

ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences, Methodist Episcopal Church, South.

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NO. 21

BUT THE LORD IS IN HIS HOLY TEMPLE: LET ALL THE EARTH KEEP SILENCE BEFORE HIM. THE LORD GOD IS MY STRENGTH. I WILL REJOICE IN THE LORD. I WILL JOY IN THE GOD OF MY SALVATION.—Habakkuk, 2:20; 3:18, 19.

THE WORTH OF WORSHIP.

Because it is expected that the preacher should lead in the public exercises of the church, and, perhaps, because it magnifies the preacher to emphasize the value of the sermon, we are accustomed to think of the church with the sermon bulking large, and often underestimate the element of worship. Then, too, we may too readily dwell upon the excellencies or defects of the singing and thus be diverted from the purpose of the music.

The preaching and the singing are not mere performances, and the members of the congregation should not be simply spectators and auditors. We need not only instruction and pleasure, but the church is a sanctuary, a sacred place. Everything in it and about it should tend to direct the thought toward God. The preacher should hide behind the Christ whom he presents. The singers should help to lift souls to God. Secular things should fade away, and the windows of the soul should open to let God in.

As we are improved by our association with good men, so should we be uplifted and enlarged as we sit in the sanctuary and permit God to be our intimate. If we can not vocalize our wants, we can identify ourselves with the preacher as he seeks to present them before God. We may not be able to compose hymns nor to sing, but we can appropriate the sentiment of the music, and lift up our hearts in thanksgiving and praise.

As we forget self and lose sight of preacher and singers, God will quietly and sweetly reveal Himself to us and bless us. If we go to the church to worship, the preacher might be absent or fail, but we would find God and go away strengthened. Let us realize the need and the value of sincere worship.

BRITISH CHARACTER.

At this time, when we have as never before realized our kinship with the older stock of the English-speaking people, it would be immensely profitable for every lover of liberty to read Emerson's "English Traits," written sixty years ago by that astute philosopher after his visit to England and study of its people. While he eulogizes the good qualities, he is unsparing in his criticism of faults.

Note the following: "On the English face are combined decision and nerve, with the fair complexion, blue eyes, and open and florid aspect. Hence the love of truth, hence the sensibility, the fine perception, and poetic construction. The fair Saxon man, with open front, and honest meaning, domestic, affectionate, is not the wood out of which cannibal, or inquisitor, or assassin is made, but he is moulded for law, lawful trade, civility, marriage, the nurture of children, for colleges, churches, charities and colonies. * * * The English delight in the antagonism which combines in one person the extremes of courage and tenderness. * * * The Saxons are the hands of mankind. They have the taste for toil, a distaste for pleasure or repose, and the telescopic appreciation of distant gain. They are the wealth-makers, and by dint

of mental faculty, which has its own conditions.

* * * All the admirable expedients or means hit upon in England must be looked at as growth of irresistible offshoots of the expanding mind of the race. A man of that brain thinks and acts thus; and his neighbor, being afflicted with the same kind of brain, though he is rich, and called a baron, or a duke, thinks the same thing, and is ready to allow the justice of the thought and act in his retainer or tenant, though sorely against his baronial or ducal will. * * * They hate craft and subtlety. They neither poison, nor waylay, nor assassinate; and when they have pounded each other to a poultice, they will shake hands and be friends for the remainder of their lives."

ARE WE GROWING BETTER OR WORSE?

Paradoxically we may answer "yes" to each question. The quality of life is determined by the attitude toward the principles of Christ. If a man is in heathen darkness and has no opportunity to hear of the historic Christ, he is good or bad according to his attitude to the principles of Christ as they reveal themselves in his moral nature under the ministry of the Holy Spirit. If a man is in a country where the historic Christ is known, he has all that the heathen has and the additional advantage of the verbal expounding of these principles and their concrete exemplification in Christian life.

As there are today more who have heard of the historic Christ and who are in contact with Christ-filled lives, it is reasonable to assume that insofar as true Christianity prevails there are more people than ever before seeking to conform their lives to Christ's principles. Certainly there are more who call themselves Christians, more who by some formula are willing to confess Him before men. But the Master has said, "by their fruits ye shall know them." By this rule, too, we would argue that we are growing better. Ethical standards are finding wider and readier acceptance in commercial, industrial and civic circles. Methods which formerly were open and unrebuked now are condemned, and, if practiced, are concealed. The use of intoxicants is no longer tolerated. The status of woman is higher. More money is invested in orphanages, hospitals and Christian colleges. More is put into the church, more is spent on missions, and more young lives are being dedicated to sacred service.

On the other hand, there are vast multitudes in Christian lands who know the truth and refuse to accept it. Most of the heathen would quickly accept Christ if He were adequately presented to them. Among us are thousands who have either ignored Him or have positively rejected Him. To do this they harden their hearts. They sin against light, and become the most desperate of sinners. Because it would be bad business or social policy to defy our Christian conventionalities many of these men are outwardly and formally decent; but they have so persistently refused to respond to the Spirit's appeal that they lack only the boldness and the opportunity to engage in the worst of vices and crimes. It is next to useless to preach to them or argue with them. It is almost like casting pearls before swine to offer them good advice. In a country with high ideals they despise them. Among those who would live unselfishly, they glory in lavishing everything on self.

It was because much in our civilization was only refined selfishness that the conditions resulting in

the World War developed. We looked upon our intellectual and economic development, and because it was pleasing to behold and gratified our senses, we allowed ourselves to believe that it was good. In Christian lands enough wealth was accumulated to send missionaries to all the heathen world; but men robbed God and consumed His treasure upon selfish lusts. The forces of evil, worldly wise but spiritually short-sighted, reasoned that the time had come for their triumph. They struck a tremendous blow for selfishness, and aroused the sleeping world. Long the almost equal contest raged, but finally the least selfish forces won. The result might seem to indicate that we are growing better; but almost immediately the forces of evil readjust themselves and the conflict continues in another form. Before the World War wickedness was seemingly working its way through the selfishness of aristocratic and money autocracy. Today the devil, seeing the popularity of democracy, is using it, as sheep's clothing, to work his purposes. He persuades men that because they are poor and many they can cultivate the spirit of their former masters and oppressors and count themselves good. They befool themselves into thinking that majorities settle principles.

In our own country the good are growing better, and the bad are growing worse. The decisive hour may emerge when the crucial contest will be waged. It behooves every truly good man to take his reckoning and discover where he stands. Neutrality now is perilous. The forces of good must mobilize and organize and utilize all their resources for the advancement of the kingdom of God lest the forces of wickedness take them while they wrangle over methods.

SANTIAGO, THE CITY BEAUTIFUL.

After an uneventful three-days' voyage from Iquique we arrived in Valparaiso, Chile, and as it was Good Friday and no one works for three days we found that we would have ample time for a week in the interior; hence Saturday we started for Santiago.

Although it is only fifty miles on an air line, the country is so mountainous that the distance by rail is 115 miles. For fifty miles the road runs up a beautiful valley between high hills, through whose gaps the snow-crowned Andes near great Aconcagua may be occasionally seen. The valley is irrigated and highly cultivated and vineyards and herds abound. Women with grapes and other fruits are at every station selling their wares very cheap.

After passing through Llai-Llai, where the Trans-Andine Railway branches off, the road runs through rugged passes over the Cumbro, or ridge, at an elevation of some 3,000 feet. There are six short tunnels and many abrupt curves, and the grade is so steep that two locomotives are necessary and one can feel that he is going up-hill. There is a little scrubby vegetation on the mountains, but for the most part they are bleak and bare. Here and there small mines of copper are seen, but the big mines are further back on branch roads. After the backbone is passed the descent is as rapid as the ascent had been, and the train swings around the curves at frightful speed. Soon the valley opens and perfectly level fields appear, and then we are at Santiago.

Friends in Valparaiso had telegraphed our coming to President Earl A. Robinson of Santiago College, hence we were cordially received and enter-

(Continued on Page 3, Column 1.)

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A. C. MILLAR, Editor

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 James Thomas P. S. H. Johnston
 George Thornburgh J. M. Williams
 T. D. Scott R. C. Morehead

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 3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

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CENTENARY CONSERVATION SLOGAN:
 "NO SHRINKAGE, BUT A SURPLUS."

METHODIST CALENDAR.

Prescott Dist. Conf. at Gurdon, 7 p. m., May 27.
 Fort Smith Dist. Conf. at Greenwood, May 31.
 Jonesboro Dist. Conf., at Leachville, June 1-3.
 Hendrix School for Ministers, June 9-16.
 North Arkansas Epworth League Conference at Bentonville, June 22-27.
 Little Rock Conference Epworth League Assembly, at Henderson-Brown College, Arkadelphia, June 29-July 4.
 Conway Dist. Conf., at Pottsville, June 30-July 1.
 Arkadelphia Dist. Conf. at Malvern, July 5-7.
 Camden Dist. Conf., at Stephens, July 13, 10 a. m.
 Little Rock Dist. Conf., at Bethlehem, July 21-23.
 Texarkana Dist. Conf. at Foreman, July 26-29.

PERSONAL AND OTHER ITEMS.

Rev. J. J. Menefee's address is Ingalls, Ark.
 The closing sermon for the Hermitage schools was preached by Rev. J. L. Hoover.
 Harvard will admit women to the Graduate School of Education just established.
 The class address, Sloan-Hendrix Academy, Imboden, was given by Rev. T. O. Owen.
 Prof. W. O. Wilson of Hendrix College gave the address to the graduating class Blevins.
 The Baltimore Southern Methodist is reduced to eight pages on account of paper shortage.
 Rev. S. R. Twitty was called to Georgia on account of the serious illness of his sister.
 Mother's Day at Harrisburg was the best Sunday in the three years' pastorate of Rev. B. C. Few.
 Last week's Conway Church Bulletin was dedicated to Rupert H. Weems, whose death the church mourns.
 Bolshevik rule is a failure in the city of Kiev. Food is expensive and poor. All public services are failing to function.
 Bishop John Heyl Vincent died in Chicago, May 9. Bishop Vincent was the founder of the Chattanooga movement.
 Wanted—A position as secretary to a minister; references furnished. Address Mrs. Grace H. Allison, Wheatley, Ark.
 The Arkansas Federation of Business and Professional Women has just closed an interesting and helpful session.
 Dr. Charles W. Tadlock delivered the fraternal message from our church to the General Conference of the M. E. Church.
 President Wilson has vetoed the Knox resolution, thereby making the peace treaty an issue in the presidential campaign.
 Rev. J. W. Moore has put the paper into every Methodist home in Charleston. The "church is put-

ting on new life" and the pastor has a hopeful outlook.

The portrait medallion of Peter Cartwright is the pendant for the official General Conference delegates' badges.—Western Advocate.

Rev. G. W. Eichelberger, who died recently in Vincennes, Ind., was well known to church and prohibition workers in Little Rock.

Levi P. Morton, vice-president of the United States during the presidency of Benjamin Harrison, died, May 16, on his 96th birthday.

Yucatan has cast in her lot with the revolutionists. May 24 is the date set for a session of Congress to elect a provisional president.

The Camden Sunday school contributed \$53.00 on Sunday School Day. Everything in the church in that good town of Camden goes well.

Brother W. R. Jordan came into the office on business and declared his purpose to be in attendance on the Summer School at Hendrix.

Calico Rock's High School commencement sermon was preached, May 16, by Rev. H. Lynn Wade, presiding elder, Batesville District.

All government agencies are trying to relieve the freight jam which is threatening the country with serious industrial and economic disturbance.

The Little Rock Street Railway Company has been authorized by the City Council to increase its rate to six cents. This right is granted for one year.

The Stuttgart pastor, Rev. B. F. Musser, came in last Monday with a fine list of new names and renewals. This preacher's work is making steady progress.

From one who attended the recent session of the Pine Bluff District Conference we learn that it was full and running over with interest and helpfulness.

Rev. S. R. Twitty had an inspiring audience at Magnolia Sunday—the graduating class numbered thirty. Prof. Williams, the superintendent, is a Hendrix man.

Rev. S. S. Key, a beloved superannuate of the North Arkansas Conference, cheered us with his presence when in the city attending a meeting of Confederate Veterans.

Rev. W. C. Watson expects to be at the Summer School for Ministers with his entire force of preachers. This is a habit that presiding elder formed the first year he was on the district.

From the daily press we glean that the General Conference of the M. E. Church finds it impossible to adopt the present plan for unification without so many amendments that it would be practically a new plan.

The new president of the Arkansas Bankers Association has urged the bankers and business men throughout the State to co-operate with farmers to help overcome flood and unfavorable weather conditions.

When men seek refuge from tyrannies, whither do they flee? To a Christian country. Why? Because it is Christian. And yet some of these same refugees oppose national Christianity.—Florida Christian Advocate.

Rev. I. B. Manly, Houston, Texas, writes: "I am on the Blue Ridge in a good meeting with Pastor J. H. Manly in Upper S. C. Conference. The Lord is blessing His Word. Our Trinity Church, Houston, Texas, is a lively band."

The pastor at Prairie Grove, Rev. J. A. Reynolds, has just closed a satisfactory meeting. Rev. B. L. Wilford did some good preaching and fifteen new members were received. The members of the church were faithful in their attendance.

We have the announcement of the twenty-seventh annual commencement of the Scarritt Bible and Training School, Kansas City, Mo. The program is attractive, the time is May 23-25. Seven of the class have been assigned to foreign fields, while six will labor in the home land.

Dr. Hardin, long-time dependable treasurer of the North Arkansas Conference, is dead after a lingering illness. To fill his place will not be an easy matter. The funeral was conducted by the pastor,

Rev. J. T. McClure, assisted by Rev. J. A. Anderson, Rev. F. S. H. Johnston and Rev. G. G. Davidson.

Sunday, May 9, Rev. T. O. Rorje, Jr., delivered the annual Home-Coming and Decoration Day address at the Sylvania Presbyterian Church, at old Austin. This church is the second oldest in the State. It was organized the same year that the First Presbyterian Church of Little Rock was established.

St. Luke's, Oklahoma City, will celebrate its Jubilee in June. Bishop E. D. Mouzon will preach the dedicatory sermon. This church was completed and occupied twelve years ago. Under our own Forney Hutchinson, the church has been cleared of debt, \$11,500 has been paid for repairs and 708 new members added. We are glad of this new era of activity that is opening up for these people and rejoice in the success that continues to attend "Brother Forney."

Dr. A. C. Millar arrived home from his South American trip on Monday of this week. He was in St. Louis on Tuesday, enroute to Des Moines, and he wore the healthy tan he got from his trip. We are glad to have him back, though the Arkansas Methodist has momentum sufficient to go on finely during his absence. His articles of travel, as published weekly in this paper, are very fine and we are indebted to Dr. Millar for them.—St. Louis Advocate.

AT DES MOINES.

Deciding to visit the General Conference of the Northern Church in order to study the unification question, I set out last week with President J. H. Reynolds, who was to meet Bishop Cannon and Dr. Stonewall Anderson at Des Moines to confer with other educational leaders concerning plans for our Educational Campaign.

We stopped for a few hours in St. Louis and as visitors attended a meeting of the Board of Finance, and found this board considering the legality and propriety of combining the campaign for education and superannuate endowment. I understand that a joint committee will soon meet for conference on this subject.

It was my privilege to spend a few minutes in the office of the St. Louis Christian Advocate, where I endeavored to catch up with my reading of exchanges, and where I became a witness of two marriages performed by the editor, Dr. A. F. Smith, who dispatches such business in a manner so felicitous that it is easy to understand why he is sought out by those who are matrimonially inclined. His paper is prospering and his ability as an editor is winning recognition. He is one of the most genial and fraternal of men.

Going by night to Des Moines I was not able to see the country, but waking early saw that, although Iowa is a rich agricultural country, the planting and crops were retarded by wet and cold weather. Dr. S. P. Cresap of the Board of Finance was our traveling companion, and also stopped at Des Moines. Entering the balcony of the conference room, I discovered my old college friend, Dr. Z. M. Williams, president of Central College for Women, and learned that our fraternal messenger, Dr. Charles W. Tadlock, had on the previous Saturday night, under rather unfavorable circumstances, delivered a strong and timely address which had been well received. Bishop Cannon, Dr. J. H. Reynolds, Dr. Stonewall Anderson, and later Dr. W. W. Pinson and Mr. J. R. Pepper were introduced and given seats on the platform. Dr. R. F. Eakes is here representing the Wesleyan Christian Advocate and Atlanta Journal. I am enjoying fellowship with him.

The Conference, a fine-looking body of 850, occupies the floor of the immense coliseum. With its spacious galleries and rooms for administration it is an admirable building. For a body of this size it is very difficult to secure a building with proper acoustics. This is not perfect, but is as nearly satisfactory as may be expected.

The day before my arrival it had been decided to elevate the three effective missionary bishops to the general superintendency, thus virtually abolishing the missionary episcopacy; but it was expected that the general superintendents appointed to mission fields would reside there and give full time to missionary work.

It had also been decided to elect two negro bishops. It was distinctly stated that they would devote their time to the conferences of their own

"The Arkansas Methodist in Every Methodist Home In Arkansas"

CIRCULATION CAMPAIGN. North Arkansas Conference.

Batesville District	63
Booneville District	73
Conway District	167
Fayetteville District	53
Forrest City District	271
Fort Smith District	39
Jonesboro District	77
Paragould District	25
Searcy District	58

Little Rock Conference.

Arkadelphia District	73
Camden District	169
Little Rock District	514
Monticello District	132
Pine Bluff District	99
Prescott District	173
Texarkana District	108

With a list of 39 new subscribers and a fine list of renewals Brother B. F. Musser makes Stuttgart a 100 per cent charge in the circulation of the Conference organ.

Brother J. M. Crenshaw has put the paper into every home in Twenty-Eighth Street Church, Little Rock.

Brother J. W. Moore has put the paper into every Methodist home in Charleston.

The budget plan for the paper would be more attractive if your people understood that every family in the church received the paper through the official board and that every member of the church who paid his church assessment paid for his paper.

NEW CASH SUBSCRIBERS SENT IN BY PASTORS SINCE OUR REPORT LAST WEEK.

Porter Weaver, Bexar Circuit, 1; J. W. Moore, Charleston, 19; John Gowen, Monette and Macey, 2; W. J. Faust, Walnut Ridge, 2; E. M. Kelsey, Clinton Circuit, 2; Percy Vaughn, Hot Springs, 1; P. C. Fletcher, First Church, Little Rock, 1; B. A. Few, Pulaski Heights, Little Rock, 5; J. M. Crenshaw, Twenty-Eighth Street, Little Rock, 27; A. G. Cason, Fountain Hill, 2; B. F. Musser, Stuttgart, 39.

race and thus relieve the white bishops of such supervision except that a white bishop should preside over a negro conference once each quadrennium. This action was regarded as in harmony with the plan for unification in which a negro region with negro bishops would be organized.

At the time this was written no negro bishops had been elected, but the missionary bishops, Warne, Robinson and Johnson, had been made general superintendents, and Dr. L. J. Birney, dean of the Boston University School of Theology, had been elected bishop and a ballot taken for the other eleven new bishops. Dr. Birney, having the united support of his former students, who are found all over the church, had a general following and was elected on the first ballot. Our friend, Dr. Edgar Blake, had a large vote.

I have had an automobile ride over the city and out to Camp Dodge, and find that Des Moines is a splendidly located city of 130,000, and the country around is ideal for agriculture.

There is much interest in unification. The question is being considered by a large committee and a sub-committee, and it is probable that action will be had about the time this paper reaches its readers. It is the rather general opinion that the plan submitted by the Joint Commission will not be ratified; but that desire for unification will be expressed, and further negotiation authorized with a view, perhaps, to the calling of a constitutional convention in which the two churches would be equally represented and in which it might be possible to work out a more satisfactory plan. At noon, Saturday, under a special order the Conference spent a season in prayer for divine guidance in considering unification. Whatever may be the outcome, it is certain that there is a genuine desire for unification, and that delay will grow out of the necessity for more time to become familiar with the details of the plan.—A. C. M.

SANTIAGO, THE CITY BEAUTIFUL.

(Continued from Page 1.)

tained. As it was the Easter holidays, President Robinson had time to show us the city.

It is truly a great city, the capital and metropolis of Chile, with 400,000 people, founded in 1541 by Pedro de Valdivia. Its location is by some writers regarded as the finest in the world. That might be contested, but its charms and advantages must be conceded. It is at the northern end of the central valley of Southern Chile. North are hills, west is the coastal range of low mountains, east are the real Andes with snowy peaks 16,000 feet high clearly visible, south is the wide fertile plain. The site of the city is almost perfectly level; but in the very heart of the city covering about six blocks and rising 400 feet high is a hill, Santa Lucia, which was a citadel for the little Spanish army when it withstood the fierce Araucanian Indians. There is a driveway almost to the top, and stairways of rock, so that it is easy to reach the summit, from which a magnificent view of the city and country may be had. The hill is covered with trees, vines and flowers, and statuary grottoes, and big boulders add to the picturesque effect. Near the top is a cannon which is fired by electricity exactly at noon every day. On the hill north of the city is an illuminated image of the Virgin, and

back of that an observatory, a branch of the Lick Observatory of California.

The Mapoche river, which comes down from the mountains, once ran through the middle of the city, but its course has been changed, and it now runs between high stone walls and its bottom is paved with flat stones, while a low wall about forty feet from one side confines the water in the dry season and makes an irrigation canal which supplies water to the parks and gardens of the city. The Alameda, where once the river flowed, is now a four-mile avenue with double parking, fine driveways and street cars. There are many beautiful plazas filled with tropical trees and flowers and adorned with statuary commemorating the deeds of heroic Chileans. There is an immense park, the Parque Cousino, on the outskirts. It has magnificent drives, woods and playgrounds, lakes, flowers and shrubbery, and is a veritable paradise of beauty. It was the gift of Senora Isadora Cousino, the richest woman of Chile, whose mines, railroads, steamships, cattle and ranches would have caused envy in any part of the world. Another fine park is the Quinta Normal, where are located the Agricultural College, the Meteorological Station, the Riding School, the Natural History Museum, and the School of Arts and Trades. A little further out are the farms, gardens and dairies of the Agricultural School, and their appearance would indicate a great, progressive, modern institution, and they speak volumes for the aspirations of the government of Chile. The race tracks are near the Parque Cousino. They are surrounded by great tiers of concrete seats where the sport lovers, and they are many, spend their Sundays watching the races.

The University buildings are scattered over the city and are not imposing, although the faculty and student body are large. The Normal Department is very popular and many women are taking the courses and also the medical courses. They are said to be among the best students. The courses are attractive on paper, but the lecture system is followed and almost everything depends on the final examinations. Practically no attention is given to discipline nor to the moral development of the students.

The large cemetery is artistically beautiful. Its imposing entrance is decorated with a colossal group of statuary representing Adam and Eve mourning over the loss of Abel. In the corridors are decorated ceilings and the avenues are lined with rows of chapel-like tombs and shaded with orange trees, Brazilian rosewood, gloomy cypress and blooming roses. Massive monuments rise everywhere and a handsome chapel is at the entrance for burial masses. Formerly only Romanists were buried there, but now it is open to Protestants.

At the center of the city is the great Cathedral with its sacred and historical paintings and statuary, and adjoining it is the palace of the archbishop. There also are the various government buildings: the Capitol, with its handsome halls for the Senate and the House of Deputies, and between them the Congress Hall, where the President reads his messages to the joint sessions; the official residence of the President in the Palacio de Moneda, which contains the mint and the offices of the ministry of the interior, finance and foreign relations; and the building for the ministry of war and marine.

All of these are substantial and imposing structures, beautifully decorated, and when one remembers that the population of Chile is about that of our single State of Missouri these buildings must be considered highly creditable. In the capitol is a large library containing the records of all principal foreign nations. The buildings are better kept than are our own.

In the business section are large and substantial houses for banks, stores, hotels and offices. Few are more than two stories high, but the modified Spanish architecture is peculiarly attractive. There are covered ways, arcades and patios, and wherever possible flowers, trees and decorations. The older streets are narrow, but all are paved and many are smooth as glass, and as they are perfectly level and automobiles abound, they are crowded with vehicles. There is a network of street car lines. The cars are double-deckers, and the fare for the upper deck is only half of that for the lower; consequently, it is used by the poor, and it is not considered fashionable to ride above except on the interurbans, although in pleasant weather the upper deck is much to be preferred. The day we were there great crowds were coming in from the football games in the suburban parks, and the upper decks were crowded with mildly enthusiastic youths. Their yells are very feeble as compared with ours on such occasions, and their conduct appears to be better. The conductors are middle-aged, accommodating women who give you tickets when you pay, and auditors later jump on board and tear off half of the tickets and allow you to keep the other half. In addition to the street names each car bears a number which may be seen a block away, and the same numbers always go on the same routes, so that it is easy to distinguish the car desired. The fare is only ten centavos, which is equal to about two cents of our money, and for the upper deck it is only one cent. The automobile and carriage fares are equally reasonable, unless the driver takes advantage of ignorance of the fixed charges. As the streets are often narrow and the cars run close to the sidewalks where telephone poles are numerous, and there seem to be no speed limits, it is necessary to exercise extreme caution on boarding and alighting from cars. Policemen with helmets and swords are at almost every crossing regulating the traffic with fair success.

While the steam railways belong to the government, and there is only one system, they enter Santiago at four different stations, and for through passengers this is inconvenient. However, as practically every one wishes to stop at Santiago, it makes little difference. The stations are commodious and well kept and the officials kind and obliging, in every instance seeking to help us to understand and make our way along. The crowds are not so dense as in our stations, but the trains seem to be well filled, especially the second and third-class cars, on which the fares are very low, a great blessing to the very poor people, who abound.

As space forbids further writing, I must reserve for another letter a description of the schools and churches visited and the interesting people whom we met and who so delightfully entertained us.—A. C. M.

CONTRIBUTIONS.

A NINETY-DAY REVIVAL CAMPAIGN FOR CIRCUITS.

Clamorous requests from presiding elders throughout the church are pouring into my office for a special evangelistic campaign during the summer months for our circuits. It was a physical impossibility, they say, to put on the campaign in all the circuits. They insist that a special time for the circuits be agreed upon. Accordingly, after Conference, the evangelistic committee suggested that a ninety-day campaign be launched for the revivals among the circuits. The dates are from July 7 to September 27. Let all this be understood from the beginning. I have no disposition to stop again and again to explain that we are not dictating a hard and fast program for any pastor. This call comes from presiding elders on the field.

1. Let the pastors retain the Standard Survey Book, the cards for making the survey, those for tabulating the survey, and the Standard Plan for a Revival. (Some pastor may have already junked these, but that will be his misfortune.) Put on the survey in each church a few weeks before beginning the meeting.

2. Retain the blanks for reporting the revival campaign. In making the reports, September 27, use these blanks now in hand.

3. My office has but a limited supply of all these materials used in the pre-Easter campaign. The pastors have all these materials. It is not the purpose of the office to print any more this year. The pastors who have lost their supplies and are anxious to get them for this summer campaign may be supplied as long as our materials hold out. After this each pastor will have to furnish his own supplies. This applies also to propaganda literature. We have a limited supply of the literature used in promoting the revival up to Easter. We shall not print any additional literature this year. Such as we have on hand will be given free of all charges to the pastors on their order.

4. The major part of our pastors live on circuits. The major part of our people live within the bounds of circuits. We ought to reach as many people in the summer campaign as we did in the pre-Easter campaign. It is quite likely that 100,000 were reached in the Easter campaign. Shall we not pray for as many or more during the summer campaign?—O. E. Goddard.

IMPORTANT FACTS ABOUT HENDRIX SUMMER SCHOOL.

Undergraduate and the Graduate Courses Discontinued.—The program herein is for all preachers alike. The separate courses for graduates and for undergraduates heretofore offered have been discontinued and all lectures and round-table discussions are open to all preachers.

Speakers:

Dr. Frank M. Thomas is editor of the Methodist Review.

Bishop Edwin Hughes is Bishop in the Boston Area of the Methodist Episcopal Church.

Bishop Edwin D. Mouzon is Bishop of this district of the Methodist Episcopal Church, South.

Dr. Wm. S. Boyard is at the head of the adult department of the Board of Sunday Schools of the Methodist

Episcopal Church with headquarters at Chicago.

Rev. C. M. McConnell, a brother of Bishop J. McConnell, has done some excellent work as a rural pastor in Ohio.

Dr. James I. Vance is pastor of the First Presbyterian Church in Nashville, Tenn.

Dr. Homer K. Ebright is professor of Biblical literature in Baker University, Baldwin, Kansas.

Dr. Ralph A. Felton heads up the Rural Church Branch of the Inter-Church World Movement.

Dr. Charles E. Jefferson is pastor of the Broadway Tabernacle Church, New York City.

Recreation.—Dr. Homer E. Ebright of Baker University will direct all outdoor sports, including group games and baseball. The recreation hour is from four to six every afternoon. It is expected that all preachers take part in these games. It will be one of the most valuable parts of the school. Preachers will not only have a good time, but they will learn to play and to direct group games, something that they can use in their local churches. The baseball contest between the North Arkansas and Little Rock Conferences promises to be a big event. Ample bathing facilities are provided at the bath house and in the new dormitory.

Loving Cup.—The Summer School itself last June decided to offer a loving cup to the Presiding Elder's District that makes the best record in attendance this year and the committee appointed to determine the rules governing the contest decided to allow the miles traveled to count fifty per cent and the number of days in attendance fifty per cent. A generous rivalry between the districts has sprung up and the contest promises to be close. The annual banquet for the preachers provided for by vote of the Summer School last June will be Tuesday night, June 15, and the price per plate will be \$1.00.

Expenses.—No fees are charged to cover the expenses of the School. While board may be had in a few private homes, the great body of preachers will prefer to stay on the campus for the fellowship and comradeship that it affords. The dormitories provide excellent accommodations. Board with room in the old dormitories will cost \$1.50 a day, and board with room in the new dormitory will cost \$1.75 a day, provided the preacher furnishes his own sheets, pillow slips and towels. If the college furnishes these articles, 25 cents a day will be added to these figures. The new dormitory has hot and cold water in each room and shower baths within a few feet of each room. Preachers occupying rooms in the old dormitories will go to a common bath house on the campus. Write for reservation of room and state whether you want the college to furnish the bed linen or not.

For further information, address the President's Office, Conway, Ark.

James Thomas,

R. C. Morehead,

J. H. Reynolds,

Executive Committee.

THREE HUNDRED PREACHERS AT HENDRIX SUMMER SCHOOL.

Everybody is coming to the Summer School for Ministers at Hendrix College June 9-17. Send in your reservation for room at once, for they are

being taken rapidly. Every mail brings letters calling for rooms. Some preachers are bringing their wives. One floor in one wing of the new dormitory is being reserved for preachers who may be accompanied by their wives. Notice of your intention to bring your wife should be sent to the college as soon as possible. In your letter asking for reservation state (1) whether you want room in new or old dormitory, (2) whether you will bring bed linen and towels.

The high price of everything has compelled an increase in price of room and board. Last June the college lost money in keeping the preachers at \$1 a day, and food and labor prices are much higher now than last year. The small increase in the price of board will embarrass no one, I am sure.

The new dormitory, the enlarged bathing facilities and an expert director of outdoor recreation will make this summer school a real vacation, a real recreation for the preachers. The rich program on which appear some of the ablest preachers of America, including Bishop Edwin Hughes and Dr. Charles Jefferson, will give our preachers a great uplift and inspiration never before offered in Arkansas. The intimate and sweet fellowship of the preachers living in close contact in the dormitories for ten days will be worth so much in cementing personal friendships, in exchanging experiences and in consolidating the ministry of Arkansas Methodism. What a privilege to be in a group of 300 preachers for ten days. J. H. Reynolds.

ON TO HENDRIX SUMMER SCHOOL.

"Every preacher from the Paragould District," writes one of the committee charged with the duty of working up attendances. The members of this committee have gone in person to see every preacher assigned to him and arranged for his attendance. In most cases the board of stewards, the women of the congregation are sending the pastor. From the Camden District comes the message from the presiding elder that they are providing for the attendance of their preachers. A good layman, Mr. Adam Trieschman, writes urging that we advertise thoroughly the summer school and arrangements be made to cover the expenses of preachers not otherwise able to attend. The Interchurch Movement will bring quite a group of Presbyterians, Christians and pastors of the M. E. Church. Let every church see that its pastor attends.

THROW OPEN THE GATES.

"It shall be
A face like my face that receives thee;

A hand like this hand
Shall throw open the gates of new life to thee!

See the Christ stand."

Browning's picture of Saul is freighted with meaning for the Epworth League. No class of persons respond more readily to kind, sympathetic leadership than young people.

The reason the Epworth League means no more to some people is because they mean so little to it. Every place "a face like their face" meets young life you find them responding gladly, willingly, to a program that will "throw open the gates of new life" to them.

When you throw open the gates of

new life to them they will "see Christ stand," and the power of life will flow into their life and no rule can measure and no scale weigh the results of such a vision.

The program of the Epworth League hinges on the leadership of the preachers. The gates of new life are locked. We must know how to unlock them. They are closed and we must know how to open them and unlock them. Wherever some person has thrown open the gates of new life, active, vigorous Epworth League.

The Epworth League is still in its infancy. We are yet to realize it is possible to do with young people rightly directed. Realize it we can. Direct the red blood of youth, the visions of young men and women, we must. We are in the morning of its usefulness. We are the rising sun. The splendor of a new day is dawning. The trumpet of clear and distinct calling for leadership in the uncultivated reservoir of young life.

Standing on the rim of the earth looking out into space we often wonder how far it is to the stars and is beyond them. We are told space is limitless. That the stars only occupy a small part of the space stagger one's mind. I wish we were awake to the limitless possibilities of the Epworth League. It is not a small thing. It is as broad as life and as deep as the spirit of man.

We call upon pastors, preachers and all who will, to help make the assembly at Arkadelphia the greatest young people's assembly in the State, that we may be able to "throw open the gates" to the life of Arkansas and use them to the advancement of the kingdom of God to the glory of God the Father.—Baugh.

OBJECTIONS TO PLAN OF UNION DOCTRINE REVIEWED.

By Bishop John M. Moore

(Continued from Last Week)

Methodist Doctrines Are Protected

4. It is argued that the Methodist doctrines are not protected by the constitution because the Joint Commission refused to put in the words "doctrinal parts" before "ritual" in the article giving the power to the General Conference "to alter and change the hymnal and the ritual of the Church and to regulate all matters relating to the form and mode of worship." The argument does not hold because of the first restrictive clause which protects the doctrines in the constitution as elsewhere. "The General Conference shall not revoke, alter or change our Articles of Religion or establish any new standards or of doctrine contrary to our present existing and established standards of doctrine." This is sufficient protection if employed. It was pointed out that in 1914 our College of Bishops reported to the General Conference "Ritual is doctrine and this has been the view from the earliest ages of the Church." That same General Conference, however, pushed aside the report on the constitution, and in 1915 it is also true that in certain changes were made in the constitution on infant baptism which did not establish new standards of doctrine in comparison with what was established before, and the bishops who have the power of constitutional arrest have no pretext. The doctrines are protected.

well protected here as they have ever been in our own Church and the argument advanced is not in reality against unification.

General Conference No More All-Controlling Than Our Own.

"If there be on earth any body so supreme and all-controlling as this proposed General Conference, the writer is ignorant of it." This writer would refer his good friend to the General Conference of the Methodist Episcopal Church, South. There is not a single power granted to the proposed General Conference that is not exercised, at its will, by the General Conference of our own Church. The fact is, our General Conference has all these powers, and others which have been given to the Regional Conferences. The Annual Conferences will have the same check in the united Church as in ours, and the same power of constitutional arrest exists with the Judicial Council as rests now with our College of Bishops. Our General Conference has the authority (1) to define and fix the conditions, privileges, and duties of Church membership; (2) to define and fix qualifications and duties of its ministry; (3) to provide for, define, and fix the powers of District, Quarterly, and Church Conferences; (4) to define and fix the powers and duties of Annual Conferences, Mission Conferences, and Missions; (5) to change boundaries; (6) to alter and change the hymnal and the ritual; (7) to prescribe method of acquisition, control and disposition of the real and personal property of the Church; (8) to govern the judicial administration of the Church; (9) to review the so-called vetoes of the Bishops on constitutional questions and by a two-thirds vote send such proposed legislation to the Annual Conferences; (10) to control all connectional publishing, missionary, benevolent, and educational enterprises of the Church; (11) to govern any and all other matters of a connectional character. Who will affirm that our General Conference does not have and exercise at its will just these powers? These are just what have been given to the proposed General Conference. There is only one other given to the proposed General Conference: "To define and fix the privileges, powers, and duties of the episcopacy; to fix the number of bishops to be elected by each of the several Regional Conferences; to confirm their election; by a general rule to superannuate them upon reaching a de-

POSITION WANTED.

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terminated age, and to retire them for inefficiency or unacceptability after due notice and a proper hearing; provided, that it shall require a two-thirds vote to retire a bishop without the concurrence of the Regional Conference in which his official residence is fixed." Our General Conference has the power to define and fix the privileges, powers, and duties of the episcopacy to fix the number of bishops to be elected, and to elect them. It must observe the restriction relating to the episcopacy. The proposed General Conference "Shall not change or alter any part or rule of our government so as to do away with the episcopacy or to destroy our itinerant general superintendency." Who can say that the proposed General Conference has more power under the restrictive rules over the episcopacy than has our own? The power to make a rule to superannuate the bishops upon reaching a determined age and to retire them for inefficiency or unacceptability can not be and should not be denied to our own General Conference whenever it desires to use it. The General Conference cannot be an autocrat under the constitutional limitations and restrictions. The Annual Conferences must be consulted as much under the proposed as under the existing General Conferences, and the Judicial Council will doubtless be as active in protecting the constitution as our bishops have been.

No Change in Provisions For Executive.

To say that the General Conference has been Hamlinized is to speak in illusive terms. Hamline's ghost has been made to stalk across the stage so often that it no longer produces a thrill or excites a fear. The age of Hamline and its heated controversies is not without interest, to be sure, but it is all but without influence upon the life and thought of the Church of today. Those who worship periodically at the shrines of their ecclesiastical ancestors and have an ear only for the echoes of their dead heroes may be shocked at such ruthless indifference, but they are compelled to admit that such is at least beginning to be true. Neither Hamline nor Soule can control modern Methodist polity. The Churches are not following the one nor the other, nor will they. The discussions in both Churches of the powers of the General Conference, the powers, duties, and privileges of bishops, and the unified and diverse executive have come to the fore, not because of the negotiations for unification, but because of the present temper of the Church and of the departures made in the last fifty years by the General Conferences in creating, establishing, and empowering independent departments directed and controlled by vigorous boards. For practically the first hundred years of American Methodism the executive department of the two Churches was largely, if not altogether, under the bishops, and consequently was unified as much as unity existed among the bishops. Now the executive department is broken up into diverse bodies—bishops and boards—acting more or less independently of each other and each amenable only to the quadrennial General Conference. Bishop Bascom argued that the episcopacy had coordinate powers with the General Conference in the control of the Church. This was never established as a fact.

but it was long held as a satisfying theory. Today it is no longer a theory; it has come to be only a hallucination. The General Conferences have carved out of the large executive domain once supervised, if not controlled, by the bishops large territories and erected them into departments, with boards in control; and today neither Church has a unified executive. I will not say that the diverse executive is not efficient, but I do express it as my opinion, if not my conviction, that there would probably be greater efficiency if there were more unity. The Church would in my opinion act wisely were it to create an Executive Committee, with an interim administrative authority of the General Conference, in which bishops, boards, and others might participate. Only in this way does it seem possible to re-establish an efficient unified executive in our Church, in the Northern Church, or in the United Church. The deficiencies in these matters that may appear in the plan of unification are just those that are extant in the two negotiating bodies.

Regional Conference Valuable and Well Planned.

One anti-unificationist, a close personal friend, stated recently that he would prefer organic union to the proposed union with its Regional jurisdictional system. By organic union I suppose he meant a union without the Regional Conferences and with only a General Conference for all legislative and electoral purposes. Zion's Herald recently stated my position: "To expect a General Conference, meeting only once in four years, made up of men and women who are brought together from the ends of the earth three-fourths of whom have never had experience in connectional legislation, to legislate intelligently and wisely for the local needs of the Church in all parts of the world, is to expect the impossible. The General Conferences of the two Churches, with their present limited memberships, are finding it increasingly difficult to legislate wisely in local matters. It is only a question of time when both churches, if they do not unite, will each have to adopt some form of regional autonomy and local control for the several parts or groups that make up the membership of the Churches. The Regional Conference, instead of being unnecessary, is essential to legislative and administrative efficiency." All this I steadfastly believe. The Regional Conference is a unit in legislation, elections, promotion, and administration which a nation-wide Church will require. Why insinuate that the provision for changing its boundaries has for its purpose abolition. There is no probability that it will be temporary. It is pointed out that its real weakness is in the fact that the members of a Regional Conference will represent their Annual Conferences in the General Conference. "The white Regional Conference is an ex officio body." When men are elected to perform double service, why say that in one they are acting ex officio. In their election to the General Conference delegates are elected to the Regional Conference, and their membership is no more ex officio in one than in the other. I do not believe that the Regional Conference will fail to function, and function vigorously and intelligently, even though its members are also members

of the General Conference. It will be unquestionably composed of the strongest men in the jurisdiction. It will be composed of men who have touched the entire Church and who will know the thought and feeling of all sections of Methodism and the plans that are being employed or proposed for effective work. They will be in position to serve their jurisdictions more intelligently and more advantageously than any other like number of men who could be chosen. They are not bound nor expected to do all their work while the General Conference is in session. They are not bound to remain at the place where the General Conference is held. They can adjourn to another place and to another time. These possibilities are left wide open, and any Regional delegation will have liberty in carrying out its own program. It is altogether probable that adjournments to other places and dates will seldom be made because of practical reasons. There is unquestioned strength and wisdom in the arrangement that members who sit in the General Conference should sit in the Regional Conference.

Plan Sane and Adequate.

Two great Churches cannot come together without some reorganization somewhere. The plan is not revolutionary in that it overturns existing principles and even forms of Church government. It is truly remarkable that a great plan like this could be wrought out with so little change in the real polity of the Churches. The people in Georgia, Alabama, Mississippi, and Texas will scarcely know in any practical way that any union has taken place. There will be some coalescing along the border. The opposition to unification is confined very largely to the sections that will be almost altogether untouched by it. The people who will be most affected are the people that are all but demanding it. I am fully persuaded that the plan is well balanced, fair to both sides, full of protection for our own people in all their interests, and an excellent constitution for a united modern American Methodism.

If there is a reason for the continuance of the separation of the two Churches, with such a plan at hand, it is difficult to discover it. One who has written in opposition truly says: "There are sound reasons to believe that a real union of American Methodism would strengthen our denominational work and promote all the interests of the kingdom of God."

YOUR SCHOOL NEEDS

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THIRTYEIGHTH ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION.

Rev. W. E. Arnold, D. D.

The Thirty-eighth Annual Meeting of the Board of Church Extension was held at the Church Extension building in Louisville, Ky., April 29-30, 1920. All but two of the members of the Board were present, and all the Bishops were there except Bishop H. C. Morrison, who was detained at home by personal and family afflictions. Rev. D. B. Price, having withdrawn from the ministry and membership of our Church, tendered his resignation as a member of the Board. His resignation was accepted and Rev. A. P. Lyon, of the Louisville Conference, was elected to take his place. Dr. Lyon has been vice president of the Board, but resigned and Mr. T. L. Jefferson was elected to this office.

In many respects the past year has been one of the very best in the history of the Board. Receipts from all sources to the Donation Fund Account amount to \$667,041.92. All Conference Board funds are included in this total. The Loan Fund Capital is now \$1,526,697.09. Of this amount, \$331,069.45 has been added this year. Deducting the amount received from the Centenary Collections, \$180,891.49 has come from the regular channels, which is nearly \$10,000 more than the amount received in any one year before.

On account of the constantly increasing volume of business handled by the Board, it became necessary to increase the office force and to do this several changes had to be made in the organization of the Board.

The new office of Secretary of Loans and Insurance was created and the position was offered to Mr. T. L. Jefferson, for 14 years president of the Board. His acceptance left the presidency of the Board vacant, and Bishop W. F. McMurry was elected to fill the vacancy. There was a general feeling that his intimate knowledge of the work and long experience as secretary, qualified him to render invaluable service in this position. On account of pressing duties elsewhere, Dr. A. P. Lyon resigned as vice president, and Mr. Jefferson also takes this position.

The Executive Committee of the Board was enlarged from five to seven members. Bishop W. F. McMurry, by his election to the presidency of

the Board, becomes ex-officio member of the Committee. The By-Laws were amended so as to make the vice president also an ex-officio member. Rev. J. A. Baylor was elected as a member of the Committee.

Much to the regret of all, the very efficient secretary, Rev. H. A. Boaz, D. D., resigned the secretaryship. Rev. S. H. C. Burgin, D. D., pastor of First Church, Dallas, Texas, was elected in his stead. Dr. Boaz came to this office two years ago, and in every way proved himself the man for the place. He has shown great ability in the management of the affairs of the Board, great diligence and success in prosecuting the work, and has impressed the Church everywhere as a man and as a preacher of the highest order. The Board passed the following resolution concerning him:

"In accepting the resignation of Dr. Boaz we desire to go on record as appreciating the service he has rendered. His work both in the office and on the field has measured up to the standard set by his distinguished predecessors. He has proved himself in every way an efficient secretary and an able advocate of the cause of Church Extension. We pray that the largest possible usefulness may come to Dr. Boaz in the new field of labor to which he now goes."

The Church has already been advised that Dr. Boaz resigned in order to accept the presidency of Southern Methodist University, at Dallas, Texas.

Dr. S. H. C. Burgin is a Missourian by birth. He entered the ministry in his native state, and after filling with marked success the most important charges in his Conference, he was transferred to Texas, where he has had almost phenomenal success as pastor and presiding elder. He is now serving his sixth year at First Church, which is the largest church in Texas Methodism. We see it stated that this church is preparing to build one of the greatest houses of worship in the whole South. Dr. Burgin comes to the secretaryship of the Board of Church Extension with every equipment necessary to brilliant administration of that office, and we are very sure he will make good here as everywhere else.

The applications for donations and loans this year are three times the amount at the disposal of the Board. Since the close of the war we have entered upon a period of expansion and church building that is unprecedented. Four hundred and two churches and ninety-seven parsonages asked for donations aggregating \$1,557,979.13, while one hundred and ninety-six churches and forty-five parsonages asked for loans to the amount of \$1,716,650. Each of these sums is a million and a quarter more than was called for last year. Of course, it was impossible to grant all the applications made, or to give to each the amount requested. The Executive Committee had prepared a Calendar showing each place that had applied, with the amount of donation or loan requested, and recommending the amount that, in view of the limitations of the Board, should be granted. This Calendar, together with several special applications, and the distribution of money received from the Centenary, were referred to a Special Committee, consisting of five members of the Board and the president and

secretary, with instructions to go carefully over the whole matter, revise the list of recommendations, and report back to a called meeting of the Board at the earliest practicable date. This action was made necessary by the decision of the Board at the earliest practicable date. This action was made necessary by the decision of the Board to administer the Centenary Funds separately from the regular funds. Of the one million dollars to be received from the Centenary Collections for donation purposes, four hundred thousand will be used in the Foreign Fields and six hundred thousand in the missionary territory of the Home Field.

A Department of Property Protection will be established as soon as conditions permit. The number and amount of loans made by the Board have grown until it has become necessary to provide a special secretary to look after their collection and the securities covering these loans. Both of these important departments will be in charge of Mr. T. L. Jefferson. The selection of Mr. Jefferson to this place was wise. He was also elected acting secretary until Dr. Burgin can take up his duties.

THE "SAINTS" IN MEXICO—II.

By Bishop James Cannon, Jr.

In my first article I asserted that while there were bandits, robbers, rebels, outrages, murders and revolutions in Mexico, there were also "Saints", just as there were saints in Ephesus, Philippi and Thessalonica. Since that article was written I have made another trip to Mexico—the third since August 1, 1919. In this article I will give some facts which have come directly under my observation.

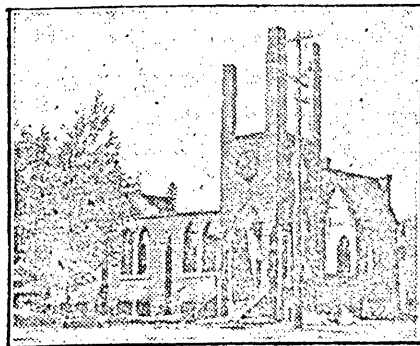
In August, 1919, I entered Mexico at Eagle Pass. Brother J. L. Cox, the presiding elder of the district, met me there. It had been testified on oath and published in our American papers that it was unsafe for an American to travel in Mexico, and that one did so at the risk of his life, certainly of his pocketbook and other valuables. However, after some consultation, Brother Cox and myself decided that it was very important that we visit the town of Allende, about 40 miles south of the Rio Grande. But the time was short, as we had an important engagement to meet a Commission on property exchange at San Luis Potosi. The only way to do the work in the short time was to hire an automobile, drive through the country to Allende, spend the night there, and catch the train the next day. We managed to get the owner of a Ford to take us, and drove the 40 miles in less than three hours. The only opposition we encountered was in fording a stream; the water and the sand threatened to delay us, but our driver steered us through safely without flooding the machine. Later in the day we hired another Ford and accompanied by the Mexican pastor, Brother Fernandez, drove from Allende to Morelos and Zaragoza, a circuit of thirty miles, returning by moonlight to Allende about 10 o'clock. There may have been robbers and bandits near by, but they did not get us during our several hours' ride in the open country. I was surprised to find the people so quiet, going about on their farms, in the streets and stores without apparent nervousness. Moreover, on the drive from Allende to Zaragoza we came across a force

of men grading the bed for a new railroad from Allende to the Rio Grande opposite Del Rio. It had been several years since I had seen any building of new railroad tracks in the United States, and I was greatly surprised to see such work being done in bandit-ridden, bankrupt Mexico. It was evidence that somebody had confidence that business conditions were improving in Mexico. Moreover, when it came to the payment of the driver, it was necessary to pay 30 pesos in gold (\$15), for the Mexican Government had accomplished the remarkable feat of calling in all the paper currency and restoring the country to a gold and silver basis.

But the special feature of the visit was not the lack of bandits, but the meeting with Brother Figueroa. He is now over seventy, and has been a faithful member of the church for many years. His heart was fired by the Centenary Movement. He felt that Mexico should be identified with it. He suggested to Brother Cox in the spring that he believed the church in Allende would give 300 pesos. As the months went by his vision grew, and he asked Brother Cox to ask the Bishop in charge of the work to come to Allende. When I met him he greeted me in brotherly fashion, and we walked around to his property where he unfolded his plan. His property was a large corner lot on the principal street of Allende, on which lot were located buildings which were rented for shops and dwellings, and from which he obtained more than sufficient income for his support. The property at a moderate valuation was worth 9,000 pesos (\$4,500). Brother Figueroa realized that our present church building was so small and so poorly located that it could not do the work. He had thought and prayed much, and had finally decided upon his course. He proposed to me that he would give his property as a Centenary offering, on condition that the other members of the church at Allende would give 5,000 pesos more, making a total Centenary offering of 12,000 pesos (\$6,000) from the local church, and on the further condition that the Mission Board would agree to grant an equal sum from the amount apportioned for Mexico, the whole to be put into a suitable church. He was willing to execute a deed for his property whenever the Board of Missions would signify its acceptance. We consulted with Brother Fernandez, the

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pastor, and he assured us that the other members of the church had been stirred by Brother Figueroa's generosity, and would certainly give the additional 3,000 pesos. The next morning I told Brother Figueroa that we were greatly impressed by his proposition, and that we would recommend that \$6,000 of the Centenary offering be appropriated to cover the \$6,000 Centenary offering of the Allende Church, and that it be paid out of the first money received. I shall never forget the expression of joy upon his face as he thanked me and hugged me in simple, genuine Mexican fashion, rejoicing that the gift of his own property had secured the promise of a suitable house for the worship of God in Allende. Am I wrong in seeing a resemblance in this Mexican saint to those we know in St. Paul's epistles? It will be of interest to our readers to know that Brother Figueroa has deeded his property for the use of the Church, that the Allende Church has subscribed its full quota, and that the Board of Missions has appropriated the \$6,000 to finish the building of the church. Moreover, since that visit in August, the Allende Church has assumed the entire support of the pastor, receiving nothing from the Mission Board, and we have also organized the Allende Circuit, with a pastor for a circuit of eight appointments, thus doubling our preaching force and our preaching appointments.

A Mexico Centenary Conference.

Our Centenary Conference at Saltillo would have been a surprise to our American membership. It was to me. The Centenary Commission for the Mexico Conference had developed a most interesting and helpful program, and all the churches were alive to the importance of the meeting and were represented by pastors and delegates. The local church at Saltillo and the Colegio Ingles abounded in scriptural hospitality, and it was a delightfully inspiring meeting. At the Sunday morning service, it was the regular time for the monthly free will offering of the Saltillo Church, and as the roll of members was called they walked forward and laid their offerings on the table. The amount that morning was over 50 pesos (\$25), and it was not above the average free will offering. The Saltillo Church is self-supporting,

receiving nothing from the Mission Board, and is at present sending out two mission bands every Sunday afternoon, which hold regular Sunday School and preaching services at two towns several miles from Saltillo. Many Saltillo Christians have all the marks of the saints described by Paul.

An example of Christian consecration is the work of Prof. E. Dominguez, professor in the Normal Department of our Colegio Ingles. Prof. Dominguez has served as professor in the State Normal School, and as State Secretary of Education. When he agreed to teach in Colegio Ingles, he was offered 400 pesos a month, if he would continue to serve as State Secretary of Education. He has very recently been offered 1,000 pesos (\$500) a month if he would take charge of the campaign of Bonillas in Coahuila for the presidency of Mexico. Miss Roberts is paying him only 250 pesos a month. He says he prefers to teach in Colegio Ingles because he is a Christian and realizes that Christian teachers are one of the most urgent needs in Mexico, and Colegio Ingles is the only Christian Normal School in the Northern States of Mexico. Prof. Dominguez is now preparing text books in Spanish modeled after our best text books in English. He has organized a night school in Saltillo, and by his personal influence he has secured the services of a sufficient number of competent teachers to take charge of all the night classes without remuneration. He has also initiated a movement for a public library in Saltillo. He is truly serving his generation by the will of God, and in consecration will measure up with our American saints.

Three Men of Teran.

On the Sunday morning referred to above I was told that three men from Teran wished to talk with me concerning the building of a church in the little city. The interview was inspiring. There had been a most interesting development at Teran. A young man, Felipe Diaz, had been converted, and although with little education he had been licensed to preach and sent to work at Teran on the railroad line between Monterrey and Tampico. There was no church building, but three brothers of Teran, all of whom are shoemakers, "received the word with gladness", and the oldest brother, who owned the largest shop, cleared up the shop at night, and there the young preacher held services regularly. The shop would not hold those who flocked to hear the word, and the crowd filled the doors and windows. A society was formed, and was now paying one-half the salary of the preacher. But they must have a church. They heard that the Centenary meeting would be held in Saltillo, and that the Bishop in charge of the work would be there. So the young pastor and the three brothers came to the Conference and on Sunday morning they were ready with a proposition. The oldest brother pledged 1,000 pesos for himself, and said the society at Teran would raise altogether 5,000 pesos (\$2,500) as a Centenary offering to build a church if the Mission Board would appropriate \$2,500 more from the Home Centenary offering. As I looked at these humble, hard-working men, and saw the eagerness in their faces as they pledged

Gospel could be preached to their neighbors and their children, I could but think of the Master's saying, "A man's life consisteth not in the abundance of the things which he possesseth", and I fully believed that the shoemakers of Teran had found the "pearl of great price", and having found the Master had found eternal life. I promised them that I would ask for the appropriation of \$2,500. The Board has granted it. The Centenary "drive" was put on in Teran last fall, the 5,000 pesos was subscribed, and the "saints" of Teran are going to have a church. The young preacher came up to Conference and earnestly pleaded that he be permitted to go to school that he might be prepared to teach the people. He begged so hard that his request was granted, although I had somewhat the feeling attributed to some presiding elders, who try to keep young men from going to the Seminary because the present needs of the field work are so great. However, he was given sufficient work in the neighborhood of Monterrey to enable him to pay his expenses at Laurens Institute, where he is studying and at the same time assisting Brother Harbour as an interpreter in the Bible work.

Other Fruits of the Centenary.

But as the writer of the Epistle to the Hebrews says "Time (or rather space) would fail me to tell of" all our Mexican saints, and I must content myself with some general statements showing their interest and their response to the Centenary Movement. At first blush it might be thought that the only effect of the Centenary Movement upon the Mission field would be the increase in money available for expenditure and the number of workers sent from the Home base. But that has not been true concerning Mexico. Wherever the Centenary idea has been presented among our Mexican people, it has seized hold upon their imagination, appealed to their loyalty, and inspired them to sacrifices far greater probably than those made by our members in the United States. So in estimating the effect of the Centenary upon our Mexican work we must reckon on the subjective as well as the objective effects. Our Centenary Commission of the Mexico Conference is composed of missionaries, Mexican pastors, and lay members. It was definitely determined without hesitation to put on the entire program, including Intercession, Stewardship of Life and Evangelism. The goal of the League of Intercession for the Mexico Conference was set at 800 members. There are already more than 900. Each month a prayer list is printed on our Chihuahua press and is sent to the preachers for distribution among the members of the League.

In the campaign for Life Stewardship volunteers have been asked to enlist for definite service. Miss Norwood Wynn, the Secretary of Volunteers, has organized Bands in six places. The effort is made to interest all the hands in Bible study and to develop efficient ministerial and lay workers. Six girls are now in school who had no thought of entering when they joined the bands. There are 167 volunteers enrolled to date, and before I sailed for Europe I had arranged definitely for a Spring Conference of these volun-

many workers from the Centenary Volunteers.

The Evangelistic Campaign is being pressed. Rev. E. B. Vargas has assisted in fine revivals in Monterrey and Chihuahua. There have been fine meetings at Teran, Allende, Durango and other points. At Chihuahua there have been seventy-two members received since Conference, at Saltillo 51 new members, at Durango, forty new members.

The Mexico Conference has taken the Financial Drive seriously as can be judged by the statements concerning the efforts at Teran and Allende. The Monterrey District has set for its Centenary goal 185,000 pesos in excess of the amount paid for the support of the ministers; Miss Roberts is asking the people of Saltillo for a Centenary offering of 50,000 pesos for the new college building; the Chihuahua District is asking for 75,000 pesos. Already nearly 100,000 pesos have been subscribed by the Conference.

Do not the facts indicated above justify great optimism concerning our Mexican work? It is true that Mexico is still in a somewhat unsettled condition politically, and it is probable there will yet be disturbances in some parts of the Republic, but one very important fact must be borne in mind, that during the entire period of the revolution there is no evidence that any property belonging to any Protestant Mission Board has been wantonly looted or destroyed. The leaders of the Mexican people have shown great friendliness to our workers, and are anxious for us to develop our social, medical, educational and general evangelistic work.

Who Will Go.

Our greatest need today is more workers. We need more missionaries, men and women for evangelistic, educational and medical work. Men and women are needed who, if they cannot agree to give all their lives to Mexico, will be willing to go for a term of years. Nowhere can time, talent and energy be put in with hope for greater immediate and eternal results. For example, we need from 30 to 50 teachers. In the city of Chihuahua there is not a single American doctor. Mexico needs and should have immediately intervention from the United States—not the intervention of the soldiers or of the profiteers who care nothing for Mexico, but the intervention of the teacher, the doctor and the preacher.



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who will go among the people to help them to help themselves. No church has a clearer call or a greater opportunity than has Southern Methodism. May we speedily respond to the call and eagerly seize our opportunity.

In a final article I will write concerning our present policies and plans in Mexico.

Plymouth, England, March 22, 1920.

THE OLD-TIME CAMP MEETINGS AND THE CAMP GROUNDS IN SOUTHWEST ARKANSAS.

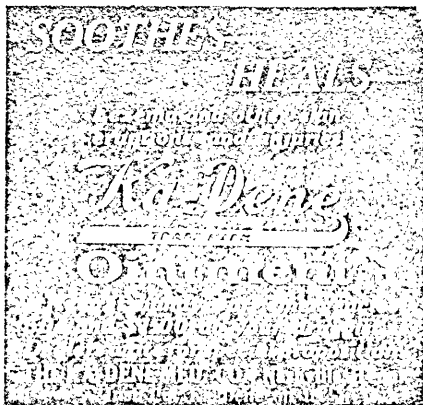
(A paper by W. D. Lee, read at Ozan, Ark., in October, 1917, on the occasion of the celebration of the Centenary of Methodism in Southwest Arkansas.)

Any history of Southern Methodism would be incomplete if no mention was made of the old-time camp-meetings. These occasions were in the ascendancy during the first half of the Nineteenth Century. Although they are yet conducted in a few localities, they do not compare in number, nor in any respect with the meetings held prior to the Civil War. These annual gatherings marked an epoch in the history of the communities in which they were held. All classes of people in the neighborhood of a camp-ground became interested as the time of the meeting approached. Every one attended. All classes of people were in evidence. The good people looked forward to the meetings with anticipations of great spiritual harvests, to the incalculable strengthening of the church, and to the imparting of vital energy to Christian living. The vicious and evil disposed also attended in numbers bent on mischief, and, when stimulated with whiskey, oftentimes caused trouble. These characters were taken in charge by the camp police and delivered to the civil authorities to be dealt with according to law. The meetings were great occasions for the boys and girls, and especially for the young people of court-ship age. The indispensable amount of "sparking" was carried on in a quiet and modest way and many life partnerships were contracted, or formed.

The cardinal purpose of the meeting was the conversion of the unsaved. This object was clearly understood, and was never lost sight of. Little effort was made to revive the church for it was presumed that it was on the ground for business, and therefore, in working condition. There were unusually fine services at the "Shed" or "Stand" during the day.

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The services began with prayer meeting at sunrise conducted by some one previously appointed) followed by preaching at nine o'clock, at three o'clock in the afternoon, and again at night. In the afternoons separate "Grove Meetings" for the men and women were held in the woods, or commons, hard by the grounds (usually at five o'clock in the afternoons), conducted by some voluntary leader, or by some one appointed by the preacher in charge. It was the custom for those attending the grove meetings to assemble at the "Shed" and, led by the conductor, or leader of the meeting, to march to the place of meeting, singing as they marched. Oftentimes these meetings were the richest and most fruitful of the many services of the day.

The organization of the camp-meetings was based on business methods, and the machinery worked regularly and smoothly. The necessary committees were selected by the camp-holders at the beginning of the meeting, consisting of committees on finance, rules and regulations, and public worship. The preacher who was so fortunate as to be considered by the committee on "public worship" as the strongest preacher in attendance was selected to do the preaching at the 11 o'clock service. The best evangelist among the preachers was selected to conduct the services at night. This custom evolved an amicable preaching contest, of which the laity was the beneficiary. On Sunday morning at the 9 o'clock hour an old-time "love feast experience meeting" was held, conducted by some saintly old pilgrim who had been long on the way and whose faithfulness was undoubted. The 3 o'clock hour in the afternoon on Sunday was devoted to a special service for the children and young people. While the spiritual feature of these meetings was emphasized as the chief object, the social interest was prominent and second in importance to the spiritual. These annual gatherings were occasions for "Home Comings," a renewing of acquaintances and of making new ones, a forming of friendly ties that only death could sever. There were reunions of kindred and friends who, perhaps, had been separated for years. They were glad to see each other's faces and to enjoy the communion and fellowship of relatives and friends long unseen. The social intercourse of the neighbors and of the visitors from adjoining communities was helpful and uplifting.

The campground proper was built in the form of a square, the camps being made of rough lumber and of the most primitive style of architecture. The camps were arranged in the form of a square, the "Shed" or "Tabernacle" occupying the center. The pulpit or "stand" was built at one side, or at the end, of the "shed." The seats were of split logs and were hewn smooth with the broad-axe. The ground served for the floor, which was covered with clean wheat straw. This was before the days of organs and choir music and the entire congregation joined in the singing of the old-time melodies, which stirred the hearts, and moved the souls of men and women. Indeed, the people of those days seemed to be more gifted with the power of song than those of later days, and there was, perhaps, quite as much evangelical force in the song service as

in the preaching of the Word. One or more leaders of the singing would be chosen, and anyone of them knew when to start an appropriate song at the psychological moment. The old-time Methodist people were great in song. These old-time songs sung at the old-time campmeetings linger today in the memories of those living who attended in childhood.

For lighting purposes tallow candles were used. At each corner of the "shed," half way between the "shed" and the camps, scaffolds were built about four and a half feet high, and about three feet square, which were covered with thick layers of earth. At night, before the preaching service began, fires were made of light or rich pine wood on these scaffolds, which served to light the entire square. The camps were usually composed of double shacks with halls between and with two shed rooms attached. One of these smaller shed rooms was used for a dining room and the other was assigned to the negro cook as a pantry. The kitchen, or cook-room, consisted of a mere frame about six by eight feet covered with roof and situated in the rear of the camp. One of the main rooms of the camp was used for the sleeping apartment of the male and the other room for the females. The beds were of the most primitive kind, being scaffolds covered over with straw, on which quilts or sheets were spread. Coverlets were used for covering. The women took great interest in the culinary department of the meeting. They, and the negro cooks, took great pride in the spread of the tables, especially on the day the preachers, in a body, dined with each family, as the custom was. A separate camp was erected for the preachers and also for the use of the preachers' wives. These camps were more pretentious, with more accommodations, and were better furnished than the ordinary camps. The blowing of the horn was the signal for the people to assemble at the "shed" for service.

In the early days of the country there were quite a number of campgrounds, where the people assembled once a year, coming from great distances, and remaining two or three weeks, to engage in these great religious gatherings.

The first campground in Southwest Arkansas was established about the year 1827, three or four miles southeast of the town of Washington, in Hempstead County, and was called the "Bailey" campground. James Alexander and others of that settlement were the tenters. It was kept up four or five years. After this ground was abandoned "Clear Lake," or "Burt's Lake," campground was established in the year 1832. This lake and campground situated nearby were north of the south fork of the Ozan Creek and four and one-half miles northwest of the town of Washington, and one mile southeast of the present town of Ozan, on the farm of J. M. Watson. Some of the remains of this campground were standing at the beginning of the civil war. Crump's regiment of Texas cavalry" camped on the grounds awhile in 1861 and destroyed or burned for firewood the remains of the encampment. The Mound Prairie community was represented at this campground by James Alexander, Reese Alexander, Rev. John Henry, John Shirley, Jacob Shock, Thomas Carr, A. Wallace, Dan-

iel Propps, and the Rev. Swogerty. Other campers at a later day were James May, Matthew Fontaine, Hewitt Burt, Dr. N. D. Smith and many other pioneer settlers of Hempstead County. Among the preachers who attended these meetings were A. B. and A. R. Winfield, Andrew Hunter, W. P. Ratcliff, Horace Jewell and Juba Easterbrook. The Rev. John Henry and Dr. A. Biggs were noted preachers in the local ranks in the early days of the church in this part of the State. The "Clear Lake" campground was kept up until the year 1838. After it was abandoned there was established a union campground, in the year 1804, a few miles southwest of Washington. This ground was abandoned in the year 1850. "Liberty" campground was established in the year 1856. This ground was located seven miles south of Washington on the public road leading to Fulton. The early tenters were J. F. Gilbert, James Hicks, Mrs. Harriett Campbell, John Anderson, John Grounds, David Grounds and Mr. Sandlin. This encampment was burned in the year 1859. It was rebuilt, however, the following year two miles north of the original site. The campers at this second campground were James Hicks, J. F. Gilbert, Rev. James Lowery, Mrs. Harriett Campbell, John Grounds, David Grounds, James May and Matthew Fontaine. This encampment was also burned in 1867. In 1871 a third encampment was built and this time on the site of the original campground. The campers were James L. Hicks, J. F. Gilbert, David Grounds, John Grounds, Mrs. Harriette Campbell, S. D. Readers, John Adams, James May, Matthew Fontaine, James W. Ellis, William Fontaine, Rev. James Lowery, the Sandlins, Sandefurs, Beards, and many others of the settlers. Among the preachers who attended

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were C. O. Steele, Sam Colburn, Jacob Custer, W. M. Winburn and Lewis Hawley. This ground was finally abandoned in the year 1880. The encampment, which consisted of forty acres, was purchased from the St. Louis and Iron Mountain Railroad Company in 1877, through Thomas Essex, agent for the company, for the consideration of \$120, and was conveyed to W. H. Carruth, R. L. Hinton, James Lowery, S. D. Reeder, T. F. Foster, and John Adams, trustees of the M. E. Church, South. Two additional acres were deeded to the church by Ed Jett in 1887, and was conveyed to T. A. Williams and Henry Bookout as trustees. The conveyance of the forty acres was filed for record on the 9th of March, 1877, and is recorded in Book 7, page 543, of the Records of Hempstead County. This deed conveyed the southwest quarter of the northeast quarter of Section 24, in Township 12 South, Range 26 West.

"Midway" campground, in Nevada County, five miles west of Prescott, was established in the year 1866. T. W. Anderson, John Vaughn, John E. Snell, John Tyree, Washington Cannon, John E. Bostic and John Ward were the promoters of the enterprise, and, with others, were the first campers. Rev. H. D. McKinnon, Robert Evans, Alonzo Monk were among the ministers who attended the first meeting. This encampment was kept in good condition, and annual meetings were held until the year 1905, when it was abandoned. "Midway" was named by Mrs. John Vaughn, being half-way between old Ebenezer or Bethel and Emmett. A Sunday school was organized about the time the campground was located and built at the same place by T. W. Anderson, who was the superintendent until his death. That Sunday school, from then until now, has been a mighty factor in molding the young life of the community for the right. Another campground in Nevada County was located four miles west of Falcon, in the neighborhood of old "Father Henry's," so-called by all who knew him. Just when this ground was established we have no information.

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but it was in existence in 1868, when the Rev. James Hulse was the preacher-in-charge of the Falcon Circuit. Some of the campers were Bartons, McSwains, Lightfoot and Orman. It was organized and largely supported by the church at Falcon. It has been discontinued for several years.

On the western edge of Hempstead County, near Bingen, there was established, in the early fifties, a campground called "Pump Springs," from the fact that a wooden pump was used to pump the water from the spring, near which the encampment was built. The ground was for many years enclosed with a rail fence. The Whitmore and Leake families were among the original campers. Later, the following-named families were tenters: Bryant, Hutchinson, Biggs, Leslie, Lane, Cabiness, Tribble, Wolf and others. Many of the prominent divines of the M. E. Church, South, in the Little Rock Conference, as it now exists, attended the annual meetings. The ground was abandoned in 1900.

The Ebenezer campground was originally established in the year 1837, and within the present corporate limits of the town of Center Point. The site was donated by the Rev. John H. Propps, and was located near a spring on the banks of the Blue Bayou, a small stream which courses its way through the town of Center Point, and on the grounds now owned by J. T. Pope. In the early days of the country the Indians would visit the settlement and pick cotton for the farmers, and while engaged in this work were permitted to camp at the campground. The fourth Quarterly Conference of what is now the Center Point Circuit was held here in the month of October, 1839. In 1840 the camping place was moved one mile northwest of the original site near another spring. This location was on government land. Here meetings were held regularly until 1853, when the encampment was burned, as the result of forest fires. In the year 1854, the encampment was moved two miles further northwest, near a cluster of copious springs, where it has remained until the present time. During the civil war the encampment was burned by soldiers who were tented on the ground, but was rebuilt in 1871. The encampment includes forty acres of land, which was purchased from the government for the price of \$50. The Rev. John H. Propps and Mr. Thomas Carr advanced the funds with which to purchase the land. Afterwards Messrs. Propps and Carr were reimbursed by a public collection to the amount of \$30, they contributing \$10 each to the purchase. The Rev. John H. Hughes, for his share or contribution to the enterprise, made the trip to Washington, Ark., where the United States land office was located, for the purpose of purchasing the land with the funds advanced by Propps and Carr. The title from the government was made in favor of John H. Hughes, the purchaser, who afterwards conveyed it to certain trustees and to their successors in office for the use and benefit of the M. E. Church, South, as a campground. The board of trustees is perpetuated by the custom practiced of the remaining members of the board selecting a substitute or member, when any of the members of the board die. This policy was required in the deed of conveyance to the trustees. Among

the original campers were the families of the Henrys, Kinworthy, Mulkey, Carr, Propps, Coulter, Hughes, Robinson, Cannon and Stanlee. Afterwards the families of Falls, Custer, Clardy, McGuire, Shannon, Turrentine, Kennedy, Woodruff, Bean, Forgy and Graves were tenters. Among the recent campers are the names of Chambers, Gardner, Forgy, Propps, Tollett, Smith, Hughes, Sanders, Arnold, Boyd and Lee. Many of the ablest preachers of the church have attended these annual meetings in the years gone. Among them were John M. Bradley, Dr. Andrew Hunter, Dr. W. G. Miller, Dr. E. W. Alderson, C. O. Steel and others. Annual meetings, embracing the first Sunday in September, are yet held at this old encampment.

Another campground, located within the original bounds of the Center Point Circuit, but now on the Umpire Circuit, in the Texarkana District, is Bethel. The original name of this campground, which was established some time in the fifties, was Saline. The name was afterwards changed to the present name of Bethel. The late Nicholas Hunter was the founder of the encampment. He and Lemuel Waklee, John Chapman, William and Nathaniel Ralls, were among the first campers. Afterwards the families of Burgess, Seals, Chambers, Forgy were campers. Meetings are yet held at this ground.

"Red Colony" campground, located near Lockesburg, in Sevier County, was established in the summer of 1855. John Whisenhunt donated four acres of land, on which was an excellent spring of water. Meetings were held here annually, including the first Sunday in September, until 1863, when the buildings were burned by soldiers. Large crowds from the surrounding towns and the surrounding country attended the meetings. Some of the preachers who attended were Dr. Andrew Hunter, Rev. T. G. T. Steel, Charles P. Turrentine, Dr. A. Biggs and B. Abernathy. The trustees were J. M. Coulter, Matthew Coulter, Robert Grady, L. Perkins, William Graves, Perry Appleton, Jas. F. Locke and James Turrentine. The ground was abandoned in 1863.

NOT ANOTHER GOSPEL.

We hear more in these days about the gospel of social service. Some prophets who stress community work in their messages are rather fond of calling their teaching the new gospel, or the gospel of our day. Some people who have been startled by the message out of their indifference to social obligations are disposed to regard the message as a veritable gospel to them.

We hear also not a few things of the gospel of social service. Some very zealous defenders of orthodoxy vehemently declare that social service is not another gospel but that, as in Galatia of old time, there are some who would pervert the gospel of Christ.

Other zealous exponents of the faith once for all delivered to the saints patronize social service—it is all very good in its way but it is not another gospel; it is simply the fruit of the gospel Paul and Luther and Wesley preached.

So there is not a little confusion and many are troubled. In preaching of some the emphasis is upon social service and in the preaching of

other the stress is laid with fervid zeal upon the new birth.

Social service is assuredly not another gospel. There is but one gospel and that gospel is the power of God unto salvation and has in it the fullness of blessing. Paul was so sure about the unity and verity of the gospel he preached that he was ready to pronounce the curse of God upon anyone who should preach a different gospel.

Just as assuredly social service is an integral part of the one gospel of Christ which Paul preached and by which we are saved.

For we are not saved in Christ from social service as the old anchorites thought when they hid themselves away from their fellows to live morbid and useless lives.

We are not saved through social service as though salvation were a reward for something we have done—a future compensation for present toil and sacrifice.

We are not saved for social service as though God had mercy on us just because he has use for us and as though he forged the chains of servitude in the very act of breaking the bond of sin.

We are saved into the fellowship of God and men where service is the privilege and joy of children and brothers.

The gospel is good tidings because it encourages us to call God Father and enables us to regard men as brothers; it insures our own safety and gives us something to do worth while.

Jesus never sets any one to do socially useful work with the promise of a home in heaven if he gets the task well done. But he did connect up social service with the kingdom in a most vital and admonishing fashion. The blessed of the Father do social service because they are not of the world but are of the Father.

There is no individual gospel that is not social in all its implications, and there is no social gospel that does not stress individual responsibility and encourage personal aspiration for the highest and best.

There is but one gospel and genuine, fruitful evangelism preaches that gospel in its fullness of blessing.—Pittsburgh Christian Advocate.

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North Arkansas Conference, Mrs. John W. Bell, Greenwood, Ark.
L. R. Conference, Mrs. E. R. Steel, 214 W. 6th St., Pine Bluff
 Communications should reach us Friday for publication next week.

COMMUNION OF SAINTS.

"Help us to help each other, Lord,
 Each other's Cross to bear;
 Let each his friendly aid afford,
 And feel his brother's care.

"Help us to build each other up,
 Our little stock improve;
 Increase our faith, confirm our hope,
 And perfect us in love."
 —Charles Wesley.

PROGRAM FOR Y. P. SUMMER CONFERENCE.

At 1:30 o'clock, Tuesday afternoon, May 25, Mrs. Dwight L. Savage, superintendent of Young People's Work in Little Rock Conference, W. M. Society, will meet Mesdames F. M. Williams, Preston Hatcher, C. F. Elza and J. H. O'Bryant in Little Rock First Church parlors to plan for the Young People's Summer Conference, to be held at Henderson-Brown College. The unification spirit grows among the women and, doubtless Little Rock and North Arkansas Conferences will be doubly blessed in this joint meeting to be held for the physical and spiritual uplift of Arkansas girls. Mrs. Savage, earlier known and loved as Rosebud Vaughn, asks "that the different organizations pray very especially for this meeting; that we may be guided in the making of the program."

Let us work for and be much in prayer, too, for this conference, which will mean much in the lives of the young women and girls who will be in attendance.

HERMITAGE.

In the death of Mrs. Eva Phillips, the auxiliary at Hermitage has lost a beloved and valued member.

She was a devoted member of the church, a faithful worker in the Sunday school and was president of the

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of **GROVE'S TASTELESS CHILL TONIC** has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get **GROVE'S TASTELESS CHILL TONIC** when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

If you have never seen the **Thornburgh Catechism for Infant Classes** in Sunday School, send a stamp for sample copy to A. O. Miller, 200 E. Sixth Street, Little Rock, Ark.

Missionary Auxiliary when called to the Heavenly home. The memory of her beautiful life will inspire others to work for the Master. A loving tribute, adopted by the auxiliary, closes with these words: "As the sun sets only to rise again so will she in everlasting life, for as in Adam all the morning of resurrection rise to die, even so in Christ shall all be made alive."

IN MEMORIAM.

Mrs. W. A. Steele writes: "First Methodist Church of Van Buren mourns the loss of one of her most faithful members, Mrs. Sam R. Chew, who has recently passed to her reward. She was President of the Woman's Missionary Society for thirteen years, being relieved from that office a few years ago on account of failing strength. For over twenty years she has taught the young ladies' Bible class in the Sunday school and was in her place until a few weeks before the end. Truly, a noble life has ended."

PERSONAL MENTION.

Many friends and co-laborers throughout Arkansas and beyond, were grieved to hear that illness prevented Mrs. J. M. Hawley, treasurer, and Mrs. Henry Hanesworth, recording secretary, from attending the annual meeting of North Arkansas Conference, W. M. Society. United prayers ascend for their restoration to health.

Mrs. Guy A. Simmons served efficiently as secretary pro tem during the annual meeting, and we are indebted to her for the interesting account of it for this department this week.

Mrs. W. A. Steele, North Arkansas Conference Superintendent Children's Work, is at home after an absence of several weeks and is "up and doing" in her department of missionary endeavor.

Next week our readers will have her enjoyable account of the reports given at the Missionary Council on Children's Work.

Mrs. Preston Hatcher's interesting presentation of the beautiful consecration services of deaconesses and missionaries passed our reminder on the road. Seems like telepathy!

Mrs. W. H. Pemberton has been notified to be in Nashville, Tenn., May 27 and 28, for a meeting of the standing committee on literature of the Woman's Missionary Council.

FORWARD MOVEMENTS.

In order to inform our readers as to new rules and regulations adopted in recent annual meetings by the North Arkansas and Little Rock Conference, Woman's Missionary Societies, we would be glad to have the reports from Committees on Finance, Extension of Work, Social Service and Publicity. It would be better still if the chairmen will send us the gist of these reports, as there will hardly be space for their publication in full. Even if the annual reports should be distributed in record-breaking time many readers

of the Missionary Department will fail to see them.

ANNUAL MEETING NORTH ARKANSAS CONFERENCE.

By Mrs. Guy Simmons.

The sixth annual meeting of the W. M. S. of the North Arkansas Conference convened in Fayetteville, April 27, at 9 o'clock. Every courtesy and kindness was shown the delegation and visitors by the Fayetteville people. From the time we were greeted at the station by a most cordial committee until the last good-bye was said nothing was left undone for our comfort and convenience.

In point of numbers it was the best meeting of the Conference ever held. Ninety-odd delegates and nearly forty visitors were registered. Among these was Dr. Paul Kern, dean of Southern Methodist University, Dallas, Texas, who conducted the quiet hour services and who made an address Tuesday evening. His subjects were "The Temptations of Jesus," "Broken Plans" and "The Call of All Classes for Religion."

On Wednesday evening, Mrs. B. W. Lipscomb, Home Base Secretary, of Nashville, Tenn., brought a helpful message from the Council meeting. She also conducted one of the quiet hour services, speaking on "Faith in the Pursuant Love of God."

Lack of space forbids that I should try to tell you of the other Bible thought brought by Rev. H. E. Wheeler, Mesdames Lipscomb, Dowdy, Myers and Miss Rollston. "The Household of God," which was the general subject for the Bible lessons, and "God Expects of His a New Spirit," "Dependence," "Obedience" and "Love For One Another" were used as texts for the talks.

At every session we enjoyed special music.

The mid-day lunch served at the church left the physical woman nothing to desire.

On Tuesday afternoon the Fayetteville Juniors gave an enjoyable program, personating twelve timid little Japanese maidens. They sang for us, "God's Flower Garden," with its human national flowers, was very attractive, and little Miss Lorna Clark, in costume, won much applause with her rendition in the negro dialect, "Listen, Mr. White Man."

On Wednesday afternoon cars carried us to the University "Y" hut, where the College young women rendered a short program, served delightful refreshments, and gave us opportunity to visit the University.

As to the work of the Conference: The president, in her annual message, said "North Arkansas is coming to the front. We are listed among the "Honorable Mention" in 10 per cent gain in membership, 9 plus % gain in auxiliaries, and nearly 30 per cent gain in finances." Reports from all other departments were as good, and at all times there was rejoicing over the good work done last year and the promise of still greater things for next year.

In finances the Conference pledged itself to a budget even larger than that assigned us by the Council, which is hoping to make this a "million dollar year."

The work which seemed to be most on the heart of the Conference was the young people. At nearly every session pleas were made that members and auxiliaries pray that leaders be raised up for this work. Truly

here the harvest is ripe and the laborers are few.

We wish we had time to tell of the exhibit of the superintendent of study and publicity, which, with its unique attractive programs, plans and invitations, attracted a crowd at all times.

There was only one "rift within the lute," four of our officers were unable to be present, Mesdames Hanesworth and Hawley on account of ill health, and Mesdames Smith and Steele on account of absence from the State.

To Mrs. E. F. Ellis, as conference hostess, and the Fayetteville people we want to extend hearty thanks for all their kindnesses to us.

LITTLE ROCK CONFERENCE, W. M. SOCIETY—OUR YOUNG PEOPLE'S WORK.

My Dear Readers of the Arkansas Methodist:

During the last four years, the work of the Young People's Missionary Societies of the Little Rock Conference has had extraordinary growth under the efficient and consecrated leadership of the superintendent, Mrs. Fred Elza of Benton. Girls and missions have gained a more vital hold in a number of churches. So painstaking and constructive has been each advance of the leader that a change was to be feared lest in some way her ideals and plans might not be carried out. It was therefore a keen disappointment when it was announced that Mrs. Elza could not assume these responsibilities again.

It is with a deep sense of humility and dependence that I have accepted the leadership of the girls. As I have studied the literature, though it seems to me that the fundamental factor is true friendship.

An old legend pictures the angel Gabriel greeting Jesus on His return to heaven, and eagerly asking Him what plans He made for the establishment of God's kingdom on earth.

"I left it in the hands of my friends," Jesus told him.

"But," said the angel, "what organizations did you establish?"

"None."

"Then what program did you draw up?"

"I left no program."

"Did you write a book about it, then?"

"No."

"But, suppose that your friends should fail," the angel persisted; "what other plan have you?"

"I have no other plan," the Master Friend replied.

Jesus wrote no book; He established

We place White Teachers in Public, Private and Normal Schools, Colleges and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tennessee.

For Indigestion

Constipation, Sick Headache, Biliousness, Bloating, Sour Stomach, Gas on the Stomach, Bad Breath—you will find nothing better than that wholesome physic—

FOLEY CATHARTIC TABLETS

Never disappoint. Take one tonight and feel better in the morning.

George Jenner, San Antonio, Texas: "Foley Cathartic Tablets have proven to be the best laxative I ever have taken and I recommend them for constipation and biliousness."

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe. It kills the germs that cause the fever. Fine Tonic.

no organization; He left no elaborate program, but He did choose as His means for giving His joyous tidings the plan of friendship. The Young People's Missionary Society stands for friendship. First, it means friendship with Jesus Christ—the natural friendship which includes sympathy in the joys as well as the sorrows, in play as in work. It means in some localities a friendship which eliminates cliques; it means extending one's acquaintance beyond one's village, state or country; it means rather that our girls shall think of real girls with all their peculiar environments in China, Africa, India and in other countries. It means further that this friendship shall so grow into love that it is quite willing to give without response.

The big occasion of the year for the young people is to take place on Henderson-Brown campus from August 2nd to 6th. This is the annual Summer Conference. These "missionary house-parties" have never failed to bring the enthusiastic approval of all the girls. With a morning full of inspiration, an afternoon of diversified recreation and an evening of thanksgiving the day should be ideal.

Let us talk the Young People's Missionary Societies. Shall we strive that our young people may catch the vision of what are the needs of today; that their joy may be expressed in definite service in their communities or in any place of need?

"The world stands out on either side, No wider than the heart is wide; Above the world is stretched the sky, No higher than the soul is high, The heart can push the sea and land Farther away on either hand; The soul can split the sky in two, And let the face of God shine through. But East and West will pinch the heart

That can not keep them pushed apart; And he whose soul is flat—the sky Will cave in on him by and by."

Trusting that we shall have your prayerful interest in working to help girls to realize the abundant life, I am, sincerely yours, Mrs. Dwight L. (Rosebud Vaughn) Savage, Little Rock Conference Superintendent Young People's Work, Lonoke, Ark.

THE CONSECRATION OF DEACONESSES AND MISSIONARIES OF THE WOMAN'S MISSIONARY COUNCIL.

As always before, this service was the all-inspiring and soul-thrilling one of the Woman's Missionary Council, held in Kansas City, April 14-21.

The spacious, beautiful auditorium of the Central Methodist Church, with its every pew filled, each heart thrilling with God's love, was a scene never to be forgotten, even by the angels

MORE PAY FOR TEACHERS

We have hundreds of demands for teachers at greatly increased salaries. Send in your name today for enrollment. South Atlantic Teachers Agency, 303 Walton Bldg., Atlanta, Ga.

Try Renwar for Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

of heaven. As the magnificent pipe organ pealed for the processional "The Son of God Goes Forth to War," forty-eight deaconesses, in their black uniform, and thirty-eight foreign and home missionaries, dressed in white, with the class of fourteen for consecration, marched down one aisle, the missionaries down the other, each singing from a loving heart and a surrendered life to the world in need. In the stillness of the occasion God's presence was very manifest. His power felt and each heart was silently praising God.

Miss M. L. Gibson, "Queen Mother of Scarritt," read the Scripture lesson, which was followed by a most earnest prayer, imploring God's divine guidance for each young woman in her field of service, and thanking God for their surrendered lives. Every one of the candidates had the opportunity of telling why she was giving herself to this special work of the church. These short talks were sermons in themselves, not a regret nor murmur was uttered, even those going to far-away Africa were radiant as the sunbeam. Their real joy is unsurpassed, they had answered God's command, "Feed my sheep."

Bishop Eugene R. Hendrix delivered the address to the class. His godly words and godly life made this charge profoundly impressive. His connection with the Scarritt Training School has had much to do with its making. Miss Belle Bennett, in her loving, tender manner, presented the candidates to the bishop for ordination, which was done in the name of the Father, of the Son, of the Holy Ghost.

The certificates to deaconesses and home missionaries were presented by Mrs. J. H. McCoy and Mrs. J. W. Downs, administrative secretaries of the home department; to the Oriental missionaries, by Miss Mabel Howell, oriental secretary; to the Latin-American and African missionaries, by Miss Esther Case, secretary work in Latin America and Africa. Immediately after this the candidates, facing the congregation, sang "O, Jesus, I Have Promised," then the congregation responded by singing:

Go, ye messengers of God,
Like the beams of morning fly,
Take the wonder-working rod,
Where the lofty minaret
Gleams along the morning skies
Wave it till the crescent set
And the Star of Jacob rise!
Where the golden gates of day
Opened on the palmy East,
Wide the bleeding Cross display,
Spread the gospel's richest feast;
Bear the tidings round the ball,
Visit every soil and sea;
Preach the Cross of Christ to all
Jesus' love is full and free."

SCARRITT BIBLE AND TRAINING SCHOOL.

We greatly appreciate the invitation to the twenty-seventh annual commencement, May 23-25, of this splendid institution of the M. E. Church, South, but can not hope to be present. We note with pleasure the names of two Arkansas girls in the class of 1920, Miss Rosalie Riggins of Arkadelphia, and Minnie Webb of Prairie Grove.

The class motto: "At Thy Word, we will." Luke 5:5; and the class hymn: "O Master, Let Me Walk With Thee," fitly express the consecration of their lives.

The commencement program offers

Sunday School Department

A. L. DIETRICH.....Special Correspondent
Lake Junaluska, N. C.
REV. C. M. BAKER.....Field Secretary, Little Rock Conference
1108 Boyle Bldg., Little Rock, Ark.
REV. J. Q. SCHISLER.....Field Secretary, North Arkansas Conference
Conway, Ark.

ARKADELPHIA DISTRICT TIES PRESCOTT DISTRICT AGAIN IN PREPARATION FOR S. S. DAY OBSERVANCE—LITTLE ROCK DISTRICT GAINS ON LEADERS.

During the past week many new orders were received for Sunday School Day programs, thus indicating a deep-set determination on the part of our Little Rock Conference pastors and superintendents to keep at it till we have reached our goal with "Sunday School Day Observed in Every Church in the Conference." During the week orders were received from the following schools: Ezra, Roland, Martindale, Taylor's Chapel, Douglassville, Halstead, Hickory Plains, Zion, Walco, Rhodes' Chapel, Ebenezer, Third Street, Wesson, Strong, Prairie View, North Lewisville, Wilmot and Centerville. The district standing this week is as follows:

much of profitable entertainment. Processional, "Hymn to the Light,"

Ancient Days.....J. A. Jeffrey
Prayer.....Rev. Charles W. Scarritt
Music, violin and piano.....

.....Miss Dorothy Hatch
Scripture reading.....Rev. I. T. Cameron
Quartette, "God Is Working His Purpose Out".....Ainger
Miss Voight, Miss McCall, Miss Cocket, Miss Mauk.

Commencement Address.....
Miss Mabel Katharine Howell,
Ph. B., Secretary of Oriental
Fields Woman's Missionary
Council.

Double trio, "Sanctus".....Dudley Buck
Miss Moss, Miss Callahan, Miss Hancock, Miss Buck, Miss Knobles, Miss Branstetter.

Conferring of Diplomas.....
President Edmund Francis Cook, D. D.

Welcome to the Service of Church.....Bishop E. R. Hendrix, LL. D.

Processional, "Lead On, O King Eternal," -
Benediction.

Appointments to Missionary Service This Year.

Foreign Missionaries—

China: Miss Floss Duchesne McKnight.

Japan: Jean Alice Callahan, Mary Gertrude Searcy, Ruby Merritt Van Hooser.

Africa: Flora Foreman, R. N.; Ella Marzie Hall, Annie Ruth Henderson.

Deaconess Probationers—

San Francisco, Pattie Louise Allen.

San Antonio, Rosalie Riggins,

Spartanburg, Leonora Robey.

St. Louis, Frances Hancock.

Tampa, Fla., Eva Sellman.

Welch, W. Va., Juanita L. Hill.

THANKS TO APPRECIATIVE FRIENDS.

During the past month we have received many kindly comments on our Missionary Page. These friends are truly encouraging and they make us more anxious to improve this department. With the earnest co-operation of our officers, secretaries and high privates in the two Conference Societies we may reach delightful, yet not dizzy heights.

Prescott District	44
Arkadelphia District	44
Little Rock District	42
Texarkana District	29
Camden District	26
Pine Bluff District	23
Monticello District	17

All schools that have not done so should order free programs at once from Mr. C. E. Hayes, Box 118, Little Rock, Ark.

THREE SUGGESTIONS ABOUT S. S. DAY OBSERVANCE.

1. Rev. J. D. Baker of Gillette has been appointed Sunday School Day Booster for the Pine Bluff District. He expects to secure complete observance in his district. He learned how while in Charley Goodlette's District and expects to take the banner away from his old co-worker this year.

2. If you were rained out last Sunday set a new date. We can not afford to let a little thing like a rain keep us from reaching our goal.

3. Send all Sunday School Day offerings from Little Rock Conference to the Chairman of the Board, Mr. C. E. Hayes, Box 118, Little Rock, Ark.

THE PINE BLUFF DISTRICT SUNDAY SCHOOL INSTITUTE.

The Pine Bluff District Sunday School Institute was held at Star City, Tuesday, May 12. It was held as a part of the District Conference, which was in session at this place at this time. Through the kindness of the presiding elder, Rev. W. C. Watson, a full day was allotted for the Sunday School Institute. This shows not

REMARKABLE RECOVERY

Extraordinary Curative Power of Lydia E. Pinkham's Vegetable Compound.

Philadelphia, Pa.—"I want to let you know what good Lydia E. Pinkham's Vegetable Compound has done me. I had organic troubles and am going through the Change of Life. I was taken with a pain in my side and a bad headache. I could not lie down, could not eat or sleep. I suffered something terrible and the doctor's medicine did me no good at all—my pains got worse instead of better. I began taking the Vegetable Compound and felt a change from the first. Now I feel fine and advise any one going through the Change of Life to try it, for it cured me after I had given up all hopes of getting better. You can publish this and I will tell any one who writes to me the good it has done me."—Mrs. MARGARET DAVIS, 743 N. 25th Street, Phila., Pa.

It hardly seems possible that there is a woman in this country who will continue to suffer without giving Lydia E. Pinkham's Vegetable Compound a trial after all the evidence that is continually being published, proving beyond contradiction that this grand old medicine has relieved more suffering among women than any other medicine in the world.

only a fine spirit of brotherly co-operation on the part of this good elder, but also a splendid appreciation of the importance of this arm of our church work. This was the best attended session of the Pine Bluff District Conference that I have ever seen and I have attended eight out of ten held in this district since I have been in the Little Rock Conference. All the preachers and a large number of laymen and women were present. Several automobile parties drove through from different parts of the district. And this, in spite of the fact that the rain came down in torrents. We were assisted in the Institute by Rev. Alonzo Earley, D. D., Sunday School Field Secretary for the Louisiana Conference; Rev. E. R. Steele, Rev. H. B. Trimble and others.

Practically every one present took part in the Round Table discussion. Goals for Sunday School work in the District for the next twelve months were adopted and a strong district organization was perfected for carrying out this program of work for the District. The Institute closed with a strong sermon by Rev. W. P. Whaley on the "Importance of Religious Instruction in the Home." This sermon ought to be preached in every Sunday School Institute held in our Conference this year. Brother Watson is closing out his quadrennium on this district. They have been four successful years and each year the elder has grown in efficiency and favor with his people. He will leave the district loved and appreciated by all his pastors and laymen.

PLEASANT HILL-LORADO CIRCUIT

Rev. W. J. Martin and his superintendent, W. D. Farrar, had a very interesting program for their Sunday School Day, May 9. Pleasant Hill is one of those country communities that loves a program of this kind and the people were there to hear it. The house would not accommodate more than three-fourths of them. At the morning hour they had their Sunday school as usual, then the field secretary spoke at 11 o'clock. These good people have learned a valuable lesson about dinners on the ground. They do not have them any more, to which this writer says "Amen." They took the visitors home with them for dinner, and at 2 o'clock were back for the program of song, drill and readings by the children, assisted by the splendid choir. It was a good program, well rendered and thoroughly enjoyed. Four young people sang a

Use your head and take PECKERWOOD TONIC PILLS. One or two at bedtime will make the next day bright for you; will not gripe or nauseate. BELLEVUE LABORATORIES, MEMPHIS.

A Warning—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's sarsaparilla today.

THE BEST CATECHISM.

The Infant Catechism prepared by Mrs. Thornburgh for young children is the best for giving the little fellows correct ideas on Scriptural subjects. The Catechism No. 2, prepared by Geo. Thornburgh, is fine for older children. These have long been used in Arkansas Sunday schools. You need them. A dozen of either kind sent postpaid for 50 cents. Order of A. C. Millar, 200 East Sixth St., Little Rock, Ark.

LITTLE ROCK CONFERENCE SUNDAY SCHOOL DAY OFFERING, 1920, CORRECTED TO MAY 14.

Charge—	No. Schools Reporting to Date.	Goal.	Paid.	Paid Last Year.
Lonsdale Circuit	2 out of 6	\$10.00	\$ 8.25	\$ 5.00
Nashville	Complete	40.00	80.00	20.00
Mena	Complete	15.00	12.00	7.00
Hazen-DeVall's Bluff	1 out of 2	45.00	8.75	12.00
Junction City	Complete	20.00	10.00	5.00
Fordyce	Complete	45.00	30.00	11.00
Beuna Vista Circuit	1 out of 7	45.00	5.75	25.00
Cedar Glades Circuit	1 out of 5	10.00	3.00	4.00
Keo-Tomberlin Circuit	1 out of 5	40.00	26.86	33.00
Blevins Circuit	2 out of 4	40.00	21.15	18.00
Lonoke	Complete	40.00	60.37	16.00
First Church, Texarkana	Complete	73.00	75.00	.....
Center Point Circuit	2 out of 5	25.00	22.25	7.00
Hope Mission	1 out of 4	10.00	6.01	5.00
England	Complete	50.00	50.00	20.00
Park Avenue	Complete	15.00	32.00	4.00
Mount Pleasant Circuit	1 out of 4	40.00	12.25	19.00
Bauxite	Complete	20.00	21.00	.....
Austin Circuit	1 out of 7	75.00	20.00	56.00
Waldo-Buckner	1 out of 2	30.00	15.00	7.00
Pine Bluff Circuit	1 out of 6	20.00	6.00	.....
Camden	Complete	50.00	53.00	30.00
Stamps	Complete	35.00	35.00	28.00

At this rate we will reach our goal. Thanks and congratulations to all who are helping in the campaign.—C. E. Hayes.

quartette that would do credit to any town in Arkansas. Miss Mary Odell and those associated with her in drilling the children deserve credit for the excellent program.

It was in this community that the writer attended high school sixteen and seventeen years ago, and it was a joy indeed to meet old friends again.

Fifty-six on the Trinity Circuit, the neighboring charge, had their Sunday School Day program in the morning and came up to Pleasant Hill for the exercises in the afternoon. They put on a pantomime that was very interesting and helpful.

RETURNS FROM SUNDAY SCHOOL DAY OFFERINGS.

Returns are going in to Brother Jernigan right along from Sunday School Day offerings. Indications now are that these offerings will be much better this year and every school in the conference should have some sort of program for Sunday School Day with some offering for our Methodist Sunday school work. The Conway District will be on the map when the totals are added up this year. Their district secretary has been doing some work that will count. One school in that district has promised an offering this year that is larger than any ever made on Sunday School Day in this conference. The reports received to date will be published in next week's issue of the Methodist.—J. Q. S.

SUNDAY SCHOOL DAY PROGRAMS NORTH ARKANSAS CONFERENCE.

If those who have ordered programs from me have not received them promptly drop me a card at once. It has come to my attention that several orders have not been filled. Most of the orders received are sent in direct to the house as that saves additional expense and postage for the Conference Board. The House should fill these orders promptly, but for some reason are failing to do so in every instance. But I have no way of knowing whether your order has been filled or not unless you write me. If your programs have been ordered several days and have not yet arrived, drop me a card so that I may get them to you at once.

Those who have not yet ordered programs should do so at once, and begin preparations for the observance of Sunday School Day. Programs are furnished in reasonable quantity by the Conference Sunday School Board.

Orders have been received from schools in the several districts as follows: Batesville, 43; Booneville, 27; Conway, 28; Fayetteville, 23; Fort Smith, 23; Forrest City, 31; Jonesboro, 23; Paragould, 26; Searcy, 25; Conference total to May 11, 249 schools.—J. Q. S.

PINE BLUFF DISTRICT SETS SUNDAY SCHOOL GOALS FOR THE YEAR.

The following goals were adopted at the recent session of the Pine Bluff District Sunday School Institute. These goals constitute the plan of the work that the district organization hopes to accomplish during the next twelve months.

Goals.

1. As many Sunday schools as church organizations in the districts and a Sunday school enrollment equal to the church membership of the district.

2. Each circuit in the district organized for holding "Four-Times-a-Year" Circuit Sunday School Institutes.

3. A Standard Training School held for the district at Pine Bluff in September.

4. A week's Training School held in each district of the larger centers outside of Pine Bluff.

5. A complete district Sunday school organization perfected and at work.

6. Sunday School Day observance in each church in the district.

PINE BLUFF DISTRICT SUNDAY SCHOOL OFFICERS.

A recent movement that has within it unlimited possibilities is the organization of the Presiding Elders' District for Sunday School Work along the same lines as the Annual Conference and General Conference is organized. The success of this district work will depend very largely upon two things. First, the support given the district officers by the workers throughout the district; and, second, the earnestness of the district officers themselves. In the Pine Bluff District we believe that both of these conditions will be met. Surely no better corps of officers could be selected than the following elected by the recent session of the district institute: President, Rev. W. C. Watson, Pine Bluff; executive secretary, Hon. A. R. Cooper, Pine Bluff; elementary superintendent, Mrs. Frank Meyer, Stuttgart; W. B. C. superintendent, Prof. L. E. Bassett, Pine Bluff; missionary education superintendent, Mrs. C. M. Reaves, Route 1, Pine Bluff; teacher training superintendent, Miss Lucy Critz, Pine Bluff.

BIG DISTRICT S. S. INSTITUTE TO BE HELD AT GURDON NEXT WEEK.

The Prescott District Sunday School Institute will be held at Gurdon next week, Friday, May 28. A great program has been prepared and the largest crowd ever assembled for a meeting of this kind is expected. Automobile parties coming from different parts of the district should arrange to arrive early in the morning, as the program begins at 9:00 a. m., and standing room will be at a premium.

Side dress your Cotton with
GERMAN POTASH

KAINIT

**20 per cent MANURE SALT
and NITRATE OF SODA**

100 pounds of Manure Salt go as far as 160 pounds of Kainit and have the same effect as a plant food and plant disease preventive—*neither one will injure your crop.*

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New York Norfolk Savannah Jacksonville New Orleans Houston, Texas
Stocks at other leading Atlantic and Gulf Ports

before 11:00 a. m. This is Presiding Elder Henderson's last institute on this district, and it promises to be a record breaker. All parties on the published program will be there and we have several surprise features in store for the workers.

IMPORTANT ANNOUNCEMENT FOR METHODIST SUNDAY SCHOOL WORKERS, PRESCOTT DISTRICT.

The Prescott District Annual Sunday School Institute Will Be Held, Where?

At Gurdon, Ark.

When?

Friday and Friday night, May 28th.

Who Should Attend?

All who are interested in making the work of the Sunday school more effective. This should include pastors, superintendents, secretaries, other officers, organized Bible class leaders and members, all teachers, parents, and all others who desire to take part in such important work.

What Will Be Done?

1. Open conference discussions, questions and answers, addresses and other special features.

2. Separate conference for all elementary workers.

3. Perfection of district organization, adoption of district goals, etc.

Topics for Discussion will be chosen from the following themes: Standards and What They Mean, Organized from the following themes: Standard Bible Class Work, Teacher Training Work, Worship, Elementary Subjects, Missions, Graded Lessons, Grading and Organizing the Sunday School, How to Run a Little Sunday School, Programs, Singing in the Sunday School, Methods of Teaching, Evangelism, The Making of Our S. S. Literature, Circuit S. S. Institutes, and kindred topics.

In a meeting of this kind you are brought in touch with others who are interested in the same problems you have to face. Experiences in meeting difficulties are exchanged. The best plans and methods are brought out by

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EPWORTH LEAGUE DEPARTMENT

REV. F. A. LARK.....Editor
HOWARD JOHNSTON, Treas. N. Arkansas Conf.....Conway
E. M. SHARP, Treasurer L. R. Conf.....Prescott

All communications should be addressed to Epworth League Editor, 310 Maple Street, North Little Rock, Ark., or to the Editor of Arkansas Methodist, 200 East Sixth Street.

TREASURER'S REPORT, LITTLE ROCK CONFERENCE.

I give you below payments since last report, April 13, 1920:

League—	Mission.	Offering.	Chp. Mem.
Oaklawn, Hot Springs	\$ 5.00	\$	\$
Oaklawn, Hot Springs	17.50	.....	.....
First Church, Pine Bluff, Junior League.....	5.00	.....	3.00
First Church, Texarkana.....	50.00	.....	3.00
Fordyce .....	.....	.....	3.00
Fordyce, Senior League	20.00	.....	.....
Fordyce, Junior League	15.00	.....	.....
Glenwood	7.50	.....	.....
Twenty-eighth Street Church, Little Rock	25.00	.....	.....
Lakeside, Pine Bluff (extra).....	50.00	.....	.....
North Lewisville	15.00	.....	.....
Friendship, Blevins Circuit	5.00	.....	.....
Benton .....	.....	.....	3.00
Pleasant Grove, Van, Ark.....	.....	.....	3.00
Arkadelphia .....	.....	.....	3.00
Pulaski Heights, Little Rock.....	.....	.....	3.00
El Dorado .....	.....	.....	3.00
Lockesburg .....	.....	.....	3.00
Asbury, Little Rock .....	.....	.....	3.00
Sparkman .....	.....	.....	3.00
Lakeside, Pine Bluff .....	.....	20.50	.....
Arkadelphia .....	.....	13.27	.....
College Hill, Texarkana .....	.....	4.56	.....
Totals	\$215.00	\$ 38.33	\$ 33.00

—Sincerely yours, E. M. Sharp, Conference Treasurer.

EPWORTH LEAGUE CALENDAR.

Prescott District Institute at Gurdon, May 30.

North Arkansas Epworth League Conference, at Bentonville, June 22-27.

Little Rock Conference Epworth League Assembly, at Henderson-Brown College, Arkadelphia, June 29-July 4.

Training School for Epworth League Leaders, Lake Junaluska, N. C., July 22-August 1.

PLANS FOR THE CALICO ROCK EPWORTH LEAGUE.

It is the aim of the chapter to conduct all fifty-two devotional meetings at the church during the year; to look after the council and business meet-

the leaders. New ways for doing old things are suggested. You should have a notebook so that you may take the ideas back home to your school or class.

Why You Should Go.

Speakers.

For this meeting we have secured the best talent ever secured for a Little Rock Conference Sunday School Institute.

The Chief Speakers Will Be:

Dr. W. B. Owen of Nashville, Tenn., Dr. Emmett Hightower of Nashville, Tenn., Mrs. C. E. Smith of Memphis, Tenn., and Mr. C. E. Hayes of Little Rock, Ark.

The Prescott District Sunday School Institute has been for several years the most popular Sunday school gathering in the State. You miss something when you do not attend it.

Automobile parties should be organized in every church in the district to bring delegations to this meeting. The services will begin at 9 a. m.

Dinner on the ground.

For further information address Rev. J. A. Henderson, Prescott, Ark., or Mr. C. H. Goodlett, Gurdon, Ark.

ing resting upon us. Our new officers are as follows: President, Curn Wood; vice-president, James Wiseman; secretary and treasurer, Miss Aline Whitfield; first department superintendent, Miss Flora Whitfield; second department superintendent, Miss Maud Matthews; third department superintendent, Miss Cecil Bailey; fourth department superintendent, Miss Euna Wood; Epworth Era agent, Thurl Noe; corresponding secretary, Miss Velma McSpadden; superintendent of Juniors, Miss Aline Gibbons; superintendent of Intermediates, Mrs. J. C. Gibbons; pianist, Miss Ruby Evans.—Reporter.

COLLEGE HILL M. E. CHURCH, TEXARKANA, ARK.

The League anniversary program was a decided success on Sunday evening, May 9. The official program was followed and supplemented by several inspiring recitations. A large audience was present and the entire service was very impressive. An offering was taken for League extension work.—R. P. James, P. C.

NEW LEAGUE ORGANIZED IN LIT- TLE ROCK DISTRICT.

We have recently organized an Epworth League at New Bethel and are expecting it to be a success. We wish to thank Miss Medlock for her kindness and for the help she has offered us in our League work. We will be more than glad for her to visit our League any time she can do so. The following officers were elected: President, Miss Lila DeVore; Vice President, Mr. Allen Long; Recording Secretary, Miss Cora Livesay; Corresponding Secretary, Mrs. Vera Marshall; Era Agent, Miss Ethel Livesay.—Lila Devore, President.

HERE AND YONDER.

The Conference Treasurers are still

in a receptive mood. If you have not paid your mission pledge or your Conference expense fee there is no time like the present for remembering to do so, lest you forget it again. Mail him a check today.

Programs for the North Arkansas Epworth League Conference at Bentonville and the Little Rock Conference Epworth League Assembly at Henderson-Brown College, Arkadelphia, will soon be ready for publication. When you read them you will decide that you want to be one of the 500 in attendance.

The Little Rock Conference Epworth League President is still living up to his name. Besides doing a live business out in the commercial world, last week he visited the Star City and Lonoke Leagues, took his class of small boys on a hike, and helped to consummate the plans for the coming Epworth League Assembly at Arkadelphia.

Miss Bess McKay, Secretary of the Prescott District, has recently returned from a trip to Cleveland, Ohio, in the interest of the Inter-Church World Movement, for which organization she is directing the survey at Hope. Miss McKay is the only woman representing this work in Arkansas. The League is turning out some fine products and the Church is looking to us for her future leaders.

Sunday, May 9, in connection with the installation of the new officers of the Epworth League, something like 100 young men and women joined this great organization at First Church, Little Rock. A lively contest has been waged between the "Reds" and the "Blues" for over a month, and the "Reds" went down in brave defeat to



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the valiant "Blues" by a margin of six points. The party given by the defeated team to the victorious ones last Wednesday night was a great success. Mrs. H. I. Anderson, leader of the "Blues" and Mr. Robert Lee, leader of the "Blues" both did splendid work in getting the young people of the Church interested. It is hoped and expected that the results will be lasting—and the crowd last Sunday evening justified the expectation.

Tuesday evening the Little Rock Leaguers were surprised and delighted by a visit from Mr. Garfield Evans, Superintendent of Missions for the Epworth League. He was here in the interest of the City League Union, plans for the standardization of which are now being made. We sent out a hurry call and gathered together some of the representative Leaguers to hear Mr. Evans' splendid discussion of the various elements that go to make up a successful City League Union—and those who were present came away with a clear vision of what our City League Union is going to accomplish by following the plans mapped out. If it is not telling secrets, we would like to congratulate the Fort Smith Union on the surprise awaiting them just as we go to press. Mr. Evans is covering a large territory in the interest of the unions, and will go from Fort Smith to Muskogee, Okla. In a later issue we hope to have something on this page from Mr. Evans about the Standard Union.

Now is the time to elect your delegates to the summer conferences at Bentonville and Arkadelphia if you have not already done so. Both conferences will be rich in opportunities for Christian training, spiritual uplift, and the formation of the right sort of friendships—to say nothing of the physical benefit that comes from a week of healthful recreation and an inpouring of good thoughts and ideas sufficient to completely crowd out any backward and unprogressive and irreligious ideas that may have been accumulating because of neglect and non-cultivation of the finer seeds. We want to meet you and your best chum. We hope you want to meet us and ours.

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CHILDREN'S DEPARTMENT.

THE LAND OF NOD.

Would you know the way to the Land of Nod,
Where the sunset fairies dwell,
Where dear little darlings, misty-eyed,
On snow-white ponies sleepily ride
To the sound of a drowsy bell, bell,
And the hum of a seaside shell?

There is a way to the Land of Nod,
By a slowly ebbing tide,
On which the boats go dropping down
With sails of snow, like my baby's gown,
Till the sleep-river grows so wide,
Wide, wide,
One scarce can see to the farther side.

There's another route to the Land of Nod,
Up a mountain steep and high,
And warm-clad climbers, hand in hand,
Go softly up to the starry land,
And there on soft cloudlets they lie,
Lie, lie,
And cruise by blue islands of the sky.

And so they come to the Land of Nod,
By that shimmering, star-lit way,
And niddy-noddies come in bands
And take the white-robed travelers' hands
And with them in Dreamland they play,
Play, play, play.
Till they melt into mist at peep o' day.
—Answers, London.

WITHOUT HANDS.

"I wish I didn't have any hands, so there!" snapped Clem. "Then nobody would say, 'won't you please pick some string beans for dinner?' an', 'Won't you please pick some currants for tea?' an', 'Won't you please pick some—some'—"

"Chickens for Thanksgivin'!" finished Danny gleefully.

Clem laughed, and then of course she felt better.

"But you couldn't make those lovely currant buns out o' mud 'thout any hands," little Doris remarked gravely.

"Then I'd make 'em with my feet," laughed Clem. She had put on her "broad-brimmer" and picked up her baskets, ready for the currant-picking. The little rain cloud had quite blown over.

Aunt Jeannette was writing a letter to her soldier. The children thought she was away off in the Philippine Islands, and it almost startled them when her sweet voice sounded suddenly in their ears. "I saw a little boy making mud pies with his feet," said Aunt Jeannette.

"Aunt! With his feet?"

"Yes, with his two little feet; and he did it in a very workmanlike way, too. You would have been surprised."

"O aunt, don't stop! Tell us the rest," pleaded the three children eagerly.

"But I'm afraid to keep Clem waiting—it will be so hot in the currant patch soon," Aunt Jeannette objected. "Hot? I'd rather pick currants in—in Vanilla, aunt, than not to hear that story," Clem cried. So aunt slipped her soldier's letter in her portfolio and told them the story:

"I think he must have been on his way home from school. He was a bright-faced little fellow about as old

as Clem, and he had on a little blue cape like a soldier boy. It hung round him in loose folds. There was a new house going up on the street, and he was making his pies out of a little heap of sand beside the great box the men were mixing mortar in I wish you you could have seen the neat way he made them."

"O aunt. With his feet?" breathed Clem.

"With his feet. He drew the moist sand toward him into a little pile with one foot, and worked it and stirred it and patted it with the other. He was so busy he didn't notice anybody watching him until I said, 'How much do you ask for your pies?' and then he looked up into my face and smiled. We felt quite acquainted then."

"Then I s'pose you shook hands," little Doris said.

Aunt Jeannette's sweet face sobered. "No, but we both smiled. That's a beautiful way to get acquainted. They are beautiful pies, I said, 'but why do you make them with your feet? It's such a funny way.' O, if I hadn't said that. I am sorry for it still, and I said it years ago. For when the little fellow looked up at me gravely, I knew all at once why he stood there patting his little sand pies with his feet. He need not have told me. There were no hands under his little blue soldier cape."

"O aunt!"

"O, no—please no, aunt!"

The tears were in Aunt Jeannette's eyes. "But I don't mind—huh!" the little fellow said cheerily. "There's heaps o' things a fellow can do with his feet. There's run an' walk an' skip an'—this." And he went back to his pies again, whistling. I bought a dozen pies and went away and left them there. Whenever I think of him now its standing there still, whistling and molding his little round, wet pies."

There was silence in the big, bright nursery for a minute. Danny broke it with a soft little whistle that had quivery-quavery notes in it. Clem shuffling her stout little boots about as if she were trying to make imaginary sand pies on the carpet. They were

clumsy little feet at the work. "I couldn't do it, aunt—I couldn't" she said soberly.

"Is that all of the story, aunt?" little Doris asked.

"Why, no, not quite. I used to see the little fellow often after that, and I found out some other things he could do. He could print and add sums on the blackboard."

"Now, aunt!"

"Now, aunt! But it was true that he could. Wait till I tell you how. His brother went to school with him every morning and took the shoes and stockings off from his little pink-and-white feet. Then the teacher lifted him up on a high stool and let him take the chalk in his bits of toes and go to work. That is truly what happened every day. And they told me he was a real little scholar. That's all, little Doris."

Clem picked up her baskets again and started across the room. At the door she stopped. "I'm going to pick the currants first, and then the string beans," she said. An' then, aunt, don't you want me to pick you those red clovers to dry? You needn't say, 'Won't you, please?' she added softly, looking down, at her little brown hands, "because I feel just exactly like picking things."—Annie Hamilton Donnel, in Exchange.

BOOK SPECIALTIES.

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NEWS OF THE CHURCHES.

PARAGOULD DISTRICT CONFERENCE.

This district conference met in Piggott. The attendance of laymen was splendid. Thirty-five laymen and women voted for delegate to Annual Conference on the first ballot and others were in attendance.

Piggott, Rector, Marmaduke, East Side, Paragould, Pocahontas, Success, Salem and Walnut Ridge reported increases in Sunday school attendance over last year. Most of the pastors reported the need of more room for Sunday school work. Rector, Marmaduke, First Church (Paragould), Pocahontas and Walnut Ridge reported members received from Sunday school into the church in the Easter campaign. A new Sunday school has been organized on Rector Circuit and one on New Liberty Circuit. Two schools have been revived on the Marmaduke Circuit. The pastors reported that the Centenary in the Sunday school is in good shape over the district.

Interest in the Summer School at Hendrix is good and a fine delegation from this district will be in attendance. Several of the charges will raise money and send their pastors.

BOONEVILLE DISTRICT CONFERENCE.

The Booneville District Conference met in the Baptist Church in Paris, the new Methodist Church not being completed. Work was begun again last week on the church. This conference had a splendid attendance of women and elected one of them as a delegate to the Annual Conference, as did the Paragould District. Rain prevented as large attendance as would otherwise have been there.

The pastors reported thirty Centenary Sunday schools in the district, twenty-five that are not Centenary, twenty-five that have made the survey. Booneville, Walnut Tree, Bigelow, Dardanelle and Gravelly have selected missionary specials in the Sunday school.

Plans were made for some group meetings in the district for the purpose of organizing for the four-times-a-year circuit institutes.

WAR EAGLE CIRCUIT.

We have been so busy doing things we have had not time to sound a trumpet from War Eagle. As our own conference is past, we have stopped to look around and do some other things. Our quarterly conference was a hit, with our beloved presiding elder, W. L. Oliver, on the job with a soul-stirring message. Our people think he pulls the right string at the right time. Also, we were

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pleased to have with us in the conference Rev. D. H. Holland, pastor of Green Forest Church. Some of the things we are doing: We have purchased a beautiful site for church and parsonage, so you see we have a move to make in the midst of the year. We will tear down the old parsonage and rebuild. We have on hand a goodly sum for this work. The morning of May 4, I drove to Pace's Chapel with the better half in company. Arrived at Brother Farley's at 11 o'clock and after a short rest we enjoyed a well-prepared dinner. Mrs. Biggs and I spent the time well in the Farley home, visiting with Brother Odin, an old soldier of the Cross, one of the saints of yonder's realm, just waiting for the Lord to call him home. May God's richest blessings overshadow him while he waits with us. We left there about 2 p. m. with a heart full of love for Pace's Chapel class. Also a real pounding in our wagon—a full wagonload of things too nice to mention from the very best for man to eat down to the choicest provender for the beast. This is a loyal people. They not only pay a preacher, but they pray for him also, and he surely needs prayers. They also respond liberally to our building fund. I am very unworthy of the loyalty of these people.—W. A. Biggs, P. C.

CONWAY DISTRICT CONFERENCE.

The Conway District Conference will meet at Pottsville, June 30-July 1, 2. July 30th will be given to the work of the Sunday school. A splendid program on the work of the Sunday school, arranged by Rev. J. Q. Schisler, will be put on at 10 o'clock a. m. at the Methodist Church, South, and will continue through the entire day. Rev. Schisler will not only speak himself, but he will have other strong speakers on the program. Every Sunday school superintendent in the district is urged to be present on the first day of the conference.

Revs. J. B. Campbell, J. W. Campbell and H. A. Stroupe will serve as a committee on license to preach, recommendation for admission, etc.—R. C. Morehead, P. E.

OZARK SUNDAY SCHOOL ANNIVERSARY.

On May 4, 1873, there was a Methodist Sunday school organized here. Since then it has been customary to celebrate the anniversary. The forty-seventh anniversary fell on May 2 this year. On that day the 11 o'clock service was used as an anniversary occasion. There were seventeen of the original members of the Sunday school on the platform. Mrs. M. H. Glenn gave some reminiscences of the Sunday school in 1873. She is still a teacher. Brother W. J. Glenn assisted little Bryan Dowell present the birthday pennies for the occasion. Mrs. T. Moore presented the annual history of the school. The seventeen members sang one of the songs they used to sing. The little tots of the Cradle Roll were welcomed and seven babies were baptized. Three of the Sunday school girls were baptized and received into the church.

Our school is making splendid progress under the leadership of D. L. Ford, superintendent. The attendance has doubled since conference. Many of the young people are attending regularly and the primary department is rapidly outgrowing its quarters. The prospects for the future of the school are bright.—W. V. Womack, Pastor.

OBITUARY.

SMITH—L. D. SMITH.

was born December 5, 1857, near Bells, Tenn., and died at his home in Tuckerman, Ark., December 10, 1919. He came with his parents to Jackson county, Arkansas, in October, 1873. He experienced the change of this country from uninhabited forests to these many broad acres of cultivated land. He was a resident of Jackson county for 44 years. A pioneer (one who blazed the way) in both material and moral prosperity and advancement. A champion of right. One who would dare to do what he believed was right regardless of public opinion. He was first married to Nora Coe in January, 1879. To this union were born eight children. Three children with their mother are sainted. The living children are: Mrs. Gussie Brewer, Earl; Mrs. Gertrude Laforge, Little Rock; Ralph, Mrs. Kate Condit, and Coe of Tuckerman. Father's mantle has fallen; may it fall on these boys. He was married a second time, to Mrs. Cora Stein, in September, 1904. Their married life was happy and sorrow fills the heart of a lonely companion. Faithful she was in life; faithful in death. All was done that could be done, by loving hands, but death claimed his victim. Brother Smith professed faith in Christ and united with the Methodist church in 1889. For 30 years he has been a faithful Christian and an efficient leader in church and state. He filled acceptably every official position in the church and at the time of his death he was trustee and lay leader. At no place will he be more greatly missed than in attendance on public worship. His career as a church man is ended but it ends well. As public official he served faithfully his day. For a number of years he was justice of the peace, then county and probate judge. As mayor of our town, as representative in the legislative halls, school director, and every where he leaves the impression that he stood for the highest good of his constituency. He leaves besides companion and children, three brothers: Rev. M. M. Smith, Paragould; George L. Smith, Tuckerman, and A. V. Smith, Preston, Okla., and one sister, Mrs. Mollie McFarland, West Plains, Mo. The remains were carried to the Methodist church in Tuckerman and

amidst a large concourse of friends and relatives and the casket banked high with the most beautiful flowers, the last rites were said by his pastor, assisted by Rev. M. B. Umsted, a former pastor and life long friend. The remains were then deposited in Pleasant Grove cemetery to await the resurrection. Farewell, kind friend.—His pastor, W. W. Albright.

WHITTEN—Neana Irene, little daughter of Mr. and Mrs. W. P. Whitten, was born November 25, 1914, and died January 23, 1920. Neana Irene was the only child of her parents. She was a bright child, and gave promise of a bright and useful future. But God, who doeth all things well, said "Come up higher, little Neana, where no children ever suffer through the long eternity." Weep not, dear parents, little Neana is not dead, but sleepeth. She can not come back to you, but you can go to her. She leaves parents, grandparents and other relations and friends to mourn their loss.—S. B. Mann.

SHERMAN.—Brother Walter Sherman, the subject of this sketch, was born at Elm Springs, Ark., June 26, 1880, and came to his death by a violent blow on the head December 25, 1919. He professed religion and joined the M. E. Church, South, when just a small boy and lived a devout Christian to the day of his death. He had been our faithful Sunday school superintendent for the last thirteen years and was nearly always at his post of duty. When he was not present you might know that his absence was unavoidable. He was true to every trust committed to him by his church or community. His mother brought him up to love all good people, and especially Methodist preachers. He was never too busy to stop his work and go help his pastor. His whole life is an open book to the people of Elm Springs, and no one doubts that he lived every day as though it were the last—always about his Master's business. We all know where to find him. We laid his body to rest in Elm Springs Cemetery near his father and mother. The funeral was conducted by the pastor, assisted by Rev. E. W. Faulkner, our pastor at Springdale. May God's richest blessings rest upon all the sorrowing loved ones in this sad

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hour. Well done, good and faithful servant, enter thou into the joys of thy Lord.

HAMILTON.—Little Curtis, eldest child of Brother and Sister J. M. Hamilton, who live on the Sulphur Springs pike road, about three miles from Pine Bluff, came to a sad end on January 5, 1920, by being run over by an auto truck near Watson's Chapel High School, killing him almost instantly. Curtis was a bright boy of eleven years. He was on his way to school, full of buoyant life that morning, yet in a short time the crushing message came to father, mother and loved ones that their darling child had been killed. May the sympathizing Jesus come very near the sorrowing parents and help them to bear this sad affliction. Besides father and mother, he leaves two brothers and two sisters to mourn his sad end and their loss. Brother and Sister Hamilton are members of our church at Faith, and are doing their best to train their precious little ones up in the nurture and admonition of the Lord. Curtis was taught to pray and loved to talk to mother about Jesus and living a Christian life. Dear parents, lean hard on the strong arm of Him who suffered for you and he will help you as none other can. May God help you to lead aright the little ones left in your care. We laid his body to rest in the cemetery near Faith January 6, amidst a large assembly of sorrowing relatives and friends.—Their Pastor, F. R. Canfield.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.

(Third Round.)
Leola Circuit, June 19, Hunter's Chapel.
Carthage, June 20, Waverly.
Malvern Circuit, June 26, Magnet Cove.
Benton, June 27.
Dallark Circuit, July 3, Bethlehem.
Sparkman Circuit, July 4, Manning.
Malvern Station, July 4.
Hot Springs Circuit, July 10, Bethlehem.
Park Avenue, July 11.
Friendship Circuit, July 17, Social Hill.
Lonsdale Circuit, July 18, Davis Church.
Holly Springs, July 23.
Princeton Circuit, July 24, Camp Ground.
Pearcy Circuit, July 31.
Oak Lawn, Aug. 1.
Central Avenue, Aug. 2.
Third Street, Aug. 3.
Cedar Glades, Aug. 7-8.
Arkadelphia Circuit, July 14, Camp Ground.
Arkadelphia, July 22.
The District Conference will meet at Malvern July 5 at 8 p. m., and continue in session through the 6th and 7th. All committees will be appointed at the conference.
R. W. McKAY, P. E.

FAYETTEVILLE DISTRICT.

(Third Round.)
Farmington at Elkins, May 22-23.
Prairie Grove, May 29-30.

Headache

Sour stomach, bad health and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine double strength is guaranteed to remove these blemish spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it each morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is said that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Elm Springs, June 5-6.
Eureka Springs, June 19-20.
Viney Grove, at Stonewall, June 26-27.
Lincoln, at Morrow, June 27-28.
Springtown, at Robinson, July 3-4.
Wedington, at Kinchloe, July 4-5.
Huntsville, at Hindsville, July 10-11.
Springdale, July 11-12.
Centerton, at Council Grove, July 14.
Zion and Goshen, at Goshen, July 17-18.
Fayetteville, July 18-19.
Berryville, July 24-25.
Berryville Circuit, at —, July 25-26.
Osage, at Piney, July 27-28.
Alpena, at Coin, July 31-Aug. 1.
Green Forest, August 1-2.
War Eagle, Aug. 4.
Gentry, Aug. 7-8.
Siloam Springs, Aug. 8-9.
W. L. OLIVER, P. E.

FORREST CITY DISTRICT.

Third Round

Forrest City, May 20, P. M.
Holly Grove, White Church, May 22-23.
Clarendon, May 23, P. M.
Helena, Moore Memorial, May 30 A. M.
Helena, First Church, May 30, P. M.
Colt Circuit, June 5-6.
Widener and Madison, June 6, P. M.
Summer School at Hendrix College, June 9-16.
Hughes, June 19-20.
Marianna, June 20-21.
Haynes and LaGrange, at Palestine, June 22, P. M.
Elaine, June 27.
Cotton Plant, July 4, A. M.
Wynne, July 4, P. M.
Aubrey, July 6-7.
West Wynne at Tilton, July 10-11.
Hickory Ridge, July 11-12.
Marvell and Poplar Grove, at Poplar Grove, July 17-18.
Parkin, July 25, A. M.
Changes may be made in some of above appointments on account of protracted meetings.
W. B. HAYS, P. E.

LITTLE ROCK DISTRICT.

Third Round

Austin Circuit, at Old Austin, Saturday, May 22, and Sunday, May 23.
Forest Park, Wednesday, 8 p. m., May 26.
Bryant Circuit, at Congo, Saturday, May 29, and Sunday, 11 a. m., May 30.
Bauxite, Sunday, 8 p. m., May 30.
Asbury, Wednesday, 8 p. m., June 2.
Capitol View, Sunday, 8 p. m., June 6.
Highland, Sunday, 11 a. m., June 13.
First Church, Sunday, 8 p. m., June 13.
Lonoke, Wednesday, 8 p. m., June 16.
Mabelvale Circuit, at Salem Hill, Sunday, 11 a. m., June 20.
Hunter Memorial, Sunday, 8 p. m., June 20.
England, Wednesday, 8 p. m., June 23.
Carlisle Circuit, at Rogers' Chapel, Saturday, June 26, and Sunday, 11 a. m., June 27.
Carlisle, Sunday, 8 p. m., June 27.
Winfield, Sunday, 8 p. m., July 4.
Twenty-eighth Street, Wednesday, 8 p. m., July 7.
Oak Hill Circuit, at Walnut Grove, Saturday, July 10, and Sunday, July 11.
Mauumelle Circuit, at Natural Steps, Saturday, July 17, and Sunday, 11 a. m., July 18.
Henderson Chapel, Sunday, 8 p. m., July 18.
Hickory Plains Circuit, at Bethlehem, Friday, 4 p. m., July 23.
Keo-Tomberlin Circuit, at Tomberlin, Saturday, July 24, and Sunday, July 25.
The District Conference of the Little Rock District will meet at Bethlehem, on the Hickory Plains Circuit, Wednesday, Thursday, and Friday, July 21-22-23.
JAMES THOMAS, P. E.

PINE BLUFF DISTRICT.

(Third Round.)

Humphrey and Sunshine, at Sunshine, June 6th, a. m.
Stuttgart, June 6th, p. m.
Sheridan Circuit, at Bethel, June 19 and 20, a. m.
Sheridan Station, June 20th, p. m.
Altheimer and Wabbaseka, at Wabbaseka, June 27th, a. m.
Sherrill and Tucker, at Sherrill, June 27th, p. m.
Swan Lake Circuit, at Bayou Meta, July 3 and 4.
Hawley Memorial, July 11th, a. m.
Carr Memorial, July 11th, p. m.
Gillette Circuit, at Gillette, July 18th, a. m.
Dewitt Station, July 18th, p. m.
Roe Circuit, at Shiloh, July 24th and 25th.
First Church, Aug. 1st, a. m.
Rison Station, Aug. 1st, p. m.
Star City Circuit, at Cornersville, Aug. 7th and 8th.
Redfield and Farrell, at Redfield, Aug. 15th, a. m.
Lake Side, Aug. 15th, p. m.
St. Charles Circuit, at Shady Grove, Aug. 28 and 29.
New Edinburg Circuit, at Hebron, Sept. 4th and 5th.
Grady Circuit, at Bethel, Sept. 12th.
Pine Bluff Circuit, Sept. 18th and 19th.
No quarterly meeting June 13th that all pastors may attend the summer school at Hendrix.
W. C. WATSON, P. E.

PRESCOTT DISTRICT.

(Third Round.)

Washington, at Sardis, 11 a. m., June 6.
Prescott Circuit, at Midway, June 19-20.
Blevins, at Friendship, 11 a. m., June 20.
Bingen, at Doyle, June 26-27.
Nashville, 8 p. m., July 2.
Center Point, at Bluff Spring, July 3-4.
Mineral Springs, at Shilo, 3 p. m., July 4.
Orchard View, 11 a. m., July 11.
Murfreesboro, 8 p. m., July 11.
Mt. Ida and Womble, 10

a. m., July 13.
Okolona, at Trinity, 11 a. m., July 18.
Whelen Springs, at New Harmony, 11 a. m., July 25.
Gurdon, 8 p. m., July 25.
Delight, at Saline, 11 a. m., July 28.
Hope Mission, at Water Creek, 11 a. m., Aug. 1.
Hope, 8 p. m., Aug. 1.

Amity Mission, at Smyrna, Aug. 7-8.
Amity and Rosboro, at Amity, 11 a. m., Aug. 15.
Glenwood, at County Line, 11 a. m., Aug. 16.
Emmet, 11 a. m., Aug. 19.
Columbus, 11 a. m., Aug. 22.
Prescott, 11 a. m., Aug. 29.
J. A. HENDERSON, P. E.

For more than Forty Years Cotton Growers have known that POTASH PAYS

More than 11,651,200 Tons of Potash Salts had been imported and used in the United States in the 20 years previous to January, 1915, when shipments ceased. Of this 6,460,700 Tons consisted of

KAINIT

which the cotton grower knew was both a plant food and a preventive of blight and rust,—with it came also 1,312,400 Tons of

20 per cent MANURE SALT

which has the same effects on Cotton, but which was used mainly in mixed fertilizers.

Shipments of both Kainit and Manure Salt have been resumed but the shortage of coal and cars and high freight rates make it more desirable to ship Manure Salt, which contains 20 per cent of actual Potash, instead of Kainit, which contains less than 13 per cent actual Potash.

MANURE SALT can be used as a side dressing on Cotton in just the same way as Kainit and will give the same results. Where you used 100 pounds of Kainit, you need to use but 62 pounds of Manure Salt, or 100 pounds of Manure Salt go as far as 161 pounds of Kainit.

MANURE SALT has been coming forward in considerable amounts and cotton growers, who cannot secure Kainit, should make an effort to get Manure Salt for side dressing to aid in making a big Cotton Crop.

Muriate of Potash

50 per cent actual Potash, has been coming forward also,—100 pounds of Muriate are equivalent to 400 pounds of Kainit or 250 pounds of Manure Salt.

These are the three Standard GERMAN Potash Salts that were always used in making cotton fertilizers and have been used for all these years with great profit and without any damage to the crop.

The supply is not at present as large as in former years, but there is enough to greatly increase the Cotton Crop if you insist on your dealer making the necessary effort to get it for you.

DO IT NOW

Soil and Crop Service Potash Syndicate

H. A. Huston, Manager
42 Broadway New York