

ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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

VOL. XXXIX.

LITTLE ROCK, ARK., THURSDAY, JUNE 3, 1920.

NO. 23

AND JACOB VOWED A VOW, SAYING, IF GOD WILL BE WITH ME, AND WILL KEEP ME IN THIS WAY THAT I GO, AND WILL GIVE ME BREAD TO EAT, AND RAIMENT TO PUT ON, SO THAT I COME AGAIN TO MY FATHER'S HOUSE IN PEACE; THEN SHALL THE LORD BE MY GOD; AND THIS STONE, WHICH I HAVE SET FOR A PILLAR, SHALL BE GOD'S HOUSE; AND OF ALL THAT THOU SHALT GIVE ME I WILL SURELY GIVE THE TENTH UNTO THEE.—Genesis 28:20-22.

DIVINE DIFFERENTIATION.

(A Paraphrase of the First Psalm.)

Happy is the man whose daily walk follows not the fashion of the godless; who keeps not the company of the lawless; who abides not among the mockers of God. Such a man loves the commandments of the Almighty and without ceasing applies himself to the study of righteousness. Consequently, knowing the law of life, he is like a goodly tree growing beside an unfailing stream. He is fruitful of good and his spiritual vigor fails not, while his undertakings, being wisely enterprised, flourish and prevail.

But those who ignore God are different; because, lacking spiritual power, they can not endure and are tossed about in conflicting currents. They have no case when the day of accounting comes. The lawless are necessarily excluded from the company of those who love and keep the law; because the omniscient Judge is not deceived, and, discerning the hearts of all men, distinguishes between lawkeepers and lawbreakers, and justly renders judgment of banishment against the workers of iniquity.

SAFE SUBSTITUTES.

According to government reports and the agricultural journals milk and ice cream are in great demand by those who had, before prohibition came, formed the habit of using intoxicating beverages. As these are wholesome and strength-giving they are safe and desirable substitutes. Ice cream is usually regarded as a pure luxury, but we now know that, if it is eaten slowly and in moderation, its cooling effect is fine and it may supply just enough nourishment to overcome the temporary fatigue. Instead of exciting the mind and overworking the nerves, milk and ice cream are soothing. No man will be stirred up to beat his wife or commit murder under their influence. Parlors for the sale of these and other innocuous drinks may become decent substitutes for the saloon as social meeting places. While it might be inferred that thus the price of milk might be so increased as to work a hardship on those who are forced to have it as a necessary food, it is altogether probable that the increased demand will so promote dairying that the price may not be materially changed. There are few kinds of farming which so help a community as dairying. Properly conducted it is intensive farming, and is maintained on small farms near the cities and railroad towns. This constantly enriches the soil, instead of impoverishing it, and gives the farmer a regular cash income, and brings him within reach of city advantages. Dairying is hard work, but some of the best people and most successful in a moderate way are dairymen. We can see many profitable results which may be expected from this change of habit among our people.

CUT THE COST.

The American people with their customary fatuous trust in legislation have been expecting Congress and legislatures and prosecuting attorneys to reduce the high cost of living. Politicians and labor agitators thrive, while the people continue to foot the big bills. A few years ago "trust busting" was the favorite occupation of political birds of prey. They grew fat, but failed to "bust the trusts." Now the hungry office-seekers promise to reduce the cost of living. How long will people permit themselves to be befooled? Prices depend largely on the natural law of supply and demand. If we get busy and increase the supply of any commodity, its price will drop; or if we cease to use the commodity the same result will follow. Let us patch and mend our clothes and shoes and quit buying expensive stuff, and soon the price will be reasonable; but as long as fools fall over each other in their scramble for twenty-dollar shoes and silk shirts, they have the glorious privilege of paying prodigal prices. Practically everyone now uses five times as much sugar as was used a generation ago. If we go back to the ration of our fathers, sugar will automatically decline. Let all the people take a dose of applied common-sense in spending and profiteers and politicians will be out of employment.

A CALL TO A HOLY TASK.

As we come in touch with the best Christian people we find that they are anxious that our country should assume the guardianship of down-trodden Armenia. We can not excuse ourselves on the ground that we should shun world politics, because we are already involved. We helped poor abused Cuba, and now Cuba is free and prosperous. We rescued the Filipinos and they are almost ready to take their place among the nations. The Filipinos are no farther away than are the Armenians. It is objected that the expense would be great; but guardians get paid for their services; and arrangements could be made whereby Armenia would support the little army that we might furnish, just as the Filipinos and the Panamanians are paying for the benefits which we have given them. What Armenia needs is a strong friendly nation whose disinterested motives can not be questioned. If we had not been invited to assume the mandate for Armenia, it would have been presumption to seek it; but being urged we would be cowards to refuse. We can not afford to become a conquering nation; but as the protector of the weak and distressed we should respond to the call to a holy task. Let those who approve this sentiment urge proper action by writing to senators and representatives in Congress.

A WONDERFUL FARM.

Desiring to see the best of Chile, we were advised to go south 350 miles to Angel, about 50 miles southeast of the city of Concepcion, which is near the sea about half way from Valparaiso to Puerto Montt, the terminus of the railway. We took train at 7:30, while it was cool and almost foggy. As we entered the Alameda station the President's bodyguard came to meet a train. They are smart-looking soldiers with showy uniforms and helmets surmounted by the condor, or national bird, which at a distance looks like an eagle. As

the President's train arrived after ours left we did not see him.

From Santiago south as far as we traveled is a marvelous valley from five to fifty miles wide between parallel ranges of mountains. To the east are the Andes and snow-covered peaks were in sight all day. Towards evening we saw puffs of smoke at intervals of ten or fifteen minutes, and realized that we were looking at Mount Chillan, an active volcano fifty miles away near the Argentina boundary. We were not able to see Argentina, but saw peaks on the boundary and the sky over Argentina.

Instead of running lengthwise of this valley the rivers come down from the eastern mountains and cross at intervals of ten or fifteen miles. They are small wide and shallow and most of their water is used for irrigating. Practically every acre is under fence, usually of the round stones gathered from the surface or of sun-dried brick. It was originally treeless, but now around every twenty or forty-acre field are rows of Lombardy poplars, tall and straight, or of weeping willow, all green and thrifty because growing along the irrigation ditches. The meadows, with abundant grass, are full of cattle, horses and sheep. Hay, corn, beans and wheat are seen, mostly harvested, as the season corresponds to our early October. There are some threshing machines, but some of the grain is tramped out in primitive style. Splendid vineyards and orchards of apples and peaches appear, and fields of potatoes and watermelons and muskmelons. In many places melons and pumpkins are piled high at the stations, and women are offering the fruits for sale. We found the prices reasonable and the quality of the grapes superfine. Corn is husked and spread out to dry, as there is no frost to harden it. All the plowing is done with oxen yoked at the head, and hauling is in ox or mule carts. Wood was brought in on these carts, sometimes two cords at a load. It is mostly crooked sticks, as there is little timber. The houses are usually of brick, often of the sun-dried kind, and the roofs are of heavy tile.

The railroad is well built and ballasted and has few deep cuts or fills. Although the dirt roads were dusty, we had little dust on the train, and the brakeman (not porter) came through four or five times and carefully wiped the seats. Our train had started exactly on time, but was thrown a little off schedule late in the day, but we found the service excellent and the charges reasonable, two and one-half cents first class, less than one cent for third class. Just before nightfall we came to low hills and the Bio Bio river, very broad and shallow, where, for many years, the Araucanian Indians had held their northern boundary. At San Rosendo, a junction where we had to change, we discovered that the other train had been taken off and we must spend the night. We found a hotel at the station and after winding around a large patio until we were almost lost, we got a room. It had no windows, but had glass doors and a transom in the door, good beds, and electric light. For this we paid for two of us fourteen pesos, equivalent to \$3, and two pesos more for a breakfast of bread and butter and coffee. Next morning the outgoing train was late, and while we were seeking information in poor Spanish a big hearty-looking man with an official cap saluted us with "Good morning." We found him to be an Oregonian who had been

(Continued on Page 3, Column 2.)

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A. C. MILLAR, Editor

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 George Thornburgh J. M. Williams
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1. All subscribers are counted as permanent unless notice is given to the contrary.

2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.

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.

Hendrix School for Ministers, June 9-16.

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

Monticello Dist. Conf., at Monticello, June 28.

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.

Batesville Dist. Conf., at Mt. Home, July 12-14.

PERSONAL AND OTHER ITEMS.

Last Sunday Rev. J. L. Leonard preached the sermon for the Thornton High School.

Rev. Theodore Copeland writes that he has just closed a great revival at Ryan, Okla.

The Philippine Islands are making a persistent effort for complete and immediate independence.

Boston University, a Methodist institution, has enrolled 6,655 students this year, or 2,000 more than last year.

After three years in Henderson-Brown faculty Miss Emily Reid goes to Wesleyan Female College, Macon, Ga.

Married.—Alpha Patterson to Miss Bethany Nytt, at Providence Methodist Church, May 23, Rev. J. H. Ross officiating.

Preachers in other States are saying that Hendrix will have the best preachers' institute in Southern Methodism this June.

Rev. J. L. Porter, pastor of Floral Circuit, being in the city last week, called and made a favorable report of prospects on his charge.

At the recent convocation of the University of Boston seven students were granted the degree of Bachelor of Religious Education.

Dr. L. D. Coffman, dean of the department of education in the University of Minnesota, has been elected president of that institution.

Every preacher in Arkansas is going to hear Dr. Charles E. Jefferson at the Hendrix Summer School in his great, "The Old Order and the New."

Bishop E. H. Hughes of Malden, Mass., is to preach the baccalaureate sermon at Trinity College, June 8, and Vice President Marshall will make the address June 9.

Dr. H. W. Chase, a Massachusetts man, who for ten years has been professor of psychology in the University of North Carolina, has just been elected to its presidency.

Mr. W. S. Forbes, a Baptist layman of Richmond, Va., proposes to give to the First Baptist Church

of his city a site and \$350,000 towards the building of a great church house.

Rev. R. J. Raiford has been appointed pastor of the Eagle Mills Circuit in place of Rev. Byron Harwell, who goes to Fort Smith as assistant pastor of our First Church in that city.

Rev. T. M. Applewhite was compelled by ill health to surrender his charge, the Bussey Circuit, May 1. Rev. David Bolls has been appointed to succeed him as pastor of Bussey Circuit.

Rev. W. C. Watson, presiding elder of the Pine Bluff District, has received notice that the Kentucky Wesleyan College, Winchester, Ky., has conferred upon him the degree of doctor of divinity.

Rev. F. M. Tolleson of Batesville writes: "Everything moves well with us. We are getting ready to have a town-wide meeting under the leadership of Geo. T. Stephens and party, beginning June 20."

J. B. Stevenson, Jr., a graduate of Hendrix College, is taking a special course in the University of Missouri, leading to his A. M. degree. He is in charge of the Science department of the Second District Agricultural School.

Sacred things dare not be lightly handled. Joking about the Bible, prayer, baptism, and human affection tends to destroy the value of those things in moments when we would be glad to be sincere.—Western Christian Advocate.

Mrs. Reynolds, wife of Rev. J. A. Reynolds of Prairie Grove, who entered St. Vincent's Infirmary some two weeks ago for an operation for appendicitis, is making fine progress toward recovery and expects to leave the infirmary this week.

Senator Robinson of Arkansas made a logical and eloquent plea in the Senate for assuming the mandate for Armenia. He strongly supported the recommendation of President Wilson and represented the Christian sentiment of our country.

Do you remember the time when it was a common expression: "Religion and business don't mix?" This was in an unenlightened period. Today the ablest financiers in America are saying: "Business must get religion!"—Florida Advocate.

Rev. H. L. Wade, presiding elder, authorizes the following announcements: The Batesville District Conference will convene at Mountain Home, July 12, 13 and 14. Bishop Monzon will preside. He will also spend some time in the district, preaching at Batesville July 11."

Recognizing the careful study which Rev. W. J. Faust has given to doctrinal subjects and his ability to expound them clearly and forcibly, the editor requested him to prepare the articles on "Water Baptism as Taught in the Bible," the first of which appears in this issue.

In the canvass for funds by the United Presbyterian Church, in connection with the Inter-church Movement, the pastor of First Church, North Side, this city, reported one subscription of \$1,000,000, but the subscriber did not wish the name to be made known.—Pittsburgh Christian Advocate.

The Methodist Protestant General Conference has provided for the ordination of women to the ministry, and refused to reduce the salary of its president from \$5,000 to \$4,000. Rev. T. W. Lewis, as president, will give his whole time to general oversight of the church. This is a new departure.

The difference between Socialism and the program of Jesus is this: The first aims to make the poor rich; the second aims to make the bad good. Economic transformation alone will not revolutionize character, but a changed character will affect economic conditions.—Western Christian Advocate.

Bishop Edgar Blake of the Methodist Episcopal Church has been assigned for episcopal residence to Paris, France. He will there have great opportunities for service, but his many friends in the South regret that he cannot reside where he might continue actively to promote the cause of Unification.

Our preachers will rejoice to learn that Dr. Charles E. Jefferson has just notified Dr. Reynolds that he will spend three days instead of two at the Hendrix Summer School; that is, Tuesday, Wednesday and Thursday. Dr. Reynolds has arranged so as to give Dr. Jefferson all three days, June 15, 16 and 17.

The leading article in the April issue of the American Journal of Botany is by Dr. John T. Buchholz, head of the department of botany, University of Arkansas. It is called "Embryo Development and Polyembryony in Relation to the Phylogeny of Conifers." More than eighty illustrations are included in the paper. The subject is in a rapidly developing field of science, and Dr. Buchholz is classed as an authority on conifers.

Rev. William Sherman of First Church, Jonesboro, writes: "Within a few days we move into our new parsonage recently bought at a cost of \$16,000. It is the brick just south of where we are building our new church. Our church building moves slowly on account of rain that has prevented us from getting the lot clear."

We are just beginning what promises to be the greatest revival ever held at Spadra. It is being conducted under a tent by the Waters Evangelistic Party of Clinton, Tenn. Rev. Bascom Waters is one of our strongest evangelists, and draws immense crowds. The singer and the pianist are both artists in their line.—J. B. Stewart, Pastor.

Rev. O. T. Gilmore of Hendrix College has been employed as assistant pastor of our church at El Dorado for the summer months. The pastor, Rev. S. F. Goddard, will devote considerable time this summer to the work of holding revival meetings for the brethren of the Camden District. He is now in a meeting with Rev. J. J. Colson at Kingsland.

The Southern Railway will open a school in its traffic department for college graduates. At the start members of this squad are paid \$60 per month, which is increased as proficiency is shown and promotions are offered in the service wherever vacancies occur. The road authorities have asked the heads of several universities to name ambitious deserving graduates for this school.—Ex.

The Indian Conference, held at Wichita, Kan., last September, is being followed up by the Joint Central Committee on Indian Missions of the Home Missions Council, the Council of Women for Home Missions, the Young Women's Christian Association and the Young Men's Christian Association for the purpose of looking after the religious welfare of Indian tribes now neglected by the church.

The United States Supreme Court has decided that ratification of a constitutional amendment is not subject to a popular referendum, because the Constitution itself provides that amendments must be ratified by the legislatures of the States. The decision grew out of an attempt to invalidate Ohio's ratification of the prohibition amendment. This settles the validity of that amendment.

Dr. Jacob Gould Shurman of Cornell, Dr. Edmund James of the University of Illinois, Dr. W. O. Thompson of the Ohio State University, and Dr. Charles Dabney of the University of Cincinnati have resigned the presidency of their respective universities. The Journal of Education says that there are known to be seventeen vacancies in the presidencies of large colleges and universities to be filled before next year.—Ex.

Bryn Mawr College is seeking to establish a chair to teach American history with a special reference to our ideals and institutions. It has adopted a unique plan to raise the money, asking every Pennsylvanian to buy a little liberty bond to cost \$5. It will pay no dividends except in the lives of those who come under the teaching, and who will go forth with a deeper love for country and a more earnest endeavor to maintain its ideals.

Ninety-eight per cent of labor is absolutely square. In the last six months labor and capital have drawn closer together than in the previous years. Establish the human contact between the office and the shop, preach the truth openly, come out in the sunshine, and it won't take long to convince the worker that the radicals are preaching the doctrines of sheer destruction.—Sherman Rogers at Industrial Relations Association of America.

Dean Bradford Knapp, College of Agriculture, University of Arkansas, has an article on "Marketing and Purchasing Demonstrations in the South" in the Year Book of the United States Department of Agriculture, which has just been published. The article discusses the relationship between county agents and organized bodies of farmers to demon-

"The Arkansas Methodist in Every Methodist Home In Arkansas"

CIRCULATION CAMPAIGN.

North Arkansas Conference.

Batesville District	64
Booneville District	73
Conway District	200
Fayetteville District	55
Forrest City District	271
Fort Smith District	41
Jonesboro District	77
Paragould District	25
Searcy District	58
Little Rock Conference.	
Arkadelphia District	73

By advancing all old subscribers and securing 33 new Rev. C. M. Reves has made Conway a 100-per cent charge.

With 51 new subscribers Rev. S. C. Dean has put the Arkansas Methodist into every Methodist home in Des Arc.

These pastors have done fine work. Are there not others who will soon make similar reports?

The Campaign should be vigorously pushed.

Camden District	169
Little Rock District	567
Monticello District	132
Pine Bluff District	99
Prescott District	173
Texarkana District	108

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

F. M. Tolleson, Batesville, 1; C. M. Reeves, Conway, 33; Eli Myers, Rogers, 2; C. H. Bumpers, Fort Smith, 2; S. C. Dean, Des Arc, 51; B. A. Few, Pulaski Heights, 2.

stration and purchasing and under what circumstances such demonstrations should be made.

Last Sunday night the editor had the privilege of hearing Rev. J. L. Cannon, presiding elder of Texarkana District, preach a strong sermon before the Y. M. and W. C. A. of Henderson-Brown College. It was worthy of the occasion. Dr. E. H. Rawlings of Nashville was reported to have preached a truly inspiring sermon in the morning. Dr. Paul B. Kern of S. M. University was on hand for the literary address Monday, but the editor had to return to the office and forego the pleasure of the baccalaureate hour. The college has had a very successful year.

With thirty-nine speakers, prominent in advertising, educational and religious work listed, and as many interesting, pertinent subjects scheduled for the themes of their addresses, the two inter-departmental sessions of the Church Advertising Department at the annual convention of the Associated Advertising Clubs, Indianapolis, June 6 to 10, promises to be one of the liveliest meetings of this kind. The addresses will be short, ten minutes being allowed for each, but full of valuable information and convincing illustrations, according to Dr. Christian F. Reisner, New York City, chairman of the program committee, and president of the Church Advertising Department.

Expecting that her hotel facilities will be taxed to the utmost when the newspaper men composing the Arkansas Press Association arrive with their wives and daughters and sisters and sweethearts, on June 17th, commercial and civic bodies of Helena are already making arrangements to care for the overflow from the hotels and rooming houses. Many private homes have been opened for the occasion, and the problem of housing the visitors has virtually already been solved. Helena's hundreds of automobiles will be placed at the disposal of the committee in charge, and various journeyings about the city and surrounding country will surely be an interesting and enjoyable feature of the entertainment program.

Rev. W. W. Parker, son of Rev. J. A. Parker, of Prescott, having been one of the professors of English at the Missouri College for Teachers, at Warrensburg, has been made head of the English Department at an increased salary. He had been offered a similar position in the Nebraska College for Teachers. The Warrensburg Star-Journal says: "W. W. Parker is one of the jewels in Central Teachers' College faculty, and a citizen whom all friends of this institution have learned to admire. He holds a master's degree from Columbia University and is in every way equipped to distinguish the department of English, and to make it even a greater asset to the institution. The Star-Journal speaks the public mind of Warrensburg when we say to Professor Parker, stay in Warrensburg, we will back you to the limit in your work and ambitions." It is well known in Arkansas that Professor Parker is a graduate of Hendrix College.

The editor spent two days at Gurdon last week at the Prescott District Conference. As this is Presiding Elder Henderson's fourth year he has gathered around him a fine body of preachers who are heartily co-operating; hence, the attendance was large, most of the lay delegates being present and only Brother McKelvy of the preachers being absent, and he was detained by the illness of his wife. The reports show progress along every line of work. Friday was given almost wholly to Sunday schools, and, with the assistance of Rev. Clem Baker, Rev. E. Hightower and W. C. Owen of the Nashville

office and Mrs. Clay Smith of Little Rock had been secured. They made strong instructive addresses, and Dr. Hightower on Saturday preached a very timely and practical sermon Saturday night as a part of the Epworth League program. Rev. S. T. Baugh, using specially prepared films, gave stereopticon views illustrating missions and the Centenary celebration. These pictures were unusually clear and satisfactory, and it is to be hoped that they will be exhibited in many of our churches. Sunday at eleven the editor preached, and at three, under the presidency of Miss Bess McKay, the Epworth League work was ably presented. It was noticeable that among the women delegates many were young girls and they were faithful in attendance and interested in all proceedings. Rev. W. W. Nelson and his people provided ample entertainment, and on Friday served a fine dinner to a great crowd in the churchyard. At the beautiful roomy new parsonage the editor had the company of Revs. J. H. Gold and J. L. Johnston, two of the sanest and sunniest of superannuates. The frequent rains and premonitions of storm reduced the congregations on several occasions, but did not prevent the Conference from being a success. In appreciation of his helpful service the Sunday school workers presented Brother Henderson with a purse of \$100 and requested him to spend it on a trip to Junaluska. Mineral Springs, which had the Conference only three years ago, wanted it again and got it.

A WONDERFUL FARM.

(Continued from Page 1.)

with the railway forty years, but was proud of his homeland and required his ten Chilean-born children to speak English in the home. He had educated two daughters at the Methodist college at Concepcion, and spoke of it in highest terms. He also said that the farm which we were to visit was the best in all Chile.

We arrived at Angol late, and, having been expected the previous evening, found no one awaiting us. We went to the home of some good English people, and were warmly received and entertained while we awaited the coach from the farm in response to a telephone call. Going out three miles through a rich bottom in a country that looks like the Shenandoah Valley and has the soil of the Scott's Station farms near Little Rock we came to a magical scene, a great farm with big houses, barns, irrigation ditches, and an amazing exuberance of trees and flowers and vegetables. The director greeted us and introduced us to the elegant bathroom and dining room, where we had a bountiful repast. He proved to be Dr. U. G. Leazenby, recently a district superintendent of Northwest Indiana Conference, and knew many of my friends, among them Rev. Eli Myers and F. W. Gee. Dr. Leazenby had been sent out two years ago to study conditions and had discovered this farm and, having authority, bought the 4,000 acres with stock, crops and improvements for \$400,000, the owner, Mr. Bunster, son of an Englishman, donating \$100,000 on account of the purpose to which the farm was to be put. This price is only \$100 an acre, and such a farm in California would be worth \$1,000 an acre at least.

It lies between two little rivers with banks so high that they never overflow and yet a few miles above they furnish ample water for an irrigation ditch which, eight feet wide and four feet deep, runs through the middle of the farm and in front of the house supplying water for a mile further down.

The soil is black and as soft as ashes and produces to perfection corn, potatoes, wheat, red and white clover, alfalfa, beans, cauliflower, cabbage, tomatoes, and peaches, apples, strawberries and flowers of many varieties. We ate delicious strawberries off vines in rows 18 inches wide a foot high which had been bearing four months and looked perfectly fresh. There is a great nursery where hundreds of thousands of the finest apple and other trees were growing. The eucalyptus, redwood, palm, orange and grape-fruit trees were seen in their glory, and a Japanese gardener, with his Japanese wife and house, was cultivating a Japanese garden.

Dr. Leazenby, with his assistant, a young Chilean with an agricultural education, showed us everything that could be seen in two hours. The people who worked for the former owner, 150 in number, were retained, and with better wages and treatment than is customary, are rendering good service. Here for the first time we saw plowing done with horses, but it was proving to be satisfactory. We saw preparations for tramping out beans with horses, and a baling machine at work on the bean hay, which is very valuable. Apples were being packed in boxes for shipment. Wheat of the finest quality was shown. It grows well on the hills without irrigation. Scarcely a weed appeared. If the Garden of Eden made a better showing in Adam's day, it was a delightful spot indeed.

What is the object of this? Why should the Methodist Church desire such a farm? Simply because in Chile, as in all other South American countries, the children of the poor (really the peasant class) can not go to the other schools, and must work for their education if they get it. The plan is to receive boys and girls who have no education, and let them start at the bottom and work through. They will receive board, room, and tuition free, and work seven and a half hours a day for pay and use their money for clothes and incidentals. Thus about 150 boys and 100 girls will get each year the training that will enable them to improve their economic and social condition. Although the church has had the property only eight months, and the school building is not ready, twenty boys are enrolled under the care of Rev. Ezra Bauman of Ohio, formerly district superintendent, but now principal and treasurer of the school. Work on the building is in progress, and in a few months a large number of students can be accommodated. As the appropriation to buy was only \$250,000 it was necessary to go in debt \$50,000, but half of this has been paid, and the next year's income will pay the balance. As the owner cleared \$40,000 last year, it is believed that the farm can be made to meet all expenses and provide for improvements as needed.

This is a great enterprise. Probably there is no such extensive church farm in the world. Everything in connection with its purchase and management seems to be providential. The enterprise meets a real need and ought to succeed. It is approved by the liberal men of Chile who stand amazed at such an undertaking by missionaries. It will be watched with interest by the home church and may serve as a model for work elsewhere.

As our time was limited we did not see all that we desired, and turned away with regret and yet with profound gratitude that God had put it into the minds of Methodists to undertake such a great enterprise. May God bless Dr. Leazenby and his co-laborers, and help us at home to understand the signs of the times.—A. C. M.

CONTRIBUTIONS.

EVANGELISTIC CAMPAIGN FOR
RURAL DISTRICTS THIS
SUMMER.

The campaign for circuits, beginning July 1 and ending September 26, bids fair to be one of great power. Many of our circuit preachers tried out the Standard Plan at one point on the circuit in the pre-Easter campaign and it worked so effectively that they are now planning to put it on at all other points. One circuit preacher received nearly two hundred at one point on Easter. They found the survey of immense value in getting before themselves and their congregations the needs of the community. All who tried out the plan give it their hearty endorsement.

There are at least ten thousand country churches that should have a revival this summer, and city pastors having had their meetings and being familiar with the plan, can be of service to the circuit preacher. I am suggesting that the town and city pastors instead of going to resorts, take their lightest clothes and heaviest sermons and go to the country to help in great revival campaigns for rural districts.

We are in the midst of strange and wonderful times. We are in the midst of great and fleeting opportunities. In such times as these it would be unpardonable to be idle—to be indifferent would be a sin. It seems a pity that one must take time sleep when every minute can be made to count so much for the Kingdom. Let much prayer be made for the country work. Let all help by prayer, faith and service.

We ought to reach as many people in the summer campaign as we reached in the pre-Easter campaign. The major part of our people live in the country. The major part of our pastors are circuit preachers. The rural districts were once our best fields for great revivals. Let us, by God's help, rekindle the revival fires in all our country churches.—O. E. Goddard.

PREPARATION FOR THE EDUCATIONAL CAMPAIGN.

Out of regard for the rights of the Missionary Centenary and because of our interest in that great movement, the church at large has not been kept informed as to preparations for the Educational Campaign. By action of the General Conference the time has now come for the educational forces to occupy the field.

The campaign will be conducted by a Commission consisting at present of 18 members. The campaign for the universities and for the schools and colleges have been merged. Negotiations are under way for merging the campaign for education with that for superannuate endowment.

Rheumatism Relieved

Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.

While the chief value of the campaign will be moral and spiritual, it is sought to secure as a minimum \$25,000,000 for educational purposes, and it is hoped that a much larger sum will be raised.

Dr. John Hugh Reynolds, president of Hendrix College, has been selected Director General. Dr. Reynolds is widely and favorably known both in and out of the church, and his experience together with his splendid platform and executive ability will inspire confidence in the movement.

Headquarters have been established at Nashville. Address Dr. Reynolds at Centenary Building, Nashville, Tenn.—Stonewall Anderson.

REPORT OF COMMITTEE ON UNIFICATION.

Your Special Committee on Unification, to which was referred the plan of unification transmitted to the General Conference by the Joint Commission on Unification, begs to report as follows:

The General Conference of the Methodist Episcopal Church has received with profound interest and has carefully considered the suggested plan of unification transmitted by the Joint Commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South. We commend the Joint Commission for its careful and thorough work and express our deep appreciation of its painstaking efforts. While it has brought us face to face with the difficulties involved in the creation of a plan for unification, it has also revealed the imperative need of union and clearly advanced the church nearer the realization for which we devoutly pray.

In view, however, of the fact that there appear to be in each church considerable numbers who are not entirely satisfied with the plan suggested for consideration, many of whom would be distressed if it were adopted in its present form; and in order that the members of each church shall be in full accord when unification is accomplished, it is our conviction that every possible effort should be made to reach an early conclusion that may be acceptable to all members of both churches at home and abroad.

Realizing the difficulty, and the prolonged delay that must inevitably result from any attempt of the General Conference of the two churches meeting in separate sessions, at intervals of two years from each other, to modify or amend any proposed constitution, we believe that such amendment, modification, or substitution as may be necessary, can be best and most satisfactorily accomplished by joint and concurrent action, which can only be had by a body, in which both churches are represented, meeting together.

We therefore propose, if agreeable to the Methodist Episcopal Church, South, that a joint general convention be called, to be composed of a total membership of not less than 200 nor more than 400 members, ministers and laymen in equal numbers from each of the two churches, chosen in such manner as each General Conference may determine, to which shall be committed the plan submitted by the Joint Commission and any other plan or plans that may be proposed.

We further recommend that the suggested general convention be author-

ized and instructed to consider the whole matter of unification, and to create and submit any plan of union that may seem to be desirable and possible for such constitutional procedure as the Discipline of each church may require; provided that no plan shall be submitted that does not have the approval of each delegation and the approval of the convention as a whole. If the general convention herein suggested is approved by the General Conference of the Methodist Episcopal Church, South, it shall determine the number of delegates which shall constitute the convention, and the General Conference of the Methodist Episcopal Church shall be governed accordingly.

We reaffirm our deep conviction that the Methodist Episcopal Church and the Methodist Episcopal Church, South, should be reunited in one church. And so earnestly do we desire such a reunion that we declare ourselves ready to accept any equitable plan of union that shall be mutually satisfactory to the membership of both churches. It is our further judgment and conviction that a settlement of the fixed purpose of union will greatly facilitate the preparation of a satisfactory plan of union.

In order to make full provision for further negotiations on whatever basis may be found most desirable we recommend the continuance of a Commission on Unification composed of five bishops, ten ministers and ten laymen, appointed as follows: Five bishops appointed by the Board of Bishops, fifteen members from the General Conference Districts, to be elected by and from the delegates of the General Conference Districts, laymen being chosen from each odd numbered and a minister from each even numbered district; and five members at large, three ministers and two laymen, chosen by the Board of Bishops after the district representatives are chosen.

This commission is hereby authorized and instructed to act with the Commission from the Methodist Episcopal Church, South, either in arranging for the convention proposed above, or in perfecting the plans already before the two churches, or in working out new plans of unification for submission to the churches. It is also directed to communicate this action of the General Conference to the Commission of the Methodist Episcopal Church, South.

We further recommend that this General Conference shall adjourn its session at Des Moines, Iowa, to meet in an adjourned session on the call of the bishops at such time and place as they may determine for the purpose of considering and acting upon any report or recommendations that may be submitted to it by the Joint Convention or the Commission on Unification; and that the Commission on Unification of this General Conference be and are hereby authorized and directed to make the arrangements therefor and to provide entertainment for such adjourned session when it shall be called.

And we further declare that in committing this important subject to our commission we do so in fullest confidence in their wisdom and godly judgment and their knowledge of our desire that in all things the will of God may be accomplished. And we pray that they may be divinely guided, so

We are proud of the confidence
titors, druggists and the public have
666 Chiles and Peter Temple.

Bible to find anything indicating immersion. If there was a place for this purpose anywhere in connection with the tabernacle services the Bible fails to say so. This would have been a fine opportunity, it seems to me, for the writer of the epistle to the Hebrews to have called attention to the fact that Jesus changed the "law" at this particular point, if such a thing had been done at his baptism. But we find no such thing here or elsewhere. It seems very strange, indeed, that Moses, in giving instructions concerning the building of the tabernacle should have been so careful with reference to the smallest details in other matters, and yet leave out a part so important as this in connection with the consecration of the priests to their holy office. "Stick to the Bible." The Bible does not mention a running stream near the tabernacle; any other arrangement, as a pool, becoming ceremonially unclean upon the first application to its waters of any person could not have met the requirements of the "law." We conclude that the "divers washings" could not mean immersion.

4. It seems necessary to give only a passing notice to Eph. 4:5, "One Lord, one faith, one baptism." This evidently refers to spiritual baptism, or baptism into Christ. If this should be interpreted to mean water baptism, then there is no such thing as spiritual baptism; yet in Matt. 3:11 we read, "He shall baptize you with the Holy Ghost, and with fire"; also in Acts 1:5, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence"; and in Act 2:17-18 we read of the fulfillment of this prophecy, which is also, according to Saint Peter, a fulfilling of the prophecy of Joel. (See Acts 2:14-18.) The mode of baptism by the Holy Ghost also appears in this same chapter (a) the prophet Joel had said, "I will pour out my Spirit upon all flesh" (v. 7); (b) "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost," etc. (vv. 2-3). The

record does not say that they were all baptized "in the Holy Ghost and in fire," but that, according to prophecy, the Spirit was poured out "upon all flesh."

5. Nothing can be made of the expression "much water," found in John 3:23, to substantiate the theory of immersion, since the Greek word translated "much" may as correctly be translated "many," and is so translated in other places. Also we find the expression "much people" in a number of places, which today no one would hesitate to say simply means many people, so far as the English is concerned.

6. Immersionists make a great deal of baptism as representing the "death, burial and resurrection of Christ." If this be the correct view of the matter, surely the mode of baptism ought to bear some resemblance to that which it is intended to represent. Does immersion bear this resemblance? If so, we confess we are utterly unable to see the resemblance. How was Christ buried? We do not need to remind ourselves of the fact that authorities tell us that the Jews laid the bodies of their dead away on something like shelves in places hewn out in the sides of the mountains, or in caves, and that these places of burial resembled an underground house with several rooms along the sides of which shelves were placed for this purpose. But we will simply "stick to the Bible." Now what does the Bible say about it? It is not even necessary to refer to the Old Testament and search for the numerous places where we may find such expressions as, "buried in the sepulcher of his fathers," and "in the sepulcher of the kings." The account given in the Gospel is sufficient, and perfectly clear, and corresponds with the Old Testament custom as well as with what modern authorities say about it. See Matt. 27:60, Mark 16:1-6, Luke 24:1-12; John 20:1-8. If baptism by immersion bears any resemblance to the manner of burial here described let immersionists make the most of it. If we simply take "what the Bible says about it" the beauty (?) so eloquently portrayed by immersionists with reference to baptism absolutely vanishes.

7. It may be very well to give brief attention to Rom. 6:4 and Col. 2:12. Take Rom. 6:4, "Therefore, we are buried with him by baptism into death," etc. The Bible does not say we are, or were, buried with him by baptism into water, but into "death." By referring to the preceding chapter we shall have no difficulty in seeing that the apostle Paul is explaining that since one man, Adam, brought sin, and, consequently, death into the world," and so death passed upon all men," "even so by the righteousness of one," Christ, "shall many be made righteous." As Adam represented the whole human family in sin, so Christ represents His followers in righteousness. The Old Testament says, "The soul that sinneth, it shall die." (Ez. 18:4); the New Testament says, "The wages of sin is death." Since the fall men are sinners by nature, a nature for which they are not responsible. God sent His Son into the world to assume this responsibility for men, to become their representative, and to die in their stead, and to rise again for their justification. In Him believers have died (unto sin), and in Him they are raised up from this death to "walk in newness of life."

As in our legislative bodies our wishes are expressed in the vote of our representative, even so "we are buried with Him (Christ) by baptism into death," etc. As it really is this passage very beautifully and powerfully expresses the very essence of the Gospel, whereas immersionists seem to think that it has chief reference to water baptism. In Col. 2:12 we have a repetition of the same fundamental doctrine, or principle. If there is any reference here to water baptism (which there is room to doubt) it is at most only a secondary matter in the mind of the apostle, his whole heart being filled with the purpose of getting men to die unto sin and live unto Christ.

Again, these passages could not mean literal water baptism, for no one ever was, or can now be, buried with Christ by baptism into water, that is, in water baptism.

8. Immersionists tell us that baptism "always means" immersion, and that "the scholarship of the world" is agreed upon this point. It seems strange that such a statement should be made by any intelligent and fair-minded student of the Bible, or of history. We need only refer to Matt. 20:22-23, and Luke 12:50, to refute this claim. To make these passages refer to water baptism in any form would be to destroy their sense, and make them appear foolish indeed.

Again, in order that we may discover the meaning of the term "baptism" as used in the Bible, that is, the Bible mode of (water) baptism, let us suppose that we have never actually read the Bible itself, and for ourselves, and that we begin to read it, taking the whole Book from start to finish, in order that we may find out what the Bible actually teaches with reference to the meaning of the term. Let the Bible be its own interpreter. Some say "baptize always means immerse," others say it may mean "sprinkle" or "pour," etc. We read the Book very carefully, and with open minds; we never find any form of the word immerse, but we do find the different forms of the words sprinkle and pour almost from start to finish used in connection with acts of worship, and with a particular significance; and we find these words upon the lips of the prophets when they tell the people what Jehovah will do for them in the "fulness of time." We submit that at the close of our investigation our inevitable conclusion would be that, whatever the word baptize, or baptism, may mean as used elsewhere, it does not mean immerse, or immersion, as used in the Bible, but rather sprinkling, or pouring, and that this is "what the Bible says about it."

9. But some one refers us to Matt. 3:5-6, and says that John the Baptist baptized Jesus "in Jordan." A sufficient answer to this argument is found in John 1:28 and 10:40, where it is as plainly stated that John baptized "beyond Jordan." What shall we do? How shall we determine which is correct, and which is incorrect, if either? The expression that harmonizes with all the balance of the Bible must be correct, and if the other does not it must be incorrect. "Beyond Jordan" is in perfect harmony, that is, it in no way conflicts with either the Old or the New Testament. On the other hand "in Jordan," so construed as to make it immersion, is out of harmony, and in conflict with, all the rest of the Bible which relates to acts of con-

secration or worship. Even if John did baptize "in Jordan" it does not by any means necessarily follow that he immersed Jesus or the people. We will take this matter up again later, since the intention here is simply to dispose of the much abused phrase "in Jordan."—Walter J. Faust.

ORIGIN AND MEANING OF THE SACRAMENTS.

By E. B. Chappell.

I.

Introductory Statement.—I almost feel as if I should begin the series of articles which is to follow with an apology. I do not wonder that, at a time when the church is facing such vast and vital issues and such tremendous responsibilities as those by which she is confronted today, many earnest Christians find it difficult to be patient with those who persist in turning aside from the proclamation of the great spiritual messages of the Bible and from the urgent calls to practical service which are coming to the followers of the Christ from every direction to engage in controversy about such minor matters as the external forms of religion and the modes of administering ordinances. They are impatient because they believe that such controversy not only involves a wicked waste of time and energy, but also works actual harm to the church and to society by diverting the attention of men from things that are fundamental and fixing it upon things that are of subordinate importance and by creating needless and unseemly strife and division among brethren.

I am ready to confess myself in thorough sympathy with this view. I believe that the life of the church has been immeasurably injured and its influence as a saving agency seriously diminished by the bitter controversies that have been carried on by contending sects about matters that do not touch the essentials of our religion. That these unhappy controversies still continue in spite of the fact that Protestant Christianity at most points is manifesting an increasing readiness

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to rid itself of the remnants of the inheritance bequeathed to it by medieval Catholicism and to face with a clearer vision than ever before the great spiritual task committed to the church, seems to me one of the discouraging facts connected with the present religious situation in our country.

And yet I am writing a series of articles about ordinances! "Amazing," you say, "utterly inconsistent." So it may seem at first glance; but the sequel will show that the fact that I do hold this view is my reason for writing.

My message is designed primarily for the members of my own denomination, not because I am not interested in others, but partly because I am sure of having a basis for effective appeal to Methodists such as does not exist in relation to any other Christian body, and partly because I do not think it would be worth while, even if it were possible, to disturb the members of other Christian bodies because of erroneous views in regard to matters which I regard as non-essential.

Two reasons impel me to undertake this self-imposed task at this particular time:

1. Some of our ritualistic fellow-Christians, especially those who for one reason or another put great emphasis upon baptism by immersion, are not willing to observe the rule of Christian comity just enunciated, but seem aggressively determined to create all the confusion and unrest they can among the poorly informed members of other denominations by trying to persuade them that they are guilty of a great sin in declining to be rebaptized. Not in the interest of denominationalism, but in the interest of that vital non-ritualistic type of spiritual religion for which Methodism stands, I believe this effort should be resisted and that our people should not, for lack of knowledge, be robbed of any part of their precious spiritual inheritance. For, if there ever was a time when this inheritance needed to be diligently guarded and offered to

the world in its purity it is today. Thoughtful men everywhere are growing tired of the mere hulls of religion. They no longer believe in magic, even though it be invoked in the name of Christian sacraments. The only religion that will satisfy them is that which assures them of the possibility of a direct personal relation between the individual and the heavenly Father and of power through this fellowship to live Christ-like lives; and they grow increasingly impatient of any effort to exalt what they regard as at best but symbols into the place of essentials, and to make them substitutes for spiritual power and practical piety. It is especially important, therefore, that at such a time Methodists shall so thoroughly understand the nature of the spiritual platform upon which they stand that they will steadfastly decline to permit themselves to be disturbed by those who would involve them in controversies that ought to have been forever abandoned when the emancipated Church of the Reformation repudiated the pagan inheritance which had been foisted upon it by the hierarchy of Rome.

2. I am impelled the more to undertake this task because some recent experiences have forced me to the conclusion that there are many of our people who do not understand the attitude of our church in regard to these things, and therefore are inclined to turn back again to "the weak and beggarly rudiments" from the bondage of which they have been set free. They realize but vaguely what is involved in that noble charter of Christian freedom declared by St. Paul: "When the fullness of time came, God sent forth His Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God sent the Spirit of His Son into our hearts, crying Abba! Father!"

There are Methodists, for instance, who think that our position is precisely the same as that of those who stand for immersion as the one door of entrance into the church and an essential condition of Christian fellowship, the only difference being that, instead of baptism by immersion, we substitute baptism by sprinkling or pouring. So far as fundamental significance is concerned there is not a particle of difference between these two contentions. One makes one mode of administering an ordinance a matter of primary importance and the other sets up the same claim for another mode. What I desire is to show Methodists that to give such emphasis and significance to any mode of administering any rite is both unscriptural and unmethodistic. The sacramental rites of the church still have their place and their value if used in the right way. But if given an emphasis which the teachings of Jesus do not warrant they become a hindrance rather than a help to spiritual growth.

The plan which I propose is first to consider the teachings of the New Testament in regard to external rites and the modes of administering them, and then to show that the historic position of Methodism is in accord with these teachings.

The Teaching Method of Jesus.—The most common designation of our Lord in the Gospels is "teacher." It is applied to Him three times as frequently as the designation "preacher."

He is pre-eminent among the world's teachers, both as to the content of His message and the manner of its presentation. His method is the form to which the trained teachers of our day are seeking more and more to conform.

For instance, we hear a great deal at present about "the point of contact in teaching." This means that in order to teach successfully we must begin where we find the pupil, and "the only place where we can be sure to find him is on the plane of his natural experiences or contact with life." The teaching process is largely a matter of broadening the scope of a pupil's interests by associating new objects and ideas with those in which he is already interested.

This was strictly observed in the teaching of Jesus. He did not attempt to lift the people out of their old environment, to ignore their intellectual inheritance and their existing interests and by some kind of miraculous process to transport them into a new world and a new realm of ideas and interests. On the contrary, beginning with things with which they were already interested, He proceeded by the simple method of associating the new with the old to widen the scope and enrich the substance of their thinking. In other words, He recognized in the previous providential training of Israel a divine preparation for His message and mission.

This is in accord with St. Paul's interpretation of Hebrew history and religion. "The law," he tells, "became our tutor to bring us to Christ."

The Method Illustrated.—The method is illustrated both in the terminology which Jesus used and in His adoption of the permanent symbols of the church.

His first point of contact with His hearers was through the eager expectation which John's preaching had awakened among the people of the near approach of the kingdom of God and their belief in the need for repentance and moral purification as a necessary part of the process of preparation for it. Seizing upon this existing interest, He sought to lead them step by step to a conception of the kingdom vastly richer and more comprehensive than that which was embraced in their expectation of a Jewish state under Messianic rule and to a more adequate and vital comprehension of the process by which they were to enter the kingdom. In other words, he began by employing terms with which they were already familiar and which stood for things in which they were already interested and proceeded to broaden and ennoble and spiritualize their ideas by putting into these terms a larger and richer content.

The use of symbols has been universal in all ages of human history. Laughter, tears, the kiss, caresses and embraces, such as a mother bestows on her child, tribal and national banners and religious rites and ceremonies of various kinds are familiar illustrations.

A symbol is a visible sign of an invisible reality and its value grows out of the fact that it manifests this reality more vividly than it can be represented by words. It is the language of action and attempts to reach the soul through the eye as well as through the ear.

Jesus recognized the value of this method of impressing truth. He did

not, however, load religion down with rites and ceremonialism after the manner of paganism, but selected two simple and familiar rites as sufficiently portraying the fundamental facts of the faith which He was to establish. The use of baptism in the formal initiation of heathen converts into the monotheistic faith of Israel and also in the case of Hebrews who expressed a desire to forsake their sins and dedicate themselves to a higher ideal of holiness by way of preparation for the advent of the Messianic kingdom, had been common among the Jews for generations when Jesus began His ministry of teaching and healing in Judea and Galilee. I reserve for a subsequent article an explanation of the origin and meaning of these rites. The point I wish to make here is that in both cases Jesus took over into Christianity symbols with which the people to whom He made His first appeal were already familiar and proceeded to invest them with new and richer spiritual meanings.

(In the next article I will explain the two general types of religion and seek to show to which type Christianity belongs.)

AFTER TWENTY-FIVE YEARS.

I have just received through the kindness of Brother Thomas a report of the Little Rock District, of the Centenary Spring Campaign.

The showing in some respects is good, in others it is bad. In looking over and studying the report it set me to thinking. I am now closing my twenty-fifth year in the pastorate in the Little Rock Conference.

In 1895 some twelve or fifteen miles from where I now write I began my work as a pastor. I am led to think of the changes that have taken place in these twenty-five years.

This is my third charge in the Little Rock District. In 1900 and 1901 I served the Bryant Circuit, and in 1902-3-4 I served the Carlisle charge.

The thing that pains me most as I look over this report is the very few "family altars". The report from Bryant Circuit shows not one, and

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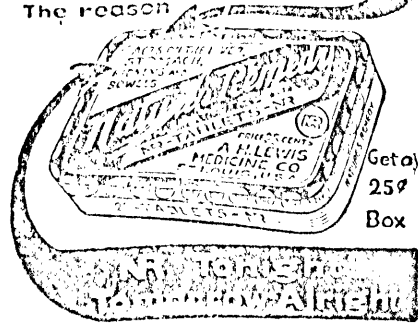
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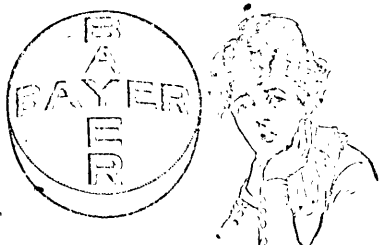
thinking back over the two years that I served on that circuit I count from memory as many as twenty-five homes where there was an altar. Homes where God's word was read and prayer offered. Where are they now? What has become of those noble men and Christian homes? Back in those days I seldom visited in a home without being asked to hold religious service. Now it is a rare thing indeed if I am asked to have prayers. Are people less religious now than they were then? Years ago we heard much about the church and ministry becoming commercialized. Have we reached that point now? Is it a fact that we are now commercialized?

Here, I think, is our trouble now: We, the church and the ministry, are commercialized and socialized to the extent that we have little room left for God and his work. There are too many social functions tied on to the church today. There are too many preachers today among us, "one of which I may be whom," that seek to go the way of least resistance. The old prophets of God were lonely men, they stood by themselves. They did not seek the easy way, but the high way, the true way. They did not seek to find out what the people wanted them to say, but dared to say what the people needed to hear and what God wanted them to say. Thank God there are a few such among us today! They are not very popular, they never will be popular with the masses; but they are God's men and God will give them success in saving a few souls. I want to see a great revival in my church and by the help of the Lord I shall see it.

I know of no place on American soil that needs a revival more than we need it here in my town, and my town is in no greater need of revival than other towns. Three hundred and eight family altars reported in the District.

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This statement of facts ought to send us weeping to the cross of our divine Lord. Brethren what can we do to turn the current of evil that threatens us with destruction today?

Our people are turning the Church of God down for other things. God is angry with this country and generation, and unless we repent, as did Nineveh of old, we shall see awful times and that real soon. We cannot trifle with God always. God's mercy and love are great, but his wrath is exceedingly fierce and he will mete it out to all who forget Him. Let us pray! God save our country!—J. W. Harrell.

COMMENCEMENT AT HENDERSON-BROWN COLLEGE.

This has been one of the most successful and well attended commencements in the history of the college. The seriousness with which all the students have entered into their various tasks has been most gratifying to all. From this point of view, and from the standpoint of efficiency, Henderson-Brown has never graduated a more representative class. But let us add just here that so long as a man with such seriousness of purpose, such kindness of heart and such sincerity of faith as Dr. Workman breathes into the very heart of the institution, it will continue to give to our throbbing world such young men and young women as will render a glorious service.

The annual debate was given Saturday morning, when the question, "Resolved, That Arkansas should adopt a graduated land tax on all acreage above 640," was hotly and able debated.

In the afternoon the public was present to see the annual art exhibit, which occasion was a delight to all.

In the evening the essay contest took place. Each of the four young ladies proved her versatility in technical writing, and it was an evening that was thoroughly enjoyed.

Sunday morning the baccalaureate sermon was preached by Dr. E. H. Rawlings of Nashville, Tenn. He is a man with a message, and a worldwide one, too. There is no doubt that his sincere appeal to the young people for lives consecrated to their God through humanity will bear fruit.

The sermon before the Y. M. C. A. and Y. W. C. A. was preached by Rev. J. L. Cannon, presiding elder of the Texarkana District, who gave a heart-to-heart talk, and no doubt it sank deeper into the hearts not only of the students, but the whole congregation, than any message heard for some time. He made every one realize more forcefully than ever before that there is only one foundation, Jesus Christ, on which to build.

The baccalaureate address Monday was given by Dr. Paul B. Kern of Dallas, Texas. Never within the walls of Henderson-Brown was a more helpful and intellectual address given.

Dr. Kern has a most magnetic personality, and this, together with his ability to give an inspired message, make him a leader of the young. His message on heroism is a masterpiece. Would that all this great Southwest might hear it.

The following is a list of graduates and a list of the winners of medals:

Bachelor of Arts: Miss Montine Chowning, Miss Marjorie Thomas, Mr. Rupert Vance, Miss Stella Whiteside, Mr. Morris Few, Miss Ruth Turren-

Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON, 503 East Sixth St., Little Rock, Ark.
SUPERINTENDENTS OF STUDY AND PUBLICITY
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.

"Thanks we give, and adoration,
For thy gospel's joyful sound;
May the fruits of thy salvation
In our hearts and lives abound:
May thy presence
With us evermore be found."
John Fawcett.

ATTENTION, JUNIOR SUPERINTENDENTS OF MISSION STUDY.

A charming new book is "The Honorable Crimson Tree." These adventure stories for boys and girls tell what Chinese boys and girls are doing to make their country strong and good.

Order from Smith & Lamar, Agents, 810 Broadway, Nashville, Tenn.

Note.—Report your class to your Conference superintendent. Fill out an enrollment card and mail it to Mrs. H. R. Steele, 810 Broadway, Nashville, Tenn.

OUR Y. P. SUMMER CONFERENCE.

Every district in North Arkansas and Little Rock Conference, Woman's Missionary Society, should send representatives to the Young People's Summer Conference at Henderson-Brown College, August 2-6. A fine program to include study and recreation is being arranged.

Line, Miss Bertha White, Mr. Guy Willis Holmes, Mrs. Gwendolyn Davis-Landrum.

Bachelor of Science—Miss Lillie Geyer, Mr. Warren W. Chamberlain. Bachelor of Music—Miss Polly Gibbs.

Piano—Miss Era Baxter, Miss Anna Nunn, Special Diploma.

Expression—Miss Grace Crabtree, Miss Kathleen Hearin, Miss Selma Taylor.

Art—Miss Cleo Gee.

Home Economics—Miss Sue Ramsey, Miss Mary Ward, Miss Mattie Elizabeth Ross, Miss Katie May Shankle.

Certificate in Voice—Miss Lulu Beth Gee, Miss Ruthelle Cargile, Miss Jennie Welsh, Miss Ruth Turrentine, Miss Pearl Miller.

Certificates in Bookkeeping—Mr. Bryan Brewer, Miss Lillian Hearin, Mr. Ewell Sloan, Mr. Cline Ligon, Mr. Oscar Stough, Mr. Luther Southerland, Mr. Lloyd Freeman.

Certificates in Shorthand and Typewriting—Miss Benegene Canfield, Miss Leila Harmon, Miss Iva Hayes, Miss Mary Ward, Miss Marjorie McMillan, Miss Margaret Miles, Miss Mary Sims, Miss Mabel Purifoy.

Medal Winners.

Scholarship Medal, Martha Hall. Debate Medal, George Taylor. Essay Medal, Boia Martin. Expression Medal, Gladys Neal. Oratory Medal, Thomas Oastler. Teacher Training Medal, Ruth Turrentine.

Housekeeping Medal, Sarah Gooch. Most helpful student to college and students, Montine Chowning.

Most cultured, refined and manly young man, Rupert Vance.

Best all round development in High School, R. C. Walsh.

For best short story, Gordon Griswold. Reporter.

ing arranged by Mrs. Dwight L. Savage, chairman, and her committee. Watch this department for further notices which we hope to receive weekly. And, in the meantime, let the older women be busy helping the young ones to get ready for this Conference with a genuine good time for every one who attends it.

TELL IT OUT.

This has been designated Publicity Year and the slogan of Little Rock Conference is "Tell It Out." There is much for us to tell, for many of our friends do not know what the Woman's Missionary Society is doing for the healing of the nations, and for the salvation of men.

Let them know that besides our missions in China, Japan, Korea, Mexico, Cuba, Brazil and Africa we are giving the gospel of Christ to foreign people who have come to our own land seeking to better their condition in life. Among these are Mexicans, Italians, Cubans, Bohemians, Poles, Germans, Orientals, Greeks and Syrians.

Through our Missionary Council we are reaching these people in 35 city missions, 37 Wesley Community Houses, 23 kindergartens and 14 clinics.

Our daily vacation Bible schools are well organized; in Kansas City, 441 of

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Five hundred Students, select in character, from thirty-six states. Offers six Baccalaureate Majors: Classic, Educational, English, History, Science, Philosophy. Special Courses for Teachers, Divinity electives for Ministers. Seventy Student Volunteers. A favorite school for Preachers and Missionaries. Secondary and Vocational Schools of best standard, covering all practical fields.



This Tree is Nearly a Third of a Century Old.

Catalogue will be sent on information given by the Vice-President.

JOHN PAUL, D. D., Wilmore, Ky.

446 attendants were Italians, many of them Roman Catholics.

On the Pacific coast we have missions for the Japanese and Koreans.

Our work for immigrants at Port Galveston, the schools and missions at Key West, Tampa and West Tampa, for the Italian and French people in Louisiana, for Mexicans in Dallas, San Antonio and Los Angeles; for men in the coal mines of Oklahoma and West Virginia, and for women and girls in the cotton mill districts has been blessed to the moral, mental and spiritual uplift of many lives.

Through our schools in foreign lands and in this country hosts of young people are being led to the Savior, and character is being formed with Christian ideals.

In our Vashiti mission home dependent girls are cared for lovingly.

In the Virginia K. Johnson Home broken hearts are comforted and erring ones are brought into paths of safety and righteousness. Your friends would be glad to know these facts.

Tell it out that the aim of the Woman's Missionary Society of the M. E. Church, South, is to raise one million dollars this year for the enlargement and better equipment of all our schools and missions.

Tell it out that every member of the missionary society is expected to pray more and to work more this year than ever before, and to give more, according to her ability, for spreading the glad tidings to the ends of the earth.

Tell it out that the Holy Comforter has come, and that Christ the Redeemer saves us day by day.

Tell it out that the "King of Glory is the King of Peace."—V. C. Pemberton.

PERSONAL MENTION.

Mrs. M. L. Hargrove rendered valued assistance throughout the annual meeting of the Little Rock Conference, Woman's Missionary Society, at Hope, and her splendid presentation of Deborah left an imprint which must bring forth good results. We shall be glad to see her in Arkansas again. She liked us, too, and recently wrote Mrs. F. M. Williams:

"My visit to your Conference was one of great enjoyment to me, and I certainly will always remember with greatest pleasure my kind reception by the women of the Little Rock Conference, and also their words of appreciation for the messages which I sought to bring to them."

Mrs. R. M. Briant, another beloved woman who did much to make the annual meeting at Hope helpful and delightful, is now sojourning at Mineral Wells for a season. Our earnest hope is that she may soon regain her health and strength as she and Mr. Briant enjoy the benefits of Texas.

PLANS FOR SUMMER CONFERENCE.

On Tuesday afternoon of last week the committee for planning the program of the summer conference of the young people of the missionary societies met in the parlors of the First Church. A general program was planned and the speakers decided upon. While definite statements can not be made about the acceptance of the leaders we may be sure that a most excellent program and a most delightful recreation is waiting the girls who are in Arkadelphia at Henderson-Brown College August 2-6.

Mrs. C. L. Crawford of Henderson-Brown has been asked to be the chaplain. Miss Gilberta Harris, a trained nurse and a returned missionary from Korea, will be on the campus. She will be there to nurse in case of illness and to give a series of "Good Health" talks on the conference program.

Dr. Cook, President of the Searritt Bible and Training School, has been invited to conduct the talks about the missionary work and the needs. Dr. Kern, dean of Southern Methodist University, will have charge of the Bible Hours. These will probably be the only out-of-State speakers, though our own people will be called upon rather heavily.

One of the difficulties that puzzled the committee was the fact that so much efficient and consecrated leadership was available. It really seemed that the days were too short. The girls may be very sure, though, that every member of the committee was eager that sufficient time be given for recreation. The experience of other conferences has proved that the "swimming hour" is so popular that it is quite indispensable.

On each evening after dinner before the time for the regular meeting there will be a story-teller's hour. It will be called "Out of Doors in the Bible." While this will be under the leadership of some one who is a specialist in story telling it is hoped that the girls will come ready to tell Bible stories.

As answers are received from those invited to help in the conference more definite publicity will be given. With

the union of North Arkansas with the Little Rock Conference in this occasion, our girls should make this the best of all conferences.—Mrs. Dwight L. Savage, Chairman.

NOTES FROM MISSIONARY COUNCIL.

The reports were more eagerly heard than those made by Miss Mabel Howell, Secretary of Oriental Fields, who has recently returned from an extended visit to our missions in Japan, Korea and China.

The following extracts from her reports will be read with profit and pleasure:

Educational Work—Status and Outlook.

In Japan.—The Council's educational work in Japan consists of the Lambuth Memorial Training School for Bible Women and fifteen kindergartens. Over fifty women have graduated from Lambuth in the years of its history, many of whom are in active service in our own or other missions. The kindergarten teachers for the Council's work have been trained in the kindergarten department of the Hiroshima Girls' School.

In Korea.—The educational work in Korea has been greatly interrupted this year by the Student Self-Determination Movement. Schools have been opened and closed again and again since the first of March, 1919, when the first outbreak came. It has been a period of very heavy strain on missionaries and teachers, and even yet the unsettled conditions remains. One hardly knows what the next day will bring forth.

In China.—The educational work in China is more highly developed than in the other two fields. It also has been interrupted or, better, "motivated" by the Student Nationalistic Movement. Every school has felt the influence of the movement, the students being active in it, and in every case it has resulted in a new awakening in the student body to the need for an education. The universal testimony of our missionaries is that the schools have been transformed for the better.

The Laura Haygood Normal School has come into its own and has a big future before it. The Normal, with the department of education of the Soochow University, will probably be made the base of a large Union Normal for all missions working in Central China. Its work is already recognized by the East China Educational Association as of definite value to China.

The two high schools, McTyeire in Shanghai and Virginia in Huchow, are both doing splendid work. The high school department in the Virginia School is still small, but is steadily growing.

The McTyeire School is still the outstanding school in China. The beautiful new site for the high school and preparatory can not be surpassed.

Evanglistic Work—Status and Outlook.

In Japan.—The opportunities for evangelistic work in Japan are as unlimited as the opportunities for educational work are restricted. This statement includes both rural and city evangelistic effort. The Council force of workers, five on duty for 1919, is entirely inadequate. The two missionaries in Lambuth School, with the aid of the students, have done splendid evangelistic work through the Sunday

school and the woman's meetings, but necessarily their main time has to be given to teaching and studying.

In Korea.—From the very beginning in Korea great emphasis has been placed on rural evangelistic work. The city work has not had adequate attention. The rural work is largely done on the circuit plan, each missionary having a certain number of circuits under her care. The Bible women work two and two on all the circuits under the supervision of the missionary in charge. Circuit classes for Bible study are held and even large district classes where all the circuits meet for the purpose of Bible study. These "circuit riders," as they are often called, have a very difficult work, due to the method of travel, on pack ponies.

In China.—In China greater emphasis has been placed upon educational work than upon evangelistic work, and the pressing needs of the educational institutions have often drained upon the evangelistic forces, leaving the evangelistic field short of workers. These schools, however, have been very definite agencies for evangelism, and there is in some of them a strong evangelistic fervor.

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, 306 Walton Bldg., Atlanta, Ga.

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 horrid spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is sold in 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.

NEW MONITOR SELF-IRON HEATING IRON

AGENTS WANTED \$20 to \$25 a week actually being made now by men and women. The original—best—lowest priced. Nickel plated—looks good—makes good—sells fast—guaranteed. No experience needed. Women as well as men. Exclusive territory. Work all or spare time. Mrs. Nelson, N.Y., sold 8 first half day. June, N.C., sold 2 dozen one Saturday. Liberal terms. Prompt service. Write today.

THE MONITOR SOD IRON CO. 236 Fay St., BIG PRAIRIE, OHIO

INVENTIVE GENIUS

ROSS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine—now comes nausealess calomel. The new invention called "Calotabs" is now on sale at drugstores.

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs. One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts. By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calotabs are not sold in bulk. Get an original package, sealed. Price, thirty-five cents—(adv.)

AGENTS

A REAL SUMMER SELLER

Refreshing, young and old, every home, church, fair, picnic, etc., is a sure customer for our concentrated soft drink extracts for making

Non-Alcoholic Summer Drinks

Refreshing, healthful. Seven different kinds—Orangeade, Cherry Bonanza, Raspberry, etc. Small packages—carry it right with you. One bottle makes 32 glasses. Guaranteed pure. Get it while it's new. 100 per cent profit. No competition. No experience needed. Write for full catalog for special proposition. FREE! American Products Company, 2131 American Bldg., Cincinnati, O.

Did You Ever

It used to be an awful task to make ice cream. Did you ever try it?

Now you will find it easy enough if you use

Jell-O Ice Cream Powder

Stir one package into a quart of milk and freeze it—there is absolutely nothing else to do—and you have two quarts of delicious ice cream at a cost of about two cents a dish.

Five kinds: Vanilla, Strawberry, Lemon, Chocolate, Unflavored



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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.

Sunday School Department

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

MANY CIRCUIT SUNDAY SCHOOL INSTITUTES HELD LAST SUNDAY.

Last Sunday was perhaps one of the most remarkable Sunday school days in the history of Little Rock Conference. For on this Sunday there were at least eight circuit-wide Sunday school institutes going on at the same time within the bounds of the Conference. We are writing this note from Junction City and have not yet heard from these institutes, but we give below the institutes held with leaders for each:

Fifth Sunday Circuit Institutes.

1. Fouke Circuit—Rev. L. C. Gatlin, P. C.; assisted by Rev. J. F. Simons.
2. Strong Circuit—Rev. J. J. Melhard, P. C.; assisted by Rev. J. B. Sims.
3. Dalark Circuit—Rev. J. D. Dunn, P. C.; assisted by Dr. Emmett Hightower of Nashville, Tenn.
4. Pine Bluff Circuit—Rev. F. R. Canfield, P. C.; assisted by Hon. A. R. Cooper and Miss Lucy Critz and others.
5. Hot Springs Circuit—Rev. J. R. Dickerson, P. C.; assisted by local talent.
6. Hickory Plains Circuit—Rev. W. R. Jordan, P. C.; assisted by Hon. Sam T. Poe and others.
7. Austin Circuit—C. E. Messer, P. C.; assisted by Mrs. C. E. Smith of Memphis, Tenn.
8. St. Charles Circuit—Rev. J. E. Cooper, P. C.; assisted by Rev. J. W. Rogers and wife.

Thus we see that in addition to the Conference field secretary there were at least ten or twelve others assisting in the work of the Conference Sunday School Board last Sunday. We extend our thanks to all who took part

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 Catechisms for Infant Classes in Sunday School, send a stamp for sample copy to A. C. MILLAR, 200 E Sixth Street, Little Rock, Ark.

in making these institutes a success. In this way we will cover the Conference.

THE PRESCOTT DISTRICT SUNDAY SCHOOL INSTITUTE.

For four years Brother Henderson has held his district Sunday school institute in connection with his District Conference. With the skill of a master leader this good elder has worked up interest in these institutes till they have come to be regarded as the most interesting Sunday school meetings held in the State each year. The Sunday school institute held last Friday in connection with the District Conference at Gurdon was no exception to the rule. In every way this institute was a success. The crowds of Sunday school people filled the large auditorium. Seventy-two out of the 84 lay delegates to the District Conference were present; 20 out of 21 pastors answered to roll call, and in addition to these delegations of Sunday school people came from various parts of the district. Blevins and Emmett Circuits contested for attendance honors, with Emmett winning with an attendance of 32 delegates.

The program was rich and full. We have never had a better team with us than we had at Gurdon in the persons of Dr. Emmett Hightower and Dr. W. C. Owen and Mrs. Clay E. Smith.

The fine day was given over to Sunday school work and when it was all over we came away determined by the grace of God to "study harder to show ourselves approved unto God" in this great teaching agency of the church.

PRESCOTT DISTRICT SETS GOAL FOR NEXT TWELVE MONTHS.

At its institute last Friday the Prescott District adopted the following goals for its Sunday school work during the next twelve months:

1. As many Sunday schools as churches in the Prescott District, with a Sunday school enrollment equal to the total church membership of the district.
2. A Sunday School Day observance with an offering from each church in the district.
3. Each circuit in the district organized for the "Four Times a Year" circuit institute.
4. A week's training school in each station in the district.
5. A standard district organization perfected and at work.

PRESCOTT DISTRICT SUNDAY SCHOOL OFFICERS.

The following are the district Sunday school officers for the Prescott District elected last week for the ensuing year:

President (ex-officio)—Rev. J. A. Henderson.
Secretary—C. H. Goodlett.
Treasurer—Miss Mamie Bryant.
Elementary Superintendent—Teacher Training Superintendent—Hon. H. B. McKenzie.

Mission Education Superintendent—Rev. J. H. Cummins.

W. B. C. Superintendent—Prof. A. L. Propps.

These are all splendid Sunday school workers and we shall expect the Prescott District to reach its goal under their splendid leadership.

PRESCOTT DISTRICT HONORS PRESIDING ELDER WITH TRIP TO JUNALUSKA.

At the conclusion of the district institute last week the Executive Secretary, Charley Goodlett, announced that \$100 had been raised by the various charges of the district to defray expenses of Brother Henderson to the training school for Sunday school leaders at Junaluska, July 7-21. This is quite a fitting expression of appreciation for the splendid emphasis Brother Henderson has put on Sunday school work during his quadrennium as presiding elder. We are informed that the Pine Bluff District is doing the same thing for Brother Watson. Wonder if the Camden District could not do as much for their great leader, Brother J. A. Sage?

PRESCOTT DISTRICT WILL EXCEED SUNDAY SCHOOL DAY QUOTA BY 50 PER CENT.

From the reports at their institute it seems certain that not a single charge in the Prescott District will fall below its Sunday School Day quota. It also seems certain that enough charges will exceed their quota to guarantee a great offering of at least 50 per cent more than was asked of the district. And other districts are just as loyal. "On with the Battle." Let us reach that \$4,000 this year. June is the finest month in the year to observe Sunday School Day. Let all Sunday schools that have not done so get ready now. Order your free programs from C. E. Hayes, Little Rock, Ark.

REV. A. W. HAMILTON SETS FINE EXAMPLE.

Rev. A. W. Hamilton, pastor on the Center Point Circuit, gave the entire month of May to assisting in the observance of Sunday School Day throughout the bounds of his charge, and reports that it was one of the most profitable months he has ever had. He not only took advantage of this opportunity to awaken a new interest in Sunday school work all over his charge, but also baptized eleven babies. It is not at all surprising that his circuit turns in one of the best offerings yet received—\$53 on a \$25 quota. "Doc" Hamilton is a coming man in the Little Rock Conference.

FIELD SECRETARY IN TRAINING SCHOOL AT JUNCTION CITY THIS WEEK.

I am writing this week's notes for the Methodist from Junction City, where I will be with Brother Glass for a week in a training school for Sunday school leaders. Our work starts off well. We will have two class sessions each day and revival services each night. This is the second of the 38 station training schools to be held in the Conference during the next twelve months. I am writing this note on the last day of May and this is the twenty-seventh day I have been away from home during the month. I am a little tired and worn but in the most glorious work God has for man to do. Pray for me, brethren.—Clem Baker, Secretary.

LITTLE ROCK CONFERENCE SUNDAY SCHOOL DAY OFFERINGS BY DISTRICTS.

Arkadelphia District.	
Leola Circuit	\$ 5.00
Previously reported	54.50
Total	\$ 59.50
Camden District.	
Previously reported	\$150.75
Monticello District.	
Mt. Pleasant Circuit	\$ 12.30
Previously reported	12.25
Total	\$ 24.55
Pine Bluff District.	
First Church, Pine Bluff	\$ 35.06
Roe Circuit	8.55
Previously reported	6.00
Total	\$ 49.61
Little Rock District.	
Winfield Sunday School	\$179.44
Hazen-DeVall's Bluff Circuit	8.10
Previously reported	236.98
Total	\$425.52
Prescott District.	
Washington Circuit	\$ 10.00
Center Point Circuit	10.00
Glenwood-Caddo Circuit	24.00
Bingen Circuit	5.51
Mt. Ida-Womble Circuit	8.00
Columbus Circuit	24.75
Murfreesboro	20.53
Prescott Circuit	12.00
Previously reported	\$263.81
Total	\$378.60
Texarkana District.	
Previously reported	\$122.00
—C. E. Hayes.	

A CORRECTION.

I noticed in the report of the Sunday School Day offering last week the report for Beuna Vista Circuit was one out of seven, when it should have been one out of four, as there are only four Sunday schools on the work. The

PAINS NEARLY DOUBLED ME UP

Nothing Helped Me Until I Took Lydia E. Pinkham's Vegetable Compound.

Wyandotte, Mich.—"For the last four years I have doctored off and on without help. I have had pains every month so bad that I would nearly double up. Sometimes I could not sweep a room without stopping to rest, and everything I ate upset my stomach. Three years ago I lost a child and suffered so badly that I was out of my head at times. My bowels did not move for days and I could not eat without suffering. The doctor could not help me and one day I told my husband that I could not stand the pain any longer and sent him to the drug-store to get me a bottle of Lydia E. Pinkham's Vegetable Compound and threw the doctor's medicine away. After taking three bottles of Vegetable Compound and using two bottles of Lydia E. Pinkham's Sanative Wash I could do my own housework. If it had not been for your medicine I don't know where I would be today and I am never without a bottle of it in the house. You may publish this if you like that it may help some other woman."—Mrs. MARY STENDER, 120 Orange St., Wyandotte, Mich.



others will report later. We are trying to organize a Sunday school at the other points.—C. B. Davis, P. C.

SUNDAY SCHOOL DAY OFFERINGS OF NORTH ARKANSAS CONFERENCE.

Offerings from Sunday School Day in this Conference have been received by Rev. F. P. Jernigan as follows:

Batesville District.	
Vance Sunday School	\$ 3.50
Mount View	5.00
First Church, Batesville.....	14.04
Total	\$ 22.54
Booneville District.	
Magazine	\$ 1.70
Plainview	10.59
Walnut Tree	4.63
Total	\$ 16.92
Conway District.	
Mount Pleasant	\$ 4.00
Atkins	7.35
Mount Olive	2.50
Total	\$ 13.85
Forrest City District.	
Marianna	\$ 40.00
Forrest City	25.00
McCrary	21.00
Holly Grove	8.76
Clarendon	25.00
Deview	5.00
Brinkley	7.00
Hickory Ridge and Fisher.....	7.00
Total	\$138.76
Fort Smith District.	
Cass	\$ 3.20
Alma	2.50
Total	\$ 5.70
Fayetteville District.	
Centerton	\$ 4.00
Springtown	10.79
Total	\$ 14.79
Jonesboro District.	
Blytheville, First Church.....	\$ 20.00
Tyronza	9.32
First Church, Jonesboro.....	21.00
Vanndale	5.05
Total	\$ 55.37
Paragould District.	
Pleasant Hill, Lorado	\$ 7.59
Bard	3.10
Success	6.61
Marmaduke	12.00
Total	\$ 29.30
Searcy District.	
Haygood, Searcy	\$ 5.85
First Church, Searcy	15.76
Total	\$ 21.61
We have knowledge of some other good contributions that have been	

Say You Want "Diamond Dyes"

Don't Spoil or Streak your Material in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

made, but are reporting here only those that had been received by the treasurer to May 26. It will be noted that the Forrest City District, which led the Conference last year in this matter, is far in the lead to date this year, for which we congratulate the presiding elder, Rev. W. B. Hays, and the district secretary, Rev. J. B. Evans, Marianna, which made the second largest offering last year, is leading the field now. Helena, which led last year, is to be heard from yet. Then there are Conway and Fort Smith and Morrilton and Clarksville to be heard from yet. Byron Harwell, up at First Church, Fort Smith, has wired in his order for programs and will put over this matter there with the help of Brother McClure and the superintendent, G. C. Hardin. We are expecting some of the smaller schools to make the best contributions. Wesley Chapel, on Colt Circuit, paid \$25 last year. Another report will be published in two weeks. Let as many returns as possible be made to Brother Jernigan so that as many as possible may be included in this report.

GOOD WORK IN TEACHER TRAINING AT CALICO ROCK.

L. E. Evans is leading a training class at Calico Rock which is doing some good work in the training course. Rev. J. C. Gibbons is pastor of this Sunday school and R. F. Wood is superintendent. In this training class during the month, March 20 to April 20, the following persons received credit for work: Flora Whitfield, Aline Gibbons, Perry E. Matthews, Joe E. Matthews and Therl Noe. Each of them received credit for the unit on the teachers. These are the second credits this class has received since organization. What these faithful students and their teachers are doing, many others could be doing.

During this same month 21 credits were issued at the Clarksville training school, making 26 for the Conference for that period.

HICKORY PLAINS AND FISHER. May 24, 1920.

Dear Brother Schister:

Ours are both union Sunday schools, using union literature, but the Methodists of both places came together at Fisher and had Sunday School Day. Our collection was \$7.00, which I am forwarding to Brother Jernigan. This was considered as "mighty" good for this missionary territory where the people never heard of Sunday School Day.—Yours and His, F. H. Champion.

HICKORY RIDGE AND FISHER MISSION.

Brother Champion has been doing some mighty good work over on this mission this year, and is making the Centenary money that has been placed there count for the Kingdom. He will lead his people step by step into a love for Methodism by such work as he reports here. We congratulate him and his people.

CONWAY MAKES GOOD SUNDAY SCHOOL DAY OFFERING.

Conway can always be counted upon to do the right thing in the matter of liberality for the Church. Brother Reeves and Prof. Russell, pastor and superintendent, were not satisfied with the offering made the day the Sunday School Day program was rendered, and, although they have in hand

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.

EPWORTH LEAGUE CALENDAR.

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.

PINE BLUFF DISTRICT INSTITUTE.

The Pine Bluff District had its district institute last Thursday and Friday, and it was a real success, in spite of the fact that it was our first one. Thursday afternoon was given over to the discussion of League methods, appointing committees, etc. That night, Rev. Thornburgh Workman addressed the Leaguers, and his splendid sermon will long live in the memory of the Leaguers in this district. The next morning was given over to a further study of League methods and election of officers.—Neill Hart, District Secretary.

DELIGHT CIRCUIT.

Delight Circuit has four Leagues, two Seniors, one Intermediate and one

\$40, they propose to present the matter again (the weather was bad on Sunday School Day), and they assure the Board of \$75. More of our good Sunday schools are beginning thus to appreciate the value of Sunday school work and refuse to let a bad spell of weather interfere with their support of the Conference and General Board's program. With additional funds we can bring the best leadership in the church to our Conference for training schools and district institutes.—J. Q. S.

OLDEST SUNDAY SCHOOL TEACHER.

The month of April records the seventy-seventh anniversary of the birth of perhaps the oldest Sunday school teacher in the State—that of Mrs. Rosa Perry of Cabot, known to us all as "Aunt Rosa," who, lacking but two months, has taught a class for 50 years.

Though feeble in mind and full of the spirit of love for all boys and girls, she has always been in touch with Him who said, "Suffer the little children to come unto me."

Think of a life of Christian fellowship with the Master for fifty years! Think of the influence of a godly woman shed abroad upon all who came in touch with her! For many years she gathered the little girls and boys of Cabot together in missionary work on Sunday afternoons, and through their offering educated a girl in Mexico to take up work among the people for more righteous living. This girl's American name was "Rosa Perry."

Many were the tokens of love and friendship sent in on her birthday. Let us hope she will be spared to enjoy many more birthdays here with loved ones.

Junior. Another Junior is in process of organization and a superintendent has been appointed.

All chapter fees have been paid, half of the pledge has been paid, and the rest is subscribed and will be paid at an early date. Anniversary Day was observed at both places, Antoine and Delight, with collections at Delight \$7.54, and at Antoine of \$3.10. Both Leagues pay to the general budget of the local church and Delight has subscribed \$100 for the new annex to the church building.

Both Senior Leagues have all departments organized and working, the officers being publicly installed and instructed as to their work.

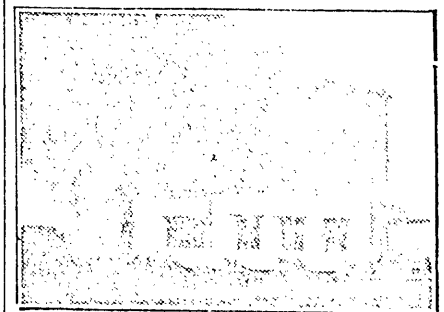
Both Leagues are planning to have representatives both at Gurdon and Arkadelphia. Money has already been raised at Delight to send to representatives to the assembly.

An old man who has been faithful to the church for many years has been heard to say many times lately that he had never seen so many young people taking part in active church work as our Leaguers are. That is the spirit of the work, and we are trying to make it "All For Christ."—Jess Galloway.

A VISIT TO PROVIDENCE.

Quite a bunch of our Leaguers accepted the invitation of Brother Roy Jordan to attend the Sunday school institute held at Providence, on the Hickory Plains Circuit, last Sunday. We met at the Y. M. C. A. building at 7 o'clock, and as soon as our very much appreciated and "dutiful" chaperons, in the persons of Mr. and Mrs. Keeton and Prof. and Mrs. Milner, arrived on the scene we started on our journey. We were soon at Lonoke, and, of course, could not deny our-

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selves the pleasure of paying our good friends, Brother and Sister Hundley, a little visit. The words of encouragement from them made us even more determined to help the young folks of Hickory Plains Circuit to organize Leagues at the churches, where they have no organization. As each one in the crowd had the good fortune of being partly reared in the rural district, the beautiful lakes, grazing herds of cattle, fields of cotton and corn, and the peach orchards with the peaches almost ripe, made us think of the "good old days."

At last we arrived at our destination, and as all of us were Sunday school workers, the program was very interesting to us. The children showed that they had been well trained, which proved to us that Providence church has a corps of efficient and loyal Sunday school teachers. At 12:30 we had dinner on the ground, and it is needless to add that we all thoroughly enjoyed our dinner, especially our District President, Mr. Leslie Smith, and our City League Union President, Mr. Joe Scott.

The reports from the Sunday schools represented were made in the afternoon, and after the very inspiring addresses by Mr. Tom Poe and Prof. Miller in the interest of the Sunday school, we held a short Epworth League institute in charge of Mr. Smith. The importance and necessity of the League was emphasized, and an outline of the work that should be done by an Epworth League chapter was given. On account of the lateness of the hour, we could not organize a League at Providence, but

Luther Glover, one of the young Leaguers from Bethlehem League, volunteered to help the young folks of Providence to organize a League, as well as any of the other churches, so we expect to be able to soon report a live Epworth League at each church on the Hickory Plains Circuit. We were glad to renew our acquaintance with Mr. McCarty, the "father" of the Bethlehem League, Miss Bess Galloway, the Junior superintendent, and to meet their president, Mr. Hays.

We had a wonderful day at Providence. We had the kind of good time that only Epworth Leaguers can have, and returned home more fully convinced than ever of the fact that the Epworth League and Sunday school are the greatest organizations in the world.—Sue Medlock, District Secretary.

PROGRAM NORTH ARKANSAS EPWORTH LEAGUE CONFERENCE, BENTONVILLE, ARK.

Tuesday Evening, June 22.

8:00-8:15. Devotional services.

8:15-8:30. Announcements.

8:30-9:15. Inspirational addresses: (1) "The World for Christ," Rev. W. L. Oliver, Fayetteville; (2) "Christ for the World," Miss Minnie Webb, Nashville, Tenn.

9:15-10:00. Social hour.

Wednesday Morning, June 23.

6:00-6:30. Morning prayer. Theme, "New Testament Conversions," Rev. E. W. Faulkner, leader.

9:00-9:15. Devotional service.

9:15-10:00. The Mission Study Class, Rev. T. A. Matthews, Nashville, Tenn.

10:00-10:45. Business session. Announcement of committees, etc.

10:45-11:00. Fellowship hour.

11:00-12:00. Epworth League Methods. "The Devotional Service," Mr. Garfield Evans, Nashville, Tenn.

Wednesday Afternoon, June 23.

2:30-4:00. Business session. Reports of officers, etc.

4:00. Recreation.

Wednesday Evening, June 23.

8:00-8:30. Song and praise service.

8:30-9:15. Address, "The Ministry of the Holy Spirit," Rev. C. M. Reeves, Conway.

Thursday Morning, June 24.

6:00-6:30. Morning prayer. Theme, "Our Youth Given to God," Miss Kate Cargile, leader.

9:00-9:15. Devotional service.

9:15-10:00. Review of Mission Study Books: (1) "Making America Safe," by Oscar Goss; (2) "The Near East, Cross Roads of the World," J. M. Henderson.

10:00-10:45. Evangelism. A discussion of Trumbull's "Taking Men Alive," led by Rev. F. A. Lark.

10:45-11:00. Reports of committees.

11:00-12:00. Epworth League Methods. "Department of Recreation and Culture," Garfield Evans, Nashville, Tenn.

Thursday Afternoon, June 24.

2:30-4:00. "The Junior League," Miss Effie Jones and Miss Minnie Webb.

4:00. Recreation.

Thursday Evening, June 24.

8:00-8:30. Song and praise service.

8:30-9:15. Address, "Our Work in Africa" (illustrated), Rev. T. A. Matthews, Nashville.

9:15. Pledges for African special.

Friday Morning, June 25.

9:15-10:00. "Rural League Problems." Discussion led by Garfield Evans.

10:00-10:15. "What It Means to Be a Volunteer," Miss Minnie Webb.

10:15-10:30. "Relation of League Board to League Conference," Rev. F. E. Dodson, President League Board.

10:30-11:00. Local chapter finances, Rev. Byron Harwell.

11:00-12:00. Epworth League Methods: (1) "Department of Social Service," Garfield Evans; (2) Department of Missions," Rev. T. A. Matthews.

Friday Afternoon, June 25.

2:30-4:00. Business session. Selection of place for next meeting, etc.

4:00. Recreation.

Friday Evening, June 25.

8:00-8:30. Song and praise service.

8:30-9:15. Address, "The Call of God for Our Life Service," Rev. J. T. McClure, Fort Smith.

Prayer of consecration and benediction.

TO THE BATESVILLE DISTRICT LEAGUERS.

The Batesville District Epworth League Conference has been called by the district secretary, Rev. Elmer H. Hook, to meet at Batesville First Church, June 7 and 8. President J. M. Williams of Galloway College will deliver two inspirational addresses.—Fraternally, H. L. Wade.

PROGRAM FOR BATESVILLE DISTRICT EPWORTH LEAGUE CONFERENCE, TO BE HELD IN BATESVILLE FIRST CHURCH, JUNE 7 AND 8.

Monday Evening.

8:00. Devotional service, Rev. N. S. Chaney.

8:15. Address, President J. M. Williams of Galloway College.

Tuesday Morning.

Sunrise meeting, Rev. F. G. Villines.

9:00. Devotional service, Nels Barnett Jr.

9:15. "The Church's Call to Her Young Life," Rev. F. M. Tolleson.

9:45. "The Value of a Young People's Organization to Young People," Rev. W. F. Evans.

10:15. "The League, the Training

Camp for the Church," Miss Dove Erwin.

10:45. Address, President J. M. Williams.

Tuesday Afternoon.

1:00. Devotional.

1:15. Reports.

2:00. Round table discussion of Methods and Plans for Conducting a Successful League, Rev. H. L. Wade, P. E.

3:30. Election of officers.

3:45. Selection of next place of meeting.

4:00. Motor ride to places of interest.

Ample accommodations will be provided by the Leaguers of First Church, Batesville.

Every pastor and one or more young people from every church are expected.

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Just apply a little Kintho Beauty Cream every night and morning with the finger tips. After a few regular applications with this fragrant beauty cream watch the freckles gradually fade away.

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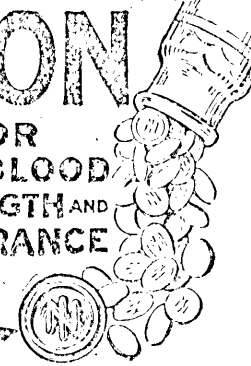
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Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

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CHILDREN'S DEPARTMENT.

THE LOITERER.

As soon as ever spring drew near, and brooks and winds were loose, Tom Tuttle would be late to school with never an excuse.

So little and so very late! And when the teacher said That he must take his punishment, he merely hung his head.

She'd ask him all the hardest things in all the hardest books, And queerly he would answer her, with absent-minded looks.

"How many yards make twenty rods?" And Tommy said, "Oh, dear, Twelve rods I've cut for fishing poles in our own yard this year."

"How many perches make a mile? Now think before you speak." "A mile?" said he. "There's millions in the upper sawmill creek."

"What grows in Southern Hindustan?" Said Tom, "I do not know; But I can take you to a tree where blackheart cherries grow."

"Name Christopher Columbus' boats." "I can't remember, quite; But mine, that lies below the falls, is named the Water Sprite."

"Now what is 'whistle'— noun or verb?" "I do not know, indeed; But just the other day I made a whistle from a reed."

Then all the little listening boys would wiggle in their places, And all the little watching girls would have to hide their faces;

And "Thomas, Thomas!" teacher'd say and shake her head in doubt, And make him write a hundred words before the day was out.

'Twas always so when grass turned green and blue was in the sky— Tom Tuttle coming late to school and never telling why.

—Virginia Standard, in "The Youth's

JIM'S DISCOVERY.

"Poor old doggie; and did it hurt?" comforted Jim, as he gently stroked Spot's leg.

"What happened, dear?" inquired mother.

DODSON TELLS THE HORROR OF CALOMEL

You Don't Need to Sicken, Grip or Salivate Yourself to Start Liver.

You're bilious, sluggish, constipated. You feel headachy, your stomach may sour, your breath bad, your skin sallow, and you believe you need vile, dangerous calomel to start liver and bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tonic and take a spoonful tonight. It doesn't start your liver and stretch you right up better than calomel without griping or making you sick. Want you to go back to the store and get your money?

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day. Take a spoonful of harmless, vegetable Dodson's Liver Tonic tonight and wake up feeling splendid. It is perfectly harmless, so give it to your children any time. It can't salivate.

"That Tom Hall went and threw a stone at him" exclaimed Jim scornfully.

"But perhaps he didn't mean to hit him," suggested mother.

"Well, he did say that he was sorry; but I just told him that being sorry was no use, for that couldn't take back the stone he threw. Oh, I called him some pretty names, all right," said Jim emphatically.

That afternoon Jim was running with the colt in the field; when the frisky animal kicked and threw him over. In vain did he try to struggle home alone.

"Help! help!" he cried; and who should run to his assistance but Tom Hall.

In the evening, after the bruised ankle had been carefully bathed and bandaged, Jim told his mother what had happened between Tom and him on their way in from the field that afternoon.

"He was so willing to help me home, mother, that I told him I was sorry for the names I called him this morning. He didn't really mean to hit Spot, after all, so I said we would forget all about it."

"And if Tom agreed to that," said mother, "he is quite different from a certain boy I know."

Jim looked up with a puzzled expression, as if he didn't quite understand.

"You see," explained mother, "he might have said that being sorry was no use, for that couldn't take back the names you called him."

Jim recognized his own words. "Well, well," he exclaimed, "I never thought of that before. A word is like a stone, isn't it? When once you let it go you can never really recall it back. Well, did you ever?"—Esther Barr.

OLD BLACK JOE.

It was a warm evening, but not dry and hot. There had been showers during the day, and now, under a cloudless sky, the old pasture-field breathed with the sweetness of moist earth and fresh growing things. There was the sweetness of white clover, that draws the honey bees; the big, red clover bloom, round which the bumbles buzz through long, sunshiny hours. There was the sweetness of countless little leaves, not just one plant or two, and all were helping to make the evening air as fragrant as the breath of one great rose.

Dick was happy. The chores were done, and as he stood near the gate that leads from the barnyard to the old pasture-field, he felt the beauty of the evening, though he could not have told you how or why.

It was very quiet; the night hawks were away visiting, it seemed, for none were flying near. Then, too, the frogs who made their home in the pond at the far end of the field had not yet started their nightly chorus.

This quiet seemed so much a part of the evening hour that Dick was startled to hear a strange, scraping noise quite near him. It was a scraping rustle, not loud, but repeated over and over again. Dick was sure that it came from right near his foot.

As he was peering intently into the tangle of grass-blades the scraping sound ceased, and a quavery, thin little voice started singing:

"Gone are the days, when my heart was young and gay"—

The singing stopped suddenly, but the same shaking voice said:

"Oh, shucks! it's too fine a night to feel sorry for one's self just because one's getting old."

With this the voice ceased; but the scraping sound was again heard. Dick's eyes had become accustomed to the shadows of the grass clumps, and it was then that he saw the owner of the quavery voice.

It was a tiny, six-legged chap, with a plump, rounded body, narrowing toward the hinder part. The head gave a blunt appearance to the body, the eyes were prominent, and the mouth was held towards the ground. Two slender feelers, longer than all the rest of the body, waved from the forehead, and there was what seemed to be a decorated tail, for two feathery spurs jutted out from near the base. The front legs were small and slender, while the middle pair were larger and heavier.

It was the hind legs that Dick noticed especially, for they were not large and long, but strongly shaped. The joints nearest the body were shaped nearly like the "drum sticks" of a roast turkey; the second joints were longer still, thinner and notched, or barbed. To the end of these second joints were attached the foot-joints, which were strong and rough.

The odd-looking being, whose entire body was as black as a coal, leaned a little to one side, raised two pairs of wings upwards from its shoulders, and began to rub or rasp them together briskly.

Then Dick knew that the odd, scraping noise that he had heard was a wing-tune being played by his new acquaintance.

"That's not so bad for an old fellow, is it?" asked the black musician in his shaky voice.

"One would never know you were old at all," said Dick. "You see, I know who you are, and I know now why people say 'lively as a cricket.'"

"Sure, I'm a cricket," said the black chap as he curled one long feeler around in front and scratched his nose.

"I am Mr. J. F. Cricket, which stands for Joseph Field Cricket; but for a long time nobody has called me anything but Old Black Joe."

"You don't seem to mind it," said Dick, smiling.

"Why should I?" said the cricket; "it suits me. I have plenty to eat, a cosy home in my underground burrow, and I can play my wing-songs just as well as ever. I am as happy as when I first hatched out of an egg."

"An egg!" exclaimed Dick.

"Sure! I lived in an egg from autumn until the early summer, and, after changing my clothes several times, I got the suit I'm wearing now. These wings were part of it, and I have had them so long, and learned so many tunes, that now I am the finest player in the neighborhood."

Dick smiled at the quaint little fellow, who went on talking.

"I come out in the daytime, but not often; I like the evening and the dusky hours. Night is the best time for eating, as well as the best time for playing tunes."

"Is that all you do?" asked Dick. "Just eat and play?"

"Work, too," replied the cricket. "I must get busy now, for there are blades of grass to pick, to take down to my tunnel-home. They will do for

NEWS OF THE CHURCHES.

CONWAY DISTRICT CONFERENCE.

Will all the preachers of Conway District please send me their names and names of all delegates from their charge as soon as you can so that we may get and arrange homes for all.—B. E. Robertson, P. C., Pottsville, Ark.

SEARCY DISTRICT ON THE WAY TO THE SUMMER SCHOOL.

The Searcy District is making an effort to have all its pastors attend the summer school at Conway. Several churches will send their pastors. All are being urged to do that. The presiding elder is raising a fund with which to help send the pastors from the poorly organized charges. They expect to win that loving cup.

HOT SPRINGS PASTORS.

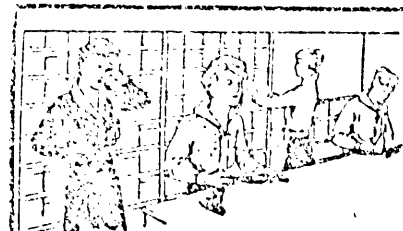
Monk reported Missionary Centenary Day in Sunday school and \$36.70 collected. Two large congregations at opening of the revival. Pastor and people doing all the work. Seven join-

my bed, and besides, if I should wake up hungry, I can have my breakfast right off my pillow."

It was getting quite dark, and Dick had some trouble in seeing the cricket.

The black fellow was biting down grass-blades—too busy for further talk.

Dick walked to the house, and as he neared the kitchen door, from everywhere around came the same tune that he had heard Old Black Joe play down in the old pasture-field.—Bertha E. Greene.



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ed by certificate. Prospects for revival good.

Steele concluded his two months' pastorate at Oaklawn. Had old folks' meeting—a good, spiritual service.

Warmisley was at Tigert. Had small crowd, but helpful services.

Rorie reported everything going well at Park Avenue. New additions to Sunday school every Sunday. Prayer meeting growing in interest. Two additions to the church.—T. O. Rorie.

AN EXPRESSION OF APPRECIATION.

Dear Readers and Friends—I come again, after the cold winter days have passed and beautiful spring has come with nature blooming out in all its beauties. I take this method of answering all of our many friends who wrote to us in answer to my letter in the Methodist some time ago.

We are getting along much better since spring has come. We come to you with our hearts overflowing with appreciation for the blessings that have come to us, but that does not tell it all. We wish we could find words of appreciation to tell you. We are praying the dear Lord to bless each and every one a hundred fold. It is wonderful how great things the dear Master can bring about through his dear children.

Mr. Baty's health is better since winter is over, and he is at work every day, though he can hardly walk, or be on his feet much. We are at work in a little printing office which belongs to the business men of the town. We ask the prayers of all our friends. We still have no pastor at Viola, but expect one soon. We have a fine Sunday school, and are preparing for Children's Day the first Sunday in June. We pray the Father's richest blessings upon our great



Over fifty years ago a young physician practiced widely in a rural district and became famous for his uniform success in the curing of disease. This was Dr. Pierce, who afterwards established himself in Buffalo, N. Y., and placed one of his prescriptions, which he called "Golden Medical Discovery," in the drug stores of the United States so that the public could easily obtain this very remarkable tonic, corrective and blood-maker. Dr. Pierce manufactured this "Discovery" from roots and barks—a corrective remedy, the ingredients of which nature had put in the fields and forests, for keeping us healthy. Few folks or families now living have not at sometime or other used this "Golden Medical Discovery" for the stomach, liver and heart. Over twenty-four million bottles of this tonic and blood remedy have been sold in this country.

Church, and especially its minister, upon whom rests such great responsibilities, and the care of the church. How we, as members, ought to put our shoulders to the wheel and stand by them, and live as we expect them to live, and our lives will be a greater blessing to the world.—Mrs. N. J. Baty.

The many blessings that have come to us is something to make our poor hearts rejoice with unspeakable joy. I have placed the names of all of the good people who wrote in a book and will keep them, and pray the dear Lord to bless each one with his richest blessings. I want my little boys to see what the Lord did for us in the time of trouble, when they are men, doing for themselves. I know that Jesus has a record of it in the glory world, for he says that "inasmuch as ye did it unto the least of mine, ye did it unto me." I am suffering much, but my health is better. I am at work every day in the printing office. The business men of Viola have bought a printing outfit and turned it over to me to run it for them. I get half of the income for my work, and as I don't have to be on my feet very much, I can run it very well. So you see I can be of some help yet. How thankful I am that I can work some and go to Sunday school! Brethren, I wish I could take you by the hand and love you real good for your kindness to us. I want to ask every pastor to ask his congregation to pray the Lord to heal me so I can yet work for Him.—Your old, afflicted servant, N. J. Baty.

PLAN NEW CHURCH.

Construction of a new and modern church for Silverina, at an estimated cost of \$4,000, of which sum \$2,100 thus far has been pledged, will be begun within sixty days.

Plans for the structure are in the hands of the architect, according to Rev. Francis N. Brewer, pastor of the Fairview Methodist Church, who will take up pastorate duties of the Silverina church temporarily in addition to his duties here.

At a recent meeting of a committee put in charge of financing the proposition, a sum of \$1,000 was raised. An additional sum of \$1,100 toward the structure was raised in Texarkana through Rev. Brewer's solicitation, and indications are that the balance of the sum necessary will be realized within a short time.

Rev. Brewer will occupy the pulpit of the new edifice one Sunday afternoon each month.—Daily Texarkanian.

HUGHES.

Our revival closed last Friday night after continuing for two weeks. Unfavorable weather at the first caused us to get a slow start, but the difficulty was overcome and we had a great revival. Here are the outstanding facts and figures that speak for themselves. We had 22 conversions and reclamations and 16 united with the church. Five babies were baptized. We raised \$112.50 on district work and organized a missionary society. The church is much revived and the spiritual life of the community is stirred as never before. Brother Norris Greer, district evangelist, did the preaching and endeared himself to everyone who heard him. Pray for us that the good work of the evangelist may be conserved and the high spiritual life brought by the revival may be sustained.—R. A. Teeter, P. C.

PRESCOTT DISTRICT CONFERENCE.

The Prescott District Conference was well attended. All the preachers were present except one. Of the eighty-eight lay delegates seventy-six were present. Friday was Sunday School Day. There were present between four and five hundred people from over the district.

The Sunday School institute was worth going a long way to attend. Dr. Emmett Hightower, Dr. W. B. Owen of Nashville, Tenn., Mrs. C. E. Smith of Memphis, and Brother Clem Baker of Little Rock constituted the team. Each one had a definite part and each did that part well. The messages were inspirational and thought stirring. People went away resolved that they needed greater and better Sunday Schools and they were determined to have them. One would have to search carefully to find a better team of workers.

Large offerings were reported from every charge on Sunday School Day. Under the leadership of Mr. C. H. Goodlett the Prescott District rolls up a splendid offering this year.

The reports of the pastors show a healthy growth in the Epworth League. Many Leagues have been organized and new interest manifested, and the young people of this district are being given a larger part in the Church than ever before. We will

have a splendid representation at the Summer Assembly at Arkadelphia June 29 to July 4.

The Woman's Work and the laymen are alive to their work. Four men and four ladies were elected as delegates to the Annual Conference. Mrs. D. B. Thompson, the new district secretary, was present and spoke of her work. She is entering heartily into the work.

This being the fourth year of the presiding elder, Brother J. A. Henderson, who is much beloved by both pastors and laymen, to show our appreciation in some way for his brotherly leadership, the District raised a purse of \$100 to send him to Junlaskua this summer. The growth of the Prescott District during the past three and a half years under his wise leadership has been remarkable.

Saturday night the writer had charge of an illustrated lecture in the interest of the Epworth League. Sunday afternoon was given to the League work, and helpful talks were made by the District Secretary, Miss Bess McKay, and our pastor at Mt. Ida, Brother J. M. Hamilton. Miss Etta Hurd, Texarkana District Secretary, was present as a visitor.

The greatest message of the Conference was delivered Sunday at the 11 o'clock hour by Dr. A. C. Millar. It is impossible to give even a synopsis of it here. He spoke of our responsibility as a nation, as a Church, and as individuals. It was the message of a real statesman, and an opportunity that most of us have only occasional-

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fine congregation and a real spiritual service.

The certificates were delivered Monday night following. A splendid address by Judge Rogers and Colonel Saine of Nashville, Ark. The house was packed.

We are all very proud of these two young men and look for great things in the future.

Business is moving along at fair speed. Crops are looking good in the valley. Men and women are working long hours. The Lord is blessing this people. We are expecting a great revival of religion.

Not much sickness. Some accidents. J. H. Jordan, aged 74, the father of Mrs. J. C. Williams, wife of the pastor at Bingen, got his hand cut off while ripping some screen door frames in the shop. He lost a good deal of blood, but is regaining fast, this being the sixth day. Dr. Dildy of Nashville did a splendid piece of surgery on the hand, and grandpa is getting along fine. We are listening for the phone soon. All signs make us believe the wedding bells will ring soon.—J. C. Williams, P. C.

SHERIDAN.

Our meeting was a success. Brother C. N. Baker, our Sunday school secretary, is by no means one-sided. He seems to be able to hold a good revival as well as to teach us how to run a Sunday school. And Brother J. E. Cooper of St. Charles, who led the singing for a few days, is also a singer as well as a preacher. Brother Cooper having been called away, our own choir director, B. J. Morris, directed the choir very efficiently.

Before the meeting we made a survey of the town and had a complete list of non-Christians that we were supposed to reach, and every one unconverted was seen beforehand by one of the workers with a list. We received fourteen into the church. Others will join other churches. This puts our number of additions to thirty-four for the year.

In addition to the revival, Brother Baker gave us eight lectures on "The Organization and Administration of the Sunday School." We prize this

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OBITUARY.

CLAIBORNE.—Mrs. Jaurdie Claiborne (nee Rodman) was born in 1857 and departed this life in the home of her daughter, Mrs. Will Carter, at Carthage, Mo., January 25, 1920. Mrs. Claiborne was ill only a few days, having contracted pneumonia. She was the wife of A. S. Claiborne, who died something like a year ago. She is survived by six children, Mrs. Gussie Carter of Carthage, Mo.; Mrs. Annie Copp of Rogers, Ark.; Mrs. Lizzie Davis and Miss Jeffie Carr and Miss Pauline Claiborne of Texas; two brothers, W. C. Rodman of Berryville, Ark., and Dr. T. Rodman of Newark, Ark. Mrs. Claiborne had the honor, and I consider it an honor, to be a member of the Methodist church, fifty years, entering the service early in life, which everybody ought to do. She loved the church and will be greatly missed by the church and community at large. She has left an influence that shall ever remain with us for good, and I would say to those who are mourning to look to Him who gave mother comfort all through her life. The burial took place at the Flat Rock cemetery, funeral service being conducted by the writer, surrounded by a host of friends and loved ones.—J. C. Gibbons.

STUBBLEFIELD.—Mrs. Mary M. Stubblefield (nee Smith), daughter of Rev. and Mrs. A. J. Smith of Calico Rock, one of the oldest and best known ladies of this community, passed away February 15, 1920, at the home of her son, G. M. Stubblefield, after an illness of only a few days. In the death of this saintly person the community lost one of its purest and one who will be sadly missed by everyone. The church has lost one of its purest members and we are praying that her place may be filled as far as possible by some one that loved her dearly. She loved the church and would express her interest in the salvation of the lost and would speak often of the camp meeting at old Shavor Camp Ground, the place where we laid her body to await the resurrection morn. Sister Stubblefield has left an influence that will bring forth fruit years to come. She was born in Georgia January 31, 1846, and was married to J. W. Stubblefield in 1865. Brother Stubblefield preceded her in 1886. To this union were born six children, three are dead and three remain to mourn the death of their mother: G. M. Stubblefield, of Calico Rock, Ark.; W. W. Stubblefield,

work almost as much as the revival services.

Rev. W. C. Watson visited us a few days and did some good work during the meeting. Also Rev. H. H. McGuire of Carr Memorial, Pine Bluff, visited us one day.—J. L. Deduan.

SILOAM SPRINGS.

We have just closed a great meeting here. Rev. W. M. McIntosh of Iuka, Miss., and his singer, Robert L. Cooper, of Aberdeen, Miss., led the campaign. Brother McIntosh, in a strong, earnest, forceful way preached the gospel, and it won its way in many hearts. His messages were wonderfully effective as he presented the old-time themes. They were tender, strong, convincing and winning. Scores and scores of our people were made better by them. About one hundred professed conversion. I have received forty-eight into the church up to the present. The other churches have received some, and quite a number will yet join our church.

Brother Cooper did exceptionally fine work, both as chorus director and soloist. He is a strong young man among the evangelistic singers, comparing favorably with the best.

It was a really great meeting. This is the impression felt in our town. Our church received a great uplift, as did some of the others, and scores of sinners were saved.

Our new church building is going up right along. It will be a handsome, modern building, with a seating capacity of six hundred, and with arrangements for adequately taking care of a large Sunday school. It will cost, when completed, about \$35,000. It will be ready for occupancy in the early fall, we hope. I have received 82 into the church since Conference—35 of them on profession of faith.—C. W. Lester, Pastor.

of Mammoth Spring, Ark., and H. W. Stubblefield, of Oxford, Ark., and one sister, Mrs. J. M. Shavor of Oxford, Ark., and one brother, J. A. Smith. She was converted and joined the Methodist church in early life and remained faithful unto death. The funeral was held at Shavor Camp Ground cemetery near Oxford, February 17, by the writer, assisted by Rev. Noel S. Chaney of Milburn, surrounded by a host of friends.—J. C. Gibbons, P. C.

ALMAND.—Mrs. Martha A. Almand (nee Burnett), was born in Desha county, Arkansas, May 20, 1846. She was converted and joined the Methodist church in early life. The daughter of a planter she wisely chose another young planter as a husband. She was married to J. N. Almand December 5, 1861. To this happy union there were born five children, W. N. of Mississippi; E. L. of Arkansas; Mrs. W. W. Christie of Sherrill, Ark.; Mrs. C. M. Farmer, of Oklahoma; and Mrs. L. E. Lounsbey, of Los Angeles, Cal., all living, honored children of a noble Christian parentage. I became acquainted with Brother and Sister Almand in 1907 in Stuttgart. Brother Almand was an invalid and a great sufferer. As their pastor I was often in the home during his long illness. Sister Almand was his nurse, companion and spiritual stay and helper. In my long ministry I never knew one who came nearer Christian perfection in her devotion and service. After her husband's death she made her home with her daughter, Mrs. W. W. Christie. As a part of the preacher's family she was gracious, loving and kind and was greatly beloved by all who knew her. At intervals I have often been with her in Rev. W. W. Christie's home. It was always a pleasure to meet her. She was always cheerful and hopeful. Her life was contagious with hope. She was mother, sister and friend to Sister Christie and her household. Thank God for such lives as hers. We shall meet again.—W. M. Hays.

BLACKSHARE.—Mrs. Wepper Blackshare (nee Daniel) was born December 18, 1881, near St. Francis, Clay county, Arkansas, and died January 31, 1920. She was married to C. E. Blackshare of Piggott, November 9, 1904. Three children, Erlene, Beryl and Mary-Jim blessed this marriage. Besides a husband and children she leaves one brother, W. E. Daniel of Piggott, and four sisters, Mrs. Tura Lawrence of

Piggott, Mrs. Agnes Pillow of Piggott, Mrs. W. E. Wagster of Ranger, Tex., and Miss Vinnie Daniel of Piggott. The husband and children have sustained the loss of a devoted wife and loving mother. Sister Blackshare was ever mindful of the interests of her home, husband and children and friends. She was a fine Christian character, devoted to her church, and the best interests of the community. She united with the Methodist church in early youth and had always been a consistent member of the same. We are sorry to part with her but rejoice in her victory over death. The funeral was conducted in the Methodist church at Piggott, Sunday, February 1, 1920, by the pastor assisted by Rev. E. E. Eamons, one of her former pastors. The remains were interred at Mar's Hill, Clay county.—C. C. Burton.

DAVIS.—Mrs. Lucetta Davis, born March 22, 1841, passed to her final reward February 9, 1920. At the time of her death she was making her home with her daughter, Mrs. C. A. Edwards, Mineral Springs, Ark. Her husband, Levi B. Davis, died 30 years ago, to a day. She was the grand-daughter of Rev. John Henry, a pioneer Methodist preacher of Arkansas. Sister Davis was one of the first members of old Center Point church, and a pioneer Methodist of this vicinity. Five children and 24 grand-children still remain on this side of the river to mourn her departure. She had been a Christian, and a member of the Methodist church since early childhood, and lived a sweet, noble Christian life, having the love and confidence of all who knew her. She was conscious of nearing the river ford, but was not afraid. She fell sweetly asleep. We buried her remains in the Mineral Springs cemetery in the presence of a large congregation of people who assembled to pay the last tribute of love to one whom to know was to love. God's blessings abide upon all who mourn her passing.—J. E. Sims.

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