the highest contribution made to American civilization by the Babbitts. We need not dig in deserts to find pictures of ape men and stone-age missing links. The gibbering chatter of the male judges and onlookers at Santa Cruz has enough of the baboon expression to convince us that Beauty Contests have nothing to do with city planning or resort development.—The Monitor (San Francisco.)

Sunday morning the editor preached to a fine congregation at Forest Park Methodist Church. This little church, organized seventeen years ago, was located first outside the corporation, but later secured its present buidling about three blocks from the car line. This section of the city is growing rapidly, and new houses are seen on every side. The membership is small, but increasing. Rev. M. W. Miller, the live pastor, is a graduate of Hendrix College and is well prepared for his work. He has received 16 members since conference, and feels confident of a prosperous year. The Sunday School is large and constantly growing. There is hardly room for it. This is a fertile field of great promise, and we predict that in a few years it will be a very strong suburban church. The former pastor, Rev. R. G. Rowland, who was compelled on account of ill health to superannuate, lives in the neighborhood and makes a living keeping store. He was present and is feeling much better. It was a pleasure to meet him and also to dine with Bro. and Sister Miller in their attractive home.

We suppose it is the flattery of being called a "beauty" that makes so many women willing to have their pictures with extremely attenuated costumes appear in the daily newspapers. It is our opinion that the "bathing beauty contest" business has reached a nauseous stage where it should be suppressed in the interest of public decency, to say nothing of public morals. The "beauty" part of it is mostly a joke, anyway.—N. C. Christian Advocate.

In the 1925 annual report of the Department of Commerce, Secretary Herbert C. Hoover declares that the progress made by industry in the United States during the past five years toward the elimination of waste has brought about "one of the most astonishing transformations in economic history." The report says, "In addition to elimination of waste we have had the benefit of notable advances in science, improvement in the methods of management and PROHIBITION."

Last Sunday morning Dr. P. C. Fletcher, the beloved pastor of First Church, announced that he considered this his last year as pastor of that church. He is now in his ninth year and is the only pastor of First Church who has exceeded the four year period. He has done a monumental work. The membership has increased from 1170 to approximately 2,900, and the annual contributions from $18,500 to $91,000. It is now one of the greatest churches in our denomination. By his winning personality, his courageous optimism, his love of people, his indefatigable activities, his personal leadership, his organizing ability, his gospel of love, Dr. Fletcher has won a place in our city never before held by any pastor. In Methodist affairs it is not safe to predict appointments, but if Dr. Fletcher thinks that he ought to terminate his pastorate this fall it is probable that the bishop will yield to his wishes. He will carry the love and high esteem of his brethren of Little Rock Conference of which he has been an honored member for seventeen years, thirteen spent in this city.

TRUE.

After awhile it will dawn on our denominational leaders that the income of our boards will always be small until a larger number of our people are careful readers of the denominational papers. The sending of circulars does not reach the people. The present generous supporters of our work are those who are informed through our papers. It would pay all our boards to stop pushing their own work for a while, and to put over a great national campaign for subscribers to our papers. The people who make possible the wide circulation of our papers are the people who are helping every cause dear to our denomination—Exchange.

BOOK REVIEW

The Double Thirteen; by Anthony Wynne; published by J. B. Lippincott Co., Philadelphia; Price $2.00.

To the lovers of a thrilling mystery The Double Thirteen will be a welcome diversion for their leisure hours. Dr. Eustace Hailey, the detective wonder, with his kindly manner, deliberate ways and his characteristic pinch of snuff, endears himself to the readers at his very first appearance in the story, and his adventures are followed with the keenest interest. Mystery is sustained throughout the entire story and the reader is constantly trying to place the guilt, first on one character, and then another, until at last Dr. Hailey traces the guilty man and brings him before the reader in a masterly climax. With such detectives as Dr. Hailey there is slight hope of the criminal's escaping, as the slightest clue leads to discovery. The mystery of The Double Thirteen keeps the characters in the story keyed up to a high point of daring and gives rise to much lively action.

Child of the Wild; by Edison Marshall; published by Cosmopolitan Book Corporation, New York; Price $2.00.

Child of the Wild, a thrilling story of Alaska, that land of the unknown forces of nature, has a

(Continued from Page 1)

ago.

The issue is not, therefore closed, but held in abeyance for quiet and unexciting study. It is believed that an absolutely fair and unobjectionable plan can yet be found.

The bishops were authorized to appoint a commission to continue negotiations with the Church of the United Brethern. The spirit of the General Conference toward these sister denominations was manifest in the cordial hearing and reception given the fraternal messengers, Bishops W. F. Oldham and William Bell, who delivered eloquent and cordial messag. es.

Just before adjournment there occurred a striking international incident. A vigorous deliverance on war had been defeated because of certain infelicitous phrases. It seemed too late to secure appropriate action; but the representatives of Belgium and Poland secured the privilege of speaking and expressed such poignant regret that they were reconsidered, amended and adopted.

Strong papers on prohibition, Sabbath observance, and the divorce evil were adopted and the advice in the law on the subject of remarriage of divorced people was strengthened.

Four years ago, for the first time, women appeared as delegates, and many of them engaged in debate. This year there were fewer women, and only one spoke and that merely to offer an amendment. Arkansas women were well represented by Mrs. E. R. Steel and Mrs. Preston Hatcher, presidents of Little Rock and North Arkansas Woman's Missionary Societies. Then Mrs. F. M. Williams and Mrs. Lucy Critz as alternates sat during part of the session. Thus Arkansas had a larger number of women delegates than had any other state.

Four years ago most of the chairmanships of the standing committees were given to Western men. This year most of them went to Eastern men and, with the exception of Dr. Culver of Texas, all of the Western Chairmen were laymen from Missouri Four years ago two Arkansas men were chairmen. This year Arkansas had no chairmanship.

Dr. O. E. Goddard, former home missionary secretary now pastor at Conway, was the head of the North Arkansas delegation. He is one of the great evangelistic pastors of the church, and four years ago, when apparently on the point of election to the episcopacy, he requested his friends to cease voting for him. He is one of the great missionary spirits of the denomination.

Dr. Stonewall Anderson, former president of Hendrix College and for 16 years secretary of the General Board of Education, headed the Little Rock Conference delegation. While he rarely speaks on the conference floor, he is the real educational leader of the church and has done more to formulate the educational policies than has any other man. Arkansas is proud of him and happy over his re-election after undergoing unfair and bitter criticism. He is a safe, sane, constructive and fearless champion of the best type of education. Dr. Jas. A. Anderson, a striking character and strong debater, was heard more frequently than was any other Arkansas man.

Bishop H. A. Boaz of Dallas was appointed presiding bishop of the conference in Oklahoma and Arkansas. Before his election four years ago he had been secretary of the church Extension Board and president of Southern Methodist University. During the past quadrennium he has had charge of the conference in the Orient and has spent most of his time in the foreign field, making a great record as an administrator. Physically and intellectually he is vigorous, and he is democratic and progressive.

He announces that he will live within his territory, and efforts will be made to have him reside at Fayetteville, because it is central for the whole area and the Western Methodist Assembly there belongs alike to Oklahoma and Arkansas. With his home there he can render great service to the assembly, which Bishop Atkins declared was the greatest institution of the church west of the Mississippi river.

In spite of the agitation over uni-

peculiar charm. It is truly a work of art in that it takes the extraordinary, the all but impossible, and gives it the atmosphere of truth. No events in the life of the little shipwrecked child on that bleak Alaskan coast, strike the reader as impossible or unreal. The author shows a remarkable knowledge of child-phychology as he interprets the child's thoughts in that wild and lonely spot, as he gives his reactions to his surroundings. He shows the keenest understanding not only of the child but of all the wild creatures dwelling in that far north. Later, when the child has come into contact with man and has grown into manhood, Mr. Marshall gets back to his old theme or belief so strongly set forth in the Sleeper of The Moonlit Ranges—that heredity is stronger than environment in shaping the ideals and standards of man. The story is full of human interest.

The Adolescent Girl; by Winifred Richmond, Ph. D.; published by The Macmillan Co., New York.

This little volume treats a subject of the greatest importance to the world, a subject little understood or heeded by the adults of this time. In this book Dr. Richmond speaks from her wide experience with the adolescent girl, speaks as a competent physician and profound student as well as a sympathetic friend. Mothers and fathers and leaders and teachers would find great enlightenment in a careful reading of this little book. They would lay it aside better fitted to guide and counsel the adolescent girl through this trying period of development. With understanding sympathy and guidance it would be possible for each young girl to build up and establish those lofty ideals which would make of her the lovely woman the world so greatly needs. With our youth rightly and wisely and lovingly directed there will be no fear for the future of our civilization. Let the leaders of our youth fail not to fit themselves for wise and loving leadership.

Jesus and Our Generation; by Charles Whitney Gilkey; published by The University of Chicago Press, Chicago; Price $2.00.

The lectures in this book were prepared for the Barrows Lectureship, and were delivered before large bodies of students throughout India. This Borrows Foundation was established to promote spiritual interchange between the East and the West. Judging from the eagerness with which this series of lectures was received by the great student bodies of India, the time was ripe for their presentation. The author says in his preface that he took advantage of the fact that India is more interested in and attracted by the figure of Jesus than ever in her history before; and gives as the purpose of the lectures to intensify and increase this interest and to set Jesus forth as the source and sum of what is most central and vital in the Christian religion. How well the author succeeded in this purpose may be judged from the fact that thousands of the most studious and thoughtful men crowded night after night to hear the lectures. It is not possible to give an idea of all the spiritual force and beauty to be found in these lectures of Dr. Gilkey. A few quotations: "The only solution of the problems of organized Christianity is more of the spirit of Jesus." "Jesus found in his own experience of God the secret and the source of the spiritual dynamic which his ethical teaching presupposes." "We shall not understand Jesus, and least of all his 'gospel of the Kingdom,' unless we remember that God is to him never a theory, and abstraction, or the 'Great Perhaps,' but always the living and creative source of the spiritual energy which motivates this Kingdom, and ourselves also so far as we belong to it. It is distinctly God's Kingdom; and he is not the God of the dead, but of the living." Speaking of Jesus' great gift to men he says: "We cannot adequately describe it as a new thought of God; and it certainly is not a new argument or creed or doctrine about God. It is, rather, a more intimate acquaintance with the character of God, and a deeper experience of life with him in a love that knows no limits, and that forever serves and shares." He closes his final lecture with the following quotation from Schweitzer's Quest of the Historical Jesus: "He comes to us unknown, without a name, as of old, by the lakeside, he came to those men who knew him not. He speaks to us the same words, 'Follow Thou me!' and sets us to the tasks which he has to fulfil for our time. He commands and to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings, which they shall pass through in his fellowship, and as an ineffable mystery, they shall learn in their own experience who he is."

A GREAT ENTERPRISE.

We are living in an age when busy, hard-worked men and women must have rest and recreation, or prematurely die. In this age our young people will have recreation, and, if it is not of the right kind, they rush to ruin.

Recreation which God approves is re-creation, a renewing of body and mind. The Church, recognizing the demand for recreation, is endeavoring to provide the facilities so that it may not prove to be dissipation.

To meet this real need our Church west of the Mississippi River has established the Western Methodist Assembly on Mt. Sequoyah near Fayetteville, Ark.

Bishop Atkins, who was present when the Assembly was formally opened three years ago, declared that the Assembly was the greatest enterprise of the Church west of the Mississippi. He was right, because it is the rallying place of the hosts of twelves Conferences in five States and it is the institution which is harmonizing and rightly relating the people of the great Southwest. Through it our people express themselves and realize many of their ideals. There the leaders gather to plan for Missions, for Education, for expansion and progress.

The Assembly is a pronounced success, and its success has actually become its embarrassment. In order that people of moderate means who are willing to use simple accommodations might be enabled to get the benefit and in order that our Boards might have large attendance on their splendid programs, the management spent its funds on cottages and cafeteria. This arrangement meets a certain demand, but has created a demand for other accommodations.

Some of our finest people who do not come for the programs, but who have been in the habit of going far away to seashore or lakes, where hotel accommodations are the finest in the world, want to come to the Assembly and secure all the conveniences of the modern hotel where they will have the benefit of the religious and educational spirit. For them we need a good hotel. Without such a hotel the Assembly is losing a multitude of desirable people. These are not the rich fools who advertise themselves by extravagant expenditure; but sensible, religious people of means who for their families (often including aged parents and women who can not risk exposure) desire comforts and conveniences not possible in the cottages.

To meet this real need the Mt. Sequoyah Improvement Company has been organized. It proposes to erect on an ideal site an ideal hotel where everything that is proper may be had at a reasonable price. This will meet the urgent demand during the summer. Then it will provide for parents who wish to visit their children in the University, and a large class of people, who, without going to the extreme South, seek the advantages of mild winter climate.

Babson, Forbes, and others who study population movements, are saying that the next migration will be to the Ozark Region. Already great multitudes are passing through. Fayetteville, because it is central, accessible, and has the University and the Western Assembly, is attracting widespread attention. In four years some 600 new houses have been built, new industries started, and the population increased 80 per cent. It is freely predicted that in ten years it will be a city of 20,000. From the standpoint of our Church the location is strategic and this is the psychological moment to stabilize our interests by building this great hotel.

Conservative, but successful business men are stockholders and officers. It is believed that those who now invest in the shares of this hotel will not only get fair dividends, but that the rapidly increasing value of their real estate will greatly enhance the value of the investment.

Men and women who want to help their Church, but do not feel able to make large donations, can, by buying shares in the Improvement Co., so help the Western Assembly that their investment, which should be profitable in itself, becomes virtually a donation to the Church. Thus their dollars may do double duty.

In order to understand this enterprise fully, our readers should carefully read the announcement on pages 14 and 15. As Arkansas is especially favored in having the Assembly, our people should show appreciation by co-operating in making it truly great. Help the Assembly and it will help Arkansas. The citizens of other states are invited to participlate in this enterprise, but Arkansas people should not let the opportunity pass.

fication during the past two years, reports at Memphis show unusual vitality and progress. The net gain in membership was 250,000, and the total membership is now 2,500,000. Thus the Methodist Episcopal Church, South, stands as one of the three largest Protestant denominations in the United States. With all of its institutions functioning vigorously and with consolidated ranks, this church moves hopefully forward into another quadrennium. The courage and ability with which the General Conference met the delicate and difficult issues should increase the loyalty and activity of every member.

It is but fair to say that Memphis proved, with her great auditorium and varied hotel facilities and with favorable weather, an ideal convention city. It is in the center of Southern Methodism and naturally secures an unusual number of church assemblies. The great centenary movement for mally was launched there in 1918, and the splendid Methodist Young People's Conference was held there last winter. Methodists are always pleased to find themselves in conference in that fine city.

REPORT OF THE FRATERNAL MESSENGER TO THE METHODIST EPISCOPAL CHURCH

It was my great good fortune to be your fraternal messenger to the General Conference of the Methodist Episcopal Church, which was held in Springfield, Mass., May, 1924.

In obedience to and by the authority of the Commission of the College of Bishops, I went to Springfield, reaching that city on May 5. I was most cordially received by that prince of hosts, Dr. Wallace McMullen, who gave himself without stint to my comfort and entertainment. The entire Conference received me with great cordiality and showed me every possible kindness. Bishops, secretaries, delegates and visitors all strove to make me feel at home among them. I was accorded a place on the platform, whence I could the better observe the workings of that great body. I was most fortunate in being the messenger at such a time. The most vital subject before the Conference was the uniting of the two Churches and because of this my reception was all the more cordial. It was my privilege to deliver your greetings to them on the evening of May 6, which time had been set apart for this purpose. They gave me a most respectful and enthusiastic hearing. In fact, the reception was so abounding and so gracious that I was compelled to admit that it was neither the message nor the messenger but the great people which I had the honor to represent and the profound feeling of respect and love which they bear for you that prompted the hearty reception accorded me. The message attempted to show them something of our progress in the past, our condition at the present and our hopes for the future. This was done in the briefest possible way because they were already most thoroughly informed upon every matter relating to our Church. The means of communication and the general good-will between all Methodism keep the channels of information so well open that little remained to be said. After briefly reminding them of our labors, their attention was directed to these everlasting principles upon which our common Methodism rests and to invite them to a further consideration of closer co-operation within the bounds of a common Christianity; a Christianity clothed in garments of divers patterns, but covering hearts that beat as one and marching under a common banner, the banner of Prince Emmanuel.

The subject chosen was "The Spirit of Methodism." The spiritual development of our great Communion was reviewed. I reminded them of the bitterness growing out of the division of eighty years ago and the efforts of our own beloved Church to find a basis of fraternity, federation and unification, by which our two great communions could be brought into closer fellowship in the spirit of Christ. The action of several General Conferences emboldened me to declare that our Church stood ready for closer co-operation at such time as the Methodist Episcopal Church was ready. To this they responded with the greatest enthusiasm. It was my privilege to be present when they voted on the subject. It was the morning of May 7 and seemed to me an holy hour. From the vantage point of the platform I looked down upon more than eight hundred delegates. From every nation and kindred and tribe they had come; American citizens and British subjects; Indians in their native garbs, Africans, South Americans, Europeans, Asiatics; from North, South, East and West, until it seemed the whole world must have been represented. After the most solemn season of prayer, the vote was taken and was not only well-nigh unanimous but the deepest religious emotion prevailed. More than half the Conference was in tears. It was to me the highest evidence of the love and fraternal regard they have for us. In all of my sojourn there I did not hear, privately or publicly, one single unkind word spoken about the South. Our great Sister Methodism is a most vital working force for righteousness in the world, a splendid communion upon whose labors the sun never sets. To have been with them and to have been entertained by them, to have heard their reports and to have caught their spirit of world endeavor, enheartens and makes for a more optimistic confidence in the outcome of Protestant faith and purpose.

I most gratefully acknowledge my deep indebtedness to the College of Bishops for the high honor and great privilege of bearing your greetings to the Methodist Episcopal Church.—W. A. Shelton.

ADDRESS OF DR. GOODELL

Bishop Moore said:

I have asked Dr. Charles L. Goodell to bring you the message of the morning. Methodism began as a great revival movement and if Methodism is to perform its true mission in the world it must keep constant and active emphasis upon this great matter of revival. Whatever else we may do, whatever else we may not do, this thing must be kept prominent with us. When we fail to emphasize revivals the work of evangelism, the calling of sinners unto salvation through our Lord Jesus Christ, when we fail to do this, we fail to keep faith with the founders of our Methodism. No man has been more prominent in the Methodist Church of this country in revival work than Dr. Charles L. Goodell. He has held great pastorates in the Methodist Episcopal Church in the leading states of his territory. Some years ago he retired from the pastorate, giving up that labor to become the secretary of the Commission on Evangelism of the Federal Council of Churches of Christ in America. He has writen several books upon the subject of evangelism that have made him known to us all and has won for him a permanent place in our thinking and in our affections with relation to this great matter. With exeeding great pleasure I present him to you this morning to speak to you such words as he may desire to speak. Dr. Charles L. Goodell.

Dr. Charles L. Goodell:

Mr. President, Fathers and Brethren: I can hardly find words to express my deep appreciation of the kindness of your presiding officer, and my friend, in allowing me to present this morning the brief message that I would like to give you out of my heart concerning this great work of evangelism. There is perhaps no communion in America to whom we are looking more intently and hopefully than to yours. One of the greatest historians of Methodism who not only wrote history but made it, said that the spirit of Methodism could be condensed into three words—appeaseless soul hunger. That was the characteristic spirit of our Church from the beginning. I used in my youth to hear men of prominence, not to say Bishops, in the Northern Church, say that Methodism had its birth in a university. Now, as the newspapers say, that is interesting if true, but as a matter of fact, it is not true. Methodism was not born in a university. Methodism was born in Aldersgate Street on a day never to be forgotten. In a night that Methodism will hold sacred forever John Wesley affirmed (as he said): "About a quarter to nine I felt my heart strangely warmed." And then Lecky, the historian, takes up the pen and says: "What happened to John Wesley that night was of more importance to England than all the victories of Pitt by land or sea."

We talk about matters of personal religion as if they were simple matters. We sometimes seem to think that great movements are social movements, but if you will give careful attention to the fact you will remember that every great social movement is the lengthened shadow of a man. You will remember that it was Luther who changed the face of his time, and Wesley who changed the face of his time. Lecky gives this great testimony as an historian, and Woodrow Wilson gives us the same message and we are told that after what happened to John Wesley he went out of breath "pursuing souls." It is said that he rode more miles and paid more tolls than any man who ever bestrode a beast for Christ's sake, and it was with that challenge and that beginning that Methodism was born. It was that same spirit that came across the sea and men took it up here and carried it gloriously forward.

We marched into the last century to the tune of:

"No foot of land do I possess,
No cottage in this wilderness,
A poor wayfaring man."

We were poor then and unknown. They tell us that now we float more banners and pitch more tents than any other division of God's great army. They tell us that our churches of your own denomination are second to none, and they are telling us that our ministers are as well trained and almost as dull, as the ministers of other denominations. When we were poor and unknown we had power to say to the paralytic, "Rise up and walk." It would be a thousand pities if now that we have got more money we should lose our power. May God keep that to us forever!

You have had your men whom God thus stirred and who have marched forward. Do you remember that the first generations of Methodist preachers averaged eight years of ministerial life? In eight short years they burned themselves out for God. You had men of that type here in the South. Your own Richard Nolley going yonder through the canebrake of Louisiana and falling at last exhausted. When they found him dead they found the prints of his knees in the turf where he had conquered the last enemy with the words, no doubt, on his lips: "Oh, grave, where is thy victory? Oh, death where is thy sting?" He passed over, as Mr. Valiant-for-Truth is represented by Bunyan as having passed over, and all the trumpets of God sounded for him on the further shore.

Some of our Northern Bishops used to say in Conferences that sending petitions to an episcopal board with regard to ministers was entirely un-Methodistic, that it should not be done, and was not done in the early history of the Church. There were neverthless a few exceptions to that. Now, the representatives of the Churches ask for a great preacher, or a fine promoter, or a man who parts his hair in the middle. But in those earlier days this was a request that came up to the cabinet: "Send us next year a man who can swim. The man you sent us last year was drowned crossing a raging stream before he got to his parish." You sent from the Southland your own Jesse Lee. I can show you his footprints all the way from Virginia to Canada. They tell us now that he might have been elected Bishop but for one fault. They said he had the piety but he did not have the solemnity. He knew a good joke when he met it in the street and had to stop and shake hands with it as he passed. It is a beautiful thing for you that you have not limited your episcopacy in any such way. If you had you would have greatly limited the mighty brains which have helped you in this great episcopal college of yours.

Wonderful, I say, has been the record of the past, and now the question is: are we fit men to follow in the footsteps of such men as these? It is a fearful thing for a nation or for a church when it has a great future behind it; when it has to look back to gravestones for its virtues and the genealogies for its achievements. It is quite the fashion now for little fellows in lavender to malign the old masters and the great leaders of state and Church. They are even telling us now that George Washington was a very common man and as evidence of that they tell us that his boots were number fourteen. Now, however that may be, it is pretty generally understood that there have not been many men since his days in Washington who are big enough to fill his shoes. It is a classic phrase, "Nobody but Ulysses could bend Ulysses' bow." You had great masters here in the South, but it

might still be that by the help of Almighty God you could yet send home an arrow to the brazen heart of iniquities that would bring them in penitence to their knees. God give you grace to do it, that you may see here the glorious victories that your hearts so yearn for.

I have been reading this great Episcopal address of yours. It is a great state document. Of course you will see to it that it is read in every one of your pulpits as a text and commented on by your faithful pastors. But I wish to say to you that the message is a message which all the churches will be glad to hear. I wish to say that its grip on present events and the knowledge it so portrays of life and of literature will give it an outstanding position in the thoughts of the Christian world. I was immensely moved as I saw that deeply hidden in the heart of it is that great challenge which your Chairman has just expressed toward the evangelistic life and ministry. We were stirred mightily as your Bishop Denny so wonderfully set forth on Friday morning the need of the Church face to face with the sins of the world. There is no other remedy but Christ. The world stands halting today at the cross-roads. It has tried about every path in the world but the right one, and it is really coming to understand that what is needed today is not a newly painted guide post, but for the Man with the pierced hands. Son of Mary and Son of God, to stand there at the cross-roads and say, "I am the way, the truth and the life. Without me there is no going. Without me there is no knowing. Without me there is no life." That is the challenge which is being uttered today. Here in this great Episcopal address there are three points which you make. First, that we must have the same passion of our Lord for the souls of men. And with that, passion for service. And then the holy hope is expressed that God would give us a great revival of religion. Now I have no question but what the Board of Bishops would be the first to say that God has already done all that infinite love could do to bring that revival about. He broke His heart upon the Cross.

That cross like a far-seen beacon stands
In the midst of a world of sin,
And stretched out are His bleeding hands
To gather the wanderers in.

It is the great hour of opportunity and of privilege. The challenge is coming home with smiting force upon the heart of the Church. Are we ready to undertake this great task and to do it now? May God help us to realize that this is the hour of a tremendous opportunity. I wish to say that God, having done all He can do, Pentecosts are hanging low. And we must get our new Pentecost in the same way we got our first one. When we get in tune with the Infinite, then the power will fall upon our hearts and glorious victories will be accomplished. I would like to say to you, speaking from the firing line, that the day of controversy, of bitter hatred and controversy, seems to be passing away. We have put a good deal of stress, of course, upon orthodoxy and heterodoxy and in many cases orthodoxy has meant my doxy and heterodoxy has meant the other fellow's doxy. We have been face to face with that experience, but we are coming to see now that we must snuggle up to one another and put the first things first. We are coming back now to the old Book of Nehemiah. The new Nehemiah is taking down the book "to read, learn, mark and inwardly digest." In the old days they said Nehemiah, "Come down, let us talk it over. Quit your work and come down to the plain and we will discuss these things. They are talking about you and saying bad things." "Gashmu saith it." "Come down and let us talk it over." But Nehemiah answered, "Why should I leave the upbuilding of the walls and talk with you? I am about a great work and I cannot come down." And his only answer was the ring of his trowel as they built up the walls of Jerusalem. "They say! What do they say? Let them say!" says Nehemiah, and goes about his task. I would fail in what is on my heart if I did not in a word congratulate you on your Commission of Evangelism. Dr. Russell has done a splendid, magnificent work, and all the churches feel under obligations to him. I hope you will put all the emphasis you can on that work. I have seen all over the country the evidence of the good work of your own summer institutes. You are getting your ministers together and teaching them theology and history, but under it all and through it all is the evangelistic note. May that never die in our Southern Methodism! May it everywhere be set at the front. This is a glorious message which you are giving. It is the age of religious education. I have sometimes wished they had changed that first word and called it Christian Education. But as it stands it is "Religious Education." In some quarters they are spelling the first word with a small "r" and the last word with a big "E". I would agree that while we shall never have too much real, honest heart-searching, mind-rending thought, at the same time, "the world by wisdom knew not God.' We must come close to Him in spiritual affairs. We must set up the family altar. The men who founded this country bounded it on the East by supplication and on the West by Thanksgiving; and when their children came they named them after the virtues of the New Testament and the heroes of the Old Testament and they set up a country here in America that has blessed all the nations.

Speaking before the President of the United States and holding his hand at the close of my address, I was glad to feel the thrill of his own devotion to these great things and to see the tears roll down the cheeks of the First Lady of the Land as she spoke of the consolations of God's grace. Whether you are Democrats or Republicans, you ought to thank God that there is a man in the White House who fears God and wants to work righteousness.

Much more I would be glad to say, but cannot. You have gained 64 per cent from the Sunday Schools. See to it that the teachers not only teach the form of things, but by personal contact bring their scholars unto the Lamb of God. I see a great vision for the future. Great things are going to be accomplished here.

Some hearts may brood upon the past,
Our eyes with smiling futures glisten.
Lo, now the dawn breaks up the sky—
Lean out your soul and listen!
The world rolls freedom's radiant way,
And brightens with our sorrow;
The bars of death seem strong today,
The Christ shall rise tomorrow!

MAKING JULY FOURTH USEFUL

The General Conference recognized the great importance of the work which is being done by the Commission on Temperance and Social Service, and changed the name of the Commission into a Board, and doubled the assessments upon the Churches to carry on its activities.

The Board will hold two summer conferences, one at Mt. Sequoyah on July 1-4, and the other at lake Junaluska, July 4-11. The topic at both Conferences will be "Youth and the Future.' Well-posted and well-trained speakers will lead the discussions at both Conferences.

On July Fourth the topic will be "Youth and Patriotism," and the Board appeals to the pastors and the Churches throughout our entire Church to hold one service on July Fourth, morning, afternoon or night in defense of the Constitution of the United States against the attacks of those who because of their hatred to the Prohibition Amendment are preaching and practicing anarchy.

The ammunition of the "wets" consists largely in their ability to make a great amount of noise, and to secure the publication of their attacks upon Prohibition in the press of the country. Our people are not only being deceived, but are being influenced by the false assertions that the opposition to prohibition is steadily increasing, and that, therefore, some modification must be made to meet a popular demand. The Church must demonstrate clearly that there has been no change of sentiment among the people who put the Prohibition law on the statute books, and this must be done by counter demonstrations, setting forth the results of prohibition, and the determination of our people that the law shall not only be maintained upon the statute books, but effectively enforced. The Board of Temperance and Social Service has a great task to perform, and it can perform it successfully only as it is supported by the leaders and the membership of the Church.

Will not our pastors organize a meeting for Sunday, July Fourth, which will rally the entire community, not only the Methodists, but all others who are willing to participate in an open, positive demonstration of the loyalty of our people to the greatest picee of social legislation adopted in the history of the world.

Senator Morris Sheppard had the statement made in behalf of our Church before the Senate Committee published in the Congressional Record, and this statement can be furnished at a cost of seventy-five cents per hundred, or $6. per thousand to Churches or Sunday Schools for distribution in Church congregations, Sunday Schools or Epworth Leagues. Send all orders for this statement to the Board of Temperance and Social Service, 52 Bliss Bldg., Washington, D. C.

The Board of Temperance requests the hearty, persistent, active co-operation of every pastor in Southern Methodism.—Jas. Cannon, Jr., Chairman, Board of Temperance and Social Service, 52 Bliss Bldg., Washington, D. C.

PRAYER.

O Lord who art a God ready to pardon and do great kindness, remove far from me all occasions and effects of causeless and inordinate anger. Give me a mild, a peaceable, a meek, and an humble spirit, that, remembering my own infirmities, I may bear with those of others; that I may think lowly of myself, and not be angry when others also think lowly of me; that I may be patient towards all men, gentle and easy to be entreated; that God may be so towards me. Amen—Thomas Wilson.

THANK GOD

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content and a hundred virtues which the idle will never know.—Charles Kingsley.

CHRISTIAN LIFE.

SERVICE

What is true goodness? Who shall say?
Let's hollow out, beside the way
Where men fare to and fro,
A spring that all their steps may stay
Where cooling waters flow,
And then go forth with more of grace
And godliness in every face.

Let's plant a rose beside the road,
Where all the world goes by,
That every pilgrim with a load
May feast his happy eye
Upon its beauty as he goes,
And breathe a blessing on the rose.

What is true goodness? Who shall say?
Yet in his heart one knows
That surely some of it have they
Who plant a wayside rose,
Or hollow out a spring whose song
Is mellow music all day long.

—Selected.

AUNT HANNA.

Through the streets of Elberfeld, Germany, a busy manufacturing city of the Rhineland, traveled for many years on errands of mercy a stout, roly-poly philanthropist, known and loved of all under the familiar name of "Aunt Hanna." A saint of practical quality, without halo and in threadbare clothing, borne down by her own troubles (for her husband was a drunkard for many, many years) and by the needs of others, she nevertheless ever shone with humor, sympathy and Christian joy. Her living she made in a little coffee business, and she was daily to be met, a large basket on each arm, as she went about with heavy gait, peddling Java and Mocha. People of all conditions greeted her. Now she would stop to thank one who had sent her bundles of clothing for her poor, now to give a word of encouragement to some faded and downcast face.

When she passed to her burial, in 1903 crowds followed to the cemetery, the street windows were thronged with observers, mounted police headed the procession precisely as if one of the great of the earth, not one of the lowly ones, were going to rest. The love of Christ bridges all social cleavages, and about this bier gathered rich and poor, educated and lowly, the Socialist and his opponent.

Evangelist Schrenk, using the phrase of European politics, once called her "the Great Power" of Elberfeld. As a girl, she worked all day weaving in a mill, and when evening came visited the sick and poor. Her theory was that these are far more accessible to the Word of Christ when it is made concrete by service. So she would sweep chambers, make beds, and armed with pail and scrubbing brush, invade and clean the frowsiest homes. Often was she seen early mornings before work washing out clothes for needy sick folk at the brook.

When the cholera ravaged Europe in the forties, no case was too repulsive, no home too humble, for her help. The symptoms of the terrible disease attacked her, but she merely commended herself to the Lord, saying, "You cannot really take me away from my poor sick ones; they need me too sorely." "In typhus, in cholera, in black small-pox, I nursed day and night, and was preserved safely. Once when I had not undressed for three weeks I went to Cronenburg, and slept eighteen hours. Then I returned, fresh and happy, to Elberfeld."

It was doubtless the knowledge of such ministries which protected her when she later, at night time, went into the most degraded quarters of the city, where even the police hesitated to go. "Pearls are found in salt water only." "I have wept pails of tears,' she once said, referring to the tragedy of her home life, yet she could also say, "In these years my Saviour became all to me." "Frau Faust, how happy you look," said a rich manufacturer to her once. "You can be just as happy," came the reply, as she explained how in Christ alone our hearts find joy and peace.

In early life she was drawn to a shabby community living in improvised huts outside Elberfeld, in a place which had won the name of Elendstal, i. e., the "Vale of Misery." These people were emigrants from East Prussia, with the East Prussian love of drink, who eked out an insufficient living binding brooms and working in the Elberfeld button factories. When she first ventured among them they threatened her, but she held on, starting a Sunday School for their children under a tree. This was later moved to a barn, and finally, with the help of Christians in the city, a good building was put up. Unions for young men and older men were organized, the plant gradually extended. Then it became a center for the happy celebration of Christian festivals on church and national holidays. There were singing, Bible exposition, refreshments. Crowds would come out from Elberfeld to attend. "You've got to show the people you love them, and then you'll win them," said this shrewd though unschooled psychologist. Later, the Elendstal became the meeting point for Christian organizations of all sorts and types from all parts of the Wuppertal, that region of active German piety.

Her own home in Elberfeld was a sort of unofficial bureau for poor relief. Having nothing she made many rich. Her coffee trade brought her into homes where fashions change often, and the poor received the benefit of this fact in good, second-hand clothing. The bakers of the city turned over to her their bread when it became a bit dry for the trade. It was a matter of conscience with her not to take for her own person anything given to the poor, and her happy face lit up shabby clothing to the end. Her fare was the humblest,—meal soup, potatoes, thick milk and the like.

Though she relieved the physical needs of the poor, her true objective was their souls. She was a woman of great boldness. Once, when obliged to pass through a dark and mean street, she was accosted with improper words by some roughs. It happened that she was on the way to call a physician for a very sick woman. With a few straight words she made known to them that she had come from the bed of a dying woman, and then talked to them of death and judgment and eternity and free grace.

The "Reds" she told to their faces that they were lost men, and that the blood of Jesus Christ could alone save them, which too often awakened their fury. "We must be door mats," she said; "if they wipe their feet on us it's all right." One terrible blasphemer among the Communists was converted on his sick-bed to the God he had so often reviled. He finally came to Christ with the words, "Society has cast me out, but the Saviour has pardoned me. I am free." A thousand "comrades" accompanied the body to the grave and heard the story of conversion.

But also in the houses of the rich and worldly she witnessed to Christ as she carried about her coffee. Girls from homes often came to her when in spiritual distress, or when wishing instruction in Christian things. The girls in factories found in her a wise and constant friend, for she had passed her early years in factories, and knew the trials and temptations of the life.

"Tante Hanna" had learned that prayer and ever again prayer must be the foundation of all the care of souls. She was in constant relation with the Lord, and accustomed to tell him all that moved her. Many were the wonderful answers. She had also accustomed herself to expect and obey suggestions from him. Thus, when sitting once in a meeting, she was startled by an inner voice calling, "Hanna! you must go home." This was repeated several times, until she got up and started out. When she reached the square in front of her house she found a thick knot of men there in fearful excitement. Pressing right into the middle of the group, she was just in time to seize the arm of a son who was about to plunge his knife into his father's heart; and she led him home.

She knew all the sufferings of the city,—"homes" in rooms where two families marked their respective domains by a chalk line. On one occasion she was in time to halt a husband who was chasing his wife with a meat ax. When she went into their quarters she had to sit on the floor, because there was no chair. Yet this hopelessly miserable family was later restored to decency and to church connections. She was said by the city officials to be worth a squad of policemen, and the street railways furnished her with a perpetual pass. "I am a fine lady," was her remark, "I have my own equipage."

It would be hard to find one with less capital in the usual sense of the word for a life of good works; equally hard to find many who accomplished more in faithful service and faithful testimony. She was a German sister to Phoebe of Cenchrea, "the succorer of many," a replica of what impatient Martha probably became after the wrinkled forehead and petulant manner had been changed by the grace of God.

ABILITY—STABILITY

Ability may pause and say, "The going is too rough; I see thorns and briers in the way, and the stones are sharp." Stability keeps an eye on the goal and hews a straight path through the jungles of difficulty. Ability may be but a meteor, but stable virtues are like the stars which the poet speaks of as the forget-me-nots of the angels, in the infinite meadows of heaven.—George W. Tuttle.

UPWARD

I count this thing to be grandly true that a noble deed is a step toward God lifting the soul from the common clod to a purer air and a orighter view.—J. G. Holland.

FOR YOUTH.

OUR HEROES.

Here's a hand to the boy who has courage
To do what he knows to be right
When he falls in the way of temptation,
He has a hard battle to fight.
Who strives against self and his comrades
Will find a more powerful foe;
All honor to him if he conquers,
A cheer for the boy who says "No."

Be steadfast, my boy, when you're tempted
To do what you know is not right;
Stand firm by the colors of manhood,
And you'll overcome in the fight.
"The right," be your battle cry ever;
In waging the warfare of life;
And God, who knows who are the heroes,
Will give you strength for the strife.—Eben E. Rexford, in Richmond Christian Advocate.

WAS HE A COWARD.?

A group of boys had stopped upon the sidewalk. To the left of them were large grounds, laid out in walks and thickly dotted with shrubbery. Around the grounds was an iron fence, and the boys stood just beside the wide gateway.

Three of them were warmly clad, but the fourth boy was poorly dressed, and stood apart from the others, his face flushed, his hands thrust into his pockets. He was a sturdy fellow, with mild blue eyes and a resolute mouth. There had been a quarrel, and the three boys had taken sides against him.

"Ben Greenleaf, you are a coward!" one of them said.

"Well, now—maybe not," he replied, his blue eyes sparkling.

"Why don't you prove that you are not?" was the retort. "Dick called you by some ugly names."

"He will be sorry for it sometime," replied Ben.

"Is that a threat?" asked Dick Carson haughtily.

He was a tall, slightly-built boy, with a bright red scarf around his neck. He was not a match for Ben in any way, though he thought he was.

"Knock his hat off," said one of Dick's companions. "See if he'll stand it."

"Why don't you fight?" asked the third boy, glaring at Ben. "You shall have a fair play. We are Dick's friends, but we will not interfere."

"Oh, I wouldn't want you to," replied Dick Carson. "I'm quite able to handle him. Will you fight?"

A faint pallor came into the sturdy boy's face. He tightened his lips, then said, "No."

"You are afraid."

"You would get the worst of it, Dick."

"Oh, my!" exclaimed Dick. "You don't want to hurt me—eh? Well, now, that's kind of you. I'll see what sort of stuff you're made of."

As he spoke he stepped forward and struck Ben a blow on the cheek with his open hand. It was not a stinging blow, but it was a very tantalizing one.

Ben Greenleaf's face flushed, and his eyes snapped. He had a fierce struggle with himself; but it was not long, for he knew where to look for strength.

"You have concluded to pocket the insult, eh?" Dick asked with a sneer.

"You're made of putty!" said the second boy.

"You're a coward!" declared the third.

"I am brave enough to walk away," Ben said, with a slow, hurt tone. "The Bible says that he who ruleth his spirit is greater than he who taketh a city."

"Just listen!" said Dick Carson.

"Let's call him the little parson," said one of the boys. At this all the others laughed.

A lady came from behind some lilac bushes and walked close to the iron fence. She had seen and heard all.

When Dick Carson saw her the blood rushed to his face. He knew her and was ashamed of how mean he had acted.

"Greenleaf, come here," she said. "Wait, boys."

She spoke quietly but there was something very firm in her voice.

The poorly-clad boy walked nearer, with a humble shy air.

"Dick," Mrs. Webb asked, "was not your little sister Nelly nearly drowned last summer?"

"Yes, ma'am."

"She was bathing, wasn't she?"

"With mamma. The undertow carried her off."

"Who saved her? Do you remember?"

"Some boy, Mrs. Webb."

"You never learned his name?"

"No, ma'am."

"Was he a coward?"

"A coward! I should think not, Mrs. Webb. It nearly cost him his life!"

"Master Greenleaf, have you the medal with you?" asked Mrs. Webb.

"Yes, ma'am," stammered Ben.

"Show it."

"Oh, never mind it, ma'am," he said, his face reddening.

"Show it," she said again.

He showed the medal very shyly.

"Mrs. Webb," asked Dick Carson with wide-open eyes and flushing cheeks, "is this the—the boy who saved our little Nelly from drowning?"

"Yes, Dick. Is he a coward?"

"Mrs. Webb, I have been taught a lesson," Dick Carson said humbly; "I now have a better idea of what real bravery is."

True bravery is courage to do the right at all times, and Ben had proved himself a boy of courage before his enemies.—God's Revivalist.

PAYING A DEBT OF HONOR.

Almost fifty years ago, during the hard times that followed the great panic of 1873, a bank of Springfield, Illinois, was driven to the wall with liabilities of $800,000. After everything had been realized from the bank's assets, there was still $228,000 due to the depositors. The settlement was an honorable one, and no further legal responsibility attached to the bank or its chief owner, Jacob Bunn.

But Mr. Bunn was not satisfied to get out of his liabilities so easily. He went into business again in a small way and during the next twenty years of his life laid aside all he could afford to save in a fund to be used for the repayment of his creditors. After his death in 1897 his children assumed his debt, with the same stubborn determination to make it good. Last Christmas they made the final payment. The $228,000 has been repaid to the original depositors or their heirs, with interest at five per cent for the whole term of forty-seven year. It took $800,000 to settle the debt, but nothing less would satisfy the family's sense of financial honor.

The episode is a remarkable one. Most business men, even those whose personal integrity is unquestioned, would have been satisfied to pay everything they could at the time of failure and then to accept the perfectly legitimate release which the bankruptcy laws offer them. But Jacob Bunn and his descendants had a finer ideal and a more delicate sense of honor. By their conduct they have helped to raise our confidence in the essential nobility of mandkind. At a time when so much finds its way into the news to shake our faith in humanity let their achievement be remembered.—Youth's Companion.

FOR CHILDREN.

VACATION TIME.

Vacation time! How glad it seemed
When as a boy I sat and dreamed
Above my school books, of the fun
That I should claim when toil was done;
And, oh, how oft my youthful eye
Went wandering with the patch of sky
That drifted by the window panes
O'er pleasant fields and dusty lanes,
Where I would race and romp and shout
The very moment school was out.
My artful little fingers then
Feigned labor with the ink and pen,
But heart and mind were far away,
Engaged in some glad bit of play.
The last two weeks dragged slowly by;
Time hadn't then learned how to fly.
It seemed the clock upon the wall,
From hour to hour could only crawl.
And when the teacher called my name,
Unto my cheeks the crimson came,
For I could give no answer clear
To question that I didn't hear.
"Wool gathering were you?" off she said
And smiled to see me blushing red.
Her voice had roused me from a dream
Where I was fishing in a stream,
And, if I now recall it right,
Just at the time I had a bite.

—Edgar A. Guest.

BEN'S SHOWER.

"Why can't I have a shower?" Ben asked. He had often heard his older sisters talk about showers for brides and for other people on their birthdays. They sounded like pleasant things, Ben thought.

"We men are out of it, Ben" his father said. "It's only women-folks that have that kind of fun."

Ben looked downcast. "But I do wish somebody would give me a shower, all the same," he said.

That was at breakfast time, but before supper time Ben had forgotten all about his wish for a shower; he had only one wish, and that was to find his lost kitten, Fluff. Never before had little black Fluff strayed away for even an hour. But now she had been gone all day, and though Ben had searched the whole neighborhood she could not be found.

Before dark some one telephoned that a black kitten with two white feet had been run over by a car in front of the drug store. Fluff was black, with two white feet. Ben tried not to cry, but it was hard work. Every one in the neighborhod felt sorry for him, for they knew how he loved cats, particularly Fluff.

The next morning, while Ben was trying to eat his oatmeal, the doorbell rang. Following his mother out into the hall he saw a man hand in a queerlooking box made of straw. There was a card attached to the box; on it was written: "With many regrets, from the owner of the car that ran over the little cat." Ben unfastende the catch; inside the basket was a beautiful white kitten.

Ben could not help loving the newcomer, which was soon racing round the hall after spools, as lively as a cricket.

Very soon the doorbell rang again, and that time Ben answered it himself. A little girl was standing on the porch with a black kitten in her arms.

"Please, won't you take this?" she said. "I heard about the kitten you lost, and so I brought you one of mine." Before Ben could thank her she was gone.

The two kittens played joyfully together; Ben, watching them, almost forgot his grief. He had just made up his mind to name them Ink and Snowball when for the third time the bell rang. That time it was Ben's favorite teacher, Miss Cary, who stood at the door.

"Ben," she said, "I haven't a kitten to give you, but if you will take old yellow Tom I'll be very glad. He needs a good settled home."

"Mother," said Ben as Miss Cary went away, "I am getting rich in cats. Oh, just look how old Tom stares at the kittens!"

The old cat's face was so funny and solemn that Ben laughed aloud for the first time in twenty hours.

He laughed still more when, a little later, his grandmother's hired man drove up to the door with a large wicker basket. Grandmother had heard of Ben's loss and sent the old gray-and-white farm cat, Patches, with her four gray-and-white kittens.

"They're to visit you as long as you like," Jim said.

Ben spent the rest of the morning surrounded by cats. Patches purred on his knee, old Tom dozed at his feet, and the six kittens played wildly all round the room.

"If any more come we'll have to enlarge the house," mother said.

"Won't daddy stretch his eyes, though!" answered Ben.

Daddy did. "Great Scott!" he exclaimed, as he came in for luncheon. "Two cats and a half a dozen kittens! Here's a nice mix-up—look what old Colonel Hill sent Ben. Said he thought 'twould help to console him."

Daddy raised the flap of his pocket. A black-and-tan head was poking out over the edge. There was a sharp bark, and quick as a wink a tiny fox terrier scrambled out into Ben's willing arms. There he sat erect and barked with might and main.

But the cats! With one bound old Tom was on top of the piano; Snowball and Ink disappeared under the sofa like two streaks of black and white; old Patches arched her back and bristled, while her four kittens went scrambling wildly up the lace curtains at the window. Such a bristling and spitting and barking as never was seen or heard before!

Ben laughed until he could barely stand. "Oh daddy, I'm having a shower, sure enough!" he cried. "And it makes almost as much noise as a thunder shower, too!"

Then, just as he was about to carry the little dog out of the room, he had a great surprise. Through the open door, right into the midst of the barking dog and angry cats and kittens, came Fluff—walking briskly and purring loud with joy.

Ben dropped the dog and grabbed her. "It must have been another cat that was killed!" he cried. "Oh, look how alive she is!"

That night it was hard to find sleeping-places for all Ben's new family.

"Well," said his father when the last drowsy kitten had been tucked away, "it has rained cats and dogs sure enough this day."

"No, it wasn't a rain," said Ben, "it was my shower. And the best part of the shower was the last!"—Eva O. B. Gilbert, in The Youth's Companion.

Woman's Missionary Department

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

"Thine everlasting truth,
Father, thy ceaseless love,
Sees all thy children's wants and knows
What best for each will prove,
And what so'er thou will'st
Thou dost, O King of kings!
What's thine unerring wisdom's choice,
Thy power to being brings!
—Paul Gerhardt

A large attendance is expected, N. Ark. Y. P. M. S. Conference. Petit Jean Mountain, July 5-10. How many girls will your auxiliary send?

The Y. People's Summer Conference in session at Henderson-Brown College, Arkadelphia has been long anticipated and is now being enjoyed by a goodly number of girls from the various districts of L. R. Conference. The attendance is good and the program is fine. We shall expect a full account of this in W. M. S. Dept. next week. Mrs. J. G. Moore, Supt. Y. P. work has worked faithfully and now sees some good results with encouraging signs for the future.

MRS. LIPSCOMB AT CONWAY

I want to call the attention of our women to the fact that our own Mrs. B. W. Lipscomb is to teach two classes a day in the Hendrix Summer School for Ministers at Conway—June 21st to July 2. This school is not exclusively for ministers, laymen and women are expected. Many preachers wives go each year. Board and room at the dormitory is $14.00 for the 11 days.

Mrs. Lipscomb's classes will be at 8:30 a. m. "Making the Church Missionary and Socially Minded," and at 11:05 a. m. "History of American Methodist Missions." These are credit courses on a Leadership Training diploma from the Board of Missions as well as the Sunday School Leadership diploma.

I hope a goodly number of our women can attend. Conway is very accessable in a drive overland and in the very center of our State geographically.—Mrs. E. R. Steel.

L. R. CONF. W. M. S.

To the presidents of the Missionary Auxiliaries: Kindly see that the Superintendents of Publicity send their reports to me by July 1 and help me to make 10 per cent report to the council. Sincerely your co-worker—Mrs. W. S. Anderson, L. R. Conf. Supt. of Publicity.

A SPECIAL PROGRAM

Mrs. Lipscomb wishes the attention of the missionary women of the Little Rock and North Arkansas Conferences called to the program to be given on Mt. Sequoyah July 7. This will be given annually by the members of the council attending the school of Missions. The morning will be given to the classes to which all visitors will be welcomed and the afternoon to the missionary program. Here will be discussed the things you most wanted to hear. If you intend to go to Mt. Sequoyah, be sure and include that date. All who are near enough are cordially invited to come and spend the day on the mountain. The expense of lunch will be moderate and there'll be a spiritual and intellectual feast through the day.

GROUP MEETING OF THE FAYETTEVILLE DISTRICT.

Mrs. Dowdy sends the following:

A group meeting of the Fayetteville District was held at the beautiful Community church at Centerton May 18, with Mrs. D. Y. Thomas, district secretary, presiding. The day was an ideal one and the session proved helpful and inspiring. Rev. W. T. Thompson pastor of Bentonville church led the opening devotions. Mrs. Elliot R. Berry of Bentonville was elected secretary.

Mrs. J. R. Green, of Centerton made an address of welcome which was responded to briefly by district secretary.

There were representatives from Centerton, Rogers, Bentonville, Gentry, Siloam Springs and a few from churches in the district which have no organized work. Mrs. Thomas announced the prospect of a new auxiliary at Oakley's Chapel.

The district secretary reported that the Fayetteville district pledge for this year is $2,400. This would mean a slight increase for each auxiliary over last year. The district had made an increase of 64 per cent in Bible Study and 14 per cent in Mission Study. The new honor roll was explained. The Young People's Summer Camp at Petit Jean was discussed and the auxiliaries were asked to send girls.

The reports from the different auxiliaries show active, wide awake societies busy with missionary work at home and abroad.

Belle Bennett Memorial was discussed by Mrs. Elliott Berry and Mrs. Thomas reported the district paid $724.09 on an appropriation of $975. She asked the auxiliaries to pay the $5 per capita on the bases of membership of 1923.

A period of the morning session was given to questions at which time method and plans for work were discussed.

Mrs. Jo Stroud, of Centerton, gave a piano solo after which Rev. John B. Andrews, general evengelist, from Siloam Springs was introduced. Mrs. Yeaman, of Rogers led the quiet hour devotions.

After a bountiful and delicious luncheon served in the dining room of the church the afternoon session was opened with verses of scripture and sentence prayers by members.

Mrs. W. T. O'Bryant of Springdale presented the Woman's Building a Mt. Sequoyah and stated that the construction was under way. The annual missionary program given by the Council members in attendance for the School of Missions was announced for Juliy 7 and each member urged to come and bring a lunch for that day on the mountain. Mrs. O'Bryant and Mrs. Wilkerson, delegates to the annual woman's Missionary meeting at N. Little Rock gave interesting reports from it. Rev. J. B. Andrews with daughter, Mrs. Garse, as accompanist sang "Keep on Praying," a beautiful sermon in song. It was announced that Miss Anne Andrews who is a member of the Bob Jones evangelistic party had sent $25 to make her sister, Mrs. Garse, a life member of the missionary society. The announcement was received with applause.

After adoption of resolutions, presented by Mrs. S. H. Thompson and Mrs. E. T. Huffman, thanking Centerton for the hospitality of the day the meeting was adjourned with singing "Faith of our Fathers."—Mrs. Elliott R. Berry, Sec.

FARMINGTON GROUP MEETING.

The second group meeting for the Fayetteville District convened at Farmington Tuesday, June 1 with delegates from Lincoln, Prairie Grove, Fayetteville, Farmington and Parkdale in attendance. The day was ideal for the spreading of a delicious picnic dinner under the trees on the church lawn. Mrs. Rowe, wife of the Farmington pastor, assisted by members of the local auxiliary was hostess and extended every courtesy to her guests. Mrs. D. Y. Thomas, Fayetteville, district secretary, leaves nothing to be desired as a presiding officer, and to attend one of her group meetings is both a pleasure and a profit.

Rev. Mr. Sherman of Prairie Grove conducted the devotional service, saying that the supreme question in the Christian life is: "What does Jesus mean to me as an individual?" During the business session each adult auxiliary agreed to endeavor to increase its finances, to strive for the honor roll, to send a girl to Petit Jean Camp and to have a Mission and Bible Study Class.

Mrs Thomas stressed the Junior and young People's work, urging the organizing of auxiliaries for from them alone must come the leaders of tomorrow. Reports showed interest and good work being done in adult auxiliaries. Mrs. J. H. Zellner, Prairie Grove, made a talk on "Correct Reports"—how to prepare and when and where to send them, urging the use of proper blanks.

Mrs. E. F. Ellis, made a plea for the Belle Bennett Memorial fund, as did Mrs. K. C. Key, also of Fayetteville. A majority of the auxiliaries of the district are trying to raise five dollars per member.

Mrs. Ellis explained the zoning system as recommended by the Conference and the auxiliaries represented organized themselves into a zone with Mrs. W. A. Tittle, Lincoln, president and Mrs. Sherman, Prairie Grove, secretary.

The afternoon session was devoted to the Juniors and Young People of Fayetteville, Lincoln and Prairie Grove, who showed great enthusiasm in their reports and who gave an interesting program consisting of readings by little Misses Frances Thornberry, Ruth Dodson and Helen Fiddler of Lincoln, Beulah Stone, Prairie Grove and Zuella Ritchie, Farmington. Miss Jimmie Bell Giger, Prairie Grove., gave a glowing account of a week at Petit Jean Camp last year.

Miss Margaret Wasson, of Korea, in the costume of a Korean lady, accompanied by Miss Eleanor Yarrington dressed as a Korean gentleman, delightfully related the customs and superstitions of the Korean people and told how Christianity has lifted Korean women from a very degraded position and placed them on a par with men. A play by the Fayetteville Young People showing the great need of medical missions in heathen lands was well received.

Mesdames Dorman, Prairie Grove, and Tittle, Lincoln, rendered beautiful voice numbers which were greatly appreciated by the audience of more than eighty persons.

A rising vote of thanks was extended the Farmington Auxiliary for its hospitality.

Rev. Mr. Sherman dismissed the meeting with prayer.—Mrs. H. T. Harr, Secretary.

COUNCIL TAKES OVER HIROSHIMA GRILS' SCHOOL

Two years ago the Board of Missions, General Department, requested the Woman's Council to take over the work of the Hiroshima Girls' School in Hiroshima, Japan. The Council's answer at that time was: "We will, just as soon as we are able to do so." After two years of earnest prayer and consideration, the vote was taken at the Raleigh Council meeting and it was unanimously decided to make this school the property of the Woman's Missionary Council. The women will assume the support of the school in January, 1927. It was also voted that the Young people's Special in the Foreign Department for 1927 shall be the Hiroshima Girls' School.

PUBLICITY GIVEN PROMINENCE AT ANNUAL MEETING

Mrs. C. S. Strong, Conference Superintendent of the North Georgia Conference, put on a most interesting publicity exhibit at the annual meeting, at which time her report was given.

In the publicity processional there were forty posters representing forty newspapers that had published missionary news. Leading the procession was a child carrying a banner with Young Christian Worker swinging from it. This was followed by a large poster with the slogan, "The Eyes Have It," represented by a large pair of eyes. Then came the goal poster. This was a small boy dressed as a newsboy carrying his pack and crying his wares. He was painted in colors and cut out and laced to side of the card on which was printed the goal: "A Missionary Message in Every Newspaper." Two large posters were carried by representatives from the North and South Atlantic Districts. These posters had the names of every auxliary that had contributed missionary news to the secular papers during the year. Attached to the sides of these posters from top to bottom were long tapes, one for each name on the poster. These were held by the women marching in pairs behind the ones carrying the large posters. Then followed posters of the town and county papers. The processional entered singing "O Zion, Haste." They filled the chancel, grouping themselves around the Conference Superintendent as she gave her report for the year. Three-fourths of the church walls were covered with posters—more than a hundred. Many of them were beautiful and were very effective.

EWHA COLLEGE

The work of the woman's Department of the Board of Missions is to be extended in Korea by sharing in the support of the Ewha College, located in the city of Seoul. This is a union college; and while the department has looked forward for a number of years to having a share in its support, funds have not been available until the present time. Two of our missionaries have been appointed to this institution. An annual appropriation of $2.500 has been made.

Sunday School Department

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

ONE UNIT COKESBURY SCHOOL AT MT. OLIVE.

The past week has been given to a Oue-Unit Cokesbury School at Mt. Olive on the Conway Circuit. A total of 18 enrolled and the attendance ran from twenty-five to forty each evening. Six finished up the work for credit.

Brother R. A. Nabors is the pastor of this charge and is in good favor with his people. Mt. Olive is a small community some fifteen miles from Conway, but has a number of mighty loyal Methodist people in it. Up to the present, this point has paid more on the pastor's salary than any other point on the charge.

Interest in the Sunday School is increasing and we are expecting this School to make some rapid progress. —A. W. Martin.

S. S. DAY OFFERINGS IN N. ARK. CONF. FOR WEEK ENDING JUNE 12.

Batesville District:—	
Cotter	$ 15.00
Gassville	10.00
Norfolk	7.50
Newark	30.00
Conway District:—	
Mt. Pleasant, Quitman Chg.	4.00
Lamar	6.58
Providence, Conway Ct.	2.50
Fayetteville District:—	
Mt. Hermon, Bentonville Ct.	6.51
Ft. Smith District:—	
Kibler S. S.	8.85
Paragould District:—	
Marrs Hill, Piggott Ct.	2.58
Corinth, Ash Flat Ct. (2nd payment)	1.70
Searcy District:—	
Deview	7.69
Cotton Plant	23.23
	$126.14

Standing By Districts:

Batesville Dist.	$ 611.59
Jonesboro Dist.	378.90
Paragould Dist.	359.63
Helena Dist.	358.43
Conway Dist.	207.60
Booneville Dist.	123.68
Searcy Dist.	109.32
Fayetteville Dist.	77.30
Ft. Smith Dist.	15.60
	$2,242.05

The **Methodist** made error in last week's report also. It said "this year" instead of "last year" as per copy sent when reference was made to Batesville beating Ft. Smith. The Board's notes mature July 1, by which date it thought surely the principal charges at least would get their Sunday School Day Offerings in. Will you still hold them out and make your Church Board make renewal notes instead with payment of unnecessary interest? Find out whether your charge's offering has been sent in.—C. D. Metcalf, Treasurer, Batesville.

LITTLE ROCK CONF. S. S. DAY OFFERINGS RECEIVED DURING WEEK ENDING JUNE 12

Waverly, Arkadelphia Dist	$ 4.00
Taylor, Camden Dist.	15.00
Johnson's Chapel, L. R. Dist.	10.50
Bryant L. R. Dist.	10.00
Tucker, Pine Bluff Dist.	13.46
Delight, Prescott Dist.	21.29
Richmond, Texarkana Dist.	12.00
Bellville, Texarkana Dist.	6.00
Rock Hill, Texarkana Dist.	3.11
Gravelly, Texarkana Dist.	2.03
Olive Branch, Texarkana Dist.	10.05

Standing By Districts

Pine Bluff Dist.	$ 407.26
Arkadelphia Dist.	445.75
Monticello Dist.	475.28
Prescott Dist.	586.55
Camden District	586.65
Little Rock Dist.	604.45
Texarkana Dist.	679.15
Total for Conference	$3,785.09

—C. E. Hayes, Chairman of Board.

WHITESIDE AND ROBERTSON GO ON HONOR ROLL

According to Mr Hayes' report this week the Hickory Plains Circuit and the Richmond-Ogden Charge have sent in the entire Sunday School Day apportionment and placed the names of J. W. Whiteside and G. W. Robertson on the Honor Roll for Conference. We gladly welcome these two fine pastors to this splendid list of Honor Rank men and congratulate their charges. Others will report out in a few days.—Clem Baker.

JUNIOR SCHOOL AT ALTHEIMER

Last week was a fine one for the Conference superintendent. He was in a Junior School at Altheimer teaching the Organization of the Sunday School to as fine a group of people as you can find any where. 25 in attendance and 12 credits. One of the best things of the week was the privilege of visiting with pastor M. O. Barnett and his family in the parsonage home. Altheimer is one of our 100 per cent "B" Type schools. The superintendent is Mrs. R. K. Wilson and there is no better. Mr. and Mrs. Clark of Sherrill were among the credit pupils. What these "Delta" people lack in quantity they make up in quality. Barnett is fortunate.—Clem Baker.

TWO COKESBURY SCHOOLS THIS WEEK

Two Cokesbury Schools are being conducted in the Little Rock Conference this week. One is at Foreman with "Bob" Cannon teaching "The Small Sunday School" and "Jess" Leonard teaching "What Every Methodist Should Know." The other is at Campshed on the Gillett Ct. where Wayne Mann is the instructor, teaching "The Small Sunday School." Pastor Wyatt is promising that the Gillett School will offer as many credits as the Foreman school. We shall see.—Clem Baker.

PASTORS' SCHOOL NEXT WEEK

The Arkansas Pastors' School which opens at Hendrix College next Tuesday morning offers unusual opportunities for preachers and others to take courses credited on the Gold Seal Diploma in Sunday School work. We are delighted that so many of our preachers have signed up for Sunday School courses and trust that others will do so.—Clem Baker.

STANDARD SCHOOL AT NASHVILLE THIS WEEK.

Rev. O. L. Walker phones us that a fine group of workers have signed up for the Standard School to begin at Nashville Monday of this week. The instructors are Rev. O. L. Walker, Dr. C. J. Greene, Rev. S. T. Baugh, and Clem Baker This is our second school of the Standard type at Nashville.—Clem Baker.

LEADERSHIP SCHOOL AT MT. SEQUOYAH DESERVES SPECIAL EMPHASIS

All Arkansas Sunday School Workers should awaken to and appreciate the fact that the General Sunday School Board of our Church is holding one of its two great Leadership Schools right here in our midst. We were humiliated by the fact that last year Texas, Oklahoma, and Missouri were better represented at Sequoyah than was Arkansas, especially the Little Rock Conference. Let us do better this year. One year the Little Rock Conference sent 50 representatives to Junaluska. Mt. Sequoyah has a better program this year than Junaluska ever offered. The School at Mt. Sequoyah this years runs in two sessions of 14 days each. One can go July 6-20, or July 20-August 3 and take in a complete school. Some courses will run for the entire four weeks for those who can stay that long. Following the Leadership Schools there will be a Young People's Training School for those 18 to 24 only. This school will run from August 3 to 17. Catalogs and complete information concerning these schools can be secured from Clem Baker, 406 Exchange Bank Building, Little Rock, G. G. Davidson Conway, Ark., or L. F. Sensabaugh, 810 Broadway, Nashville, Tenn.—Clem Baker.

S.S. INSTITUTE AT MAYNARD.

One of the Sunday School Institutes for Paragould District was held at Maynard June 1 in the new $10,000 stone church which was built under the direction and largely with his labor as carpenter, stonemason, plasterer and hauler of material on his Ford, by the pastor, Rev. W. J. Martin.

Present, Presiding Elder William Sherman, District secretary Roy M. Black, S. S. secretary G. G. Davidson, and Rural Supt. A. W. Martin, and a large number of delegates who spent the day in discussing different phases of the Sunday School work. The people of Maynard turned out filling the church. Altogether it was a very profitable meeting. Another Institute was held at Imboden on June 4 for other charges in District.—F. M. Daniel.

Epworth League Department

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

NORTH ARKANSAS CONFERENCE EPWORTH LEAGUE ASSEMBLY

Hundreds of Leaguers gathered on Galloway premises for the first evening given over entirely to an informal reception and get-acquainted affair. Leaguers were there from every direction—from the larger cities, from the towns, from the villages, from the open country, from everywhere.

Dr. Williams welcomed the Leaguers in behalf of Galloway, Miss Frances Black in behalf of the Searcy Leaguers, Rev. J. E. Cooper in behalf of Searcy Methodism and Mr. A. W. Taylor in behalf of the citizenship of Searcy. Proper responses were given, after which Rev. Noel S. Chaney, President of the Assembly turned the meeting into the hands of Miss Beatrice Overall of Birmingham, Alabama, who is in charge of the Recreation work through the week.

The meeting was conducted in quite an informal way, and everybody was given an opprtunity to meet everybody. The first evening was a great evening, the program for the week having been started in such form as to make the week one of the high points in the great experiences of the Leaguers.

THE MORNING WATCH.

In the early hours, before breakfast every morning, Mrs. Robert Cole brought a wonderfully inspiring message. The song service preceding the talks was led by Mr. Virgil Eady, always delightful.

Miss Amanda Dye gave a solo, so touching that many eyes were moistened. She sang of God's care and love for us, his children.

Mrs. Cole caught up the thread of thought and developed it with the story of Daniel and made a plea for the clean life, the vigorous mental life that brings joy as it was spiritualized by Christ.

OUR NEW PRESIDENT, VERNON ELMER CHALFANT.

At the business session Tuesday morning, the Arkansas Conference Epworth League nominated and elected as president for this year 1926-27, Vernon Elmer Chalfant, Augusta, Arkansas. Vernon is a graduate of Millsaps College, Jackson, Mississippi. Millsaps is to Mississippi Methodists what Hendrix College is to Arkansas Methodists. While at Millsaps, he was honored with every office in the gift of the student body and acquitted himself in a way that gratified his fellow students. He left Millsap with the admiration an respect of the entire student body. Those of us who did not know him before assembly, have already come to understand his worth and realize the depth of his sincerity and character.

Vernon expects to join the Annual Conference at its next session. From now until November he will have a lot of time to be among us and we expect to have the pleasure of seeing him in almost every district within a short while. We confidently expect that the years 1926-1927 under the guidanceship of Chalfant will be equal to those of the past. We bespeak for him the hearty co-operation of every North Arkansas Leaguer.

OUR NEW VICE PRESIDENT, REV. IRA A. BRUMLEY.

Rev. Ira A. Brumley, our newly elected vice president is the popular progressive pastor of the Methodist church at Springdale, where he is doing a monumental piece of work. Brother Brumley is a school man, being a graduate of Hendrix College and Southern Methodist University, a good speaker, an untiring worker, and a leader of no mean ability. If the work that he is doing in the pastorate, his Sunday School work in the Fayeteville District, and his work on important Boards in the Annual Conference are any indication, Brother Brumley will prove one of the best vice presidents in Southern Methodism.

REV. NOEL S. CHANEY.

Bro. Chaney, the retiring president, needs no introduction. He is very dear to the heart of every Epworth Leaguer as one who has stood by us and helped us with characteristic loyalty and faithfulness.

We can find no words adequate enough to express to Bro. Chaney our deep love and devotion. We have seen how faithfully he has served us in the many offices which he has filled during the five years of his association with Epworth League work. No matter what he is called on to do, he does with a willingness that inspires us to do better ourselves.

The Assembly this year is proof in itself of the way Bro. Chaney manages things for we can truthfully say it is the best Assembly that has ever been held at Galloway.

HELPING VALLEY SPRINGS SCHOOL.

One of the big forward steps of the Assembly was the appropriating of $500 for Valley Springs Training School. This is to come from the pledges in the local chapters.

THE BEST EVER.

The Assembly was the best that has ever been held.—Editor.

THE BRONZE EMBLEM

This year this emblem goes to Helena District. Fayetteville District ranked second and Conway District third.

There was a tie between these Districts with Gold Seals.

OFFICERS FOR 1926-27.

North Arkansas Conference Epworth League

President, Vernon Chalfant, Augusta.
Vice President, Ira Brumley, Springdale.
Secretary, Mack Lindsey, Augusta.
Treasurer, Howard Johnston, Conway.
Era Agent, John McPhaul, Wheatley.

Appointive Conference Officers.

Conference Editor—Mrs. Lucy E. Critz.
Jr. Int. Supt., Miss Gertrude Wier, Ft. Smith.
Life Service Supt., Miss Johnnie Forrest, Searcy.
Recreational Supt., Mrs. Lucy E. Critz, Helena.

District Secretaries.

Batesville Dist., Floyd Fowler, Batesville.
Booneville Dist., S. B. Wilford, Conway.
Conway Dist., Thomas Reid, Morrilton.
Fayetteville District, Beverly Rakes, Rogers.
Ft. Smith, Clint Walden, Ft. Smith.
Helena Dist., Arthur Billingslea, Marianna.
Jonesboro Dist., Robert Bogue, Blytheville.
Paragould Dist., Essie Ford, Pocahontas.
Searcy Dist., Lorena Adamson, Augusta.

Assistant District Secretaries.

Batesville Dist., Winnie Martin, Sulphur Rock.
Booneville Dist., Mrs. Gladys James, Ola.
Conway Dist., Lucile Copeland, North Little Rock.
Fayetteville Dist., Winnie Clayton, Rogers.
Ft. Smith Dist., Gracie Mae Meadows, Mulberry.
Helena Dist., Willie Lanfond, Helena.
Jonesboro Dist., Juanita Wood, Tyronza.
Paragould, Dist., Mrs. Abby Whitaker, Peach Orchard.
Searcy Dist., Beulah Hudson, Harrison.

ANNUAL BANQUET

Program

Theme: Youth for Christ and the Church.
Slogan: Lost In Christ.
Toastmistress—Miss Beatrice Overall, Birmingham, Ala.
Invocation—Rev. W. P. Whaley, Searcy.
Cornet Solo—Mr. Eady.
The Stolid Indifference to the Vision of Youth—Lucile Copeland, North Little Rock.
Vocal Solo—Miss Whaley, Soprano.
The Share of Youth in Past Great Movements—Rev. J. W. Crichlow, Jonesboro.
Piano Solo—Miss Johnson.
What the Adult Church Membership Expects of Us—Dr. D. L. Mumpower, Nashville, Tenn.
Male Quartette—
Reading — Rosa Belle Willbanks, Plumerville.
The Meaning of Life—Rev. Fred R. Hamilton, Jonesboro.
Violin Solo—Miss McAninch.
O, That We May Lose Ourselves In God!—Mrs. L. E. Critz, Helena.
Vocal Solo—Miss Dye, Soprano.
League Benediction.

LITTLE ROCK CONFERENCE EPWORTH LEAGUE ASSEMBLY.

The seventh session was held in Henderson-Brown College June 7-11

There were about 220 young people registered, and around 300 visitors, making a total attendance of something like 500 for the week. We had just about as many young people registered as we can care for comfortably.

We have felt each year that the Assembly just closing was the best. It has been growing in interest, in numbers, and in quality of work done. This year we had even a finer spirit among the delegates than ever before. They came expecting to take credit work, and did so. Friday night there were 167 certificates of credit issued. This is a very high percentage.

While they were there for work, they also had a good time. No former Assembly laughed and played as much as this one. The delegates enjoyed every day. On every hand you could hear new delegates saying, "I am coming back next year."

The recreation was under the direction of Mr. J. H. Crossett, of the Little Rock Y. M. C. A. He interested young people in the recreation and play hour more than any director of recreation we have ever had. He offered a beautiful silver cup to the District that won most points in all the recreation events. This cup was won by Little Rock District, Miss Olive Smith District Secretary.

Little Rock District also won the Banner offered for the highest grade all-round work of the year.

The pocket book with five-dollar gold piece was awarded to Rev. J. L. Dedman of the Prescott District for the highest percent (presiding elder) of Anniversary observance.

Rev. W. C. House, pastor First Church, Pine Bluff, brought the message at the sunrise prayer meetings. He also delivered an address Wednesday evening, and the consecration message Friday evening. He won the hearts of all present, and his messages were strong, interesting, and thoroughly helpful.

Rev. H. K. King of Jonesboro, returned missionary from Poland, made a strong address Tuesday evening, and taught two classes. We enjoyed his ministry.

Rev. J. Frank Simmons taught a class in Missions using the most popular mission study book ever offered in our Assemblies, "In Wembo Nyama's Land." Everybody thoroughly enjoyed the ministry and fellowship of Brother Simmons.

Rev. J. L. Cannon, Rev. C. D. Cade and Rev. R. P. James taught the classes in Bible, and each did it well.

Rev. W. C. Yancey, Rev. Roy E. Fawcett, Miss Sue Medlock, Rev. Fred G. Roebuck, Mrs. Claude R. Roy and the writer taught the method classes. Mrs. E. D. Galloway, Rev. R. P. James, Miss Ouida Burroughs, Rev. J. Frank Simmons and Rev. H. K. King taught the Mission Study Classes.

This is the fifth year Rev. Roy E. Fawcett has taught a class for us in the Assembly. No one is more appreciated than he in this fine work. The work of all these instructors was fine, and their leadership made possible the great Assembly.

At the close of the consecration service eight splendid young people volunteered for full-time life service, a fitting climax to a wonderful week.

The vesper services this year were under the direction of the Life Service band, and they did it well.

Rev. John G. Gieck was the dean, and we have never had a better one. Anything Johnnie undertakes he does it well, and he did this to the satisfaction of everybody.

Rev. R. P. James was dean of men and took the best of care of the boys and men.

The singing was led by Rev. Chas. B. Wyatt and it was well done. The singing is one of the attractive features of the Assembly.

Mrs. Paul Jefferson was ladies' chaperon and was loved by the girls of this Assembly as she has been in former Assemblies. Mrs. Brummitt had charge of the dining room, and the College Faculty, and business manager, Mr. H. Grady Smith, saw that our needs were met cheerfully and gladly.

No human instrument can measure

the good coming from this Assembly, and many others like it all over Southern Methodism. They are a power for molding character, for enabling young people to dream dreams and see visions. Out from them are going more than half of our ministers and missionaries, and many Church leaders.—S. T. Baugh.

A THOUGHTFUL FATHER

Rev. S. B. Mann of El Dorado did a fine thing by bringing two of his children to the Assembly, Marvin and Miss Gertrude, together with other young people from his charge.

HONOR ROLL.

In an early issue of the Methodist there will appear a list of all pastors and charges who have a place on our Honor Roll for Anniversary Day Offerings up to date.

This will be added to until the opening of our Annual Conference this fall. If your charge hasn't reached its goal, do so and your name will appear on the Honor Roll.—S. T. Baugh.

ASSEMBLY BANQUET.

The Little Rock Conference Assembly banquet was a beautiful affair. It was held Monday evening, and was the opening event of the Assembly. Rev. Paul W. Quillian of Camden was toast-master and presided to the delight of all. Rev. J. M. Hamilton of Gurdon brought a humorous speech which was greatly enjoyed by all.

The banquet is a fine beginning of a great Assembly, as the Consecration service is a worthy closing service.—S. T. Baugh.

REV. J. L. DEDMAN WINS

At the beginning of the Conference year your Epworth League Board offered, through the courtesy of Mr. Martin L. Allday, a nice leather pocket book and a five-dollar gold piece to the presiding elder whose District made the best record in two points in Anniversary Day observance.

(1) Largest per cent of Churches observing Anniversary Day with service and offering.

(2) Largest per cent paid on designated goals for the year.

This was done as an appreciation of the efforts of our presiding elders, giving recognition to them. This contest was to close the first day of the Assembly. The final report is as follows:

Monticello District:—

Per cent paid on District Goal ..	.71
Per cent of Churches reporting .	.10
Average	.10½

Texarkana District:—

Per cent paid on District Goal ..	.16
Per cent of Churches reporting .	.08
Average	.12

Pine Bluff District:—

Per cent paid on District Goal ..	.14
Per cent of Churches reporting .	.13
Average	.13½

Arkadelphia District:—

Per cent paid on District Goal ..	.33
Per cent of churches reporting .	.15
Average	.24

Little Rock District:—

Per cent paid on District Goal ..	.34
Per cent of Churches reporting .	.18
Average	.26

Camden District:—

Per cent of churches reporting .	.20
Per cent paid on District Goal ..	.37
Average	,28½

Prescott District:—

Per cent of churches reporting .	.18
Per cent paid on District Goal ..	.40
Average	29

The Prescott District making the largest percentage, the purse and money go to Rev. J. L. Dedman, presiding elder of that District. It will be awarded at our Annual Conference at Warren.

If you have not sent in your Anniversary offering, do so as soon as possible to Miss Effie Bannon, 2012 Wright Ave., Little Rock. It is badly need for some extension work this summer and early fall.—S. T. Baugh.

ANNIVERSARY DAY OFFERINGS

For Little Rock Conference up to June 12, 1926.

Below are listed churches reporting Anniversary Day offering since report of May 30. The totals listed here are the amounts upon which percentage was figured for awarding the purse and five-dollar gold piece to the presiding elder.

In addition to the total percentage based on the District goal, we also figured the percentage of churches reporting. See another article for this report.

If you have not sent in your Anniversary Day offering, please do so as soon as possible. The money is badly needed for some important extension work this summer and fall. The amount of this offering will determine pretty largely the amount of work we will be able to do.

Arkadelphia District:—

Third St., Hot Springs	$ 18.00
Previously reported	65.16
Total	$ 83.16

Camden District:—

Parker's Chapel	10.00
Strong	5.00
Smackover	16.50
Bearden	10.00
Previously reported	101.84
Total	$143.34

Little Rock District:—

Hickory Plains Ct.	8.36
Previously reported	140.11
Total	$148.47

Monticello District:—

McGehee	7.00
Crossett	5.00
Previously reported	28.34
Total	$ 40.34

Pine Bluff District:—

Good Faith	3.00
Humphrey	14.50
Previously reported	23.55
Total	$ 41.05

Prescott District:—

Gurdon	6.90
Previously reported	100.67
Total	$106.67

Texarkana District:—

First Church, Texarkana	17.44
Previously reported	33.48
Total	$ 50.92
Total amount received to date is	$613.95

—S. T. Baugh.

ALL-STATE CHURCH NEWS.

WEST HELENA CHURCH.

The West Helena Methodist Church held a remarkable service yesterday, and "barrels of money"—150 of them—actually flowed into the building and were stacked on a table. The barrels were tiny things, to be sure, but they contained real money in amounts ranging from five cents to thirty dollars. The total amount was in the neighborhood of three hundred dollars, which will be used in paying off the church's conference claims this year.

The little barrels made an imposing sight as they were brought in and stacked on a table, and the congregation was jubilant over the success of the unique plan to raise needful funds.

The service was highly enjoyed by a capacity congregation, and the pastor Rev. J. W. Moore, received eight persons into the church. Mr. Moore declared that he was highly pleased with the results of the "barrel" movement, and particularly gratified by the large attendance.

It is reported that this church will soon repaint and remodel its parsonage, and may later on make some changes in the church building.—Helena World.

PARAGOULD DISTRICT CONFERENCE.

Rev. J. E. Lark preached the opening sermon for the Paragould District Conference at Maynard on the night of June 1. The next morning Rev. Wm. Sherman, P. E. opened the conference session, Rev. C. O. Hall was elected secretary. Imboden was chosen as the place for the next conference. Wm. McBride was elected District Lay Leader and Dale Thompson and T. D. Hunt associate Lay Leader. Delegates elected to Annual Conference:

Rev. W. J. Martin, F. M. Daniel, F. M. Scott, J. C. Eaton, W. R. Lacy, Mrs. J. C. Poindexter, Mrs. C. R. Fain and J. H. Breckenridge. Alternates: Dr. A G. Hudson, J. J. Knott, Mrs. J. F. Jernigan and H. J. Nemnich.

Rev. L. H. Estes, Supt. Methodist Hospital, Memphis, Rev. H. L.Wade, representative Superannuate Fund, Rev. C. E. Gray and Rev. Sam Watson preached high grade sermons. Rev. J. F. Glover of Sloan-Hendrix Academy, Rev. M. M. Smith, each spoke to the edification of the Conference and Rev. J. F. Jernigan several times pleased the conference with remarks. Rev. W. S. Southworth the third of our superannuates present confined his remarks to "Amen."

All the local preachers characters were passed and all licenses were renewed save one who made no request. Recommendations for admission on trial were given to W. E. Bentbrooks, L. F. Lafevers, and L. L. Langston all Sloan-Hendrix Academy graduates, and P. W. Emrah, a middle-aged man. E. R. Stalcott was recommended for local deacon's orders. The business of the conference was dispatched well. The spirit was good. The address of the Presiding Elder to the preachers would rank with the Bishop's address to the classes for ordination at annual conference. And his telling the preachers to keep hands off in the election of delegates met with the hearty approval of the Conference. The hospitality of the people of Maynard has never been excelled. The delegates ate breakfast at the houses and dinner and supper, cafeteria style in the basement of the church where abundant provision was made for all. The shoe-top length of the dresses of a large majority of the ladies and their attendance at all meetings was very pleasing to the visitors.—F. M. Daniel.

REV. J. B. HOOVER, AT O'BRIEN, TEXAS.

Rev. J. B. Hoover of Carlisle, Ark. closed a very successful revival meeting at O'Brien Sunday night May 30. This is the second revival held at O'Brien by Mr. Hoover. The people of the community were so impressed with his earnest preaching, and sincere delivery of the Gospel that they insisted on the local pastor, J. P. Cole, securing his services for the revival meeting this season.

At each service the interest increased to the extent that the church would not hold the people. The meeting was held at a time when the community was very busy, but this did not deter great crowds from the adjoining towns from coming and those of the community made an effort to hear his sermons.

There were twenty- three additions to the church at the eleven o'clock hour on Sunday, twenty of which were by baptism. This was indeed one of the greatest revivals held in this community in a number of years. The church was revived and is now in a position to go forward with the work.

Brother Hoover has endeared himself to the church and entire community, and they look forward to the time when he again may appear with them, with those mighty sermons of his and his earnest work for the salvation of the lost.

At the close of the service Sunday night, a free will offering of $167.00 was taken for Brother Hoover and presented to him with prayers of the people and their wish for his continued sucess in the Lord's work.—Knox County (Tex.) Herald.

HENDRIX COLLEGE.

Hendrix College closed its forty-second annual session with the awarding of diplomas to 60 members of the senior class. Fourteen more will be graduated upon completion of work during the summer. The address for the occasion was delivered by Dr. Gilbert T. Rowe of Nashville, Tenn., editor of the Methodist Review and former member of the Hendrix faculty.

Aside from its rank as the largest class ever graduated by the institutaion, the seniors this year made a notable scholastic record, being led by William Francis Shell of Rosston,

EVANGELISTIC SINGER.

Golden F. Moore, evangelistic singer, has open dates until July 15. He is a member of the Evangelistic Singers' Bureau of Nashville Tenn. Pastors needing his services may address him at Butlerville, Ark.

who graduated with the highest honors the college confers, "summa cum laude." Shell's average grade for his four years in college was 96.2 followed by Miss Bessie Wesley of Dardenelle and Miss Lucile Willoughby of McGehee, each with a four-year average of 94.1, which also qualified them for first honors.

Shell's average of 96.2 for the four years is the highest made at Hendrix since the inauguration of the honor system over a decade ago.

For second honors, "magna cum laude," the college requires a four-year average between 88 and 93. The honor was won by 11 members of the senior class and 33 others qualified for third honors, "cum laude," by compiling averages between 80 and 87.

Preceding the class address, the invocation was given by Dr. Stonewall Anderson of Nashville, Tenn., formerly president of Hendrix. Miss Ernestine Thompson sang a solo. Following the address Miss Mary Moss Faust, a member of the graduating class, played a piano solo and Dr. John Hugh Reynolds, president, awarded the degrees and honors.

Honor Medals Awarded.

Folowing is the list of medals awarded:

A. S. McHennon scholarship medal, won by William Francis Shell, average 95.40; Miss Martha Holems, Hamburg, second, average 95.37.

W. E. Hogan mathematics medal, won by Mrs. Edna Rowland of Clarendon.

J. Q. Schisler history medal, won by Miss Marie Smallwood of Russellville; Miss Ida Martha White of Little Rock, second.

E. F. McQuistion English medal, won by Jack Barnwell of Cabot; Miss Alice Oliver of Corning, second.

Friendship English medal, won by William Francis Shell of Rosston; Miss Mary Denton of Belleville, second.

M. J. McHenry chemistry medal, won by Miss Elizabeth Gregg of Little Rock; Arthur Curtis of Little Rock, second.

Hugh W. Robertson medal to the best all-round athlete, won by Henry Hudson of Stamps.

A precedent that is as old as the college itself was broken this year in the diplomas. Heretofore the college has conferred the A. B. degree upon its graduates, but those graduating today and in the future will be known as B. A. graduates. The change also brought about a change in the language used in the diplomas from Latin to English.

List of Graduates.

Following is the roster of the class:

Harvey Anglin, Judsonia; Lucile Blackburn, Conway; Arthur B. Boone, Pine Bluff; Charles Fay Brown, De Witt; Louise Buerkle, Stuttgart; Truf J. Burton (president), Casa; Grady Carpenter, Conway; Baxter Lee Clement, Plainview; Jeptha Craig, Blytheville; Earl Cravens, Prairie Grove; Lester B. Davis, Fayette, Ala.; Lawrence M. Douthit, Clarksville; Virgil Y. C. Eady, Batesville; Mary Faust, Mountain Home; Zepha Freeze, Jonesboro; Charles H. Gilmore, Conway; M. Lambuth Griffin, Searcy; Annie Goodloe, Conway; Anna Elizabeth Harwood, St. Catherine, Mo.; Margaret Henig, Little Rock; Oris E. Henry, Searcy; Martha Holmes, Hamburg; Jack S. Hutto, England; Louise John, Stuttgart; Mary Oweta Kesterson, Stuttgart; Lora McCarty, Dardanelle; Oris E. McCullough, Batesville; Clara Mae Markham Conway; Harold M. Nance, Corning; Lester W. Mason, Bald Knob; Edgar Lee Matlock, Van Buren; Robert William Mosely, Conway; Jean T. Nelson, Ozan; Charles M. Oliver, Corning; J. Marvin Park, Cabot; Cecil J. Parker, Monticello; James E. Pittman, Summers; Louise Pride, Horatio; Burton Allen Ramey, Oxford, Miss.; Elizabeth Reynolds, Conway.

Aileen Richmond, Conway; Bettie Riddick, Morrilton; R. Edward Robertson, Jonesboro; Antonio P. Rolin, Livramento, Brazil; John L. Rowland, Harrison; Joe Shaw, Oakdale, La.; William Francis Shell, Rosston; W. Herbert Shuller, Ozark; Marie Smallwood Russellville; Ewell I. Thompson, Clarksville; Waldo Emerson Tiller, Little Rock; Noel Arch Vandover, Plainview; George P. Walker, Forrest City; Bessie Wesley, Dardanelle; Nannie Westmoreland, Conway; Ailee Wilford, Coton Plant; Fern Williams, Conway; Lucille Willoughby, McGehee.

Summer term graduates — Estelle Armstrong, Tishomingo, Okla.; Vernie Bell, Conway; Frank Coleman, Keo; Glenn Jones Durham, Hammurg; Ewell Floyd Forrest, Martha, Okla.; Benjamin L. Harton, Jr., Conway; Sidney A. Holderness, Little Rock; Mildred Franes Keith, Conway; Lois Jean Ross, Plainview; Effie Terrell, Murfreesboro; R. Sidney Trotter, Conway; Carl C. Wilkes, Fordyce; William H. Reth, Judsonia.

Training school certifiates were given the following: J. H. Pence, Jane Cleaver, Sara Frances Morehead, Harold Krieger and Robert McHenry, all of Conway.

DEVOTIONAL ADDRESS BY BISHOP CANNON

The awful fact of human life is the separation of man from God. He has gone off into the far country. He has taken all God's glorious gifts and squandered them in riotious living. He loves the world. The lust of the flesh and the lust of the eye and the pride of life, that awful trinity in John's epistle, dominate him. He is not at home with God. He is not at peace with God. Aye, indeed, many times God is not in all his thoughts. The deep, dark tragedy of human history is this separation of the soul from God. And yet God loves him. God made him. God alone knows the infinite possibilities of the human soul. And God does not wait for men to come back. God goes out after him. God's plan is to redeem him and save him.

Sometimes I divide this Book into just two parts. There are the first three chapters, in which we are told how God made him in his own image, after his own likeness. And in that wonderful description in that third chapter we are told how man lost the divine image. And then all the rest of this book is simply telling man how to get back that lost image. All the history, all the prophecy, all the poetry, the gospels, the epistles, the Revelation—in all these there is only one thread running through it all, how to bring men back to be indeed again the sons of God.

St. Paul puts it: "To become partakers of the divine nature, having escaped the corruption that is in the world through lust." That is the purpose of it all. That is God's glorious purpose.

I have read this chapter because to me it is the climax of the Old Testament, of all that thinking about God's love for us. And then the message of the New Testament, when the angel said: "Thou shalt call his name Jesus, for he shall save his people from their sins." Save the people from their sins! And then, when he was born the angels sang on the hills of Bethlehem, "Behold, I bring you glad tidings of great joy which shall be to all people, for unto you is born this day in the City of David"—not a king or a philosopher, but—"a Saviour, which is Christ the Lord."

And when he came to tell us himself about it, he says, "The Son of Man is come to seek and to save that which was lost." And he tells us how he is going to save—"For as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." And why lifted up? Sometimes I think we do not tie them together there. Lifted up because "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." "The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many." Men say that we have a bloody gospel. Yes, thank God, we have a bloody gospel. Thank God.

'When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride."

"In the cross of Christ I glory!" A bloody gospel! Why, my brethren, Gethsemane stands there. Who would blot it out? And what is the meaning of it? He said: "If it be possible, let this cup pass from me." What cup? A teacher simply? Teaching is not a great and awful cup. To set an example is not such an awful cup; but to bear in his body the sins of the world! To be "as a lamb led to the slaughter!" Ah, to be on the cross and give that most terrible awful cry in all history, "My God, my God, why hast thou forsaken me?" I thank God that we have a gospel that is different from every other remedy offered to men, a gospel that has in it the sacrificial bloody element, if you wish to call it that, for the blood is the life. That is the gospel we are called upon to preach. And Jesus, when he was living, said: "You are to preach repentance and remission of sins; and you are to be my witnesses." "You are to be witnesses for me in Jerusalem, in Judaea, in Samaria, and to the uttermost parts of the earth." Witnesses to what? Not to philosophy. Why, when Jesus came the world was lost. He came because it was lost.

Notwithstanding Greek philosophy, Plato and Aristotle and Socrates, notwithstanding Greek art and sculpture, the finest the world has ever known, notwithstanding magnificent architecture, notwithstanding the Pantheon of gods, the world was lost when Jesus came—lost, notwithstanding all these things. Sometimes I think we forget, my brethren, that it was lost. Notwithstanding Confucianism, notwithstanding Buddhism, notwithstanding Zoroastrianism, notwithstanding all the religions of the ancients that had come and gone, the world was lost. Jesus Christ came to bring the only possible salvation, the gospel of redemption by the atonement of our Lord and Saviour, Jesus Christ.

And the Apostle comes and says: "We beseech you in Christ's stead to be reconciled to God." That is the mission of the Church as we must conceive it. We cannot go out and save men with any other message. I am not here this morning to be a pessimist. I am not here to denounce where there should not be denunciation, but we must say, my brethren, as we look at our own land and as we look at the multiple millions of souls in other lands and recognize the facts in the case, we must say that the world is still lost, and it is lost because of sin, because of the lusts of the flesh and the lusts of the eye and the pride of life still dominating the hearts and souls of men. Now what shall be our contribution to the salvation of this world? Bishop Mouzon in his talk the other morning called our attention to that greatest of all texts, it seems to me, when we want to search our souls, "If any man has not the spirit of Christ he is none of His." We may have all kinds of protestations, we may make all kinds of professions, but after all the one, final test is, have we the spirit of Jesus and what is that spirit? Oh, it is the spirit of love. It is the spirit that goes out to seek and to save the lost, recognizing as He recognized, the lost.

And how does a man know that there is love? Ah, love must be guaranteed. We always demand a guarantee. You say, "Oh, no, I do not." But I say, "Yes, you do." Love is always guaranteed by self-sacrifice. Where there is no self-sacrifice there is no love. It is not possible to say "I love you," and then be utterly unwilling to sacrifice anything for the

loved object. I go back to 25 years ago. I was sitting by the bedside of the one I loved most. I had her hand in mine and she was looking into my eyes. But her eyes closed and the grasp of her hand relaxed, and she was gone. And as I looked at her I knew that the one that had loved me since I first drew breath had gone away from me for a while and that she was out of my life so far as touch of the hand, or glance of the eye. How did I know she loved me? Ah, I knew that she loved me because as I sat there I could not think of a single hour in my life when if I had gone to her and asked her to do anything to help me, anything to make life sweeter or better or more beautiful, that she would have surrendered her own pleasure, surrendered her own comfort, given anything she had to help me, her son.

Other people might criticize, other people might quarrel, other people might misunderstand; but there was that deep, abiding love which was so anxious that I the child of her prayers, should make the right kind of success in life. There was nothing that she was not willing to surrender to help me. That was my mother, and that is your mother. How do we know our mothers loved us? Not because they said so; not because they were always telling us so; because they guaranteed it by living it in self-sacrifice, day in and day out, so that never can that life pass out of ours, either in memory or in the actual results of that life. My brethren, do we love the Lord? Do we love lost souls? Do we love our Master Jesus Christ? We say so, and God forbid that I should in any way impugn what any man professes. But, Oh, are we guaranteeing it by our self-sacrifice, our sacrifice of our sons; are they to go preach the gospel, or do we think of them as great lawyers, as great physicians, as great statesmen, but never think of them as preachers or evangels of salvation of our Lord Jesus Christ? Oh, do we love the Master, and souls enough to long that every boy we have might preach the gospel of the Son of God, if he were called to it?

Two years ago I made a pledge. I have kept it, in place after place. I am going to keep it here in just two or three minutes. As you know, I am one of your Bishops in charge of your mission fields. I took it for granted when you put me in charge of these mission fields that you expected me to represent you and to represent the people to whom you sent me, and to give my thought and energy for them. I have loved them; I do love them, and I see them in their ignorance, and their superstitution and their poverty and I think of my Master, of how he came to save them—for if he could save me he can save them—and then I come up to my Church and say, "Brethren, here are the outstretched hands of these poor people; do you love them?" "Yes," you say, "we love them." Well, what does that mean? That two years ago you cut your appropriation from $1,750,000 to $1,450,000? What does it mean that last year you cut that appropriation to $1,100,000? And what does it mean that we had to just give the same amount, no advance in our love, no pressing forward of the bounds of His Kingdom, of the limits of the preparations of his great Church, but to the Bishops of the Church in charge, "Go back and close your little schools for those people; go back and tell those native workers 'we cannot employ you any more'; say to those young men and women that are eager to go out, to our sons and daughters of the field, say to them 'we haven't the money to send you, you cannot go.'" And yet, and yet, in five years we have increased our expenditures for radio over $2,450,000; we have increased the consumption of cigarettes from 15,000,000,000 to 63,000,000,000 in ten years; we have so given ourselves to amusement and pleasure that 20,000,000 of us go into the moving picture theatres every day; we have been so careful of our own lives and of our loved ones—and we ought to be—that we are taking out a billion dollars of life insurance monthly; we are spending on a series of baseball—seven games—$1,100,000—as much as we are giving the whole Church for the foreign department of our Church; we are spending as much on one football game, in all the various methods which we use to enjoy ourselves, practically a million dollars; we are paying one moving picture star as much money—$900,000—as we are paying to every missionary, to every nurse, to every doctor, to every teacher and field worker in our foreign fields. We, the people of America, are paying as much for one actress as we are a great church to all our workers "The Son of Man came to seek and to save that which was lost."

We say we love Him and I believe if you could only go with us, who have to face these things, to see these people in their misery and their ignorance of Jesus Christ! If you could only go with us? Why, every individual man when he comes and sees them, his purse strings are loosened and his heart is enlarged. God forbid that I should in any way reflect upon you—you love Him as I do—but how can we, as a great Conference, be satisfied to say to the Church, "We cannot make one step forward in advance in the salvation of the world"? There are enough of us in this Conference to raise the budget and still not go to the poorhouse and still not go through Gethsemane ourselves. There are enough of us to do that, but we are afraid to ask the whole Church to come and lay upon the altar of our Lord the money needed to put back our schools, to put back our workers, to say to those young men and young women; "God bless you, my children, we want to help you save the world."

THE MARKS OF A METHODIST.

The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or another, are all quite wide of the point. Whosoever therefore imagines that a Methodist is a man of such or such an opinion is grossly ignorant of the whole affair; he mistakes the truth totally. As to all opinions which do not strike at the root of Christianity, We think and let think. Whatsoever they are, whether right or wrong, they are no distinguishing marks of a Methodist. If you say, "Because you hold opinions which I cannot believe are true." I answer, "Believe them true or false, I will not quarrel with you about any mere opinion." Only see that your heart be right toward God; that you know and love the Lord Jesus Christ; that you love your neighbor, and walk as your Master walked; and I desire no more. I am sick of opinions; I am weary to hear them. My soul loathes this frothy food. Give me solid and substantial religion; give me an humble and gentle lover of God and man; a man full of mercy and good fruits, without partiality and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, whosoever they are, and whatsoever opinion they are of. Lay so much stress on opinions, that all your own, if it be possible, may agree with truth and reason. Condemn no man for not thinking as you think; let everyone enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all.

What, then, is the mark? Who is a Methodist? I answer: A Methodist is one who has the love of God shed abroad in his heart, by the Holy Ghost given unto him. One who loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength. God is the joy of his soul and the desire of his heart. For opinions, or terms, let us not destroy the desire of his heart. For opinions or terms let us not destroy the work of God. Dost thou love and serve God? This is the test. It is enough. I give thee the right hand of fellowship.—John Wesley.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT
(Third Round)

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

—J. J. Stowe, P. E.

BATESVILLE DISTRICT.
(Third Round.)

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

W. A. Lindsey, P. E.

BOONEVILLE DISTRICT
(Third Round.)

Mansfield, June 16, p. m.
Waldron, June 20, a. m.
Waldron Ct., June 20, p. m.
Booneville, June 27, a. m.
Booneville Ct., June 27, p. m.
Magazine, July 3-4.
Belleville Ct., July 6.
Paris Ct., July 10-11.
Branch-Cole's, July 11, p. m.
Gravelly-Bluffton, July 13-14.
Dardanelle Ct., July 17-18.
Belleville, July 18, p. m.
Prairie View, July 24-25.
Scranton-New Blaine, July 25, p. m.
Bigelow-Oppelo, July 31-Aug. 1.
Plainview, Aug. 1, p. m.
Perry-Houston, August. 7-8.
Dover Ct., Aug. 8, p. m.

—W. B. Hays, P. E.

CAMDEN DISTRICT
(Third Round.)

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

—J. W. Harrell, P. E.

CONWAY DISTRICT.
(Third Round.)

Pottsville, at Pleasant Grove, June 19-20.
Dover, at Dover, 3 p. m., and night June 20.
Atkins, a. m., June 27
First N. Little Rock, a. m., July 4.
Cato at Levy, 3 p. m., and night July 4.
Morrilton, a. m., July 11.
Springfield, at Solgohachia, 3 p. m., July 11.
First, Conway, a. m., July 18.
Plummerville, night, July 18.
Morganton, at Pine Mt., a. m. and afternoon, July 23.
Quitman, at Mt. Pleasant, July 24-25.
Rosebud, at Mt. Vernon, 3 p. m., and night, July 25.

—J. M. Hughey, P. E.

FAYETTEVILLE DISTRICT
(Third Round.)

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

Pastors will please give special notice to THIRD ROUND questions.

—J. A. Womack, P. E.

FT. SMITH DISTRICT.
(Third Round)

East Van Buren, June 20, 11 a. m., Q. C., June 20, 1:30 p. m.
South Ft. Smith, Bonanza, June 20, 7:30 p. m., Q. C., June 20, 4:00 p. m.
Hackett, Hackett, June 27, 11:00 a. m., Q. C., June 27, 2:00 p. m.
Greenwood, June 27, 7:30 p. m., Q. C., June 27 after service.
Kibler, Kibler, July 4, 11:00 a. m., Q. C., July 4, 1:30 p. m.
Van Buren Ct., Figure 5, July 4, 7:30 p. m., Q. C., July 4, 4:00 p. m.
Alma and Dyer, Alma, July 11, 11:00 a. m., Q. C., July 11, 2:00 p. h.
Mulberry, July 11, 7:30 p. m., Q. C., July 11, after service.
Lavaca, Central, July 18, 11:00 a. m., Q. C., July 18, 2:00 p. m.
Charleston, July 18, 7:30 p. m., Q. C., July 18, after service, or Monday.
Clarksville Ct., Ludwick, July 23, 11:00 a. m., Q. C., July 24, 2:30 p. m.
Clarksville, July 25, 11:00 a. m., Q. C.

(Continued on Page 16.)

Western Methodist Assembly

Fayettville, Arkansas

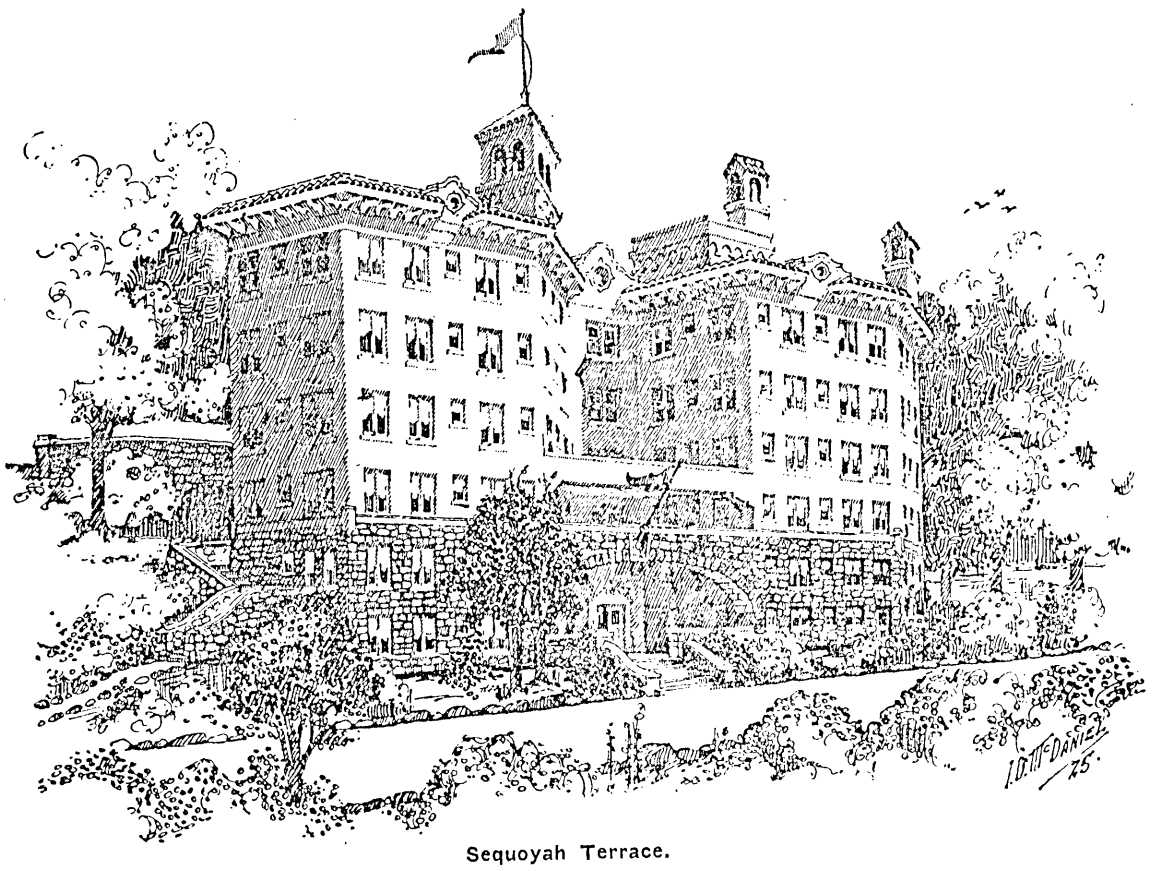
FOREWORD

The progress of the Western Methodist Assembly at Mt. Sequoyah, Fayetteville, Arkansas, has been rapid and encouraging from the start. However, there were some needed improvements of such magnitude that it would have taken years to complete without a more comprehensive plan.

Such a plan has been worked out by the Trustees, which not only does not call for donation or endowment, but will give the Assembly an income sufficient at least to offset depreciation.

Naturally it will take some funds to put this plan in operation and the money will have to come from interested friends, yet in such a way as to make it profitable and secure them by real estate or greater value than the amount required.

Sequoyah Terrace, pictured here, is the greatest of these improvements. The hotel operated the year round for the entertainment of tourist and commercial patronage, when the Assembly is not in session, will acquaint the traveling public with the objects of the Assembly and extend immeasurably its field.



Sequoyah Terrace.

MT. SEQUOYAH IMPROVEMENT COMPANY

Because of legal requirements the Board of Trustees of Western Methodist Assembly has caused to be organized, under the laws of the State of Arkansas, the Mt. Sequoyah Improvement Company for the purpose of extending the program of the Assembly's necessities and conveniences to enable it to care for the ever increasing attendance.

The company is organized with a capital of $400,000, and authorized to sell $300,000. The balance, $100,000, to remain in the treasury for future sale for expansion, at the discretion of the Board of Directors. The shares have a par value of $10 each and are fully paid and non-assessable.

The proceeds of the $300,000 sale to be used as follows: $75,000 to be paid into the treasury of the Assembly for the purpose of finishing dam, creating a 20-acre lake; completing golf course; constructing bathing pool; enlarging cafeteria; laying out and finishing new roads and trails; and such other improvements as the Trustees of the Assembly may from time to time direct. The balance, $225,000, is set aside for the construction, equipment and furnishing of a modern fire-proof hotel herein described.

In consideration of the $75,000 the Assembly sells to the Improvement Company all of its unsold building lots and hotel site which have a total sale value of $104,775. The profits on the re-sale of building lots will accrue to the Improvement Company for the benefit of its share-holders. By this plan the Assembly secures immediate funds for its improvements and the Improvement Company has valuable real estate to secure its outstanding shares.

The Board of Directors of Mt. Sequoyah Improvement Company, whose names appear elsewhere, are leading churchmen vitally interested in the success of the Assembly and who are bringing the wisdom of broad business experience into the organization as well as subscribing for its shares.

REAL ESTATE ASSETS.

A number of lots at the Assembly have been sold. Many of them have been built upon and the cottage building program by individuals for the coming season is extensive. A price has thus been established and the unsold lots, which by this plan become the property of Mt. Sequoyah Improvement Company, some 142 in number, have a value of $89,775. The hotel site, which has heretofore been known as the Park, has a value as unimproved property, of $15,000. The erection of the hotel will double this value and the value of the lots is enhanced proportionately.

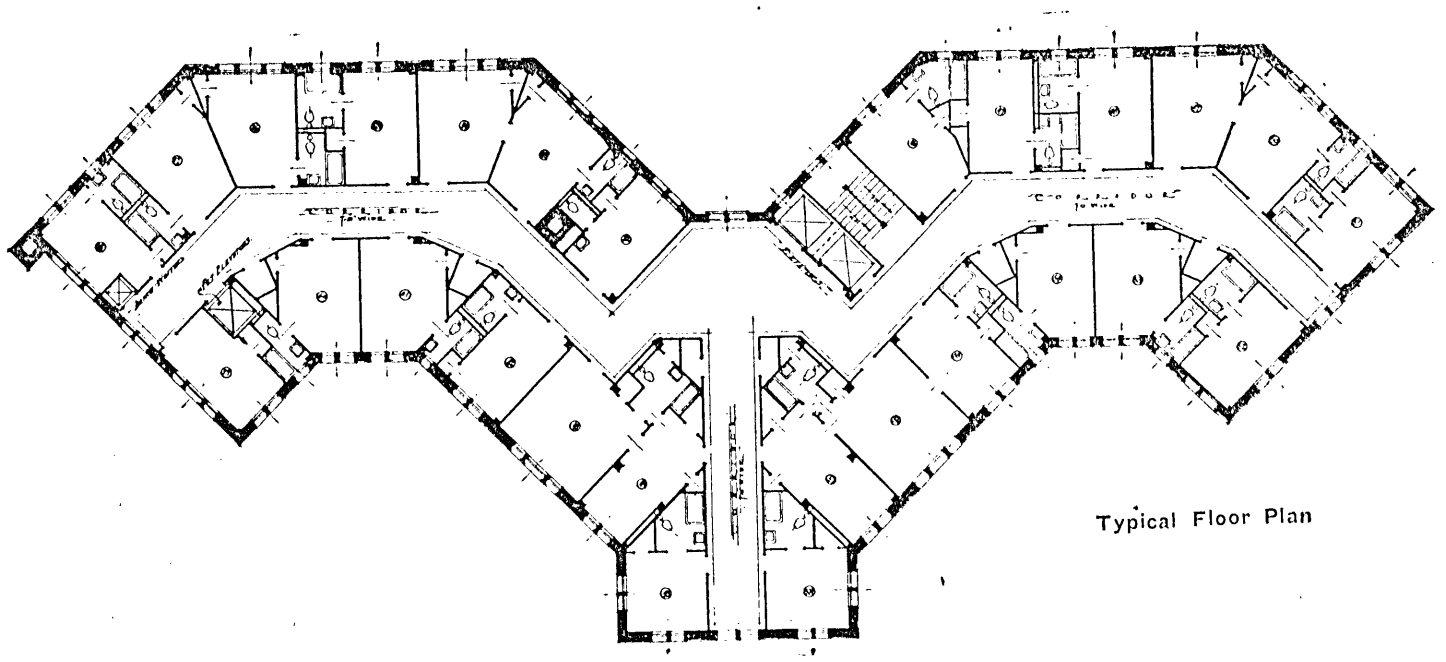
FAYETTEVILLE

There is a subtle charm about Fayetteville, home of the University of Arkansas. This little city nestled among the foothills of Mt. Sequoyah may well be called the gateway to the Assembly on the mountain. The approach, through avenues arched with giant shade trees, lined with peaceful homes, on, up the winding roads, casts a spell. yet scarcely prepares one for the awe that grips the soul upon attaining the summit.

However, the city is totally unprepared to care for more than its normal number of guests and the advent of the Assembly and the addition to the University of Arkansas bid fair to make SEQUOYAH TERRACE decidedly popular, both summer and winter.

In fact, an exhaustive survey shows Fayetteville short one hundred first-class hotel rooms. Parents with sons and daughters at college and the visiting faculty will add much patronage to the TERRACE. Also, the Ozarks are fast becoming known as a delightful winter resort.

One and one-half miles from the Square, or a fifty cent taxi fare from



Typical Floor Plan

the depot, SEQUOYAH TERRACE is accessible to business travelers. In other words, while our hotel is designed primarily for the Assembly, during its two months' session, it will be open for the accommodation of other friends throughout the year. It becomes Rayetteville's leading hotel and will be equipped and furnished as completely as any first-class hotel in any large city.

SEQUOYAH TERRACE

The summit of Mt. Sequoyah is a plateau of some 30 acres circled by a sky-line drive. The Park is on the South edge of the mountain outside the drive, the topography lending itself to artistic landscaping.

The site of SEQUOYAH TERRACE, about the center of the Park, at the edge of the mountain, enabled Messrs. Sieg & McDaniel, architects, of Memphis, Tenn., to work out a unique design of beauty. The building is in the form of an extended letter "M" —three stories on the north front and six stories on the south front. It is so arranged that every guest room will at some part of the day receive a ray of sunshine and command an inspiring view.

The character of design is Spanish. Reinforced concrete fire-proof construction—exerior walls native rubble stone base, stucco on stone above base. Flat roof with exposed surface in tile surmounted by ornate observation tower. Interior walls modern sound-proof construction, floors of concrete. Plumbing to be of the best. Brass pipes circulating hot and cold water, vapor system heating. Elevator equipment—2 passenger, 1 freight and dumb-waiter.

Main or lobby floor entrance, north side from skyline drive, through porte-cochere. Entrance to Mezzanine floor from sky-line drive is also arranged. South entrance direct from Park to elevators in sub-basement. There are two spacious observation verandas, one main and two private dining rooms, writing room, news-stand, barber shop and other necessary public rooms, including roof-garden space.

Plans call for 60 to 75 guest rooms, single and ensuite and 55 private baths. Furniture, floor coverings and draperies to be in keeping with the high character of the building and equal to any first-class hotel in any place.

Provision has also been made for housing employees and servants within the hotel.

Public buildings and private homes atop of Mt. Sequoyah enjoy the advantages of city water and city sewerage by a perpetual arrangement with Fayetteville.

TANGIBLE SECURITY

REAL ESTATE, SEQUOYAH TERRACE (building, equipment and furnishings) appraised in greater amount than par value of outstanding shares.

ESTIMATED EARNINGS

In the opinion of several experienced hotel operators, rooms in this hotel could be rented for from $3.00 per day up, single occupancy, and $4.50 per day up, double occupancy. Owing to the unusual demand for accommodation during the Assembly and tourist season it is safe to estimate that a majority of the rooms would be sold to two people at the rate of $4.50 per day. As a basis for calculating earnings we are using 60 rooms and $3.50 per day as the minimum units and controlling factors. It is believed that the hotel would run capacity for four months, 80 per cent capacity for four months and 50 per cent capacity for four months, making an annual rental of $57,960. Allowing the customary 50 per cent for operating expenses we have a net revenue of $28,980 from rooms. It is estimated the net revenue from dining rooms would average $15 per day or $4,500 per annum. Barber shop, news-stand and other concessions would add another $1,500, thus making a total net profit of $34,980, or more than 10 per cent on stock outstanding.

Additional revenue for Mt. Sequoyah Improvement Company would accrue from the sale of building lots.

WESTERN METHODIST ASSEMBLY

Twelve Co-operating Conferences

OFFICERS

President—Dr. A. C. Millar, Editor Arkansas Methodist.

Vice president—Dr. George S. Sexton, President Centenary College.

Secretary—Dr. C. O. Ransford, Editor St. Louis Christian Advocate.

Treasurer—Tom L. Hart, Cashier Arkansas National Bank.

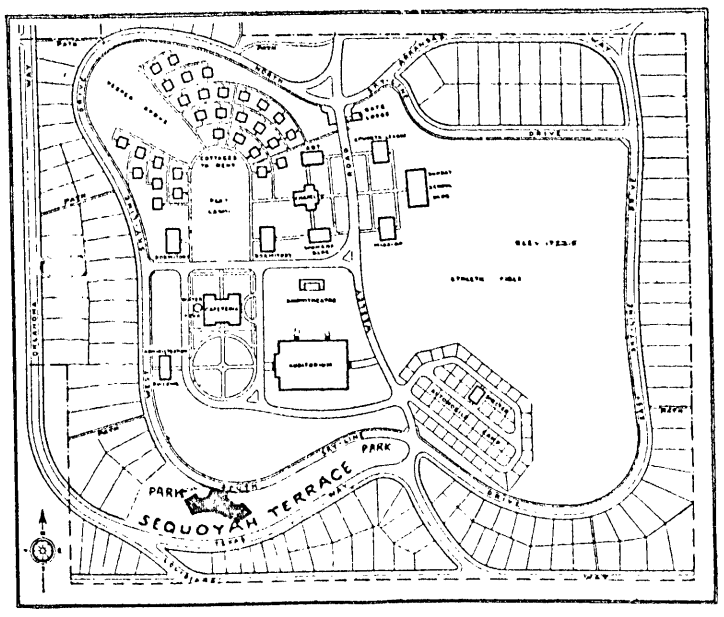
Superintendent—J. L. Bond, Fayetteville, Arkansas.

TRUSTEES

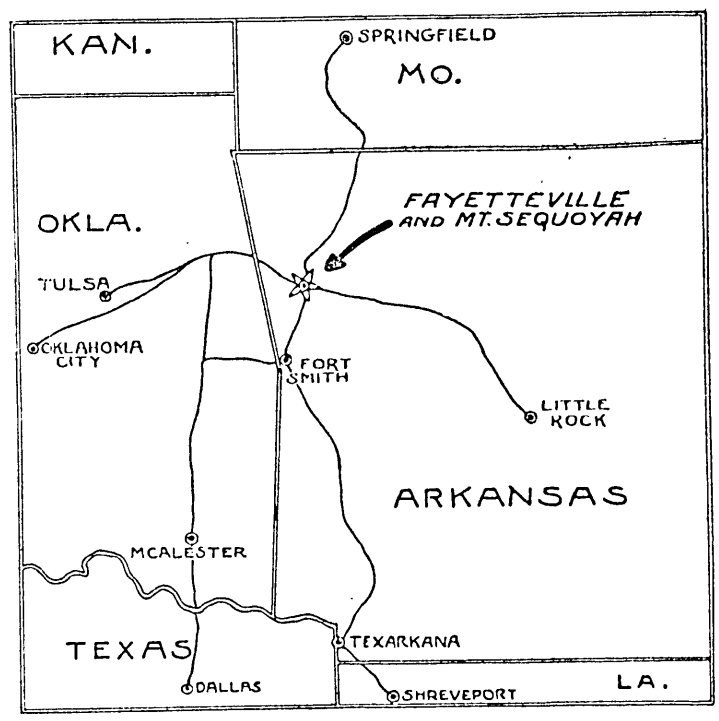
Missouri Conference—Rev. Robt. McIlvoy, Fulton, Mo.; Rev. C. O. Ransford, St. Louis, Mo.; Mr. A. M. Clark, Richmond, Mo.

Southwest Missouri Conference—Rev. J. B. Swinney, Kansas City, Mo.; Mr. L. D. Murrell, Marshall, Mo.

St. Louis Conference—Rev. A. F. Smith, Nashville, Tenn.; Rev. R. L. Russell, Nashville, Tenn.



Plot Showing Relation of Sequoyah Terrace to Other Buildings.



All Good Roads Lead to Fayetteville

Central Texas Conference—Rev. W. H. Matthews, Fort Worth, Texas; Rev. P. E. Riley, Dallas, Texas; Judge W. Erskine Williams, Fort Worth, Texas.

Texas Conference—Rev. D. H. Hotchkiss, Navasota, Texas; Rev. J. E. Morgan, Texarkana, Texas; Mr. E. L. Beck, Texarkana, Texas.

North Texas Conference—Rev. W. T. Whiteside, Paris, Texas; Rev. C. L. Bounds, Decatur, Texas; Dr. J. S. Turner, Dallas, Texas; Mr. J. W. Blanton, Dallas, Texas.

Northwest Texas Conference—Rev. A. L. Moore, Stamford, Texas; Rev. A. J. Weeks, Nashville, Tenn.

North Arkansas Conference—Rev. F. S. H. Johnston, Conway, Ark.; Mr. G. C. Hardin, Ft. Smith, Ark.; Mr. Tom L. Hart, Fayetteville, Ark.

Little Rock Conference—Rev. A. C. Millar, Little Rock, Ark.; Senator George Vaughan, Little Rock, Ark.

Louisiana Conference—Rev. George S. Sexton, Shreveport, La.; Rev. Briscoe Carter, Alexandria, La.; Judge J. G. Palmer, Shreveport, La.

East Oklahoma Conference—Rev. J. H. Ball, McAlester, Okla.; Rev. A. P. Johnson, Hugo, Okla.; Dr. O. A. Lambert, Okmulgee, Okla.

West Oklahoma Conference—Rev. Forney Hutchinson, Oklahoma City, Okla.; Rev. J. T. McClure, Ardmore, Okla.; Mr. C. B. Hyde, Oklahoma City, Okla.

OFFICERS

Mt. Sequoyah Improvement Company

Col. H. L. Remmel, President—Little Rock; U. S. Internal Revenue Collector for Arkansas, Chairman of Board, Bankers Trust Co.

Hon. George W. Donaghey, Vice President—Little Rock: Former Governor of Arkansas, President Federal Bank and Trust Company.

Judge James G. Palmer, Vice President—Shreveport; Leading Jurist and Business Man, Trustee Western Methodist Assembly.

B. W. Owens, Vice President—Fort Worth; B. W. Owens Lumber Company, Extensive Timber Interests.

Tom L. Hart, Secretary-Treasurer —Fayetteville, Ark.; Cashier Arkansas National Bank, Treasurer Western Methodist Assembly.

ASSEMBLY TO SHARE PROFITS

That the Assembly may profit financially, a division of profits is proposed. The first 5 per cent earned by the Improvement Company shall go as dividends to its shareholders · the second 5 per cent to be paid into the Treasury of the Assembly and the balance to be divided between the Assembly and Improvement Company in the ratio of 40 per cent to the Assembly and 60 per cent to the Improvement Company for the benefit of its shareholders. It is not claimed that this investment will bring abnormal monetary returns. It is a reasonable proposition and considered safe and should give fair return for the money invested PLUS the tremendous return of having this beautiful and well-equipped meeting place where at least once a year we may come together in peace and harmony, enjoy the mountain air and scenery and benefit spiritually. And when we are back in our several homes, our hotel is earning for us and for the Assembly.

PROPOSAL

It is proposed at this time to offer for sale to the members of the twelve co-operating Conferences thirty thousand shares of Mt. Sequoyah Improvement Company, at par, $10 per share. These shares are fully paid and non-assessable. It is urged that this offer have a quick response that the hotel and other improvements herein outlined may be completed for the 1927 Assembly.

Make checks payable to MT. SEQUOYAH IMPROVEMENT COMPANY and send your subscription to MT. SEQUOYAH IMPROVEMENT COMPANY

221 E. Capitol Ave.

Little Rock, Arkansas.

(Continued from Page 13.)

July 25, after service.
Cecil, Cecil, August 1, 11:00 a. m., Q. C., August 1, 2:00 p. m.
Ozark, August 1, 7:30 p. m., Q. C., August 1, after service.
Ozark Ct., Grenade, August 7, 11:00 a. m., Q. C., August 7, 2:30 p. m.
Altus, Coal Hill, Hartman, August 8, 7:30 p. m., Q. C., August 8, after service, at Coal Hill.

Give special attention to questions 11, 12, 13, 14 and 15. I shall be in General Conference most of May. If you need me write, care of Peabody Hotel, Memphis.

F. M. Tolleson, P. E.

HELENA DISTRICT
(Third Round.)

Widener & Mad., June 20, a. m.
Forrest City, June 20, p. m.
Clarendon, June 27. a. m.
Brinkley, June 27, p. m.
Elaine, July 4, a. m.
West Helena, July 4, p. m.
Helena, July 11.
Turner, July 12.
Haynes-Lexa, July 14.
Aubrey, July 16.
Holly G. & Marvell, July 18.
Wheatley, July 20.
Colt, July 22.
Vanndale, July 23.
Wynne, July 25, a. m.
Harisburg, July 25, p. m.
Cherry Valley, July 27.
Hunter, July 29.
Parkin, Aug. 1, a. m.
Earle, Aug. 1, p. m.
Round Pond & Heth, Aug. 2.
Crawfordsvills, Aug. 8 a. m.
Hulbert, Aug. 8 p. m.

Pastors at Turner, Haynes-Lexa, Aubrey, Wheatley, Colt, Vanndale, Cherry Valley and Hunter are requested to arrange for all-day services, beginning at not later than 10:30 a. m. of the day given, bringing all officers of the charge, with dinner on the ground, and an afternoon service. The day will be a rally day for the whole charge, and there will be several preachers on hand at each place.

District Conference at Brinkley June 3, 10 a. m.

—Jas. A. Anderson, P. E.

JONESBORO DISTRICT.
(Third Round)

Luxora, 11:00 a. m., June 20.
Joiner Ct., at Joiner, 8:00 p. m., June 20.
Bono and Trinity at Trinity, 11:00 a. m., July 4.
Jonesboro, First Church, 8:00 p. m., July 4.
Blytheville, First Church, 11:00 a. m., July 11.
Blytheville, Lake Street, 8 p. m., July 11.
Leachville, 11:00 a. m., July 18.
Manila, 8:00 p. m., July 18.
Monette Ct., at Black Oak, 11:00 a. m., July 25.
Lake City Ct., at Lunsford, 8:00 p. m., July 25.
Hickory Ridge Ct., at Dye's Chapel, all day, July 28.
Marion, 11:00 a. m., August 1.
Brookland Ct., at Brookland, 8:30 p. m., August 1.
Tyronza Ct., at Gilmore, 11:00 a. m. August 8.
Nettleton and Bay at Nettleton, 8:00 p. m., August 8.
Blytheville Ct., 11:00 a. m., August 15
Wilson, 8:00 p. m., August 15.
Jonesboro Ct., at Forrest Home, 11:00 a. m., August 22.
Trumann, 8:00 p. m., August 22.
Marked Tree, 11:00 a. m., August 29.
Lepanto, 8:00 p. m., August 29.

F. R. Hamilton, P. E.

LITTLE ROCK DISTRICT
(Third Round.)

Highland, 11 a. m., June 20.
Hunter Mem., 7:30 p. m., June 20.
Hickory Plains at H. P., 11 a. m., June 26.
Lonoke, 11 a. m., June 27.
Bryant Ct., at Sardis, 11 a. m., July 3.
Bryant Ct., 11 a. m., July 4.
Bauxite, 7:30 p. m., July 4.
Mabelvale-Primrose at Primrose, 11 a. m., July 11.
Pulaski Heights, 7:30 p. m., July 11.
Austin Ct., at Concord, 11 a. m., July 17.
Austin, 11 a. m., July 18.
Keo-Tomberlin, at Keo, 11 a. m., July 25.
28th Street, 7:30 p. m., July 25.
Carlisle Ct., 11 a. m., July 31.
Carlisle Ct., 11 a. m., Aug. 1.
Carlisle Sta., 7:30 p. m., Aug. 1.
Oak Hill & Maumelle, 11 a. m., Aug. 7.
Oak Hill Maumelle 11 a. m., Aug. 8.

E. R. Steel, P. E.

MONTICELLO DISTRICT.
(Third Round.)

Dumas Station, June 20, 7:30 p. m.
Arkansas City Station, July 4, 11 a. m.
Dermott Station, July 4, 7:30 p. m.
Montrose and Snyder at Snyder, July 11, 11 a. m.
Hamburg Station, July 11, 7:30 p. m.
Watson Ct., at Watson, July 18, 11 a. m.
McGehee Sta., July 18, 7:30 p. m.
Banks Ct., at Jersey, July 24.
Arkansas and Southern Camps, July 25.
Lake Village Sta., Aug. 1, 11 a. m.
Eudora Sta., Aug. 1, 7:30 p. m.
Wilmar Ct., at Camp Ground, Aug. 29, 11 a. m.

District Conference at Tillar beginning Tuesday evening, June 15.

—J. A. Parker, P. E.

PINE BLUFF DISTRICT.
(Third Round)

Lakeside, 11:00 a. m., June 20.
Carr Memorial, 7:30 p. m., June 20.
Roe Ct., at Bethel, 11:00 a. m., June 27.
Stuttgart, 7:30 p. m., June 27.
Redfield Ct., Marvin's Chapel, 11:00 a. m., June 30.
Swan Lake and Bayou Meta, 11:00 a. m., July 4.
Altheimer and Wabbaseka, 7:30 p. m., July 4.
Sheridan and Newhope at Moore's Chapel, 11:00 a. m., July 7.
St. Charles at Deluce, 11:00 a. m., July 11.
DeWitt, 7:30 p. m., July 11.
Gillett and Little Prairie, 11:00 a. m., July 18.
Humphrey and Sunshine, 11:00 a. m., July 25.
Sherrell and Tucker, 7:30 p. m., July 25.
Rowell Ct., 11:00 a. m., July 28.
Grady and Gold, 11:00 a. m., August 1.
Star City, 11:00 a. m., August 8.

J. A. Henderson, P. E.

PARAGOULD DISTRICT.
(Third Round)

Stanford Warren's Chapel, June 19-20.
Lorado Circuit, Shady Grove, 3:00 p. m., June 20.
Piggott Circuit, Walnut Grove, June 26-27.
Paragould East Side Ct., Old Friendship, 3:00 p. m., June 27.
Imboden, July 3-4.
Ravenden Springs Ct., R. S., 3:00 p. m., July 4.
Salem, Camp, July 5-6.
Attica Circuit, Reyno, 3:00 p. m., July 11.
Smithville Circuit, Lynn, July 17-18.
Black Rock-Portia, Powhatan, 3:00 p. m., July 18.
Ash Flat Circuit, Corinth, July 24-25.
Hardy-Williford, Hardy, 3:00 p. m., July 25.
Marmaduke, Harvey's Chapel, July 31, August 1.
St. Francis Ct., St. Francis, 3:00 p. m., August 1.
Pocahontas, August 7-8.
Corning, 7:30 p. m., August 8.
Rector, August 14-15.
Mammoth Springs, July 7-8.
Biggers-Success, Biggers, July 10-11.
Center Point, at Trinity, June 19.
Bingen, at McCaskill, June 20.
Spring Hill, at Bethlehem, July 3-4.
Hope, July 4, 7:30 p. m.
Okolona, July 10-11.
Prescott, July 11, 7:30 p. m.
Mt. Ida, at Oden, July 17-18.

William Sherman, P. E.

Piggott, 7:30 p. m., August 15.

PRESCOTT DISTRICT.
(Third Round.)

Glenwood-Rosboro, at Rosboro, July 18, 3:30 p. m.
Amity-Norman, at Caddo Gap, July 24-25.
Nahville, Aug. 1.

Brethren, let us get every special out of the way and make preparations to "hit the saw dust trail."

—J. L. Dedman, P. E.

SEARCY DISTRICT
(3rd round in part).

West Searcy-H., at Smyrna June 20.
Summer School at Hendrix, June 21 July2.

—W. P. Whaley, P. E.

SEARCY DISTRICT
(3rd Round.)

Augusta, 11 a. m., June 27.
Cotton Plant, 8 p. m., June 27.
Beebe Ct., at Section, 11 a. m., July 4.
Beebe Sta., 8 p. m., July 4.
Pangburn, at Mt. Pisgah, 11 a. m., July 11.
Heber Springs, 8 p. m., July 11.
DeView-H at Morris, G., 11 a. m., July 18.
Gregory, 8 p. m., July 18.
Weldon-T., at Union, 11 a. m., July 25.
McCrory, 8 p. m., July 25.
Valley Springs, 8 p. m., July 31.
Bellefonte at Valley View, 11 a. m., Aug. 1.
Harrison, 8 p. m., Aug. 1.
Marshall, 11 a. m., Aug. 8.
Leslie, 8 p. m., Aug. 8.
Scotland at Mt. Home, 11 a. m., Aug. 14.
Shirley, 11 a. m., Aug. 15.
Clinton, 8 p. m., Aug. 15.

Questions 1, 11, 12, 13, 14, 15, 26, 27, 28, 29, 30 and 31 will receive special attention. Pastors will please look up these and be prepared on each.

—W. P. Whaley, P. E.

TEXARKANA DISTRICT
(Third Round)

First Church, Texarkana, June 20, at 11 a. m.
Texarkana Ct., at N. Heights, June 20, at 3 p. m.
Fairview, Texarkana, June 20, at 8 p. m.
Doddridge Ct., at Olive Branch, June 27, at 11 a. m.
Ashdown Ct., at Fomby, July 3, at 11 a. m.
Foreman, July 4, at 11 a. m.
Richmond Ct., at Wade's, July 4, at 3 p. m.
Fouke Ct., at Harmony, July 11, at 11 a. m.
Dierks, at Green's Chapel, July 18, at 11 a. m.
DeQueen at Wofford's Chapel, July 25, at 11 a. m.
Mena, July 25, at 8 p. m.
Dallas at Mena, July 26, at 10 a. m.

—Francis N. Brewer, P. E.

SUNDAY SCHOOL.

Lesson for June 20

JUDAH'S PLEA

LESSON TEXT—Genesis 44:18; 45:15.

GOLDEN TEXT—A broken and contrite spirit, O God, thou wilt not despise.—Ps. 51:17.

PRIMARY TOPIC—Judah's Love for His Brother and His Father.

JUNIOR TOPIC—Judah's Unselfish Offer.

INTERMEDIATE AND SENIOR TOPIC—Standing True to Our Home Folk.

YOUNG PEOPLE AND ADULT TOPIC—Loving Devotion to Our Kindred.

The lesson subject should not be, as suggested by the lesson committee, Judah's plea, but rather Joseph's forgiving love. The emphasis should not be primarily upon the sinning and penitent brothers, but upon the magnanimous and forgiving brother, Joseph.

I. Joseph's Elevation to the Premiership of Egypt (41:14-44).

The circumstances which led to his elevation from prison to the position of prime minister were:

1. The dreams of Pharaoh's butler and baker (ch. 40).

These were two very important officers in Pharaoh's court. Their business was to provide the drink and food of the ruler and of his household. It was most important not only that proper food and drink be provided, but that the monarch should be protected against poisoning. These officers had disturbing dreams. He interpreted their dreams.

2. Pharaoh's dream (41:1-13).

For two full years Joseph remained in prison forgotten by the butler. Pharaoh's dream of the fat kine and the lean one and the full ear of corn and the blasted one brought to Joseph the great opportunity. The failure of the wise men of Egypt to interpret this dream caused the chief butler to remember what Joseph had done for him, whereupon Pharaoh brought Joseph out of the prison. He made known to Pharaoh that it meant seven years of plenty, followed by seven years of famine, and suggested that a part of the produce of the land be stored up during the years of plenty, that there might be food for the people in the famine period. The plan appealed to Pharaoh as feasible. Therefore he assigned the task to Joseph and invested him with authority to execute it.

II. Joseph's Harsh Treatment of His Brothers (42:1-4; 4:17).

Driven by sore need his brethren came to Egypt for food. To test them, Joseph

1. Accused them of being spies (42:9-17).

He cast them into prison and demanded that their youngest brother be brought as a proof of the truthfulness of their word.

2. He kept Simeon as a hostage. Because he feared God he sent the rest home with provisions for their families.

3. Benjamin's peril (44:2,12). By a clever device Joseph's cup was placed in Benjamin's sack and was used as an occasion for bringing them back on the charge of theft. Convicted of their sins Judah pleaded for the release of Benjamin.

III. Judah's Plea (44:18-34).

1. For turning away of Joseph's anger (v. 18). He recited the history of the family and their coming to Egypt and appealed on the basis of the effect upon Jacob, their father, if Benjamin was not permitted to accompany them home.

2. That he himself might be kept in slavery instead of Benjamin (v. 33).

IV. Joseph Revcals Himself to His Brethren (45:1-15).

1. He declares his identity (vv 1-3). This act on the part of Joseph troubled them. It ought to have made them glad. This not only affords a beautiful example of forgiving love, but most beautifully illustrates Christ's dealing with His brethren, the Jews.

2. He bids his brethren come near (vv. 4-8).

When he revealed himself to his brethren, the remembrance of their sins pierced them through. Joseph's first question was about his father, showing that his desire was to put their thoughts far away from their crime. He invited them to come near to him and assured them that God had overruled their crime for their salvation.

3. Joseph sends his brethren away with good news (vv. 9-15).

As soon as Joseph's brethren knew him and were reconciled to him, they were sent with the glad tidings to their father. As soon as the Jews come to know Jesus Christ as their Messiah, He will send them away to the ends of the earth with the good news of His saving grace.