

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, JULY 1, 1926.

No. 26

PUNGENT PARAGRAPHS

Sin fills life's cup with sordid satisfactions which end in sorrow.

Patriotism is more than flag-waving and cheering of fine sentiment on Fourth of July.

Regular reading of the Bible will not atone for daily dirty deeds, but daily devotional reading may turn the mind to high and holy living.

If you would get the answer to your prayer for the salvation of a ruined race, drop the first "I" and become a payer as well as a prayer.

Two men with the love of God in their hearts may not, because of individual idiosyncrasies, admire one another, but they will do better—they will love each other.

Salvation is free in the sense that it cannot be earned or bought, but the genuinely saved man will so abound in love and good deeds that the Master who freely gave himself to save sinners, will rejoice.

THE NEXT LAND MOVEMENT.

A few days ago 841 realtors and members of their families passed through Northwest Arkansas, stopped in Fayetteville, and had lunch at Mt. Sequoyah. They were representatives of the National Realtors Association of America. This association has 25,000 members. The visitors were from thirty states, Canada and Honolulu, and twenty-six papers, the Associated Press, and United News were represented.

Mr. James Judd, the official head of the Association, is reported to have said: "The Ozarks, as seen on this trip, are a revelation. This section is certainly in line for a great development and we are going to tell that to the world. We had heard much about this country, but the half had not been told. California and Florida have had their day, and the Ozarks' day is already here."

Mr. Judd added: "I have heard of Southern hospitality. Now I have experienced it. We are deeply appreciative of everything that is being done for us on this marvelous trip. Everywhere we have been we have been treated royally. At every stop people do something for us. It has been a wonderful experience, a marvelous revelation. We are certainly going to return and see more of this magnificent country."

Among the visitors was Mr. L. C. Holman, vice-president and real-estate officer of the American Southern Trust Co. of Little Rock and president of the Arkansas Real Estate Association. In addition he is a good Methodist and was long superintendent of the First Church Sunday School. He said: "Arkansas, and particularly the Ozarks section, is on the eve of her greatest era of development, and we must all lend our support to make the best of it. He remarked that his Association and his bank are receiving many inquiries about the Ozarks."

It is evident that the next great population movement in the United States is to be toward the Southwest and the general region known as "The Ozarks," embracing South Missouri, Eastern Oklahoma, and that part of Arkansas west of the main line of the Mo. Pacific Railway.

This whole territory is about equal to the area of Arkansas, and contains the only mountains in the Mississippi Valley. The ridges and peaks do not compare with the Rocky and Appalachian Ranges in elevation, but, being wooded and traversed by narrow, winding valleys and threaded with swift-flowing rivers and creeks, they present a continuous panorama of sylvan beauty unsurpassed in the world. Many of the hills are flat-topped and the valleys are alluvial; hence possibly one-third of the region is capable of agricultural development. The soil and climate are peculiarly favorable to the growing of almost all kinds of fruits and vegetables in the temperate zone. Already the region is famous for its apples, peaches, strawberries, melons, grapes, potatoes, radishes, and cucumbers, and for poultry and dairy products. It is easily

THROUGH WISDOM IS AN HOUSE BUILT, AND BY UNDERSTANDING IT IS ESTABLISHED; AND BY KNOWLEDGE SHALL THE CHAMBERS BE FILLED WITH ALL PRECIOUS AND PLEASANT RICHES.—
Prov. 24:3-4.

possible to take forty acres of comparatively rough and rocky land and by raising vegetables and fruits and poultry to make a better living than is done in many places on farms of four times that size.

As there are millions of acres of cut-over lands that can be had for a very moderate price, it is reasonable to expect that the land-hungry people will flock into our section. This leads to suggestions of caution. We want the right kind of people and we want to satisfy them so that they will become prosperous and permanent citizens. If a man has only enough to buy 40 to 80 acres of unimproved land, he ought not to be encouraged to believe that he can without funds clear and improve his land and make a living at the same time. He ought to have sufficient capital to pay for improvements and partly support his family while his farm is being prepared. Then he should be induced to study the crops and their care with reference to our soils and climate. He may be a good farmer or horticulturist in another state, and, without understanding the differences, follow his old methods and utterly fail. Corn is corn anywhere in the United States, but it cannot be grown successfully in Arkansas by using the same methods that are used in Iowa.

Let us discourage the laying off of large tracts and selling to unsophisticated colonists. The seller may make a fortune and the state suffer untold damage by the failure of most of the purchasers to realize their expectations. In promoting get-rich-quick schemes without practical methods of improving farms and developing industries, we may enrich a few at the expense of the many and seriously retard satisfactory development. It is necessary not merely for the purchaser to know how to raise crops in a new environment, but to find a market for his products, and this should be kept in mind.

We do not expect many of the very rich to be attracted to our mountains. Indeed we ought not to seek to develop communities that prosper by merely catering to the extravagant tastes of the ostentatious and pleasure-seeking fools who have more money than sense. If we use good judgment in our advertising and promoting we shall get the best class of people, the moderately well off who are looking for homes in a state with the maximum of advantages. To secure such immigrants we need to strengthen our schools and our churches and to encourage sane legislation for investment and the preservation of our natural resources and the strict enforcement of law to the end that life and property may be as safe as in any part of the world.

Our Methodism has a group of schools admirably located and wisely managed; but they need four times the endowment and equipment that they now have. We should make them the equal of the best in the world. There should be no necessity for explanation or apology. Our State University should be constantly improved until it is able not simply to take care of our youth, but to attract the youth of other states in considerable numbers. Our population is almost equal to that of Minnesota and our natural resources are far greater, consequently we should have a university equal to that of Minnesota. If we preserve our forests and rightly utilize them we have a perpetual source of wealth that will give us and our children a great advantage over those of the prairie states. Our potential water power is enormous. It will furnish power for magnificent industries that will sustain a

great population and that population will furnish customers for our farmers. We have but to look at North Carolina to see what can be accomplished in less than a generation. Our natural resources are greater than those of North Carolina.

Being in the heart of the greatest agricultural region of the nation and within a few hours run by automobile and airplane of a number of rapidly growing cities, we should have the biggest "tourist crop" of any state in the Mississippi Valley. We have a right to capitalize our scenery and climate. Let us prepare with state parks good roads, tourist camps, and comfortable and well kept hotels to cater to the proper needs of the hundreds of thousands that will travel through our borders. Fortunately, our Church has in the Western Assembly, at the strategic point in the Ozarks, a resort that ministers to body, mind and heart. At the psychological moment it is being developed to serve our people of five states. Now there are 800,000 in this territory. In a few years there will be two millions. The Assembly belongs to all and will benefit all. It will bring multiplied thousands of the best people to our state. It will advertise our resources and acquaint the visitors with the best things in our state. It is a financial asset to the whole state, but much more, it is a mighty spiritual asset. Investment in it is more than an ordinary coupon-clipping adventure. It is a spiritual enterprise that unites all of our other enterprise. Let us make it truly great.

This is a critical period in our history. Opportunity creates responsibility. Opportunity tests character. Are we meeting these opportunities for wise investment in church and school and resort? California and Florida have attracted the attention of the world. Let Arkansas also seek to attract, but let us make Arkansas different. Let us draw people with the best inducements and appeal to the highest motives. Instead of using the boastful title "Wonder State," let us gain the satisfying title "The Home State." Let us make it a state of happy homes and progressive people. Let us use every effort to attract people who want real homes, because Church and State and Civilization are the product of HOMES. If every member of the Methodist Church in Arkansas will so invest money and effort as to make the life-building institutions above discussed strong, we can develop a commonwealth of HOMES that will make our people immortal.

OUR NEW CITIZENS.

The graduates of our colleges are virtually new citizens. Oh, yes; they have been growing up among us and are a part of us, but for four or five years they have been living a different life. They have been studying the duties of citizens and thinking hard about many of the problems of life; but they have, in large measure, been apart from the rest of us. Their life has been sheltered. They have not met the real daily difficulties of a citizen, however many difficulties of school discipline may have confronted them. They have high ideals. Most of them would be reformers in business and politics. Many of them have been trying to understand the Master's words, and they are anxious to interpret them in deeds. They will surprise us by their boldness in attacking age-long evils.

We welcome them. We may not always agree with them; but we need their youthful courage and their idealism. After rude contacts with the ruthless world, these Crusaders may lose somewhat of their zeal; but we trust that they will continue to be idealists. The rest of us are too much of the earth. We assume that certain things that ought to be done cannot be, because they have not been done. But the thing that ought to be can be, and some day an idealist from the college will show us how to do it. These new citizens are the constant increment to our society which keeps it from going stale and becoming sordid. "We, about to die, salute you."

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.
James Thomas F. S. H. Johnston
C. M. Reyes J. M. Williams
E. R. Steel R. C. Morehead

Pastors are Authorized Agents.

SUBSCRIPTION RATES:

One Year, invariably cash in advance.....\$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 cheerfully corrected.

Office of Publication, 221 East 5th Street, 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.

Our Foreign Advertising Dept. is in charge of JACOBS & CO., CLINTON, S. C.

Soliciting Offices and Representatives.

Miss Roberta Davis, 1018 First National Bank Bldg., Chicago, Ill.

Mr. E. L. Gould, 118 East 28th Street, New York, N. Y.

Mr. Wm. H. Valentine, 5386 Pershing Avenue, St. Louis, Mo.

Mr. J. W. Ligon, 210 Park Drive, Atlanta, Ga.

Mr. G. H. Ligon, 421 Biltmore Avenue, Asheville, N. C.

Address correspondence to the Home Office of Jacobs & Company, Clinton, S. C.

Our Local Advertising Department is in charge of JOHN C. GLENN, 221 East 5th St., Little Rock, Ark.

PERSONAL AND OTHER ITEMS.

Do not fail to renew your subscription.

After preaching at Conway last Sunday morning, Bishop H. A. Boaz came down in the afternoon to this city and at night preached at First Church.

If any one has a copy of the Minutes of the Little Rock Conference of session of 1891 and will send it to Rev. J. A. Sage, 204 E. 16th St., Texarkana, Ark., he will appreciate the favor.

On the afternoon of June 20, at the Methodist parsonage, Sheridan, Ark., Miss Esther Marie Gilmore and Mr. R. M. Friday, both of Pine Bluff, were united in marriage with Rev. M. K. Rogers officiating.

Some boys have got an education without going to school, many boys have gone to school without getting an education; but the best way for most boys to get an education is to go to school.—Lyman Abbott.

On the afternoon of June 19, at the Methodist parsonage, Sheridan, Ark., Miss Ayline Samuel of Leola, Ark., and Mr. J. F. Harrison of Sparkman, Ark., were united in marriage with Rev. M. K. Rogers officiating.

Last week Chancellor A. L. Hutchins called at this office. As a friend and former student of the editor he is greatly appreciated. He is in a vigorous campaign for the position of associate justice of the Supreme Court of our state.

Ideals are like stars; you will not succeed in touching them with your hands, but like the seafaring man on the desert of waters you choose them as your guides, and following them, you reach your destiny.—Carl Schurz.

Dr. Theo. Copeland, of Dallas, Texas the widely known evangelist, was a guest of friends in Little Rock last week, on his way from Kentucky, where he had just closed a meeting of unusual interest and results. Dr. Copeland was once a member of the Little Rock Conference, and has many friends in Arkansas, who rejoice in his success. He has held meetings from the Atlantic to the Pacific.

On the morning of June 16, in the home of the bride's parents, Miss Jessie Lee Rogers and Mr. C. A. Mitchell, both of Sheridan, Ark., were united in marriage with Rev. M. K. Rogers officiating.

What are you doing to increase the circulation of your Church paper? If every subscriber would induce only one more person to subscribe, the circulation would be close to what it ought to be. Will you do your part to bring this about?

Dakota Wesleyan University, with a constituency of less than one-sixth of ours in Arkansas, has just completed a movement to raise \$600,000. If Dakota Methodists can do this what ought Arkansas Methodists to do for their colleges?

All of our pastors should read the message of Bishop Cannon on Page 3, and, if possible, should arrange to observe Sunday, July 4, in the interest of the cause of Prohibition. We must not fail our duly appointed leaders in this day of peril and need.

The editor regrets that absence from the office prevented him from seeing Rev. S. R. Twitty when he called last Friday. He is now a member of the faculty of Athens College, Athens, Ala., and is enjoying his work in that great institution presided over by Mrs. J. H. McCoy.

Mr. Claud D. Nelson, who for several years has been in International Y. M. C. A. work in Italy, is now visiting with his parents in Conway. He has given up his European position and will be in Y. M. C. A. service in Dallas, Texas. Mr. Nelson is a Hendrix College man who has distinguished himself in foreign Y. M. C. A. work.

On the evening of June 15, in the Methodist Church, at Grady, Ark., Miss Cornelia Alice Kirkley of Grady and Mr. William Floyd Foster of Brinkley were united in marriage, with Rev. M. K. Rogers officiating. It was his pleasure to officiate at the marriage of the bride's parents about twenty-three years ago.

Dr. John J. Wicker sailed on June 14 on the Steamship Braga in charge of a large Christian Cruise to Palestine, Egypt and Europe. The Wicker Tours have secured the Steamship Sinai for their next summer's cruise, which will sail about June 20, 1927; and for anyone contemplating a visit to the Holy Land under the best auspices this should be welcome news.

Prof. Roger B. Weems has resigned his position at the Arkansas Teachers' College, and on July 3 starts with a party to Europe for travel during the summer. He will remain in Paris for study during the coming year and then take the position which he formerly occupied in a Virginia school. He is a graduate of Hendrix College and is an accomplished scholar in French and Spanish. His friends regret that Arkansas is to lose him.

Dr. D. L. Marsh, president of Boston University, recently announced that, if present plans mature, the university by 1944 will have an endowment of \$75,000,000. Boston University is the great school of New England Methodism, and when we remember that numerically Methodism is not strong in that section its achievements and prospects are wonderful. Let us take courage and plan bigger things for the schools of Arkansas.

The editor spent Sunday at Conway and had the pleasure of hearing Bishop Boaz preach a great missionary sermon to a large congregation. His lectures were giving eminent satisfaction, and regret was expressed that he was compelled by the necessity of meeting with the Board of Education at Nashville to leave without finishing the course. The attendance at the Pastors' Summer School is not as large as it should be; but those who were present were well pleased with the program and the speakers. The School closes today.

When Mr. E. W. Frost of Texarkana died, June 23, at the age of 76, one of the best citizens of Arkansas and most loyal members of the Methodist Church passed away. Starting life as a poor farmer, Mr. Frost became a successful lumberman, and contributed to the progress of the state by promoting one of its greatest industries. Loving his church, he was liberal with his means and supported its institutions. He was one of the first large givers to the Hendrix College endowment when it was being raised by Dr. James Thomas twenty years ago.

Extracts from the address of the Rev. John Timothy Stone, Fourth Presbyterian Church, Evanston, Ill., to graduates of Northwestern University: "Science and religion are the oxygen and hydrogen which, working together create light. Faith is mightier than infidelity and knowledge destroys agnosticism. Men do not make problems, but problems make men. The age in which we live is the best age for us, and he who decries his own day advertises his weakness."

It is announced that Bishop Mouzon will make his home in Charlotte, N. C. He spoke recently at the Pastor's Summer School at Durham, and the North Carolina Christian Advocate thus comments: "The bishop's sermons and addresses made a deep impression upon his auditors and he begins his work most auspiciously. Eleven sermons and addresses the first week of his stay in North Carolina is setting a swift pace for himself and for the other Methodist preachers of his territory."

Major W. L. Moose, son of the late Attorney General W. L. Moose and a brother of Miss Darden Moose, assistant attorney general, was killed in an airplane crash at East Meadow, Long Island, June 22. Major Moose was a Hendrix College student and graduate of West Point and had served with distinction in the army. He had planned to return to the ground forces of the army on Oct. 1. The untimely death of this fine young officer is greatly deplored and sympathy goes out to his many friends and relatives.

Commencement week at Northwestern University was featured by the ground-breaking ceremonies for the \$3,000,000 women's campus. Fourteen sorority buildings and a large dormitory will be erected on this ground. The same week the McKinlock Campus was the scene of the dedication of four new buildings—the Wieboldt Building, the Montgomery Ward School of Medicine and Surgery, the Levy Meyer Hall of Law, and the Elbert H. Gary Law Library. This downtown campus is valued approximately at \$7,000,000.

At the formal opening of Winfield Memorial Church in this city last Sunday morning a great congregation assembled. Dr. James Thomas, commissioner of Hendrix College, who was formerly pastor, preached the sermon. Dr. C. M. Reyes and his faithful members who have labored for years to complete the great edifice are to be congratulated on the achievement. A few months ago a picture of this noble \$300,000 building, with full description, was given in these columns. A fuller account of the opening appears in another column of this issue. Under favorable auspices this strong church has a very bright future.

Mr. T. Roy Reid, assistant director of the Extension Service of the College of Agriculture of the University of Arkansas, announces the appointment of Mr. W. K. Williams of Crossett as extension forester. For nearly four years Mr. Williams has been chief forester of the Crossett Lumber Co. and has demonstrated the fact that forestry can be made to pay. He has had special training in forestry at Ames, Ia., Yale University, and Stockholm, Sweden. His work for the state will begin Jan. 1. Mr. Williams is a young man of fine character and high ideals, and will bring to his important position an acquaintance with the situation and a zeal for service that will add strong impetus to the movement for forest conservation. His duties will be chiefly with the county agents in helping them to understand the value of practical forestry for the farmers and to promote interest in raising trees as a crop.

The editor had the privilege of spending last Friday at Fayetteville in connection with the opening of the Western Methodist Assembly on Mt. Sequoyah. The weather was ideal and all things were propitious. Governor Pat M. Neff of Texas delivered a great address at night to a large audience. He is a handsome man and an eloquent speaker. His subject was "The Flag." The address was a eulogy of our national emblem and an appeal for fidelity to our institutions. In the morning he had delivered a brief address on "Education" at the University convocation. It was informing and inspiring. Governor Neff was thoroughly appreciated by those who heard him and he expressed himself as wonderfully impressed with the location and outlook of the Assembly. The editor had opportunity to speak briefly of the Assembly at the convocation. Supt. J. L. Bond expects a

CONTRIBUTIONS.

"AND BY IT HE BEING DEAD YET SPEAKETH."

Hebrews 11:4.

This is not a sermon, but this Scripture is used to suggest an important matter. People often wonder what others will say and think of them when they are dead and gone. They wonder what the sum total of their lives will mean to the world. Steers-ferth, in Dickens, wanted to be remembered at his best. All of us share that feeling; but what shall we leave behind us?

Among the many good things that you might do that would be a worthy memorial would be to put into your will a bequest for the Missionary work of your Church. Your Board of Missions is a great non-profit-making, altruistic corporation. It is practically sure to last until the end of time. Its membership will change from quadrennium to quadrennium, but its life will continue through the centuries. It has large affairs now in eleven countries of the world. During the passing ages its business will doubtless grow to immense proportions. During the immediate future it will be sorely pressed for funds. The large debt already incurred and the great program already projected, the maintenance of which requires much money, invite the Church to larger liberality. Gifts, both small and great, will be sought and received from day to day and year to

year.

Now, in Arkansas, there are many people whose hearts are touched and they would like to do something substantial for the Board of Missions and the appealing cause in this crisis; but they do not command cash just now.

My urgent request is: Remember The Board Of Missions In Your Will.

Many of you made your wills before this missionary crisis came. Will you not, out of consideration for the Master's needs, add a codicil to your will?

As the first thing in my administration as foreign secretary, I am asking that at least one-hundred friends, in their wills, provide for not less than \$1,000 each. It will be a most comforting thing to know, that, if you should be called at any time, you have made provision to be personally represented for one year by a missionary who would preach for you. Missionaries are paid \$1,000 a year, more or less, in the various fields. By bequeathing \$1,000 to the Board of Missions you could think of yourself as having provided for a missionary for one year.

I am anxious to be able to say to the whole Church that friends throughout Arkansas have responded to this call to the amount of \$100,000 by writing such amount in their wills.

There need be no personal publicity about it. Simply write it in your will and notify me. DO IT NOW.

My address will be Conway until

July 4. After that it will be Lambuth Building, Nashville, Tenn.—O. E. Goddard, Foreign Secretary.

IMPORTANT MESSAGE FROM OUR COMMISSION ON TEMPERANCE AND SOCIAL SERVICE.

52 Bliss Bldg., Washington, D. C., June 22, 1926.

To Pastors:

The enemies of Prohibition are now putting on their most carefully planned, thoroughly organized campaign since 1918. Lawless cereal beverage breweries, industrial alcohol plants, wealthy persons, desiring selfish indulgence, furnish abundant money for three lines of attack:

1. To declare, brazenly, persistently that Prohibition is an unjust interference with personal liberty, a breeder of intemperance, corruption and crime, that it Cannot be Enforced, Ought not to be Enforced, Shall not be Enforced: in short the "wet" battle cry is "Nullification of Federal Prohibition," as stated by Senator Bruce on Senate floor, "Men, who want intoxicants, will have them Constitution or no Constitution."

2. Reckless, slanderous, determined, continuous efforts to destroy the confidence of our moral Christian citizenship in that leadership which has led to victory in the past,—witness the unwarranted, brazen slanderous attacks upon the Anti-Saloon League by Senator Reed and others.

3. (Most Dangerous and Damaging) By ceaseless, clamorous reitera-

tion of deliberate, carefully manufactured falsehoods as to the Failure of Prohibition, Increasing Opposition to Prohibition, etc., hoping to deceive as to the real facts, to produce the impression that either sweeping modification or repeal of the Prohibition Law is necessary and certain, and that further opposition to such action is absurd and useless. Almost daily attacks upon Prohibition and Prohibition workers are made in metropolitan dailies of New York, Boston, Philadelphia, Baltimore, Chicago, Cincinnati and St. Louis, in news and editorial columns, greatly pleasing their "wet" foreign readers. These papers make such unfair, misleading, unwarranted statements in such positive, arrogant language that they are calculated to deceive the very elect, and other newspapers, even in dryest sections, are almost unconsciously affected thereby, and transmit the false statements of these "wet" newspapers to their own dry readers.

WHAT IS THE DUTY OF THE HOUR? There must be as positive declarations of the attitude of our moral Christian citizenship concerning Observance, Enforcement and Maintenance of the Prohibition Law as there was concerning its Adoption. The Church must declare that the leopard has not changed its spots; that the Liquor Traffic and its evils are same today as formerly, especially that good results from Prohibition have tremendously justified the Eighteenth Amendment, despite in-

large attendance at the Assembly. It is increasingly evident that the proposed hotel is needed to take care of the people who want to attend.

Rev. J. A. Hall of Hope, who is pastor of the Gillham Circuit, was a caller on Wednesday of last week. Bro. Hall is an evangelistic preacher and zealous worker.

It is announced that 1,060 students have matriculated for the summer term at the Arkansas Teachers' College at Conway. This is 100 more than last summer's enrollment.

The program of the eighth annual Farmers' Week at the University of Arkansas has been received. The dates include Aug. 3-6. It is an interesting and profitable array of subjects to be discussed by eminent speakers. All farmers who can should attend.

An invitation has been received from the American Bauxite Co. to be present on July 3 at the opening of a new Community House at the town of Bauxite. The editor regrets that a previous engagement makes it impossible to attend on the interesting occasion; but an effort will be made to visit Bauxite in the near future to see this addition to the facilities for better community life.

As the force of the printing office will take Monday, July 5, as a holiday, and as it is customary with many periodicals to publish no paper on the week of July 4, we will next week issue a paper of only half the usual size. We can better afford to do this now because our space is not crowded. We have practically caught up with obituaries and field notes are not taking much space. Also the demand for advertising space is less at this time than earlier and later. We trust that our readers will not begrudge the vacation given the office force and printers.

On account of the fact that the large crowds of tourists have made it difficult to secure entertainment during December, the Florida Conference changed its date of meeting from the winter to June. Its session has just been held at St. Petersburg, and seems to have been unusually interesting. In spite of the fact that the Conference year was only six months, five Districts paid everything in full. Six preachers were admitted into full connection and ten on trial. Dr. J. D. Sibert, formerly of Old White River Conference, retired after rendering notable service in Florida since 1908. He had served many of the strong charges and had been presiding elder of Miami District. A movement is under way to build a hospital and many at-

tractive propositions have been received. The college at Lakeland, which has struggled with debt, is now relieved, and has secured recently more than a million dollars, and expects to have two millions within the year. Florida Methodism is flourishing.

In last week's issue an absurd mistake occurred. The heading "Centenary" was used where it should have been "Obituaries." It is hard to account for such an error, but errors will occur in a printing office in spite of the utmost care. Recently in one of our best exchanges the names under the pictures of a man and a woman were exchanged. A few years ago, in our own columns, the printer set "On with the bottle" where the writer had exhorted "On with the battle," but it was caught in the proof-reading and consequently did not cause the profane to laugh at a prohibitionist.

A WORTHY AMBITION.

On Page 3 we publish an appeal from Dr. O. E. Goddard, our recently elected foreign missionary secretary, for 100 Arkansas Methodists to provide the Board of Missions with a fund of \$100,000 by bequests of \$1,000 each. He feels that his own state should do that.

On his part it is a worthy ambition. His heart is in the great cause of Missions. He knows the marvelous opportunities and the touching appeals from the fields white unto the harvest. Dr. Goddard was a member of the findings committee at the Conference of One-Hundred Laymen, at Memphis, in 1918, when the great Centenary Movement was inaugurated, and he has from that day felt the tremendous urge of the missionary call. Let us in Arkansas respond to his appeal, not merely with bequests aggregating \$100,000, but with immediate gifts. Let our members whom God has blessed with abundance, lay gifts upon the altar. Let them, in this time of urgent need, respond heartily and freely.

BOOK REVIEWS

The God of The Lucky: and Other Sermons; by Rev. Samuel W. Purvis; published by National Publishing Co., Philadelphia, Pa.; Price \$1.25.

To the preacher who is earnestly looking for a new text or a fresh view of an old one this volume of sermons will prove most acceptable. Each sermon deals with a problem of vital importance to the human soul and deals with it in such a clear, forceful way that the message cannot fail to impress the reader. The author shows a keen insight into the heart of humanity and so great is his store of sympathy that a bond of union is easily established with the reader, and so intimate and rev-

erent is his relation with the divine Master that the great personality of Christ, the Savior, becomes very real to the reader. Quaint and original in style, the sermons cannot fail to charm and stimulate. Peculiarly beautiful and comforting is the sermon entitled "The Angel That Goes Before You," using as a text, Ex. 23:20. Another very effective sermon, "The Lost Skyline," uses the text, "Where there is no vision the people perish" (Prov. 29:18), and opens with the following sentence: "Vision, decision, and deed—these are the beginning, advancing, and conquering points in life's progress." It is not possible to quote at length, but we heartily recommend this book.

Religious Aspects of Education; by John Caswell Roper; published by Cokesbury Press, Nashville, Tenn.; Price \$1.50.

Very clearly the writer of this book sees how the goal of education is lost sight of in our present-day system. With shrewd insight he analyzes the present methods and points out the weaknesses and defects. He shows how hopeless it is to attempt to develop character by the mere acquisition or imparting of knowledge and how hopeless is the future of our nation unless the moral and religious nature of our boys and girls is educated and developed. Every serious-minded man and woman will find in this book much food for thought and many helpful suggestions. Teachers will find it most helpful, and especially worthy of their serious and careful reading is the chapter entitled, "The Teacher: His Qualifications." We recommend and even urge that all teachers, and all interested in the progress of our civilization, give this book a careful and unbiased reading.

Christ and His Companions; by William Jennings Bryan; published by Fleming H. Revell Company, New York and Chicago; price \$1.50.

Christ and His Companions is a volume of intimate studies of friendship, the close friendship of the perfect friend Jesus and his daily companions. There is a fragrance and beauty about the book that will secure for it a place in the hearts of its readers. Mr. Bryan, with his characteristic reverence and spirituality, has given a thoughtful study and a beautiful interpretation of the earthly contacts and friendships of Christ. The individual reader will find this book very helpful. Groups of students will find it adapted to their needs and teachers will find it invaluable as a text and as a source of inspiration. We recommend this book to all Bible Students and to all who desire a more intimate knowledge of Christ.

adequate enforcement in some sections. It is especially noteworthy that within the past month representative bodies of practically all Protestant Churches have demanded the retention and the strengthening of Prohibition laws.

Emphasizing unanimous action of our own General Conference, our Board of Temperance and Social Service most earnestly requests that a Morning, Afternoon, or Night Service be arranged for every church in Southern Methodism on July 4th (joint services may be more effective), at which service the great questions should be: "Shall the Prohibition Law be Nullified? Shall the Saloon and its Evils Return? Shall Law or Lawlessness Triumph?"

Senators and Congressman are to be elected next November. It is vital that candidates understand the abiding interest of their Christian constituents in this great question. Copy of statement made to Senate Committee by our Commission is being sent to give you facts presented therein. Our Board depends upon your hearty co-operation for success in its work.

Yours sincerely,

Jas. Cannon, Jr., Chairman.

N. B.—Increased assessment ordered by General Conference for work of our board cannot add to its receipts until fall of 1927. Please take offering on July 4th to meet board's pressing need until returns from increased assessment come in, sending check promptly to 52 Bliss Bldg.

ADDRESS OF PROFESSOR ANDRES OSUNA, BEFORE THE GENERAL CONFERENCE, May 13, 1926.

Mr. Chairman and Members of the General Conference: I feel greatly honored by being allowed to appear before you this evening to express the good will or the Mexican people to the people of the United States, and also their great desire to be properly understood in this country. I feel somewhat embarrassed to have to talk to you with my poor English vocabulary after having heard the torrents of eloquence used here tonight by previous speakers. I feel like something is wrong with me, probably a flat lung that may not allow me to go ahead steadily; but, anyhow, I will try to push forward and do my best.

The Mexican questions have been before the public mind in this country for the last few years, but especially during the last two or three months. You have heard a great deal about new laws and also about religious agitation. It is about this last subject that I want to talk to you tonight. It has been said repeatedly that there is a religious persecution in Mexico, and a Congressman even went so far as to introduce a bill in the Lower House in Washington, asking your government to break off diplomatic relations with Mexico on account of these so-called religious persecutions. It is but fair that we should look into the religious question, so as to have a proper understanding of that most delicate subject.

Mexico had a great and powerful state Church for nearly 350 years. During the time of the Spanish Colonial Government the Church had perfect control of all public activities. The Church came to Mexico with the conquerors over 400 years ago, and established herself firmly, supported by the conqueror's army; but, if any of you are thinking that the conquest of Mexico, or that of Spanish America, was with the object of establishing Christianity in the new continent,

you may have to rectify your views after looking carefully into the subject. That reminds me of a little story that I heard not long ago. A lady came to the breakfast table one morning and said to her husband: "I had a wonderful dream last night. I dreamed I was in heaven, and surely it was a grand vision." "What did you see there?" he inquired. "I saw a great many people from all nations of the world, large and small, old and young." "Did you see me there?" continued her husband. "Yes, I did see you," answered she, "and then I began to realize that I was dreaming." So, my good friends, if you ever thought that the object of the conquest of Spanish America was to spread Christianity, or, if you keep thinking that all those countries are thoroughly Christianized, it is time you should come to realize that you are only dreaming.

The conquest of the New World by Spain was purely a business enterprise. People in those days put their money and their lives into such a business venture to see how much they could get out of it. The Church came along with them, just as one of the elements of conquest, and, in many cases, to satisfy their consciences for what they were doing. At the beginning of the colonial period we had a great many wonderful Catholic missionaries, men who could be considered real heroes of the Christian faith. We can count in Mexico's history about twelve or fifteen of them, but the majority of the other clergymen were not in harmony with them and not only criticized them bitterly for their work but opposed it in the most determined manner. One of those early missionaries, Las Casas, devoted fifty years of his life to defending the native Indians in the islands of the Caribbean Sea and on the continent—that is, in Mexico and Central America. He denounced the conqueror as being engaged in destroying the native population, and he did all he could to stop the destruction of human life. He crossed the ocean fourteen times to go to the kings of Spain and appeal in behalf of the Indians, but he had to face the bitter opposition not only of the conquerors, but of the bishops and other clergymen of the New World. He was accused of being too passionate in behalf of the Indians, and of over-drawing what was going on; but, the fact is, that the Indians were completely destroyed in the Caribbean Islands and largely so on the continent. And, after all, what were these fifteen men among the 65,000, more or less, that were sent to Mexico alone? I mean, during 300 years. Their work is completely lost, and they cannot properly be considered as real representatives of their class.

In order to judge in a brief way of the work of the Church in Mexico during this 300 years, we must consider at least three things that I hold to be the main duty of a Church: First, to teach Christianity to the people; second, to spread education; third, to protect human life.

Let us consider briefly whether the Church in Mexico did her duty to the people on these three main points of her program. The system by which the Church expected from the beginning to establish Christianity in Mexico was to baptize the natives as soon as they could be induced to be baptized. In a great many cases the alternative was very simple: either they agreed to be baptized and become Christians, or they were to be killed. In such cases it was natural for the Indians to accept Christianity, although, in a few instances there

were those who had a clear conception of the meaning of such an action. It is said that in one of the islands the conquerors captured an Indian chief who had been trying to defend his people and his country. For having done this he was sentenced to death. Before his execution the priests came to him urging him to accept Christianity and be baptized. He told them it was of no use, because he was going to be executed. But they told him that through Christian baptism he could get to heaven and avoid going to the place of perdition. After inquiring what they meant by heaven and hell, he continued to ask, Are all these white people going to heaven? When he was answered in the affirmative he continued—"Well, I do not want to go to that place and to be associated with such blood-thirsty, cruel, and inhuman persons as they are. I had rather go to the other place!"

The reception of the new so-called "converts" into the Church did not mean any knowledge on their part about Christianity. The most that those missionaries attempted to do, not being able to use the language of the natives, was to explain what some of those sacraments meant, but Christianity was never understood by them. In a great many cases, probably with the idea of doing soon the work of Christianizing the pagan multitude, they substituted the names of the pagan gods of the Indians with Spanish names of saints, while the primitive and pagan worship continued just the same. A great many loyal Catholic authorities have stated more than once that the great majority of the native population of Mexico were just as pagan in their religious practices after "conversion" as they were before the arrival of the conquerors. Many cases are quoted to prove that the Indians were worshiping their old deities just exactly as they used to before the conquest. We have good authorities to back us up in our statement that the great majority of the native population of Mexico was very far from being Christian after three hundred years of Catholic control in that country.

If now we pass to the question of educational conditions we find them still worse. It is a fact, to be sure, that the first university established on this continent was opened in Mexico City in 1553; but that was only to educate a very small number of the people. When you add to this university the other good schools which have been famous in our history, the work of education was still very, very small. The colonial government placed the whole matter of education in the hands of the Church. She was given power to acquire property to be used for that object. At the time we gained our independence, a little over one hundred years ago, the Church owned, according to very conservative Catholic authorities, more than 50 per cent of the real estate and other wealth of the country. She was receiving more than \$52,000,000 a year as a revenue income, not only from her endowments, but also from other sources. She had several other sources of income, which increased even more her money power. She had all the teachers needed for a good work of education. According to careful investigation there were in those days, especially toward the close of the colonial period, one religious teacher for every five hundred inhabitants. The natives were capable of learning, and they were also anxious to learn. But in spite of all this, only one-half of one percent of the population knew how to read and

write at the end of three hundred years of colonial government. Did the Church then do her duty in educating the people? Anybody can answer that question, bearing in mind the facts just stated.

What did the Church do in the third place, to protect human life in Mexico. It seems to me that the supreme duty of the Christian Church is to protect life. "I have come that they may have it more abundantly," said the Master. How was this part of the program of the Church carried out? According to a good estimate made by competent authorities, there must have been in Mexico about eighteen millions of people when the conquerors came to Mexico. According to the laws of growth of human kind, where conditions of life are appropriate, the population can be doubled every twenty-five years. Even if that law has never been verified, there is a very high rate of growth in any people when established in a new country with appropriate environment. What was the growth in Mexico? After three hundred years, with the native population just referred to, and bringing in also immigrants from Europe, Mexico had only six million people left. Destruction of life was simply horrible, not only by military expeditions but by slavery and forced labor. We had instances in our country where a plague swept through the country destroying two or three million natives in a few months. Historians wondered why it was that the natives were the only ones killed. To me, the matter is very simple. The poor Indians were half starved, overworked, exhausted, and broken down by the cruel system of servitude established by their conquerors. Yet the Church did nothing to stop the destruction of the population and to protect the people.

After we gained our independence the Church through very skillful political manipulation succeeded in being left as the state Church, with full powers as before. Let me remind you at this point, that when the movement of independence began some of our leaders were found to be priests of the Church. But the fact is, that the Church always opposed the movement for independence.

Let me explain this phenomenon; Spain made the mistake to establish as a principle in the Colonial System of Government that in order to be a leader in politics, in the Church, in business, in industry, or any other public activity, it was required that a person be born, educated, and raised in Spain. The native-born had no chance to hold permanent positions, either in government or in the Church, no matter how intelligent they were nor how well prepared they may have been. So, there was a division formed in the clergy of the Church, the hierarchy who were brought from Europe, and the lower clergy formed by the priests born and raised in Mexico. These latter were always sent to the rural churches, where they

The Townsend Hotel

"One of the Best"

Centrally Located

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

European . Moderate Rates

J. A. Townsend, Prop.

Hot Springs, Ark.
Free Garage.

had very small pay and little social influence. That is why when the movement of independence came the lower clergy joined the movement considering themselves oppressed and exploited just the same as the common people. But the hierarchy opposed the movement bitterly. They excommunicated the leaders of the movement, they anathematized it, and they used all the influences of the Church against it. When these priestly fathers were caught they were first degraded by the Church and then executed. This dividing line in the clergy of the Catholic Church has continued to the present day, de facto, if not in a legal and open way. As we have already stated, the Church continued to be a state Church after the independent government was organized. Naturally she wanted to control all public activities. Some of the best patriots of the country wanted to establish a democratic government similar to that of the United States but the great number of illiterate people and the program of the church was found to be always in their way. Two political parties were then organized, the Liberal and the Conservative parties; this latter was the Church party. If, after an election, it was found that the Conservatives were defeated, then the Church used her tremendous influence and great power, especially her money to overthrow the government, generally by military revolution, and take over the administration. That continued till 1857, when a new constitution was enacted which established the Liberal principles, checked the political activities of the Church, and took away some of her privileges. The Church was disgusted at this, and promoted another civil war, which lasted three years. After winning it, the Liberal party decided to take even more radical measures to control the political activities of the Church. The separation of the Church and the state was enacted. It was also enacted that there should be liberty of the press, liberty of worship, and liberty of teaching. The Church was bitterly opposed to all these principles and began to organize systematically to oppose them. One of the methods employed was the establishing of schools to teach the children the doctrines of the Church which were entirely against those fundamental principles of our political liberties. Then the Church continued to bring foreign priests to be placed in leading churches, men who were not in sympathy with the fundamental laws of the country, neither did they care for the people nor for the development of the nation.

When the people of Mexico in 1910 started a revolution to overthrow the dictatorial government of General Diaz, the Church was found to be opposing that movement, which stood for the liberty of the people; therefore, when we came to enact our new Constitution of 1917, we incorporated in that document all the laws that had been previously enacted to control the political activities of the Church, adding a few more to correct existing evils, such as the bringing in of foreign priests to be leaders of the Church, and the use of parochial schools as a means to combat the fundamental laws of the country.

Therefore, we see that the present laws dealing with religion in Mexico are the product of our historical endeavors to establish a democratic government, to separate the Church from the state, and to guarantee the liberties of the people. You have heard lately about convents being closed and

Jesuit fathers expelled, and some churches closed. Religious orders were suppressed by law about sixty-seven years ago, so that nuns were not permitted to live in Mexico. When the government decided to enforce its laws, the president ordered sent out of the country those nuns that were found living there in opposition to those laws. So it is that Mexico has done nothing but enforce her laws. Is there any reason to ask for the breaking of diplomatic relations with a country which is only trying to enforce its own laws? The Jesuits were also excluded from the country many years ago. A new principle was introduced in the present constitution requiring that in order to exercise the ministry of any church in Mexico it is necessary to be a native born citizen. That principle is intended to correct the historic evils which I have pointed out. If the government found that there were foreign Jesuit fathers exercising the ministry, it was but right to send them out of the country if the law was to be enforced. Churches which were not complying with the requirements of the law were ordered closed until said laws were obeyed; therefore, in all these cases nothing more was done to enforce the laws of the country. Was that a sufficient cause to ask Congress of this nation to suspend diplomatic relations with Mexico?

Many accusations have been presented against Mexico which are entirely ungrounded. Some investors are claiming that the present constitution was not passed by all the people of Mexico, but only by groups supported by the army. They claim that the principles contained in the Mining Codes of 1884, 1892, and 1909 ought to be observed, and not the principles of the new constitution. But let me tell you that this claim is inconsistent; everybody knows that Congressmen and Senators during the administration of General Diaz were elected by him and not by the vote of the people. Even if our present modern elections are defective, they could never be as defective as those of the dictatorial government of General Diaz. I am ready to agree that our democracy is very far from being perfect in Mexico, but it is very difficult to have a perfect democracy even in the most civilized and advanced nations of the world. There are great complaints against elections in the United States and in England. If that is a fact, is there any reason to complain so much about the form of elections that we may have in Mexico?

There is a loud complaint in regard to the alleged lack of protection for private property in Mexico. They say that our laws are confiscatory and retroactive. But anybody reading those laws with an open mind will find nothing of that nature at all. The government officials are constantly stating that they are always ready to apply the law in a just and fair way without making it retroactive or confiscatory. The protection of life and property is as effective in Mexico as it is in any other country. When I first came to this country on my last trip I heard more about robbers, hold-ups, and crime in two weeks than I ever heard in my own country in six months. People have asked me several times if it is safe to travel through Mexico. I have answered that I have been traveling there a great deal during the last few years, and I always feel myself perfectly safe. But since I came to this country, I begin to feel nervous sometimes, after reading so much

about robbery and crime. We may have great drawbacks in Mexico, but such things are found in every modern nation in the world.

Let us now look for a moment into the constructive work of the present government. There is going on a vigorous campaign in popular education. After thirty-five years of peace and prosperity, governing the administration of General Diaz, there remained 78 per cent of illiteracy. At present there is a system of education in every state, whereby schools are supported everywhere for the benefit of the people. We also have a Federal system of schools in every state parallel to the state system. Education is free for everybody. Primary education is compulsory for young people under fifteen years of age, but we have no trouble in compelling children to attend the schools. Our main difficulty is in providing enough schools for those who wish to attend. The state of Vera Cruz alone has established in the last four years more than 800 rural schools. The Federal government has established more than 3,000 schools in the last three years. We have more children and young people attending public schools today in Mexico than ever before in our history. We aim not only at teaching everybody how to read and write, but we want to keep them reading. Reading people are thinking people. Our government has established a Bureau of Public Libraries that has located thousands of new libraries all through Mexico and has secured millions of books which are placed in these libraries for the free use of the people. We are making wonderful progress in the line of education. Our industrial schools are teaching our young people how to work in an intelligent way in all the different vocations of life. If you will give us twenty-five years of active cooperation and sympathy and if you Americans allow us at least a share of our natural resources we will transform the whole population of Mexico into a free and enterprising people, worthy neighbors of the United States, capable of developing one of the greatest states of the American continent.

GENERAL CONFERENCE BOARDS AND COMMITTEES

The Book Committee

J. B. Morgan, Nashville, Tenn.; W. Keith, Nashville, Tenn.; C. A. Craig, Nashville, Tenn.; R. E. L. Morgan, Ardmore, Okla.; L. C. Branscomb, Anniston, Ala.; S. P. Wiggins, Atlanta Ga.; J. D. Randolph, Fayette Mo.; J. Lee Davis, Richmond, Va.; W. R. Odell, Concord, N. C.; R. H. Shuttles, Dallas, Texas; C. D. Bulla, Los Angeles, Calif.

Board of Missions

Bishop W. B. Beauchamp, President; P. D. Maddin, Vice President; Dr. W. B. Cram, General Secretary.

All of the Bishops.

Alabama, O. S. Welch; Arizona, C. Raymond Gray; Baltimore, Mrs. T. J. Copeland; Central Texas, W. Erskine Williams; Denver, A. P. Harley, East Oklahoma, M. L. Butler; Florida, W. F. Dunkle; Holston, L. M. Thomas; Illinois, C. C. Markham; Kentucky, Davis Davies; Little Rock, E. R. Steel; Louisiana, J. G. Snelling; Louisville, Mrs. W. J. Piggott; Memphis, Mrs. C. W. Nichols; Missouri, Robin Gould; Mississippi, G. L. Harrell; New Mexico, Mrs. K. C. Childers; North Arkansas, O. E. Goddard; North Carolina, F. S. Love; N. Georgia, Mrs. Luke G. Johnson; N. Mississippi, J. W. Kyle; North Texas, W. B. Hamilton; Northwest, Mrs. E. J. Harper; Northwest Texas, Mrs.

Nat. G. Rollins; Pacific, Nathan Newby; St. Louis, Louis Boeger; South Carolina, A. J. Cauthen; Southwest Mo., Mrs. Fred A. Lamb; Tennessee, J. J. Gray, Jr.; Texas, Mrs. J. W. Mills; Upper S. Carolina, Mrs. D. N. Bourne; Virginia, Mrs. Lee Britt; West Oklahoma, Mrs. R. E. I. Morgan; West Texas, M. A. Childers; Western North Carolina, J. F. Shinn; Western Virginia, H. L. Clay.

Sunday School Board

Bishops: W. B. Beauchamp, John M. Moore, and U. V. W. Darlington.

Clerical: Rev. H. M. Canter, Rev. H. M. Barton, Rev. C. H. Greer, Rev. M. T. Haw, Rev. W. E. Morris, Rev. R. T. Webb, Rev. C. T. Tally, Rev. W. M. Pearce, Rev. J. H. Graves, Rev. W. B. Ricks, Rev. W. A. Christian, and Rev. I. C. Jenkins.

Lay: J. T. Ellison, Dr. W. P. Few, C. E. Hayes, W. S. Holmes, J. H. Ledyard, H. L. Gardner, J. R. Pepper, Dr. A. E. Bonnell, J. D. Gardner, L. B. Rogers, F. A. Carter and Mrs. H. E. Jackson.

Ex Officio: Dr. E. B. Campbell, and Dr. J. W. Shackford.

Board of Education

Bishop Edwin D. Mouzon; Bishop Jas. Cannon, Jr.; Bishop Hoyt M. Dobbs; Dr. Stonewall Anderson, Secretary; H. N. Snyder, Spartanburg, S. C.; D. O. Terrell, San Antonio, Texas; R. E. Blackwell, Ashland, Va.; J. H. Reynolds, Conway, Ark.; Rev. R. G. Mood, McKinney, Texas; R. L. Flowers, Durham, N. C.; Rev. G. W. Read, Birmingham, Ala.; Rev. Ivan Lee Holt, St. Louis, Mo.; J. S. Candler, Atlanta, Ga.; Rev. W. F. Quillian, Macon, Ga.; Rev. J. L. Clark, Fort Thomas, Ky.; Rev. Andrew Sledd, Decatur, Ga.; Rev. J. S. French, Bristol, Tenn.; Rev. Robert Selby, Hattiesburg, Miss.; Rev. R. J. Yoak, Fairmont, Va.; L. W. Duval, Ocala, Fla.; Rev. R. H. Wynn, Lake Charles, La.; Rev. C. H. Booth, Waco, Texas; E. P. Puckett, Fayette, Mo.; J. E. Cockrell, Dallas, Texas; Rev. H. H. Sherman, Nashville, Tenn.; Rev. C. C. Grimes, Memphis, Tenn.; and Carl Hollis, Warren, Ark.

Board of Church Extension

J. W. Johnson, President, W. F. Boggess, Vice President; Dr. T. D. Ellis, Secretary; J. Adger Stewart, Treasurer.

Managers: James Thomes, J. H. Eakes, J. H. Wells, O. F. Williams, J. R. T. Major, W. L. Scarborough, M. H. Norton, J. W. Hunt, C. S. Wallace, E. E. McMillan, R. N. Allen, S. E. Allison, S. H. Meyer, M. A. Beeson, T. C. Ragsdals, E. B. Hawk, A. P. Lyon, W. J. Sims, Keith Snyder and J. A. Baylor.

Epworth League Board

Bishop H. M. DuBose, President; Dr. Fitzgerald S. Parker, Secretary. Clerical: Paul B. Kern, East Okla.

"Plumbing That Protects Health"

Pettit-Galloway Company

114 E 7th St. Phone 4-2739

Little Rock, Arkansas

"Heating Systems That Heat"

homa, Vice President; W. W. Holmes La.; L. Woolf, Baltimore; V. G. Clifford, Mississippi; J. N. R. Score, Pacific; C. S. Kirkpatrick, Western North Carolina.

Lay: George Pohlman, Missouri; C. W. Sarver, North Alabama; J. H. Terrell, Florida; Orville Zimmerman, St. Louis; J. C. Smith, Upper South Carolina; S. H. Short, Virginia; Miss Katherine Tatum East Oklahoma.

Board of Finance

Bishop W. F. McMurry, President; Senator X. P. Wilfrey, Vice President; Dr. Luther Todd, Secretary; John W. Fristoe, Treasurer.

Clerical: R. A. Clark, Memphis Conference; Frank P. Culver, Central Texas Conference; James Kilgore, Texas Conference; D. F. Ellison, Alabama Conference; T. S. Hamilton, West Virginia Conference; W. A. Cooper, Florida Conference; J. T. Leggett, Mississippi Conference; H. E. Draper, West Texas Conference and C. W. Tadlock, St. Louis Conference.

Lay: Dr. S. P. Cresap, Nebraska City, Nebr.; Addison Maupin, Atlanta, Ga.; J. R. Dominick, Kansas City, Mo.; R. P. Brewer, Tulsa, Oklahoma; J. T. Catlin, Sr. Danville, Va.; W. Stackhouse, Marion, S. C.; G. W. Doneghey, Little Rock, Ark.; W. E. Brock, Chattanooga, Tenn.; and W. G. Hardy Winchester, Va.

Hospital Board

Bishop Warren A. Candler, President; Dr. C. C. Jarrell, Secretary; Rev. F. W. Brandon, North Alabama Conference; Rev. W. J. Young, Virginia Conference; Rev. A. F. Smith, St. Louis Conference; Rev. R. H. Harper, Louisiana Conference; Rev. S. H. C. Burgin, West Texas Conference; Rev. J. R. Jones, Florida Conference; L. J. Cox, Arizona Conference; Dr. G. A. Neuffer, Upper South Carolina Conference; J. B. Ivey, Western North Carolina Conference; R. J. Guinn, North Georgia Conference; and H. L. Ott, Kentucky Conference.

Board of Temperance and Social Service

Bishop James Cannon, Jr., Chairman; Rev. W. A. Lambeth, Rev. C. M. Woodward, Rev. W. G. Henry, Rev. J. S. Peters, Rev. E. L. Crawford, Mrs. Mary Harris Armour, Senator Morris Sheppard, G. L. Hackney, J. N. Hillman, and Charles M. Hay.

Trustees of the Methodist Episcopal Church, South.

Dr. A. J. Lamar, Rev. John R. Stewart, Goodloe Cockrell, R. L. Kennedy, D. C. Scales and W. H. Wiseman.

Committee of Appeals

Bishop E. D. Mouzon, Chairman; Rev. W. W. Peele, Rev. W. E. Arnold, Rev. C. A. Spragins, Rev. I. P. Martin, E. R. Malone, B. H. Miner, and M. E. Lawson.

Committee on Budget

D. H. Hotchkiss, Chairman; W. M. Alexander, Secretary; T. A. Smoot, J. T. McClure, J. M. Dannelly, H. B. Trimble, C. B. Lewis, H. O. Thornburg, F. M. Weiss, J. G. Brown, W. W. Lastinger, J. M. Williams, and Charlton DuRant.

Committee to Edit the Discipline

Bishops Collins Denny, Dr. Gilbert T. Rowe, Curtis B. Haley, Dr. Alfred F. Smith, Dr. A. J. Lamar, and John W. Barton.

Committee on Arrangements for Next General Conference

Forney Hutchinson, Chairman; J. W. Johnson, Secretary; G. L. Hackney, R. M. Kelly and L. P. McCord.

The Educational Commission

Rev. W. M. Alexander, Fayette,

Mo.; Mrs. D. N. Bourne, Greenwood, S. C.; Rev. J. L. Cunningham, Nashville, Tenn.; Rev. J. L. Decell, Jackson, Miss.; Rev. J. S. French, Bristol, Va.; Rev. O. E. Goddard, Conway, Ark.; Rev. Paul B. Kern, Dallas, Texas; Mrs. W. A. Newell, Mount Airy, N. C.; Rev. W. F. Quillian, Macon, Ga.; Rev. C. M. Reves, Little Rock, Arkansas; Rev. C. T. Talley, Beaumont, Texas; and Dean Goodrich White, Emory University, Ga.

Commission on Exchange of Territory

Bishop W. F. McMurry, Chairman; Nathan Newby, Secretary; W. A. Cooper, W. E. Arnold, Frank Barrett, L. L. Woolf, and W. E. Brock.

Committee on Research and Investigation (Unification)

Dr. Franklin N. Parker, Chairman; Dr. V. C. Curtis, Secretary; Dr. Andrew Sledd, Dr. J. W. Mills, Dr. Ivan Lee Holt, Dr. A. R. Kasey, Dr. A. L. Moore, T. D. Sanford, Dr. W. P. Few, M. E. Lawson, H. C. Stuart, J. M. Rogers, Nathan Newby and H. H. White.

Commission on Connectional and Conference Periodicals

D. H. Aston, M. E. Lazenby, S. K. Cockrell, P. E. Riley, T. A. Sikes, Homer Thompson, G. A. Hanks, and John W. Barton.

Commission on Statistical Blanks

L. H. Estes, G. L. Beale, W. E. Morris, D. H. Hotchkiss, and H. M. Cantler

Advisory Committee on Near East Relief

Bishop James Cannon, Jr., Chairman; Bishop John M. Moore, Bishop H. M. DuBose, W. A. Shelton, C. M. Woodward, E. B. Chappell, C. D. Harris, W. W. Peele, John W. Smith, W. B. Garrett, R. H. Harper, C. C. Seligman, R. P. Shuler, W. P. Few, R. T. Burge, Mrs. Luke Johnson, C. E. Hayes, Mrs. J. H. Dickey, Mrs. F. F. Stephens, and J. H. Reynolds.

Members of the Federal Council of the Churches of Christ in America

Bishops: W. A. Candler, John M. Moore, J. E. Dickey, James Cannon, Jr., H. A. Boaz, and S. R. Hay.

At large: Plato Durham, Emory University, Ga.; R. M. Weaver, Corinth, Miss.; R. E. Dickenson, Dallas, Texas; F. H. Shuler, Sumter, S. C.; Henry Jackson, San Angelo, Texas; R. Ira Barnett, Miami, Fla.; J. A. Bays, El Paso, Texas; W. E. Brock, Chattanooga, Tenn.; and M. O. Shivers, Colorado Springs, Colo.

From the Annual Conferences: J. E. Northcutt, Montgomery, Ala.; H. M. Bruce, Phoenix, Ariz.; C. D. Harris, Baltimore, Md.; O. F. Sensabaugh, Cleburne, Texas; V. P. Atkinson, Pueblo, Colo.; D. H. Aston, Tulsa, Okla.; C. B. Peeler, Jacksonville, Fla.; F. A. Carter, Sweetwater, Tenn.; Robert Quail, Salem, Ill.; W. W. Ball, Maysville, Ky.; A. C. Millar, Little Rock, Ark.; F. N. Parker, Emory University, Ga.; J. G. Akin, Hopkinsville, Ky.; J. T. Leggett, Vicksburg, Miss.; R. C. Holiday, Mexico, Mo.; J. D. Johnson, Jackson, Tenn.; J. H. Walker, East Las Vegas, N. Mex.; S. R. McWhirter, Greenville, Texas; G. C. Hardin, Ft. Smith, Ark.; M. T. Plyler, Raleigh, N. C.; R. G. Smith, Augusta, Ga.; Carroll Varner, Winona, Miss.; E. J. Harper, Corvallis, Oreg.; A. J. Weeks, Nashville, Tenn.; C. D. Bulla, Los Angeles, Calif.; R. L. Russell, Nashville, Tenn.; Peter Stokes, Sumpter, S. C.; J. C. G. Brooks, Dublin, Ga.; W. R. Eckles, Lexington, Mo.; J. W. Barton, Nashville, Tenn.; M. L. Carlisle, Spartanburg, S. C.; S. H. Babcock, Oklahoma City, Okla.; S. H. C. Burgin, San Antonio, Texas; D. B. Coltrane, Concord, N. C.; L. S. Cunningham, Fairmont, W. V.; and R. E. Blackwell, Ashland, Va.

TROUBLE MAKERS

Some one has been kind enough (?) to mail me a marked copy of "The Pentecostal Herald," with writing on the margin, calling my attention to certain utterances of Dr. G. W. Ridout in his article, "The Battle of Methodism."

I am sure that the mailer of this paper to me is very fearful that I am about to go "astray" after these "Ultra-Modernists", from his comment on the margin of the paper sent me.

I would like for this "Friend of mine" to know that I do not agree with Dr. Ridout in his charges against the leadership of our great church.

Neither do I agree that our "Graded S. S. Literature, and Teacher training courses," contain anything contrary to the "spirit and doctrine" of Methodism, as is indicated in his marginal reference.

When I was a boy, I remember reading "The Pentecostal Herald," and it had in it then, articles full of "fire and brimstone" against the "Leaders of Methodism" because they did not agree with them on the doctrine of Sanctification as a "Second Blessing." It has always been fearful (?) that Methodism would "get into the wrong boat," and go adrift.

I would like to see Dr. Ridout, and "my good friend" change their propaganda, and boost for our leaders, and for our church a while; and see if they could not grow in the grace of tolerance.

Southern Methodism has had her most phenomenal growth under her present leadership—Bishops, editors, secretaries, evangelists etc., and this in spite of the fact that there have been "inside knockers."

I know my opinion does not amount to a great deal; but I am of the opinion that our great Church has never been in safer and saner hands than she is today.

I am not fond of trouble makers. But the church has always gone along in spite of the "set-fasts" and "harness buckers," and will, no doubt, continue to grow under her present "leadership," in spite of them.

It shall be my greatest purpose to do my bit towards her onward going, and upward going. I am not trying to find fault with her leadership, though I feel sure that they are all some-what faulty; but not more so than her fault finding propagandists.

I am not living in the past, nor for the past; but in the present and for the future.

Whatever truth the past has brought to me, I revere, and shall seek to enlarge and expand, bringing in whatever new truth I find, until the whole truth is known. It is the Christian's duty to increase in the "Knowledge and love of God." But if the past holds the field, how may I increase in these great graces? As long as "the new theology" leads on to the ingathering of souls, and the dedication of talents and powers to the service of God's humanity, I am not afraid of it.—W. F. Blevins.

A GREAT CONFERENCE

Under the above caption the Commercial Appeal of May 22 has the following:

The Commercial Appeal is sensible of the resolutions of commendation adopted by the members of the General Conference of the Methodist Church, South, on the day of adjournment.

The paper is gratified that it met the approval of the Conference by the thoroughness of its reports, and by the space given.

Some of the members were surprised that The Commercial Appeal took the convention so seriously. We

CHRISTIAN LIFE.

SUPPLICATION

Lord, keep me ever mindful of Thy Love:
And when my wayward feet are fain to stray
Far from the path that Thou hast marked for them,
Watch, as a shepherd, o'er his wandering sheep.
And keep me safe in dark temptation's hour.
Once I had died but for Thy wondrous love
That bore me tenderly through fiery trials
And by Thy grace restored me to mine own.
Oh, never let me dull or listless grow,
For danger lurks in man's forgetfulness.
The Adversary's snares lie thick about.
As, like a roaring lion, he doth seek
Those whom he would devour. Therefore I pray,
Lord, keep me ever in Thy strong embrace.
For Thou, my sole, unfailing Refuge art!—A. Lincoln Fisher in Western Recorder.

THE HOUSE BY THE SIDE OF THE ROAD.

An inspiring lesson in human kindness, and the happiness that may be gained from simple acts of friendliness, is contained in Sam Walter Foss' story of how he came to write his famous poem, "The House by the Side of the Road."

He was hiking along a New England road one hot summer day, when he stopped to rest in the shade of a tree. A sign on the tree read: "There is a good spring inside the fence. Drink, if you are thirsty." He climbed

were trying to do a good piece of work worthy of the meeting. The Conference was worth every line we gave it.

News of the doing of religious bodies is always interesting. The Commercial Appeal for years has fully covered Methodist conferences, Baptist conventions, Presbyterian assemblies and the meetings of other religious bodies. We long ago found that the American reader is after all serious minded. We have found he is interested in religion. He is interested in his own religion and other religions.

Statistical progress of churches in the way of schools, hospitals and asylums are indices of the progress of the people. A city without churches, hospitals and schools could not exist.

When the Methodists were debating coming to Memphis, a Commercial Appeal representative told them that the work of reporting the meetings would be thoroughly done. He also told them that the proceedings would be broadcast over WMC. This was no empty promise to get the convention.

The thoroughness of the work was due to the energy and intelligent industry of about six reporters, four of whom were on the job every day. The Commercial Appeal is proud of these reporters.

The Conference ended in a way that should be gratifying to those who took part in it. There were several acute questions fraught with serious trouble under consideration. It was expected there would be some sensational clashes on the floor of the Conference, but after a few days a get-together spirit seemed to come over the body. The opposing forces became more neighborly. Southern Methodism came out of the convention splendidly united and unified.

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

ed over, found the spring, and drank deep of the cool water. Beside the spring there was a bench, bearing another sign, "Sit down and rest if you are tired." Near the bench was a basket of apples, on which was a card, reading, "If you like apples, help yourself." These invitations eagerly accepted, he presently saw a kindly-faced old man watching him with friendly interest. He proved to be the owner, and Foss engaged him in conversation.

"You see," explained the old man, naively, "the water was going to waste, and we thought it would be nice if we could get thirsty travelers to stop and drink some of it. Then, this is a pleasant spot to rest in, and we had this old bench up in the attic where it was doing nobody any good so I fetched it down here. Right now we've got more apples than we can use, and we felt it would be a satisfaction to us to share them with others. So I put up the signs, and," he added, with a twinkle in his eyes, "they seem to be doing some little good."

Such was the inspiration of the familiar lines, "Let me live in a house by the side of the road, And be a friend to man."—Nuggets.

THE TEST OF DISCIPLINE

The first step in our Christian experience is when we come to Christ and receive forgiveness of sins.

The second step is following Christ. Trying to live like Jesus, to do what He would do, to say what He would say, to actually become His disciple.

Jesus told the twelve one day what it meant. He mentioned two distinct things:

1. Self-denial: He that would be My disciple, let him deny himself.

If you want to get somewhere in life, you must do this very thing. If you would have a savings account, secure a higher education, buy a home, you must forego many things that you might wish to enjoy now: Another new suit, that stylish spring coat, or a later model car; young folks, their picture shows, candy, more gasoline.

The worst calamity that could happen to anyone would be to have everything he or she desired,—not having to deny oneself anything, to acquire something better.

(B) In our National crisis—we denied ourselves luxuries and even necessities; sugar, wheat, flour, meat, pleasure-rides in the auto on Sundays. We did not consider it a hardship, it was our duty to our country.

How about our duty to God? In what ways have we denied ourselves for Christ? Do we forego any pleasures for the Church? How about—

(1) Arising early Sunday morning, so as to be at Sunday School and Church on time. We arise six days a week for ourselves; can we not arise one morning early for Christ?

You say, "I have to arise early the other six mornings." Do you mean to say "you do not have to for Christ?"

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions. Only 35 cts. At any drug store. (Adv.)

(2) How many hours a week do you spend working for your Master? Calling, inviting people to Church, being a good neighbor?

(3) What have you denied yourself of material substance? The wealth of the country was poured into the United States Treasury during the World War. Have you given to the Kingdom until it hurts? Have you given up anything to eat or wear for the Lord?

A certain excellent Christian man loved his fine horses and carriages, but gave them up when he found that the horses were eating up his charity fund. He was not an ascetic, he was a sensible and sunshiny Christian.

Looking at it in this way would mean better equipped churches, no worry over finances, more missionaries in needy places, more Bibles in China, Japan and other lands less of heart-break for our Board of Home and Foreign Missions, an easing up of that yearning, longing look in the eyes of our Saviour.

Self-indulgence blocks these things. Self-denial makes them possible. "If any man will come after Me, let him deny himself." It is Jesus' Way. He passed up many comforts, was despised, rejected, bruised for us.

2. The second test is cross-bearing? Let him take up his cross.

Jesus doesn't desire any half-hearted followers, Cross-bearing is crucifying self; many desires of the flesh must be "put under," stamped out, turning one's self down, as Dr. A. E. Days says; and things of the Spirit elevated. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

(1) Cross-bearing means readiness to face an issue and willingness to pay the price. It may be scorn, persecution, torture, possibly death. But "He that will lose his life for My sake shall find it." What fellowship, what spiritual joy to carry a heavy, hurting, heart-breaking handicap for Him. It is being done every day. Mothers in the home far from well physically, meeting each day with its long hours and regular routine of work—who will say in their care for the family, even to the spiritual needs, they are not bearing their cross with the Master? Who can read father's heart? He doesn't always burden the family with the business and financial cares; he knows mother carries load enough of her own.

The girl going to her employment every day sees others enjoying many things she is not privileged to enjoy. Perhaps the family needs her support. The workers in Sunday School, Epworth League, Missionary Societies and the ministry of music of the church, grow discouraged; but praise His name, work on even though they become discouraged at times.

Are not these some practical ways of bearing our cross for Him?

(2) Jesus could have avoided the cross. Some people today avoid cross-bearing, with untold spiritual loss to themselves, and a part of the Lord's work is forever left undone.

There was something deep down in the heart of Jesus which made it next to impossible to avoid his cross. "I came not to do mine own will, but the will of Him that sent me." "Father, not my will, but thine, be done." If it was the Father's will, that settled it.

Only to know that the path I tread
Is the path marked out for me;
That the way tho' thorny, rough and steep,
Will lead me nearer to Thee.

(3) Just one other thought I want to bring. Let us carry our cross with a smile. We can carry it complainingly, and make everyone around us miserable because of it, or we can wear a smile and others will find life a little easier when they think of us. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—H. C. Stephens in California Christian Advocate.

HEART STRINGS AND PURSE STRINGS.

Money is the acid test of devotion to any cause even to the so-called secular interests.

Obviously there are among us many religionists so absorbed in mystical reflections upon abstract and occult dogmas as to intimate that emphasis put on money values is misplaced or is sacrilegious; yet there are sufficient sanctions both in the Word and in the book of human experience to warrant with no less certitude that the acid test of RELIGIOUS devotion is what we readily yield to Him and to the service of Him whom we love in order to facilitate and foster His sovereign sway in our lives and His righteous reign in that society whose relations web us.

Our treasures hold our heart strings and he who would tie up with God must do so at the sacrifice of his pursestrings, for heart-strings and pursestrings are well nigh identical. He who loves much, will give much. Our conception and our love of God will invariably register in our gifts of what we possess, which is ever incomparable with what we are. For a man IS infinitely more than what a man HAS. The Master of life who demands what we ARE, as a reasonable gift to Him, no less surely demands what we HAVE as a worthwhile token of our love for Him.

Stewardship of our life is no more divinely enjoined than is stewardship of our wealth. God cannot, will not, accept either of these separately as the measure of even his requirement, to say nothing of such, as an expression of our reverence and love for Him. To install this inescapable, inviolable principle of divine and human interaction into the religious consciousness of Methodists has been the method of the Centenary for the past five years; to get men and women committed to that life philosophy of Jesus which found its high culmination in the cross of Calvary. This identical principle of devotion expressing itself freely in sacrifice was carried on by another of the founders of the early church who exhorted his hearers that they had not yet "RESISTED UNTO BLOOD."

That much-vaunted love of God and of the Christian way that stops shorter than the notch of sacrificial giving to the liberal support of Christianity's organized institutions, society's most profitable investments; needs to take stock of itself and to gauge anew the temperature of its much advertised devotion. For he who withholds his money from God thereby withholds his soul also.—Southwestern Christian Advocate.

PRAYER.

O God, by whom the meek are guided in judgment, and light riseth up in darkness for the godly; grant, us, in all our doubt and uncertainties, the grace to ask what thou wouldst have us to do; that the spirit of wisdom may save us from all false choices, and that in thy light we may see light, and in thy straight path may not stumble; through Jesus Christ our Lord. Amen—William Bright.

FOR YOUTH.

"HOW CAN I SERVE MY COUNTRY?"

Scripture: Rom. 12:10-21.

Scripture for Discussion.

The right attitude towards our rulers. Heb. 13:7.

The right attitude towards law and lawmakers. Titus 3:1, 2.

How America can be great. Exod. 19:5.

America called God to serve a great purpose. Deut. 14:2.

God will bless America if America is holy. Deut. 26:19.

God will not forsake us if we keep true to him. I Sam. 12:22.

MATERIAL FOR TALK.

Today we are celebrating our nation's birthday. We are proud of our country because of her high ideals. America has always stood for liberty and justice and righteousness. Even in the wars which she has fought, these have been her principles. You can judge the ideals of any nation by the things for which she will go to war. America's first war was for her own freedom. All of her other wars have been for the freedom of other peoples.

One in every three persons now in the United States was either born in a foreign land or is the child of foreign-born parents. Many of these sought and found in America a refuge from wars and rumors of wars in other lands. It is to these Americans that the Stars and Stripes come with a special message. Much that has been said and sung of the flag has been inspired by war, but the flag of the Union is a flag of peace rather than of war.—Watchword.

THE FLAG.

Here comes the flag;

Hail it!

Who dares to drag

Or trail it?

Give it hurrahs

Three for the stars

Three for the bars.

Uncover your head to it!

Here comes the flag!

Cheer it!

Valley and crag

Shall hear it!

Fathers shall bless it,

Children caress it,

All shall maintain it,

No one shall stain it;

Cheers for the sailors that fought in the wave for it,

Cheers for the soldiers that always were brave for it!

Tears for the men that went down to the grave for it,

Here comes the flag!

—Junior Workers' Quarterly

QUESTIONS FOR DISCUSSION.

1. How old is America today?

2. How many stars are there in the flag?

3. When was the flag adopted?

Ans. By the Congress that met in old Independence Hall Philadelphia, in 1777. The following resolution was adopted, "Resolved that the flag of the thirteen United States be thirteen stripes, alternating red and white; that the Union be thirteen stars, white in a blue field, representing a new constellation, the stars to be arranged in a circle."

THE TOPIC DISCUSSED.

Our nation was founded upon faith in God. The men and women who came to this country from the Old World believed in God, and lived for him. Washington was a man of prayer. Most of the soldiers of the Revo-

lutionary war were descendants of those who had come to America to worship God as they chose. Let us hope and pray that America never may cease to exemplify the statement on the silver dollar, which says, "In God We Trust."—Watchword.

LOYAL AND TRUE.

"Our fathers have purchased with tears and with blood
This beautiful country for freedom and God.
Columbia, Columbia, thy heritage grand
We'll love and we'll honor our own native land.
To thee our allegiance forever is due,
To God and our country, we're loyal and true."—Junior Workers' Quarterly.

THE TOPIC ILLUSTRATED

On the deck of the Republic (January 1909) when the passengers had all departed, and Captain Sealby was left alone with his men and his ship, he stood before them. His voice shook a little.

"Men of the Republic," he said, "I am proud of you. You have acquitted yourselves like men. I look upon no coward. The darkness is drawing on—it was then four o'clock, Saturday afternoon—and the passengers are gone. You have now the right to leave this vessel. She may sink, she may not—I cannot say. But you have done your duty; the boats are at your disposal."

"How about you, Captain?" interrupted a voice.

"I shall stand by the ship," was the reply.

And then in chorus, came a great shout:

"And we'll stand by with you, Captain."—Stories for Talks to Boys by F. H. Cheley.

INDEPENDENCE DAY SUNDAY, JULY 4TH, 1926.

The Hundred and Fiftieth Anniversary of the Declaration of Independence

Song—"America"—Verses 1, 2, 3.

Prayer.

Scripture Lesson—Ephesians 6:1-16.

Song—"Columbia, the Gem of the Ocean."

Read in unison—"The Political Religion of the Nation."

"Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of Seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his fathers and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from pulpit, proclaimed in the legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation."—Abraham Lincoln.

Song—"Faith of Our Fathers"

Address—"Liberty and Law."

Song—"America, the Beautiful."

Recite in unison—"The American's Creed."

"I believe in the United States of America as a Government of the people, by the people, for the people;

FOR CHILDREN.

A THANK-YOU PRAYER.

For all the strength we have
To run and jump and play,
For all our limbs so sound and strong
We thank Thee, Lord, today.
Make all Thy children, Lord,
Healthy and strong like me
To run and jump and shout and play,
And praise Thee in their glee.
—Selected.

MARJORIE'S PARTY

The seventh-grade room was terribly excited. Marjorie Brewster was giving a party—a big, grand party, and she was inviting seventh-grade girls.

"Whom are you going to invite, Marjorie?" asked one of the girls on the playground.

Marjorie looked around and then, leaning over to the girl, answered, "I am going to invite every girl in this seventh grade except Lois Brown. She hasn't a decent thing to wear."

"Me" chorused several girls. "Are you going to invite me?"

"Every one in the room," called Marjorie and then under her breath, "except Lois."

And Lois was not invited.

The day of the party came. Girls in lovely frocks passed Lois' home. "Going to the party, Lois?" they called.

"No, thank you," smiled back Lois. "I am not invited."

She smiled when the girls were talking to her, but after they passed she went indoors and cried. It was hard to be left out of a party.

Next day at school Lois met Marjorie face to face on the steps. Marjorie would have passed without speaking, but Lois stopped her, again smiling, "You had a lovely day for the party, Marjorie," she said. "I am glad you invited little Susan Hare. She does not often go to a party."

Then Lois passed on. Marjorie gasped. "And other girls would have been mad," she said.

Later that morning Marjorie had trouble with an arithmetic problem. She called the teacher, but she was busy. The teacher asked the room, "Who had problem forty in today's lesson? Will some one help Marjorie with it?"

Lois Brown stood up. "I will help her with the problem," she said, and smiling went to Marjorie's desk.

Around went the whisper, "And she never invited Lois to the party. Good of Lois I'll say. I'd be so mad I

whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes.

"I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag; and to defend it against all enemies."

Music—"The Star-Spangled Banner." Salute The Flag—

I Pledge Allegiance to My Flag,
And the Republic for which it stands.

One Nation Indivisible,
With Liberty and Justice for all.

Song—"America."—Verse 4.

Benediction.

This program, from the American Bond branch of the Lincoln-Lee Legion Department Anti-Saloon League of America, is recommended for our churches and schools.

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.

"Work for the night is coming,
Work through the morning hours;
Work while the dew is sparkling,
Work mid springing flowers;
Work when the day grows brighter,
Work in the glowing sun;
Work for the night is coming,
When man's work is done."
—Annie L. Walker.

North Ark. Y. People's Assembly,
Petit Jean Mountain, July 5-10.

Mrs. H. L. Rummel, Cor. Sec., L. R. Conf. W. M. S., beloved friend and co-worker, has returned from Johns Hopkins and is now being treated at Trinity hospital. Her presence in L. R. is a comfort to us all and we are encouraged to hope she will soon be much improved in health.

Mrs. E. R. Steel, Pres. L. R. Conf. W. M. S., enjoyed a day at Hendrix College last week where fine work was done for our preachers and laymen. It was much regretted that Mrs. W. B. Lipscomb was unable to fill her appointment there. Our W. M. Members who assembled there were greatly disappointed.

ELZA MEMORIAL GIFT.

Mrs. J. G. Moore will give a cash prize to be applied on the Elza Memorial Fund, to the Y. P. M. S. sending in the best suggestions on "Sabbath Day Observance." This suggestion may be in the form of a poster, playlet, song or paper, and must be in her hands by September 1. All Y. P. Auxiliaries in the Little Rock Conference should try for this offer.

NEWS FROM NASHVILLE.

At the recent meeting of the General Conference, the constitution of the Board of Missions was revised, cutting the number of secretaries to be elected by the Board to six—three men and three women. The new Board chosen by the General Conference held its first meeting in Nashville, June 15th. The secretaries and treasurers elected at this meeting were as follows: Dr. O. E. Goddard and Miss Esther Case, Foreign Department; Dr. J. W. Perry and Mrs. J. W. Downs, Home Department; Dr. E. H. Rawlings and Mrs. B. W. Lipscomb, Educational and Promotional Department; Mr. J. F. Rawls and Mrs. Ina Davis Fulton, Treasurers.

The following assistant secretaries were elected: Mr. Robert Ruff, in charge of Specials; Miss Mabel K. Howell, in charge of Organization; Mrs. H. R. Steele, in charge of Candidates; and Miss Estelle Haskin in charge of Literature.

On the following day the executive committee of the Board of Trustees of Scarritt College held a meeting at

wouldn't speak to her."

Lois helped Marjorie with the problem and that afternoon she found on her desk a note.

"I am sorry I did not invite you to my party, Lois. Please pardon me. You are the sweetest girl in the room. Marjorie."

Lois looked up from the note, caught Marjorie's eye, smiled and formed with her lips the words, "It's all right."—Kind Words.

which time Miss Mabel Howell was offered the professorship of Foreign Missions. After consultation, Miss Howell accepted this position, resigning her secretaryship in the Board.

IMPORTANT NOTICE

In the adult leaflet for August, one of the books for reference reading is "Adventures in International Friendship." This book is just off the press under the caption "A Brief Study Book." It is a supplemental book especially planned for use with discussion groups. Order from Lamar & Barton. Price, paper, 50 cents.

SEARCY.

The Missionary Society of the First Methodist Church met with Mrs. Ben Grisham June 4 with a good attendance, this being a regular social meeting with Mrs. B. L. Oliver as leader.

Mrs. E. C. Pettey presented a good Bible lesson in a very able and impressive way. Each officer gave a reading on her respective duties as an officer, after which a social hour was enjoyed. The hostess served dainty refreshments in a most elegant and happy manner.—Supt. of Pub.

CLINTON ENTERTAINS GROUP MEETING

Miss Essie Fraser sends this interesting account:

"On June 3 and 4 our W. M. S. had the pleasure of entertaining the Group meeting.

The first session opened at 2 p. m. Wednesday with Mrs. Lula Hill, our district secretary, of Searcy, presiding. Devotional exercises were conducted by Rev. Mr. LeRoy and Mr. Hollinsworth.

The welcome address was given by Mrs. A. L. Stephens, our local president, after which Mrs. Hill, in her earnest, pleasing manner, delivered the annual district secretary's message.

Reports were made by delegates of the auxiliaries represented and then followed a general discussion of auxiliary problems.

A talk on the subject, "Is Stewardship Fundamental in the Life of a Christian?" was made by Miss Essie Fraser.

"Our Pledge and Why It Should be Paid" was very ably discussed by Miss Fuller of Augusta, superintendent of Young People's work of the North Arkansas Conference.

An open discussion on "Helpful Suggestions," led by Mrs. Hill and Mrs. I. N. Barnett of Batesville, conference chairman of the Belle Bennett Memorial Fund, closed the afternoon session.

The evening program was opened with congregational singing, "Since Jesus Came Into My Heart."

The Bible lesson, 2d Cor. 3:1-6, was read and commented upon by Mrs. J. G. Hurney of Leslie. A talk on "Young Peoples' Work" by Miss Fuller and the "Love Vine Message," by Mrs. Barnett were also very interesting.

Another beautiful violin selection, a Gypsy piece, was rendered by Mrs. Whitwell. A vocal solo, "In the Gar-

den," sung by Mrs. Abbott of Scotland was also greatly enjoyed. The closing number of the evening program was a chorus, "Awake, Awake."

Thursday morning's session was opened with congregational singing, followed with prayer by Mrs. C. B. Oldham, secretary of the local auxiliary. The scripture lesson, the 50th Psalm, was read by Mrs. LeRoy.

Mrs. E. L. Ellis of Fayetteville, the conference corresponding secretary, gave a wonderful message on "Jesus, Our Test."

The conference hymn was led by Mrs. J. F. Koone, who also talked on "How to Get on the Honor Roll." The Year Book and other helpful topics were explained and discussed by Miss Fuller.

At conclusion of above program the following business was disposed of:

The four auxiliaries of Marshall, Leslie, Clinton and Scotland formed a zone for this district with Mrs. LeRoy as secretary and Mrs. Killebrew of Leslie as secretary.

Mrs. Stephens offered a vote of appreciation to the ladies who brought to us this wonderful program, also to Mrs. Whitwell and Mr. Abbott for their musical numbers. She was responded to by Miss Fuller. This closed the most helpful and most enjoyable meeting in all the history of our organization.

SEARCY GROUP MEETING

The Group Meeting of the Searcy District was held at Clinton May 26 and 27. The meeting was opened with devotional led by Rev. W. J. LeRoy. There were delegates from Leslie, Scotland and Clinton. Each gave good reports of work accomplished. Marshall sent report and Harrison sent splendid paper on Stewardship written by Miss Laura Felton. Valley Springs was in the midst of closing exercise of the school and could not send representatives.

There were present Mrs. E. F. Ellis, Miss Mary Fuller and Mrs. I. N. Barnett all of whom added to the success of the meeting.

Problems of the local auxiliary were discussed and much valuable information given.

At 8 P. M. there assembled a large and appreciative audience. Miss Mary Fuller gave an enthusiastic talk on Y. P. Work, the result of which is an organization at Leslie with 14 members. Mrs. Barnett followed with an impressive talk on the Bennett Memorial. The choir rendered fine music.

After devotional exercises Mrs. Ellis gave a splendid talk which was enjoyed by all present. There were discussions on the Pledge and why it should be paid; on Bible and Mission Study and the new Standard of Excellence. Before adjourning the societies of this section organized into a Zone with Mrs. LeRoy as chairman. Marshall was selected as the next place of meeting. This was a very delightful and profitable meeting.—Mrs. Lula Hill, Dist. Sec.

EXTRACT FROM MRS. F. F. STEPHEN'S LETTER.

As you know the General Conference adopted a new constitution somewhat changed from the former one. In general the work of the Council is left as it was. A plan of correlation for the churches having both Junior Leagues and Junior Missionary Societies was provided. A change in the number of women secretaries was made so there are now but three in the Board. In accordance with this provision, the Board of Missions on June 15 elected the following: Secretary of Foreign Department, Miss Esther Case; Secretary of Home Depart-

ment, Mrs. J. W. Downs; Secretary of Education and Promotion Mrs. B. W. Lipscomb; Treasurer Mrs. Ina Davis Felton. Miss Howell was placed in charge of Organization, Miss Haskins of Literature and Mrs. Steele of Candidates. The next day at a meeting of the Executive Committee of Scarritt College Miss Howell was offered the Professorship of Foreign Missions and after consultation decided to accept that position, giving up the Board of Missions. Miss Lipscomb will therefore have charge of organization.—Sent by Mrs. R. A. Dowdy.

IMBODEN AUXILIARY.

Recently our society held its business and social meeting at the home of Mrs. A. T. Wilson, Mrs. A. W. Lindsay President presiding. One of the several business items passed on was to make a fancy white embroidered apron to be given for a sale put on by the Methodist Church at Louann.

There were several visitors one of whom, Miss Ruth Birmingham of Grey Bull, Wyo., favored us with three songs. Little Mary Elizabeth Wilson gave a reading.

The hostesses for the afternoon Mesdames Wilson, Galbraith and Kennedy served delicious sandwiches and iced tea.

We met June 7 with twelve members present. Our lesson in the Mission Study book, "From Over the Border" led by Mrs. A. B. Weir, was interesting and instructive.

Arrangements were made for a refreshment stand at the Frisco picnic June 9.—Miss Lelly Steadman, Pub. Supt.

Y. P. M. S. SUMMER CONFERENCE

From Supt. Y. P. Little Rock Conf. The ninth annual session of the Little Rock Conference Young People's Missionary Societies was held at Henderson-Brown, June 14-19.

Miss Mary E. Massey, who returns to Saltillo, Mexico, in about ten days, was our delightful honor guest. Her interesting talks on her work in Mexico and her vesper services were an inspiration to all.

Miss Minnie Lee Eidson, Missionary rural worker, who was loaned to us from the North Arkansas Conference, was voted the most charming and versatile personality that we had enjoyed in some time. Such wholesome Christianity as she spreads abroad makes the world a better place in which to live.

The morning Bible Hour, under Mrs. J. M. Workman's leadership, showed her at her best in the originality and handling of her character studies. Mrs. Workman is the only person who has attended every one of our ten Summer Conferences. For this and the loyal support given as during those years, the assembly was pleased to present Dr. and Mrs. Workman with a pair of silver candle sticks as a token of appreciation. May they live long to carry high the torch of right living and Christian character before the youth of our conference!

Mrs. H. B. Allis, Asst. Supt. Y. P. M. S. interested and instructed each day with her mission study class, using the advance book, "Shepard of Aintab."

We were fortunate to have with us, our two Scarritt scholarship girls for next fall, Miss Elizabeth Workman, who served as registrar, and Miss Georgia Katherine Bates, leader of morning watch.

Miss Annie Stark Foster, whose reputation as a successful director of assembly singing extends far out of the state, was given her usual enthusiastic welcome and support. She

Sunday School Department

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

SUNDAY SCHOOL CREDITS IN HENDRIX SUMMER SCHOOL

It is gratifying to know that out of the probable 150 credits issued in the Hendrix Summer School for Christian Workers 51 of these are Sunday School credits issued to Sunday School workers in the North Arkansas Conference. The interest in our training work continues to grow and we confidently expect to reach our goal this year in the matter of credits both in the Standard work and in the Cokesbury work.—G. G. Davidson, Conference Supt.

MOUNT SEQUOYAH

Many of our Sunday School workers, both of the preachers and laity, are planning to take work in the Leadership School for Sunday School workers at Mount Sequoyah, July 6-20, or in the second term July 20-August 3. This is our greatest opportunity to come in touch with the outstanding leaders in our Sunday School work and to get the inspiration of a great school dealing with the subject of Religious Education. This is also our opportunity for delightful fellowship on this choice mountain in Southern Methodism, Mount Sequoyah.

I appeal to the Sunday School forces of the North Arkansas Conference to surmount your difficulties and find your place in this school.—G. G. Davidson, Conf. Supt.

was assisted at the piano by Miss Mary Paul Jefferson. Mrs. Jefferson handled with capability her job of chaperone, as did Mrs. Brummett, who superintended the dining room.

The Conference felt very grateful to Mrs. W. P. McDermott for, this really great evening address, "If I were Young Again." Also to Mrs. E. R. Steel for her beautiful presentation of the Woman's Building at Mt. Sequoyah.

Other pleasant visitors and speakers were Mrs. S. W. C. Smith, treasurer; Mrs. W. B. East, Supt. Supplies; Mrs. R. M. Briant, Sec. Prescott District; Rev. J. J. Stowe, presiding elder, and Rev. J. L. Cannon.

Our "Call to Service" was given by our beloved Rev. E. R. Steel, presiding elder Little Rock District. We always anticipate a great inspirational service when Rev. Dr. Steel is the speaker, and we were not disappointed. Mrs. Frank McCarroll deserves much credit for the beautiful pageant, "The Ring of Roma Kirishinah," and also the Stewardship playlet, "Aunt Margaret."

Our attendance was not quite so large as some other years, but we had a more general representation than ever before.

Let us voice a special song of praise for the auxiliary superintendents who come to these meetings and bring their girls. Without their aid and splendid co-operation these assemblies could not be held. We thank them.—Mrs. J. G. Moore.

We are indebted to Mrs. Moore for this delightful report from the Y. P. Conference. For next week we have a charming account of the Summer Conference Recreation.—V. C. P.

APPROVED COKEBURY TEACHERS

We now have in the North Arkansas Conference 51 approved Cokesbury teachers. These are rather evenly distributed over the different Districts so that our Cokesbury training work will be carried out in most parts of our Conference in a very satisfactory way. In addition to these already approved for this work, we have in applications for the approval of 6 more for this work. There are also a number of others who have completed or are just completing the required work necessary for approval and we expect in a short time to have our teaching force in this field very much strengthened.—G. G. Davidson, Conference Supt.

YOUNGEST SUNDAY SCHOOL PUPIL.

Perhaps the youngest Sunday School pupil on record was present at the Methodist Sunday School last Sunday at Lamar.

After the regular lessons, Superintendent Pierce Wunningham announced that the youngest scholar that ever attended the school was present, and invited all to have a look at her.

She was little Miss Florence Nadine, daughter of Postmaster and Mrs. Grant Sparks—just four days old.

Pierce, who just can't let babies alone, went to the Sparks residence and brought her over.—Reporter.

S. S. DAY OFFERINGS IN N. ARK. CONFERENCE FOR WEEK ENDING JUNE 26.

Batesville District:—	
Swifton	\$ 15.30
Sulphur Rock	5.20
Conway District:—	
Cabot	\$ 30.00
Fayetteville District:—	
Springdale	35.00
Illinois Chapel, Viney Grove	
Charge	4.92
Centerton	5.27
Rogers	35.00
Ft. Smith District:—	
Knoxville	8.00
South Ft. Smith	5.00
S. Ft. Smith (Bonanza)	3.00
Greenwood	25.00
Ozark	50.00
Alma	25.00
Dodson Ave., Ft. Smith	75.00
Midland Heights, Ft. Smith ..	25.00
Clarksville	75.00
East Van Buren	15.00
Spadra	4.00
Central City (Lavaca Ct.)	2.00
City Heights, Van Buren	5.00
Hackett Ct.	12.00
Mt. View	5.00
Oak Grove (Lavaca Ct.)	5.00
Ursula	2.00
Lavaca	7.00
Ozark Ct. (Gar Creek)	5.00
Hartman	7.00
Cecil	6.00
Helena District:—	
Marvell	20.00
Parkin	35.00
Lagrange	2.50
Holly Grove	20.00
Wesley's Chapel	6.08
West Helena	25.00
Colt	7.50

Union S. S. (Weldon & Tupelo Charge)	2.50
Searcy District:—	
Revel (Balance of \$10.00)	8.97
Total	\$634.24
Standing By Districts	
Batesville	\$ 639.59
Helena	474.51
Jonesboro	395.59
Ft. Smith	391.60
Paragould	373.63
Conway	264.50
Fayetteville	160.49
Searcy	156.24
Booneville	123.63
Total	\$2,979.83
—C. D. Metcalf, Treas, Batesville.	

CONGRATULATIONS TO WINFIELD

The new Winfield Church was formally opened last Sunday. Dr. C. M. Reves led the first service at 6:00 A. M. Dr. James Thomas preached at 11:00. In the pulpit taking part in the service was Dr. J. M. Workman. The congregation filled the new auditorium to overflowing. Beautiful expressions of appreciation were read from Dr. P. C. Fletcher, Governor Thomas McRae and others. A fine group of babies was baptized and a large class of adults received into membership. It was a day long to be remembered by the Winfield congregation. Seven years ago this church began building. The task has been a stupendous one. The sacrifices have been many. The spirit has been beautiful. The labor has seen its fruition in what is now the best church building in the state. Opportunity for carrying on each of the three-fold functions of the church has been kept in mind by the builders—worship, instruction, expressional activities. Our Conference Sunday School leader, Mr. C. E. Hayes, is chairman of the building committee. The pastor, Dr. C. M. Reves, is a member of the new General Conference Committee on Correlation of all the Educational Agencies in the Local Church. Winfield is now in a position to show the way. We congratulate Dr. Reves, Mr. Hayes and all that fine band of people who have labored with them. —Clem Baker.

LITTLE PRAIRIE COKESBURY

A one-unit Cokesbury School was held at Little Prairie, June 14-17, using "The Small Sunday School," as text book, and taught by Rev. J. Wayne Mann, of Lonoke.

Brother Mann reports one of the very best classes he has ever taught. Fifteen credits were issued. Forward steps were taken to make effective the cradle roll department, provide suitable screens for the class rooms, and chairs suited to the needs of the smaller children.

Mr. Jim Vanhorn is the enthusiastic superintendent, and Rev. Chas. B. Wyatt the popular pastor. They are worshipping in a new church recently opened, and this school will help them pitch the work on a high plane.

Some of our best schools are one-unit schools. Fine results are coming from them. Mann is a splendid instructor and we appreciate his work. —S. T. Baugh.

OTHER COKESBURY SCHOOLS

A number of Cokesbury Schools have been planned for this summer. Some of them are as follows: July 5-8 Traskwood and Center Point. July 12-15 Hickory Plains, Prosperity.

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

July 19-22 Green's Chapel.

Others later in the summer and early fall. If you want a school, let us know at least a month ahead so we can plan for instructors and get ready for it. The success of a school depends pretty largely upon the planning. —S. T. Baugh.

PASTORS TAKING S. S. WORK AT SUMMER SCHOOL.

Eighty men and women are enrolled for credit at the Summer School for Pastors now in session at Hendrix College. The North Arkansas Conference leads in attendance, but the Little Rock Conference has a larger per cent of the enrollment than for several years. Most of the preachers in attendance are taking one or more units in Sunday School work. Six courses counting on the Sunday School Diploma are being given. A fine grade of work is being done. —Clem Baker.

S. S. DAY OFFERINGS DURING THE SUMMER.

The coming of the Summer Revival Season offers a fine opportunity for pastors to complete the quota for Sunday School Day. Many circuits are nearly out. In some places it is not possible to put on the program. In all such cases we earnestly urge the pastor to take advantage of the opportunity offered during the Revival Campaign to present the work of the Sunday School and take an offering to be applied on Sunday School Day apportionment. This can be done more easily now than later. Let us make every charge 100 per cent this year. —Clem Baker.

S. S. DAY OFFERINGS L. R. CONF. RECEIVED SINCE LAST REPORT, JUNE 19.

Arkadelphia District:—	
Zion	\$ 7.65
Social Hill	3.75
Previously reported	525.75
Total	\$537.15
Camden District:—	
Junction City	12.18
Previously reported	616.65
Total	\$628.83
Little Rock District:—	
Sardis (Bryant Ct.)	8.00
Mt. Carmel	7.00
Previously reported	641.45
Total	\$656.45
Monticello District:—	
Previously reported	\$487.48
Pine Bluff District:—	
Oak Grove	3.00
Bethel	2.00
Faith	5.00
Previously reported	496.51
Total	\$596.51
Prescott District:—	
Smyrna	4.06
Trinity	5.05
Previously reported	691.98
Total	\$701.09
Texarkana District:—	
Williams	5.25
Few Memorial	3.37
Harmony	3.00
Previously reported	688.80
Total	\$700.42

Standings By Districts	
Monticello District	\$ 487.48
Arkadelphia District	537.15
Pine Bluff District	596.51
Camden District	628.83
Little Rock District	656.45
Texarkana District	700.42
Prescott District	701.09
Total	\$4,307.93

—C. E. Hayes, Chairman.

EPWORTH LEAGUES.

INTER-CITY LEAGUE BANQUET.

The Annual Inter-City League Union Banquet held at First Church, Little Rock, June 4, was a splendid success. The theme of the occasion was "The Summer Assembly." The Banquet Hall was beautifully decorated in League Colors, Gold and White; large palms were placed about the room and large baskets of yellow daisies adorned the tables. A special feature of the decorations was a miniature station and train bearing the banners "All Aboard for Arkadelphia." Miss Lila Ashby as toastmistress lent much enthusiasm and pep to the program by her interesting and appropriate remarks. We will never forget the Asbury Quartette who sang us some songs about the Assembly at Arkadelphia; they manufactured the words but we would say they could not be beat. Miss Katherine Darnell gave us an interesting talk on "The Work at the Assembly." We were next favored by some selections by our young friends, the talented children of Mr. and Mrs. Polk, who call themselves "The Sunshine Quartette." They surely brought sunshine to us. Miss Mildred Murrie gave us a talk on "The Play at the Assembly." We certainly liked Miss Murrie's pep. Misses Mildred Austin and Doris Grisham, two North Little Rock Leaguers, entertained us with a "Skit," which afforded much laughter and real enjoyment. A very fitting climax to the program was the beau-

ALL-STATE CHURCH NEWS.

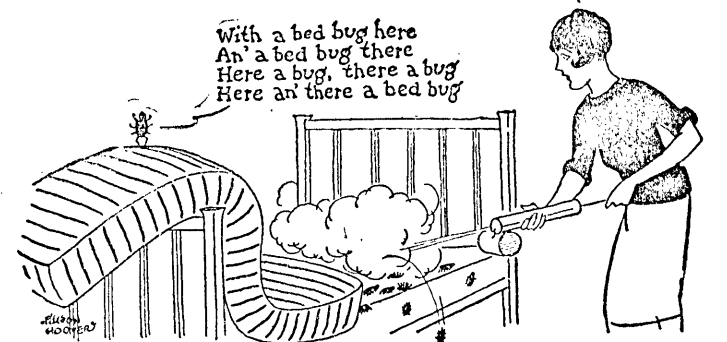
WINFIELD CHURCH OPENING.

Large as is the new \$300,000 auditorium of the Winfield Memorial Methodist Episcopal Church, South, at Seventeenth and Louisiana streets, it was too small to accommodate many who wished to attend the opening exercises yesterday morning. Not less than 1,500 must have found seats or standing room, but there were hundreds of others who got no farther than the doors.

Openings, however, are exceptional occasions, and yesterday was no indication that the auditorium will not fill the needs of the congregation for many years to come, the Rev. C. M. Reves, pastor said.

Many of the attendants were from out of the city. Among these were Col. and Mrs. John R. Fordyce of Hot Springs, donors of the memorial window to Dr. Augustus R. Winfield, grandfather of Mrs. Fordyce. The beautiful art glass window adorns the west front of the new auditorium. Two sections were placed as memorials to Mr. and Mrs. Nathaniel Grow, the latter having been the

tiful and inspirational talk made by Miss Lucille Copeland of North Little Rock on "Why I Want To Go To The Assembly." The evening's entertainment was closed with the League benediction. We are very grateful to Miss Ruth Mosely for the lovely music rendered during the process of the banquet.



The morning after it was discovered

BED BUGS—the most disgusting of all insects! Get rid of them with Flit.

Flit spray destroys bed bugs, roaches and ants. It searches out the cracks and crevices where they hide and breed, and destroys insects and their eggs.

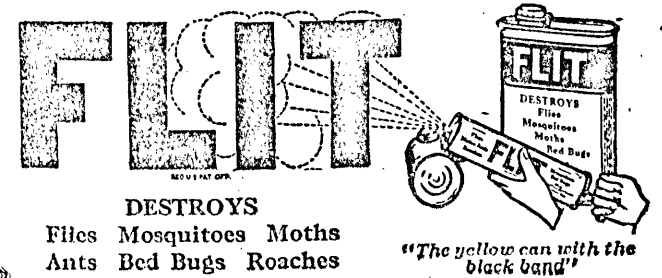
Kills All Household Insects

Flit spray also clears your home in a few minutes of disease-bearing flies and mosquitoes. It is clean, safe and easy to use. Spray Flit on your garments. Flit kills moths and their larvae which eat holes. Extensive tests showed that Flit spray did not stain the most delicate fabrics.

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

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

STANDARD OIL CO. (NEW JERSEY)



niece of Dr. Winfield.

The pipe organ played yesterday by Miss Maurine McWhirter, organist of the church, will be presented formally to the congregation next Sunday night, the Rev. Mr. Reves announced. The opening recital will be by M. V. Mulette of Memphis.

At the morning services the Rev. James Thomas, financial agent of Hendrix College, Conway, and a former pastor of the Winfield Church, delivered the sermon. He paid tribute to the achievements of his former congregation under the leadership of the present pastor.

Several congratulatory messages were read by the Rev. Mr. Reves. One was a telegram from former Gov. Thomas C. McRae of Prescott. Another came from the Rev. P. C. Fletcher, pastor of the First Methodist Church, South, who formerly was pastor of the Winfield Church, and there were scores of others from local and out-of-town churches and individuals.

New hymnals, for which contributions were made by organization and members of the church, were used for the first time yesterday morning. The Bible, presented by Dr. and Mrs. C. V. Scott, was in its place on the pulpit.

Another gift was the echo unit of the pipe organ, a memorial to the late John S. Buzbee, from Mrs. Emma Buzbee and members of her family.

Last night the Rev. Mr. Reves spoke before another large audience. Brief communion services were held at 5 o'clock yesterday morning.

The new building of Winfield Church was begun four years ago. After two years the basement had been completed and was used for church and Sunday School meetings. A few slight details remain incomplete, but by next Sunday all work probably will be finished.—Arkansas Gazette.

CAMDEN DISTRICT CONFERENCE.

The Camden District Conference, held June 1-2 in the beautiful new church at Waldo, was a very profitable and enjoyable occasion.

Every pastor was present and the efficient elder, the Rev. J. W. Harrell, handles the administration of the body with his usual skill. This is the third year of Bro. Harrell's services on the District and according to the records and reports of the pastors, the best in the history of the Camden District.

Especially encouraging were the reports from the oil fields.

Several of the pastors reported building campaigns in prospect. At Stephens, the pastor, Rev. H. H. McGuyre, announced that the cornerstone exercises would be held shortly for the new church, now in the process of erection. The Waldo church and parsonage were rushed to completion for the District Conference meeting. Both buildings are outstanding examples of beauty and a noteworthy achievement on the part of the membership and their capable pastor-leader, Rev. B. F. Fitzhugh.

A large lay delegation was in attendance. F. F. Hunter was elected District lay-leader, his associates being M. P. Morton and J. J. Craig. The various church interests were presented by the connectional visitors who were: J. Frank Simmons, Centenary Commissioner, S. T. Baugh of the Sunday School and Epworth League Boards, J. H. Glass, superannuate Endowment commissioner, G. W. Pardee, assistant Conference lay-leader, and J. J. Galloway, Commissioner of Education. Mrs. J. W. Rogers, Conference superintendent of Children's Work, presented the in-

terests of the W. M. S.

The delegates elected to the Annual Conference were, J. J. Craig, Mrs. Rex B. Wilkes, Charles Clark, L. E. Wilson, R. H. McClenden, E. F. Graves, M. P. Morton, J. H. Waters with C. A. Overstreet and Mrs. J. W. Rogers as alternates.

The spirit of the session was uplifting. Those preaching and conducting devotionals were: J. W. Harrell, Rex B. Wilkes, J. D. Hammons, E. D. Hanna, O. L. Cole and P. W. Quillian. The people of Waldo accorded the visitors everything that can be included in the term "old time Southern hospitality."

A resolution welcoming Bishop Boaz to Arkansas was adopted. It reads as follows:

Whereas, at the General Conference recently held at Memphis, Tenn., Bishop H. A. Boaz, was appointed to the superintendency of the 14th Episcopal District embracing the conferences in the States of Oklahoma and Arkansas;

Therefore, be it resolved by the Camden District Conference of the Little Rock Annual Conference that we express to Bishop Boaz our very great pleasure in his appointment as our superintendent for the quadrennium.

Second, That the membership of this body and the church constituency of the Camden District do hereby pledge their support to the Bishop in his efforts to promote the Kingdom of God in our midst and to the promotion of the entire program of the Church.—J. W. Rogers, Chairman.

The District Conference will meet in Stephens next year.—Mrs. Rex B. Wilkes, Secretary.

GOSHEN CHARGE.

The fourth Sunday in May we started a meeting at Goshen with the able help of Rev. Ed G. Phillips, which was a great success although the strawberries demanded the time and attention of every one, the crowds were fine with good interest, every one getting a spiritual blessing. On the first Sunday in June we closed the meeting, with twenty additions to the Church. The afternoon of the first Sunday we all gathered at the waters edge to witness the baptizing of the fourteen new converts, a fine group of young people.

Have organized an Epworth League and a mid-week prayer meeting in which we hope to see great work done for the Lord.

Planning a meeting at the other three points as soon as possible.—Harry J. Hart, P. C.

BIBLE SCHOOL CLOSES

The second year of the Bible School in Fordyce, that has been taught by Miss Mary Chandler, was brought to a close last Thursday with great success and satisfaction given to both parents and pupils and all want her to teach here again next year.

Miss Chandler has put forth every effort and has made great sacrifices to build up the spirituality in the hearts and minds of her pupils and with her gentle patience and Christ-like spirit she has won the love and confidence of all her Bible pupils.

Miss Chandler has not decided just yet what she will do next year. Her faithful ministry in the capacity of Bible teaching will long be remembered by the people of Keo, where she worked before going to Fordyce.

No Church or community would make a mistake by having Miss Mary employed as day Bible School teacher. She knows the Word and knows how to teach it. Hers is a very rare spirit.—A Friend.

SOUTHERN METHODIST UNIVERSITY.

Southern Methodist University came within eighty-seven of reaching an enrollment of three thousand in the school year which ended with this commencement. Its enrollment in the school year of 1925-26 was 2913, and increase of 383 compared with the previous year. The summer session, which began immediately after commencement, started with an enrollment of 709, an increase of 51 compared with the summer enrollment last year.

An interesting change in the make-up of the student body is revealed by figures from the registrar's office. Male students predominated in the year just closed by a majority of 25. In the previous year the female students outnumbered the men.

Two new schools were added during the year, making six separate units in the University. The new schools are the School of Law and the College of Engineering and Architecture. Other schools are the College of Arts and Sciences, Graduate School, School of Theology, and School of Music.

There were 228 graduates of the various schools during the year, the largest year's output in the history of the University. This included forty candidates for the degree of Master of Arts and thirteen candidates

for the degree of Bachelor of Divinity. Both the Graduate School and the School of Theology had an increased number of candidates for degrees this year. Enrollment in both schools also showed a heavy increase over that of the preceding year. The Graduate School increased from 81 to 145 and the School of Theology from 166 to 252.

Seven new buildings were finished or begun during the year on the Campus, including McFarlin Memorial Auditorium, Hyer Hall of Physics, Administration Building, Stadium, two dormitories for women, and the Highland Park Church. The Auditorium and the Administration Building are finished. Work is in progress on the others. The Church, while not University property, occupies ground on the campus, and a large part of its membership is composed of persons connected in one way or another with the University.

One of the new dormitories for women, that financed by subscriptions from in and out of Dallas, has been named Virginia Hall in honor of Mrs. Virginia K. Johnson who several years ago started an independent movement to build a dormitory for women and raised several thousand dollars toward the project. The other is named for C. W. Snider of Wich-

SUNDSTRAND VALUES

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

Bookkeeping machines for any size business.

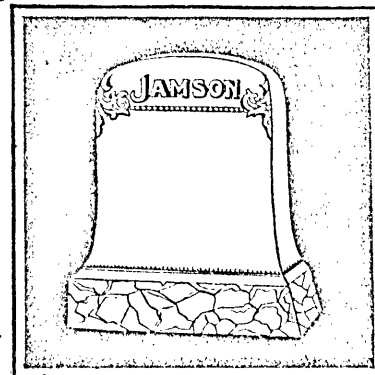
Prompt, reasonable and courteous service.

SUNDSTRAND

609 Center St.

Little Rock

Phone 4-2379.



Write for Our Memorial Catalog

—If you cannot visit our memorial display rooms in person. We employ no agents and pay no commissions.

Monahan & Son

Memorial Craftsmen Since 1885
412-414 W. Markham St.
LITTLE ROCK, ARK.

SOUTHWESTERN

The College of the Mississippi Valley

Memphis, Tennessee

A standard college of arts and sciences with unique ideals and wholesome influences. An exceptional faculty of strong, scholarly Christian men who are great teachers. A limited and carefully selected student body. The most beautiful college buildings in the South, entirely modern and ideally equipped.

"A College for Those Who Discriminate"

Vanderbilt University

Nashville

Law School

Tennessee

Members of the Association of American Law Schools
Three-Year Course

Summer Session June 21 to Aug. 28. Regular Session begins Sept. 20

For Catalogue and Special Information, Address

H. B. Schermerhorn, Secretary of the Law School

ita Falls, who is financing it.

An interesting ceremony in connection with the annual meeting of trustees at commencement was the unveiling of a life-size oil painting of Bishop H. A. Boaz, second president of the University. The picture was the gift of a group of alumni headed by W. B. Hamilton of Wichita Falls. Mr. Hamilton, who made the principal address of the occasion was a student at Polytechnic while Dr. Boaz was president there. The painting hangs in the rotunda opposite that of Dr. R. S. Hyer, first president of the University.

The new stadium has been financed through a long-time loan payable out of income from gate receipts, by some personal gifts, and by a slight increase in the "blanket tax" paid by student activities. The students voted an increase of \$5.00 annually to help the stadium project. Heretofore all important local football games have been played at Fair Park Stadium, several miles from the Campus.

Many important improvements have been made on the grounds during the year. The Campus has been leveled, streets graded and graveled, and several hundred shade trees planted, in furtherance of a general landscape adopted two years ago.



Bee Brand protects the baby!

Flies are filthy things. They carry germs and disease. They are a menace. Keep them out. You can if you use Bee Brand Insect Powder. It will kill every fly if you use it correctly and that's easy to do. It's quite harmless to human beings. It can't explode. It's safe.

It also kills Mosquitoes, Roaches, Bed Bugs, Ants, Fleas, Water Bugs, Moths, Lice on Fowl and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes 50c and \$1.00.

If your dealer can't supply you, send 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

McCORMICK & CO.,
Baltimore, Md.



**Bee Brand
INSECT POWDER**

OBITUARIES

PIERCE.—W. N. Pierce was born Aug. 13, 1850, at Big Sandy, Tenn., and died June 9, 1926, at Rogers, Arkansas. He was converted and united with the Methodist Church at the early age of 13. He was married Aug. 31, 1870, to Miss Nancy E. Alsup and to this union were born two children, William Harvey and Roena Blanche, both of whom preceded him to the land of rest, leaving behind only one grandchild, Mrs. Harvey Breedin of Stroud, Okla., who with her good husband and grandmother showed the deceased every kind ministry possible in his last illness. Two brothers, B. D. Pierce of Tenn., and Jesse Pierce of near Waldron, and a sister, Mrs. Tiny Covington of Erin, Tenn., yet live to mourn his loss. Bro. Pierce loved his church and could always be found in his pew when not providentially hindered. He liked nothing better than to attend the conference of the church and help carry on its work. The pastor and many other friends express deep sympathy to the wife, granddaughter, brothers, sister and other relatives. Bro. Pierce never reached the point where he felt he could do without his church paper. He liked to sing and doubtless is enjoying to the full his place in the Great Hallelujah chorus above.—James T. Willcoxon, Pastor.

ROGERS.—Mrs. Mary C. Rogers was born Sept. 1, 1850, in Mecklenburg Co., N. C.; married to Harvey J. Rogers Oct. 16, 1866. To this union were born 10 children: 5 boys and 5 girls, 6 of whom are now living. Joined the Methodist Church Oct. 7, 1901, and lived a consistent member till her death June 20, 1926.—S. O. Patty, P. C.

SHREWSBURY.—Mrs. Mattie Barlow Shrewsbury was born in Canton, Miss., Dec. 9, 1844. Passed to her heavenly home June 6, 1926. She was converted in early childhood and joined the Methodist Episcopal Church, South, and lived a devoted member. She lived in Mena, Ark., for more than twenty years. A large number of friends both in Church circles and literary clubs loved her dearly. Many feel the loss and a note of sadness permeates the whole community. Yet the thought of her beautiful self-sacrificing life and her triumphant departure shed a halo of light and joy on the surroundings and took away much of the gloom and sadness that otherwise would have lingered. When we came to pay the tribute of honor to her the whole house seemed filled with heavenly light. Our Saviour's presence was so real that all seemed to be blessed by it. Our dear Sister Shrewsbury was one of those modest refined persons who stayed in the background and worked for the Master, and made it possible for others to work in the front ranks. She leaves a husband, sister, and three daughters and grandchildren and a long host of friends, but they know where to find her. "Blessed are the dead that die in the Lord." She has crossed at the Pilgrim's ford and entered the Promised Land.—Her Pastor, S. F. Goddard.

WATSON.—Mrs. J. F. Watson, aged 64, died Friday morning June 4 after an illness of several weeks. She leaves an aged husband, one son, Roy McCurdy of Little Rock, seven stepchildren and one brother, Dr. Harkey of Ola, besides a host of other relatives and friends to mourn her loss. Mrs. Watson was a devoted wife, a loving mother and was loved by all

REPORT OF BISHOP JAMES CAN- NON, JR.

To the General Conference Methodist Episcopal Church, South, at Memphis Tenn., May 10, 1926.

Dear Fathers and Brethren: In conformity to the recommendation of the General Conference, I hereby submit the following report of the Episcopal District of the Western Mexican, Texas Mexican and Congo Missions.

The General Conference of 1922 changed the status of our work in Cuba from a Mission to an Annual Conference. The Cuban brethren have manifested their appreciation of that action by a more thorough organization of the work and by a steady development of a Conference spirit and program. Under the leadership of Brother S. A. Neblett, the cultural work of the life of the young people through the Sunday Schools and the Epworth Leagues has been pressed with intelligence, consecration and success. It is doubtful whether there has been a finer growth in any Mission field in one quadrennium of well trained, efficient Sunday School and Epworth League workers, and the results will greatly affect the future of the entire work. The same may be said of the circulation of our Conference paper. It is doubtful whether there ever has been or is today a larger proportionate circulation of our official Church paper than is found in the Cuban Conference—fifty, one hundred, one hundred and fifty and more paid subscriptions is the record which delights the hearts of those who know how basal to the permanent life and growth of the Church is a loyal, well-informed membership.

The strictly educational work has shown a remarkable growth during the quadrennium. The value of our school properties has increased during the quadrennium from \$390,000 in round numbers, to \$650,000. The value of furnishings from \$20,000 to \$33,000. The number of pupils has increased from 1150 to approximately 1600. Specially notable has been the new building at Candler College erected at a cost of about \$50,000, about one-half of which was given by a Congregational layman, Mr. W. C. Gregg of Hackensack, N. J., in honor of his Methodist mother. All our schools in Cuba are finely located, have high standing with the educational authorities of the Republic and the yearly output of high grade young men and women is exceeding-

who knew her. She was a true member of Salem M. E. Church and always ready to hold up the banner of her Lord. She was laid to rest in Ola Cemetery in the presence of a large crowd of sorrowing friends. Her pastor, Rev. S. O. Patty, of Rover, conducted the funeral services and was assisted by Revs. W. B. Hays and A. R. Cuthbert.

GOLDEN.—Mrs. Hattie Mae Golden, wife of H. G. Golden, born in 1890 at Barkada, Ark., passed to her heavenly home from Delight, Ark., June 19. She was converted and joined the Methodist Church at the age of 14 years. She grew into a splendid Christian worker and a faithful member of the church. She was married to H. G. Golden in 1908 and to this union were born four children, all of whom survive the deceased. Sister Golden was a good woman. The church, home and community have suffered a great loss. Her husband and children and all who knew her, know where to find her.—J. B. Sims, Pastor.

ly gratifying.

The proclamation of the evangelistic message is being increasingly stressed and with excellent results. While the reported net gain in membership has been small from 5015 to 5146, owing to deaths, removals and the most drastic pruning of the Church rolls the writer has ever witnessed, the number of additions by profession of faith has been comparatively large, there having been 2043 receptions of members into the Church. Increased emphasis is being placed on out of door preaching, upon prayer meetings and services in rented houses or in the homes of members where we have as yet no church building. There has never been a greater sense of both ability and responsibility to stand alone, and to carry on the work of evangelizing the people of Cuba.

This sense of responsibility has naturally and of necessity brought forth practical fruits. The total amount for self support has increased since 1922 from \$5,953 to \$11,731 in 1926, a growth of \$5,778 or nearly 100 per cent, and the contributions for all causes has grown from \$20,250 in 1922 to \$33,710 in 1926. There is yet much land to be possessed: Country districts, towns, and cities in which there is still no evangelical work at all, or very inadequate work. There is not a great deal of duplication by the several Protestant denominations, for it is generally recognized that while "the harvest truly is plenteous the laborers are few." And, furthermore, while an efficient native ministry is being developed, both native workers and missionaries agree that there is still such masses of unevangelized population scattered over such an extended territory that missionaries will be needed, indeed, many more, before the native Church will be able to fully care for its own people.

There has been a heavy loss of missionary workers in Cuba during the past few years. Brother J. F. Caperton and Henry Smith died at the post of duty and Brothers M. C. Davis, R. J. Parker and J. W. Fitzgerald have been obliged to transfer back to the United States on account of family health conditions. Brother S. A. Neblett, who has been abundant in labors, has been given a furlough of in-

STAMMERING

If the stammerer can talk with ease when alone, and most of them can; but stammers in the presence of others: it must be that in the presence of others he does something that interferes. If then we know what it is that interferes, and the stammerer be taught how to avoid that, it must follow that he is getting rid of the thing that makes him stammer. That is the philosophy of our method of cure. Let us tell you about it. School For Stammerers, Tyler, Texas.

Pilcher Pipe Organs For Churches

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

For 106 Years

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

HENRY PILCHER'S SONS
917 Mason St. Incorporated Louisville, Ky.

definite length in order to recuperate under the best possible medical care. Miss Rebecca Toland, who has had such a successful term of service at the Irene Toland School at Matanzas, has been retired under the age regulations of the Woman's Council. It is a joy to report however, that some new workers have been sent to the field, and the home Church should make it possible to send many more. While the Cuban work in Florida has not been under my supervision, yet, as a matter of importance, the suggestion is made that it would probably be possible to man the Cuban work in Florida more efficiently if those few charges were made a part of the Cuban Conference. Key West is only a few hours run from Havana and Tampa also has, in fact, almost daily communication.

The Mexican Work

After an experience of eight years of continuous supervision of all our work among the Mexicans, I am of the opinion that it is still wise to administer the work as essentially one. The time may come when there will be a sufficient number of strong, self-supporting charges on both sides of the Rio Grande to administer the work in each country separately as is now done in separate Annual Conferences, but the total number of traveling Mexican preachers in full connection is only 36 and, as is always the case, the proportion of this comparatively small number who are well educated and have the gifts of leadership is still quite small, and it is necessary in order to properly man the appointments to use this small force in the larger towns and cities on both sides of the river. Moreover, the shifting of population in the territory in which we labor, from Mexico into the United States and vice versa, is still very great; therefore, while the Mexican work in the United States is set apart into two missions, the Texas Mission and the Western Mexican, the arrangement by which all of our preachers working among the Mexicans in the United States and in Mexico are, with few exceptions, members of the Mexico Conference has been exceedingly helpful, and if a change is made in the present relationship, it should probably be in accordance with the memorial sent up by the Western Mexican Mission; namely, to join the Western Mexican Mission with the Chihuahua, Parral and Durango Dists. of the Mexico Conf. under the name of the western Mexican Conference. Such an arrangement would have some decided advantages which will not be discussed in this report, but which should be considered by the Committee on Missions and the Committee on Boundaries. Furthermore, without expressing any judgment as to which department of the Board of

Missions should have supervision over the Mexican work, it is the opinion of the writer that all of the Mexican work should be under the Foreign Department or all of it should be under the Home Department; that is a matter which could be adjusted by the Board of Missions should the General Conference decide to arrange our Mexican work as indicated above.

Certain problems have arisen in connection with our work in Mexico relating to the somewhat unusual provisions in the Mexican Constitution and to the spirit of nationalism which is abroad in many lands. It is to be noted that the governmental restrictions are not entirely new, but that they have been part of the Constitution of Mexico since 1917, and furthermore, that these restrictions are the natural result of the determination of the Roman Catholic Church to recover, if possible, the properties which had been confiscated by the government and the political power which it had exercised for nearly 350 years before the Constitution of 1857. The Constitution of 1917 indicates the almost fierce determination of its framers to obliterate every possibility of further clerical domination of the political life of Mexico and to prevent the Roman Catholic priesthood from accumulating again by prostitution of their religious influence over the ignorant and superstitious people property for which they would have no real need for the carrying on of spiritual activities. The President of the Republic has recently declared that the provisions of the Constitution concerning religious activities would be rigidly enforced against that portion of the clergy of the Roman Catholic Church who are engaging in political activities against the present Republican form of government and who are teaching children in the primary school disrespect and disloyalty to the constitution.

The President made a clear cut distinction between the foreign born Roman Catholic clergy who were exercising "ritualistic acts" and the ministers of Protestant denominations who were simply performing acts of religion; declaring that the Protestant ministers had not been molested and would not be molested as long as they refrained from political activities and confined themselves to spiritual activities. It seems evident that the government of Mexico does not consider that the kind of work which has been done by our missionaries to be contrary to the intent of the constitution of Mexico and there seems no good reason to expect that our missionaries will be molested in their good work if they use discretion as to the time, the place and manner of their activities. Furthermore, there is no reason to think that any property which is held for use by any of our workers, either for church services or school or hospital or social service work will be denounced or taken over by the government. It does seem however, that the government will require that no religious instruction be given in primary schools and that no minister and no man or woman member of a religious order will be permitted to teach in primary schools, wearing the habit of the order. It will probably be necessary for us to eliminate all religious instruction from the primary schools, arranging to give to the children religious instruction in other buildings outside of school hours.

Concerning the problems connected with the internal administration of our work in Mexico, there is little real ground for misunderstanding and friction. Any movement among our

Mexican Methodists which has for its purpose the development of a national spirit of self-reliance, the cultivation of genuine self direction and self-support is to be commended and encouraged and that policy has been steadily followed during the past quadrennium. Responsibility has been placed increasingly upon the shoulders of the Mexican workers as they have become sufficiently qualified to assume it so that there are, at the present time, only four ordained missionaries of our Church under appointment in Mexico. Two are Presiding Elders, one is the publishing agent, and one a teacher of Bible in Laurens Institute. When there is a sufficient number of well trained preachers to carry on all the evangelistic work, and when there is sufficient number of well trained teachers to carry on all the educational work, it should be placed in the hands of Mexican workers. There has been a gratifying development in this direction, but the time has not yet come to place all the responsibility for carrying on our work in Mexico upon our Mexican workers. There are even greater stretches of country and greater masses of population not yet evangelized in Mexico than in Cuba, and our native ministers and teachers are neither sufficiently numerous nor sufficiently well trained to do that great work unaided by missionaries.

There is no need for and there should not be any undue haste on the part of the Home Church to unload its responsibility upon the native church to assume it until it is fully prepared, knowing that the home church will be delighted to withdraw from the field when the native church is strong enough in every way to carry on its new work without disaster; the native church must understand also that the home church is as lovingly solicitous as an earthly parent that the toil, the sacrifice, the time and the lives which have been freely lavished upon the young church shall not be wasted by premature withdrawal of whatever advice and counsel or even measure of control may be necessary for a time, to save from such mistakes and blunders as might not only retard but permanently stunt the growth of the Church.

Notwithstanding the difficulties indicated above there has been a gratifying development of our work not only in the United States, but in Mexico. At the El Paso Conference in 1918, the Missionaries and active pastors numbered only about 12 with a scattered membership of about 1500. In 1922 the membership had increased to 2,560, with 3,213 Sunday School scholars. In 1926 there were 3,789 members with additions on profession of faith, for the year 1925 of 528. There are 71 Sunday Schools, 345 officers and teachers, 3924 scholars; Epworth League members have increased from 813 to 965; Woman's Missionary Societies have increased from 8 to 269 members; and from 24 to 611 members. Students in our schools have increased from 2352 with 38 American and Mexican teachers, to 5568 students, with 197 teachers. The value of our educational institutions is now \$2,211,212. There are now three hospitals located at Monterey, Torreon and Chihuahua. There are social centers at Chihuahua, Durango and Monterey. The amount contributed for the support of the ministry has increased from \$8,500 to \$12,500, and the total amount contributed for all purposes has increased from \$21,400 to \$32,150; all this in the territory south of the Rio

Grande.

In the territory north of the Rio Grande there has also been a very steady growth especially in the territory of the Texas Mexican Mission. The number of pastoral charges has increased in the Texas Mexican Mission has not been as great in proportion as in the amount for support of ministry increased from \$3,300 to \$9,100; total amount for all purposes, from \$14,100 to \$22,500. The schools in the Texas Mexican Mission and in the Western Mexican Mission are among the best in our mission field, and an unusually large percentage are being trained for work in the ministry and in the local Churches. A steady increase in the Mexican population in the territory north of the Rio Grande is straining the resources of the Board of Missions to the utmost to supply sufficient funds to open up work in those sections where Mexican people have settled. The growth in membership in the Western Mexican from 19 to 31. Number of members from 1990 to 3159; Texas Mexican Mission. The Mexican population is more scattered except in the great cities of El Paso and Los Angeles. Number of members, 1921, 1,146; 1925, 1,685. Number of Sunday School scholars, 1921, 1,586; in 1925, 1,702. Total amount raised for the support of the ministry, 1921, \$2,071; 1925, \$2,572. Total amount raised for all purposes in 1924, \$12,510; 1925, \$8,797. The amount in 1921 included large collection for the Centenary fund.

The Congo Mission

It had been planned to visit the Congo in 1924, and again in 1925, but as is well known, in 1924 the Board of Missions found itself in great financial straits and it was thought necessary that all the Bishops in charge of mission fields should take active part in the "Cleanup Campaign" of the Centenary, and this work extended from December to April. In 1925 the Board of Missions again was seriously embarrassed in funds and it was thought unwise to expend the

Salesmen Wanted

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

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

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

**Mary Baldwin College and
Mary Baldwin Seminary
STAUNTON, VA.**

For young ladies. Established 1842. Term begins Sept. 9th. In Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Courses: College, 4 years, A. B. Degree; College Prep., 4 years. Music, Art, Expression, Domestic Science, Physical Education, Athletics—Gymnasium and Field. Catalog.

Practical Business College
Little Rock, Ark.
 Arkansas' Largest School of Business
 and Telegraphy.
 Write TODAY for full information.

S. H. BARNETT, M. D.

**Eye, Ear, Nose and Throat
Glasses Fitted
Phones, Office 4-5150—4-5151
Residence 4-1550**

205 Enterprise Bldg. (5th & Spring)
LITTLE, ROCK, ARK.

Kill All Flies! **THEY SPREAD DISEASE**

Placed anywhere, **DAISY FLY KILLER** attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over. Will not sell or injure anything. Guaranteed.

Insist upon a **DAISY FLY KILLER** from your dealer.

HAROLD SOMERS **Brooklyn, N. Y.**



**Grove's
Tasteless
Chill Tonic**
Purifies the Blood and
makes the cheeks rosy. 60c

amount of money necessary for a trip to the Congo and return, and again the Bishops in charge of mission fields were requested to put forth special efforts at home. Consequently, the report from the Congo Mission cannot be made from first hand observation, but from the reports from the field, written and oral.

The mission has suffered heavily from sickness and from consequent withdrawals, some of them temporary and some of them permanent. Although the Candidate Committee and the physician of the Board of Missions have joined with the Administrative Secretary and the Bishop in charge in trying to send out only those who seem to be in sound health, yet the change in climate conditions is so great that sometime unexpected physical defects are brought out. Notwithstanding these difficulties, however, there is a good force of workers who have given their lives unreservedly to carrying the Good News of Salvation to the lost souls in the heart of Africa, and the work of the Mission has gone steadily forward.

There are now three stations with Wembo Nyama as the central station and Minga and Tunda, the new stations, each about three days distance by travel from Wembo Nyama. The evangelistic work is of course, here as elsewhere the indispensable arm of service, and there are 48 native evangelists serving 54 native regular out stations with preaching places here and there as opportunity may permit. The number of members has increased from 637 to about 1,150. While this is not a large number, yet in view of the strictness of the requirements for admission in the membership and the large number of those who attend preaching services the increase is very gratifying. Doubtless our missionaries could baptize many times more than they have done, and if they followed the practice of the Roman Catholics, they could count the membership by the thousands, but the instruction given to candidates for membership is probably far more thorough than in our home churches.

The insistence upon the payment of the tithe by all members is a deterrent to join the Church by all those who have not much root.

The educational work is so closely linked to the evangelistic as to be hardly distinguishable apart from it. All our teachers are evangelistic in spirit, and the class room is as productive of spiritual results as the church service. The production of the simplest kind of literature in the native dialect is a task in itself and the translation of the scriptures, of hymns, helpful books of necessity proceeds slowly. As in the days of our Lord, this compassion and power of the Great Physician deeply stirred the

multitudes, so the ministry carried on by our missionaries, doctors and nurses tolls a bell which is heard throughout the country and brings the people to the mission station. Then, when they have skillfully treated, and lovingly cared for the hearts of the patients go out in gratitude to their benefactor and almost inevitably they ask, "Why should these people love us and help us?" and the answer is, "Their Master, Christ, loves you."

The life of Central Africa is in the making, those phases of evil and sin which alas, all too frequently accompany the entrance of western civilization into healthier lands are seen at work in Africa. The Church must strive mightily and promptly to grip the native heart with the message of salvation from past and present sin, to indicate the Christian standard of life, and the same power to maintain it. We have assumed the responsibility for a definite section of the Belgian Congo and we must meet that responsibility with men and money and prayer.

The failure of many of our people to meet their Centenary pledges and the utter refusal of many of the professed followers to give to missions is to the shame of the Church and is a betrayal of their Lord. The curtailment of projected work and the inability to keep faith with the people in various sections have frequently and greatly humiliated our workers and sometimes impaired their influence. What answer will a church richer than ever before in history make at the judgment seat of Christ for its refusal to give the money needed to tell and teach men the story of their love? "These things ought ye to have done and not to have left the other undone."

The last General Conference in its report concerning the grouping of Conferences in Episcopal Districts, placed the Cuba and Mexican Conferences, the Texas Mexican, the Western Mexican and the Congo Missions in the Eleventh Episcopal District, but did not suggest any place for an Episcopal residence for that District, nor direct that the Board of Missions and the Woman's Council provide a domicile for the Bishop assigned thereon. In view of these facts, and of the further fact that the three fields included in the Eleventh District are not contiguous, but are widely separated, it was an open question what place would be most convenient for the Bishop's residence. In 1918 the General Conference recommended that the "Bishops elected at this Conference and at subsequent General Conferences fix their residences in the important cities of our territory." As none of the Bishops of our Church have ever lived in Washington City, the writer, in 1922, selected that city as his official residence, and it has continued so to be through the quadrennium. An important factor in the decision to select Washington was that it was desirable that the Commission on Temperance and Social Service have its headquarters at Washington and, as the General Conference did not provide an adequate sum to employ a full-time Secretary the general direction of the work of this Commission seemed to develop upon its Chairman, the writer.

In the effort to deliver the full membership upon the governmental weight of the sentiment of our Church agencies, it has been necessary to devote a considerable amount of time, thought and effort to the work of the Commission, not simply in connection with prohibition legislation, but in the effort to inform, and then fully represent our people on questions pertaining to war and peace, to indus-

trial and racial relations, and to other social problems which must be faced by a progressive aggressive Church membership endeavoring to translate the teachings of Jesus into the social life in which the Church must carry on its activities. It has also been necessary to give approximately ten days annually to the Social Service Conference at Lake Junaluska, and during the past two years an additional five or six days to the Conferences at Mt. Sequoyah and this, of course, does not include the amount of time required for the preparation of the program and the organization of these yearly conferences.

As Chairman of the Commission of our Church on Temperance and Social Service, in addition to the work in this country, the writer has attended temperance conferences in ten or more countries in Europe, and has delivered addresses also in Canada, Cuba and Mexico. As Chairman of the Near East Relief Advisory Committee of the General Conference he visited the countries of the Near East in 1922, 1924 and 1925, has attended the International Near East Relief Conferences yearly, and has frequently met with committees in New York and spoken in a number of towns and cities in the interest of that worthy cause.

As the official representative of our Church on the Administrative Committee of the Federal Council of the Churches of Christ in America he has attended the monthly meetings of that Committee in New York unless providentially hindered and has also served on some other commissions of the Federal Council, giving as much time as possible thereto; for the first three years of the quadrennium he was Chairman of the Commission on Relations with Religious Bodies of Europe, and in that relation represented not only our own Church, but American Protestantism in several conferences in Europe.

The writer also represented our Church at first unofficially, as a member of the Executive Committee of the American section of the Universal Christian Conference on Life and Work, and later as the official representative attended many meetings in the homeland and in assisting in the preparations for the great Stockholm Conference.

Owing to inability to attend the meetings, Bishop Hendrix resigned as a trustee of the Church Peace Union, and the writer was elected to fill that vacancy, which has given the opportunity to aid to some extent at least in the development of the peace sentiment throughout the world, in which great effort our people are much interested as in any Christian denomination.

The scope of the natural activities of the Commission on Temperance and Social Service is naturally so wide that it has been impossible to respond to the many and varied opportunities for helpful service, but as much has been done as possible consistent with the proper performance of regular duties.

Grateful to Almighty God for His abounding mercies which have enabled us to carry on our work, I am,

Your fellow worker in Christ Jesus,
—James Cannon, Jr.

Our Foreign Advertising Dept. is in charge of
JACOBS & CO., CLINTON, S. C.
Soliciting Offices:

E. L. GOULD, 118 East 23rd St., New York
Wm. H. VALENTINE, 4872 West Pine Blvd.,
St. Louis, Mo.

F. W. HENKEL, 1148 First Nat'l Bank Bldg.,
Chicago, Ill.

J. W. LIGON, Aragon Hotel, Atlanta, Ga.
G. H. LIGON, 421 Biltmore Ave.,
Asheville, N. C.

THE NORTHERN BAPTIST CONVENTION AND IMMERSION

Our good contemporary, the Baptist Courier, is at some pains in its issue of last week to correct the impression made by some secular papers that the Baptists of the North had abandoned immersion as the scriptural mode of baptism.

The Convention took two actions. The first was to vote down overwhelmingly this resolution:

"The Northern Baptist Convention recognizes its constituency as consisting solely of those Baptist churches in which the immersion of believers is recognized and practiced as prerequisite to membership."

The adoption of this resolution would have excluded from Baptist fellowship the wealthy and fashionable Fosdick-Rockefeller church in New York and many other Baptist churches that stand for open membership.

The resolution adopted as a substitute was the following:

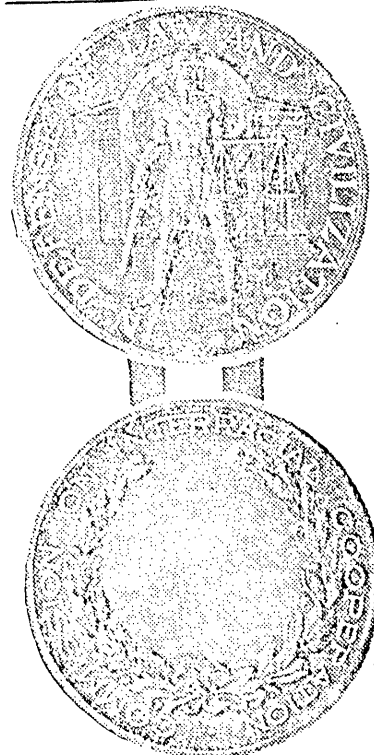
The Northern Baptist Convention recognizes its constituency as consisting solely of those Baptist churches in which the immersion of believers is recognized and practiced as the only scriptural baptism; and the Convention hereby declares that only immersed members will be recognized as delegates to the convention."

The latter part of this resolution implies that there are members of Baptist churches who have not been immersed and does not exclude from membership in the Convention churches that receive members who have already been baptized by other modes than immersion. But it refuses recognition to churches that practice anything but immersion and it refuses to receive delegates to the Convention who were not baptized by immersion.—S. Chr. Advocate.

TRUST

Search thine own heart, what paineth thee in others, in thyself may be; all dust is frail; all flesh is weak; be Thou the True Man thou dost seek.—Whittier.

FOR AWARD TO PLUCKY SHERIFFS



The Medal pictured above has been prepared by the Commission on Interracial Cooperation for award to sheriffs who save prisoners from threatening mobs. A committee of distinguished Southerners will make the awards. Nominations should be sent to the Commission's Headquarters, 409 Palmer Building, Atlanta, Ga.

SORES

Quickly healed, inflammation reduced with
GRAY'S OINTMENT

Used since 1820. Fine for boils, burns, etc.
At all Drug Stores. For sample write
W. F. Gray & Co., 748 Cray Building, Nashville, Tenn.

FRECKLES

Get Rid of These Ugly Spots
Safely and Surely and Have
a Beautiful Complexion With

OTHINE

(DOUBLE STRENGTH)
MONEY BACK IF IT FAILS SOLD BY DRUG
AND DEPARTMENT STORES EVERYWHERE.

THE REFERENDUM: SENATOR BORAH'S POSITION

From the address by Hon. William E. Borah, United States Senator from Idaho, before the General Assembly of the Presbyterian Church, Baltimore, Md., May 30, 1926.

The Eighteenth Amendment to the Constitution of the United States says: "The manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from, the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited."

"This is the law of the land. It is a part of the charter of government under which we live. Its terms are comprehensive, complete, exacting, and impossible of misunderstanding. The question is now raised: What are we going to do about this provision in our Constitution?"

"I believe the liquor traffic to be a curse to the human family. Whether sold in the open saloon or the brothel, its natural haunt, or secretly purveyed in defiance of law, the wicked stuff works its demoralization and ruin to individuals, communities and States.

"From the time it issues from the coiled and copper-colored worm in the distillery until it empties in the hell of crime, dishonor and death, misery and poverty and remorse mark its maledict course. Not only is the record of the centuries made up against it, but now the modern industrial world with its complex and delicate machinery, with its demand for security, safety and fitness, asks that it be banished.

"The man in the automobile may be opposed to the Eighteenth Amendment, but he will instantly discharge a drinking chauffeur. The train may be crowded with delegates to the anti-prohibition convention, but they would mob the engineer who would take a drink while drawing his precious freight. The industrial magnate may talk critically of sumptuary laws, but he will apply them like a despot to the man who watches over the driving power of his vast establishment. When safety is involved, we are all dry. Where the exigency of modern life demands a clear brain, and instant decision in order to save thousands of lives and millions of property, we are all dry.

"A greater question than the liquor question is the capacity of the American people for constitutional government. The question of the hour is: Shall we live up to and enforce that provision of the Constitution until in the orderly method pointed out by the Constitution we see fit to change it? Can we enforce the law which we deliberately made? It is perhaps as definite and specific a challenge of our love for the Constitution, our capacity for self-government, as could be presented to our people. I am infinitely more concerned about the willingness and ability of our people to meet that test than I am about the liquor traffic, brutal and ruthless as I know it to be. The supreme test of a free government is the right of a people to write and unwrite its Constitution and its laws. The supreme test of good citizenship is to obey the Constitution and the laws when written. To disregard our Constitution, to evade it, while still refusing to change it, is to plant the seeds of destruction in the heart of the nation—is to confess before the world that we have neither the moral courage nor the intellectual sturdiness

for self-government.

"If the people want to take the Eighteenth Amendment out of the Constitution in the only constitutional way it can be taken out, if they want to turn this problem back to the States, and believe that to be the wiser course, that is their unquestioned right. But so long as it stands, speaking for myself, I would kick into the waste basket any referendum which would compromise either in letter or in spirit with its execution."

ASPIRATION

Let me, O my God, stifle for ever in my heart every thought that would tempt me to doubt thy goodness! I know that thou canst not but be good. O merciful Father, let me no longer reason about grace, but silently abandon myself to its operation!—Fenelon.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT (Third Round)

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)

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.
Unsted 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.

ROONEVILLE DISTRICT (Third Round)

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-Opello, July 31-Aug. 1.
Plainview, Aug. 1, p. m.
Perry-Houston, August 7-8.
Rover Ct., Aug. 8, p. m.

—W. B. Hays, P. E.

CAMDEN DISTRICT (Third Round)

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)

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)

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.
Bureka 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)

Kibler, Kibler, July 4, 11:00 a. m., Q. C., July 4, 1:30 p. m.
Van Buren Ct., Figure 5, July 4, 7:30 p. m., Q. C., July 4, 4:00 p. m.
Alma and Dyer, Alma, July 11, 11:00 a. m., Q. C., July 11, 2:00 p. h.
Mulberry, July 11, 7:30 p. m., Q. C., July 11, after service.
Lavaca, Central, July 18, 11:00 a. m., Q. C., July 18, 2:00 p. m.
Charleston, July 18, 7:30 p. m., Q. C., July 18, after service, or Monday.
Clarksville Ct., Ludwick, July 24, 11:00 a. m., Q. C., July 24, 2:30 p. m.
Clarksville, July 25, 11:00 a. m., Q. C., July 25, after service.
Cecil, Aug. 1, 11:00 a. m., Q. C., August 1, 2:00 p. m.
Ozark, Aug. 1, 1:30 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.

F. M. Tolleson, P. E.

HELENA DISTRICT (Third Round)

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.
Vandale, July 23.
Wynne, July 25, a. m.
Harrisburg, July 25, p. m.
Cherry Valley, July 27.
Hunter, July 29.
Parkin, Aug. 1, a. m.
Earle, Aug. 1, p. m.
Round Pond & Heth, Aug. 2.
Crawfordsville, Aug. 8 a. m.
Hubbert, Aug. 8 p. m.
Pastors at Turner, Haynes-Lexa, Aubrey, Wheatley, Colt, Vandale, 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.

—Jas. A. Anderson, P. E.

JONESBORO DISTRICT (Third Round)

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)

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.
Kee-Tomblerlin, 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)

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.

—J. A. Parker, P. E.

PINE BLUFF DISTRICT (Third Round)

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)

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.
Nabville, 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 July 2.

—W. P. Whaley, P. E.

SEARCY DISTRICT (3rd Round)

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)

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.

Hendrix Takes High Rank As a Liberal Arts College

Hendrix is a member of the North Central Association, the only Senior College in Arkansas outside of the University that has that honor.

One of the outstanding leaders of the South, in a recent address, said that Hendrix is the Trinity of Arkansas, doing the work for this State that Trinity (now Duke University) is doing for North Carolina.

Hendrix is the only College in the State that is having to limit the Freshman Class, due to the big demand. Hence the College is now selecting choice men and women for admission next fall.

Hendrix has taken the place of Arkansas's Leading Liberal Arts College. This year the College is bestowing the B. A. degree upon 74—26 girls and 48 boys—20 per cent of the student body, an unusually large percent, due to transfers from other colleges to the upper classes. This is a much larger number than received the bachelor's degree from any other liberal arts college in the State.

In this remarkable graduating class half of the Counties of Arkansas and seven States were represented. There were ten ministerial students and a goodly number looking to Education, Law, Medicine, and Business. This fact emphasizes the State-wide character of Hendrix and the important place which the College is taking in the development of a trained leadership for the State.

High School graduates desiring to enter should apply at once, as only a few rooms in the dormitories remain untaken.

Address President's Office

Hendrix College

CONWAY, ARKANSAS.

SUNDAY SCHOOL.

Lesson for July 4

ISRAEL ENSLAVED IN EGYPT

LESSON TEXT—Exodus 1:1-14.
GOLDEN TEXT—The Lord will not cast off His people.—Ps. 94:14.
PRIMARY TOPIC—A Wicked King Is Cruel to God's People.
JUNIOR TOPIC—The Israelites Become Slaves.
INTERMEDIATE AND SENIOR TOPIC—Israel Oppressed by a Despotic King.
YOUNG PEOPLE AND ADULT TOPIC—Modern Forms of Oppression.

I. The Increase of the Chosen Seed (vv. 1-7).

This miraculous increase seems only to have begun after the death of Joseph and the passing of his generation. After this Israel quickly grew into a nation. This amazing increase "is expressed as is usual in Hebrew by a climax of verbs; where fruitful is taken from the vegetable world in which the increase varies from the multiple to several hundred-fold; increased (spawned—swarmed) is borrowed from the finny tribes in which the rate of increase rises to many myriads; multiply is a general word referring to number; and 'waxed exceedingly mighty' is a similar phrase alluding to the strength which numbers confer, composed of verb and adverb repeated and therefore well adapted to complete the climax."—Murphy. This increase can only be accounted for by admitting the hand of the Almighty to be in it.

II. A New Dynasty Appears (vv. 8-10).

Joseph's elevation as prime minister in Egypt was during the reign of the Hyksos kings. Being of Semitic origin, they were not hostile to the Hebrews, but when "there arose up a new king which knew not Joseph" (v. 8) their troubles began. This affords a striking illustration of God's providence in history. His purposes include the means to carry them out. The amazing growth of the Israelites excited the envy and fear of the king (vv. 9-10). Fear was twofold—

1. In case of war they might join the enemy and fight against them.
2. Lest they should remove from the land, thus cutting off a vital source of revenue and also exposing to danger the eastern border of the land.

III. Measures to Check the Growth of Israel (vv. 11-22).

These measures with their outcome expose the folly of world wisdom (I Cor. 3:19). If they could have eliminated God from the affairs of men their policy would have been a good one, but it proved to be altogether vanity. The greatest mistake a man can ever make is to leave God out of his calculations. God had promised that His people should become mighty in power as well as great in numbers.

1. Placed under cruel taskmasters (vv. 11-14).

The first measure he adopted was to put Israel into cruel bondage by afflicting them with heavy burdens. Cruel taskmasters were placed over them, who forced them to labor in building treasure cities and all manner of service in the field. They exacted of them hard service, but this measure was ineffectual for "the more they afflicted them the more they multiplied and grew." This rapid growth resulted in more intense burdens being heaped upon them. The Egyptians meant this for evil to the Israelites, but God blessed it to their good. It was part of His plan for them (Gen. 15:13, 14). Indeed, the righteous may expect such treatment of the world (II Tim. 1:12; Heb. 12:6). Prosperity and adversity constitute God's teaching and discipline. While their burdens were heavy and their suf-

ferings very intense, they had the consolation that it would not last forever. The presence of Joseph's dead body was a guaranty that they would one day be delivered. Though the Christian's burden may be heavy and his sufferings keen, he has the guaranty that they shall not last always.

2. The authorized murder of the male infants by the midwives (vv. 15-21).

This measure also miscarried as the midwives feared God and chose to obey Him. Because they refused to destroy God's people He gave them homes and children and the joys thereof.

3. The drowning of the male children in the river (v. 22).

The king having heretofore been baffled, he now gave the heartless command to cast the male infants into the river. This mandate seems to have been given shortly before Moses was born. This plan likewise failed, and the very child who ultimately upset Pharaoh's throne, was sheltered and nurtured in his own palace.

6 6 6

Is a prescription for
Colds, Grippe, Flu, Dengue,
Bilious Fever and Malaria.
It kills the germs.

STANDARD FOR 50 YEARS
**WINTERSMITH'S
CHILL TONIC**

For over 50 years it has been the household remedy for all forms of **Malaria Chills and Fever Dengue**
It is a Reliable, General Invigorating Tonic.

TWO WOMEN PRAISE SAME MEDICINE

Both Helped by Taking
Lydia E. Pinkham's Vegetable Compound

"After the birth of my little daughter I was very badly run-down. I could not think of going to a hospital, but grew steadily worse, being compelled to stay in bed two or three days each week. A friend of my sister's told of the good Lydia E. Pinkham's Vegetable Compound had done her, and my sister bought me two bottles of it. I had not taken all of one bottle when I was up and able to do some work. I am truly a booster for Lydia E. Pinkham's Vegetable Compound and you may use my testimonial."—Mrs. MAYME LYNCH, 1119 Island Ave., Ext., McKees Rocks, Pa.



Mrs. Hope L. Smith, a farmer's wife of Route 3, Floyd, Va., says she was ill for ten years with a good deal of pain in her side and so weak she could hardly work. Lydia E. Pinkham's Vegetable Compound has helped her so much she is telling her friends about it. Lydia E. Pinkham's Vegetable Compound is a dependable medicine.