

# 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 10, 1920.

NO. 24

FOR THE FATHER HIMSELF LOVETH YOU, BECAUSE YE HAVE LOVED ME, AND HAVE BELIEVED THAT I CAME OUT FROM GOD. I CAME FORTH FROM THE FATHER, AND AM COME INTO THE WORLD; AGAIN, I LEAVE THE WORLD, AND GO TO THE FATHER.—John 16:27-28.

## POSSIBLE REVISION OF CONCEPTS IN PHYSICS.

A certain Dr. Einstein is endeavoring to convince the scientific world that his investigations prove that some of the accepted concepts in physics must be modified. He says that when velocities are reached which have only recently come within the range of accurate investigation, extraordinary phenomena occur—things which do not harmonize with current concepts of mass and dimension and time and space.

Commenting, the Scientific American remarks: "We are tempted to laugh at him, to tell him that the phenomena he suggests are absurd because they contradict these concepts. Nothing could be more rash than this. When we consider the results which follow from physical velocities comparable with that of light, we must confess that here are conditions which have never before been carefully investigated. We must be quite as well prepared to have these conditions reveal some epoch-making fact as was Galileo when he turned the first telescope upon the skies."

Thus a physical reality may be discovered which will actualize in nature the concept that is required in mathematics by formulas and processes which suggest the "fourth dimension."

## UNIFICATION BY LOVE.

It is unnecessary now to engage in further discussion of unification. When our Commission receives official notice of the action of the General Conference of the Methodist Episcopal Church it will be proper for the Commissioners to meet and decide upon the course to be pursued.

As the majority of our members and the general public expected this General Conference to ratify, there is a deep sense of disappointment; and, as the Plan under consideration had so many excellent features and involved mutual concessions, some ardent and some timid souls may fear that it will be impossible for commissions or conventions to prepare anything that will be more satisfactory. However, in spite of disappointment and perplexity, we feel that the future of unification is not hopeless.

During the past four years all eyes were upon the Joint Commission, and its members were expected to evolve a plan under certain rather specific directions. Now, the way is open to consider other forms of organization, and it may be that the patient and prayerful study of conditions as they have been gradually but clearly revealed, will result in unforeseen developments.

Indeed, while we would gladly have accepted the "Plan," we have had a conviction that Methodist unification should involve smaller Methodist bodies in the United States, and should embrace Methodism in Canada, England, Australia, and Japan. We have probably been working on too narrow lines. Methodism the world over is essentially one. It should not be organized into a powerful ecclesiasticism, which might some day become a Protestant Rome, but it should be possible to cor-

relate all the forces of a militant Methodism so that no energy should be wasted and all efforts might be wisely united for the evangelization of that portion of humanity for which Methodism is responsible. We have no sympathy whatever with the desire to become a world ecclesiasticism, but we do have a sanctified ambition to see the machinery of Methodism simplified and its spiritual power enlarged and intensified. To be perfectly frank, we think that, whatever may be the outcome of unification, our own church should simplify its organization, and guard against the overlordship of boards and bishops. Not that any man or set of men is consciously seeking to usurp power; but it is the nature of power to enlarge and perpetuate itself, and wise men will watch tendencies and stop before abuse of power begins.

There are some analogies between church organization and the State, but we should not press them too far; and we should always remember that the State is almost necessarily selfish, while the church should be utterly unselfish. The one is over us without our choice; the other is voluntarily accepted; hence the relation to the individual is different. In view of this voluntary relation union must come through a process which respects this condition. Only respect for the organization and love among its members can hold people in one church. Drastic action by a majority may be resented and repudiated by the minority. It is not sufficient in church affairs merely to respect the rights of others but to have regard for their sentiments and feeling as well.

The chief reason for attempting to unify American Methodism is to avoid the friction and waste where both churches are found in the same communities. In a forced union, with suspicion on both sides, these antagonistic elements would still exist. It is first necessary that those who would be expected to work together should love and respect one another. There have been circumstances, growing out of historic conditions, which have fostered antagonism. Without apologizing for the deeds of our forefathers and without requiring our neighbors to acknowledge the faults of their fathers, let us recognize the needs of our own age and the demands which present-day Christianity make upon us. Let us of Southern Methodism redouble our diligence and work as if the salvation of the world depended upon us; but let us treat our Northern Methodist neighbors as lovingly as if we expected tomorrow to be working in one organization. Then if unification fails, we shall not fail; and if it comes, we shall be spiritually read for it. In either case we win, and the cause of Christ advances.

## A TRAGIC FARCE.

The Senate investigation into the campaign expenses of presidential candidates is a tragic farce. We have developed a system of campaigning which is tremendously costly. It is practically impossible for any man to get himself adequately advertised as a candidate unless he or his friends spend money freely in his behalf. Thus it becomes necessary for a candidate to have a fortune or to permit his friends to collect and use a big fund. Then, after the candidate has done what these conditions require and everybody expects, he is subjected to an inquisition which is intended to humiliate and embarrass him. The investigation is a roaring farce, but it involves elements of tragedy in that

it lays bare the price which the best of men may be forced to pay for that which should be an unsullied honor.

The same conditions prevail in connection with all office-seeking, so that we have reached the point where the man of wealth is really the best kind of candidate because he can spend his own money and is not forced to put himself under obligation to those who may later embarrass him in his exercise of the office.

The way of escape would seem to be to lock every candidate up in jail as soon as he announces and penalize any one who spends a penny in his behalf, thus compelling him to run on his previously known record. Seriously, when a man offers for public office should he not already be sufficiently known to make elaborate and expensive advertising unnecessary? It is time for the introduction of better methods.

## VALPARAISO: VALE OF PARADISE.

The country immediately around Valparaiso is far from being a paradise, but by contrast with the two-thousand miles of absolutely barren coast to the north it must have appeared as paradise to the Spanish adventurers who named it. From the sea its aspect is attractive, as, like the elongated half of an ellipse, the city embraces the big bay which opens toward the north welcoming the traffic from Panama and San Francisco.

Our ship came to anchor in a great harbor full of ships of many nations, among which the interned German sailing ships outnumbered all others. As at every port these melancholy remains of the German merchant marine are viewed, it is easy to understand why the Teutons exercised such an influence in South America, and when we know the tremendous cost of operating American ships, we may expect that, as soon as Germany recovers, her merchantmen will again predominate in these waters.

Valparaiso, with 225,000 population, is the greatest seaport south of San Francisco. Its harbor is deep and well protected except against the fierce north winds, which in winter occasionally play havoc with the shipping. It is the graveyard of more ships than is any other harbor. Mute evidences are the two wrecks lying on the shore and the three big dismantled hulls anchored with six chains fore and aft and used as marine workshops. At night the city makes a magnificent showing, because the hillsides for five miles are covered with residences, and, when illuminated, they become a vast electric amphitheater. The shore is covered with great warehouses, the main streets behind them are filled with stores and banks, and the railroad, with trains running almost constantly along the beach, modernizes the scene. The double-deck street cars, the swift-running automobiles, the numerous heavy-laden carts, and the trains of pack horses and mules, and even men bearing burdens on head and back, present a suggestion of variety and activity. At the earliest possible moment George and I went ashore, and, after orienting ourselves and looking at the business section, discovered the Y. M. C. A., the first we had seen since we left the Canal Zone. To us with scant familiarity with Spanish, the "Y" was like an oasis in a desert. The secretary proved to be Mr. A. A. Turner of Mianeseta, who, having been here five years, had a thorough grasp of the

(Continued on Page 3, Column 2.)

## THE ARKANSAS METHODIST

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A. C. MILLAR, Editor

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## Commissioners for the Church.

Little Rock Conference.	N. Arkansas Conference
James Thomas	F. S. H. Johnston
George Thornburgh	J. M. Williams
T. D. Scott	R. C. Morehead

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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, 8 p. 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.

Plans are being made for a new building at Central Baptist College for Women at Conway.

Rev. C. M. Aker, formerly principal of our Stuttgart Academy, is now pastor of the Central Church at Phoenix, Arizona.

Dr. C. O. Steele of Hot Springs, while visiting in our city last week, called and reported Methodism prospering in his city.

A card has been received announcing the birth, June 2, of a son, William Luther, to Rev. and Mrs. W. H. Cloninger of Forest Park.

At Waldron, Rev. G. C. Johnson, pastor, a revival meeting began last Sunday with Evangelist W. C. Swope doing the preaching.

America is no more through with the war than is a man through with a capital surgical operation after he has been sewed up.—Western Advocate.

Gov. C. H. Brough recently delivered the baccalaureate address at his alma mater, Mississippi College, and received the degree of LL.D. therefrom.

The Northern General Conference removed the time limit from the district superintendency or presiding eldership, but declined to limit the episcopacy.

Rev. J. W. Black of Cotter, Ark., has been visiting sons at Healdton, Binger, and Tulsa, Okla. He preached the commencement sermon for Healdton High School May 30.

Not every good fighter is a good soldier. Soldiers must be obedient to orders and to team work. The church has fighters, but it needs more good soldiers of Jesus Christ.—Western Advocate.

Rev. Alva C. Rogers writes: "We are moving along well at Wilmot. We found a membership of fifty-one when we came at the beginning of the conference year, and have already had twenty-two accessions."

Tuesday, on their way to the Summer School for Ministers, the following brethren called: Revs.

W. W. Christie, Sherrill; S. T. Baugh, Blevins; J. C. Johnson, El Dorado Circuit; C. E. Whitten, Hermitage; and O. T. Gilmore, El Dorado.

According to the Texas Christian Advocate, Bishop E. D. Mouzon has been conducting a revival service at Grace Church, Dallas, and has been doing the best preaching of his life. The house was ever crowded and many were turned away.

Of the fourteen new bishops of the Methodist Episcopal Church, nine have been assigned to foreign fields and the others are in home territory that is largely missionary. The General Conference elects bishops for hard work and expects results.

Rev. C. F. Hively, pastor of Gardner Memorial, North Little Rock, desires that his people should remember that Rev. A. E. Holloway, the presiding elder, will preach Sunday at eleven and hold the quarterly conference at three. There will be reports of progress.

At the General Assembly of the Presbyterian Church U. S. A. a merger was effected with the Welsh Calvinistic Methodist Church whereby 15,000 members, 100 ministers, 600 elders with 150 churches come into the former body. Thus the proper union of churches proceeds.

Rev. J. P. Jernigan writes from Black Rock: "Rev. G. M. Hill is seriously ill. Was stricken on the 4th with hemorrhage of the brain. Has rallied to some extent from first attack, but is still critical. His illness is much regretted by the whole town. Let the brethren pray for him."

As we are sure our readers appreciate the valuable service rendered by Mrs. Virginia Carroll Pemberton, the talented editor of our Woman's Missionary Department, we publish for their information (without her knowledge or consent), a sketch which recently appeared in The Arkansas Writer.

The price of the Baptist Advance has been raised from \$1.50 to \$2.00, effective August 1. Most of the denominational papers have increased their price. We can and will hold the price of \$1.50 if our subscribers will renew promptly and our preachers secure new subscribers; but these two things are necessary.

Practically all of the pro-Irish propaganda in this country is for political effect in the United States, and a lot of weak-kneed, spineless public men who know that it is not our concern are toadying to the Irish propaganda merely for its political effect, each party fearing to let the other party outdo it in subserviency to this Irish propaganda.—Ex.

The Supreme Court has decided that the prohibition amendment to the Constitution was properly adopted and that the law providing for enforcement is constitutional. The decisions grew out of various petitions and appeals. As all issues are now practically settled, it would seem to be in order to submit and obey the law. The liquor people will some day realize that their reign has ceased.

One of the greatest fallacies of any so-called political economist is to assume that the way to preserve labor in sufficient quantity is to keep laborers in ignorance. The cheapest, best and quickest way to produce larger results from labor is to train the mind of the laborer. If education is good for a man in an office it is good for the man in the shop or farm, or for the woman in the kitchen.—Baptist Record.

Rev. Dan B. Brummitt, who was re-elected editor of the Epworth Herald by the M. E. General Conference, was once pastor of the Scott Street Church in this city, and is lovingly remembered here; and Bishop C. W. Burns, recently elected, who married a Miss Tipton of Little Rock, was once pastor of the Methodist Episcopal Church in Stuttgart. Our people are pleased that these former fellow-laborers have been honored by their Church.

Dr. George Elliott of Detroit, who was by the Northern General Conference elected editor of the Methodist Review to succeed Dr. W. V. Kelley, is sixty-nine years old, but is physically and mentally alert and vigorous. This is a position which may very properly be filled by a progressive veteran, one who combines scholarship and experience. Dr. Elliott is the author of "The Abiding Sabbath,"

"The Beauty of Jesus," and "Biblical Criticism and Preaching."

Dr. J. H. Reynolds, Director General of the Educational Campaign, has just returned from Nashville, where he spent a week effecting the organization for the campaign. Prof. W. E. Hogan, who is now assistant secretary of education, will be Dr. Reynolds' first assistant, and Dr. Elmer T. Clark, who has had charge of Centenary publicity, will manage the educational publicity. Headquarters will be in the Centenary Building at Nashville, where Dr. Reynolds will be found after July 1.

Her publishers, the Lippincotts, and Governor C. H. Brough have presented to the Nobel Foundation at Stockholm, Sweden, the name of our famous Little Rock authoress, Mrs. Bernie Babcock, as a candidate for the Nobel prize in literature, submitting her latest book, "The Soul of Ann Rutledge," for consideration. This book, which is the romance of the lost love of President Abraham Lincoln, has attracted the attention of the best critics and reviewers and proved to be tremendously popular.

Rev. Charles C. Sealeman, D. D., for the last seven years pastor of Trinity Church, Los Angeles, Cal., has been appointed pastor of First Church, Dallas, to succeed Dr. S. H. C. Burgin, who becomes Secretary of the Board of Church Extension. Dr. Sealeman is well known throughout the Church, and is one of the popular and successful ministers of the denomination. He is at this time president of the State Church Federation of California and president of the Ministerial Alliance of Los Angeles.—Texas Christian Advocate.

In the Texas Christian Advocate is a notice of the death, May 30, at Jacksonville, Texas, of Rev. Jerome Haralson, D. D. He was once a member of the Arkansas Conference and president of Quitman College. He never forgot his friends in Arkansas, and they remember him as a good man and a true minister of Christ. The Advocate says: "Dr. Haralson was one of our aged saints who had rendered many years of fine service. He was universally beloved by those who knew him and was bright and joyful to the end of the journey."

Last Sunday, before a large congregation at Conway, Rev. Geo. S. Sexton of First Church, Shreveport, La., preached the baccalaureate sermon for Hendrix College. It was intellectually and spiritually a strong, clear, helpful discussion of the power of the gospel, and was peculiarly appropriate for the occasion. Before preaching Dr. Sexton mentioned the fact that twenty-seven years ago he had as sexton been cleaning the oil lamps in the little frame church two blocks away, and that he had not seen Conway during that period. From janitor to commencement preacher, from student to a leading place in the ministry! Hendrix College is proud of the record of this distinguished student, and he is proud of the progress of his alma mater. He dined at Tabor Hall and recalled many incidents of student life.

Rev. George W. Twynham, prominent member of the Western Virginia Conference, and Rev. Joseph Dobes, of Temple, Texas, are now in Poland as the first representatives of the M. E. Church, South, in that land. Half a million dollars have been voted for immediate relief and missionary work in Poland, and operations were opened by Bishop James Cannon, Jr. Bishop Cannon was assisted by a committee composed of Dr. D. A. Sloan of Belgium, Prof. E. B. McKnight of Belgium, Mr. William Ward of England and Mr. Rose of Poland. The bishop made an enthusiastic report to the Board of Missions recently concerning the Polish need and opportunity. Dr. W. B. Beauchamp, foreign secretary in charge of Europe, is now seeking other men for Poland. Men who can speak the language are especially needed.—Centenary Bulletin.

The following sad note has been received from Rev. W. C. Watson, presiding elder. All friends sympathize with the bereaved parents: "Jane Joyce, a beautiful little girl of three summers, the oldest child of Rev. and Mrs. H. B. Trimble of Lakeside Church, Pine Bluff, passed peacefully to rest on June 1, after being ill but a few hours. She was an unusually bright child, attractive to all, and the joy of her fond parents. All that love and medical skill could do was put forth, but in

# "The Arkansas Methodist in Every Methodist Home In Arkansas"

## CIRCULATION CAMPAIGN.

### North Arkansas Conference.

Batesville District .....	65
Booneville District .....	75
Conway District .....	200
Fayetteville District .....	55
Forrest City District .....	271
Fort Smith District .....	41
Jonesboro District .....	77
Paragould District .....	25
Searey District .....	58

### Little Rock Conference.

Arkadelphia District .....	73
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During the next two weeks our pastors will be at Conway, and few new subscribers will be received; but when the summer revivals begin the canvass for the Arkansas Methodist will again be stressed.

Let every pastor make his plans to put the paper into all Methodist homes while the revivals are preparing the people for new undertakings.

Camden District .....	169
Little Rock District .....	575
Monticello District .....	163
Pine Bluff District .....	99
Prescott District .....	173
Texarkana District .....	108

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

J. W. Black, Cotter, 1; G. C. Johnson, Waldron, 1; J. W. Howard, Waldron Circuit, 1; W. T. Hopkins, Bryant Circuit, 1; P. C. Fletcher, First Church, Little Rock, 5; T. O. Rorie Jr., Mabelvale, 2; A. C. Rogers, Wilmot, 1; A. J. Bearden, Ashdown, 1.

vain, for the little life slipped away. The funeral was conducted from Lakeside Church, June 2, by the Methodist preachers of the city, in the presence of a large company of sympathizing friends. The rich profusion of floral offerings proclaimed in a beautiful way the love in which the child and parents are held. Am sure the brethren and friends will bear these stricken parents to the throne of grace."

The Missionary Voice now has the largest circulation of any periodical in the M. E. Church, South, with the exception of Sunday school literature, and during the last year made a profit of more than \$2,000.00 in excess of expenses, according to the report made recently to the Board of Missions by the editors, Mr. Robert B. Eleazer and Mrs. E. B. Chappell. This magazine is published by the Board of Missions for both men and women, and is the standard educational missionary organ of the Church. The editors report a steady gain in receipts and subscribers each month. During last year the average circulation was 44,416, but at the present time it is running considerably above that figure. It is a magazine of thirty-two pages and has been almost doubled in size during the last year. The subscription price is \$1.00 for twelve months. It is the only publication of its kind being put out by the M. E. Church, South.—Centenary Bulletin.

At a recent meeting of trustees of Central Baptist College Dr. J. W. Conger resigned the presidency and was made president emeritus. On account of failing health his retirement from active service had become necessary. Dr. Conger was president of Ouachita College twenty-one years and of Central nine years. He has for a generation been the educational leader of the Baptists in our State, and the two institutions which have reached their success largely through his efforts are his maternal monuments, and the 7,000 students whose lives he touched and ennobled are the fruits of his faithful labors. As a pioneer in the days of small things, this great teacher labored with faith and courage, and Arkansas and the Baptist denomination owe him a debt of gratitude which can never be repaid in this world. May he live long and see the fruition of his fondest hopes in strong, permanent institutions which may perpetuate his influence through the centuries.

## ACCEPT OUR THANKS.

Recently several thousand statements were sent out to our subscribers. To those who promptly remitted sincere thanks are tendered. They make it possible to keep the paper going without embarrassment. Others who have received statements will doubtless soon settle their accounts and give further cause for appreciation. We are making the paper for our readers, and we fully appreciate their continued interest.

## GOOD NEWS.

Dr. J. H. Reynolds, president of Hendrix College, reports that he has just received a message from the General Education Board of New York that it will add \$150,000 to the \$500,000 which is to be raised for Hendrix College in the educational campaign. This will be the third gift from the Board, the first being \$75,000 and the second \$100,000. When the amount expected in the campaign is secured Hendrix will have about \$1,000,000 endowment and \$500,000 in buildings and equipment.

The Board also allows for current expenses of the coming year \$9,000, for the next year \$8,000, and for the third year \$7,500. These gifts cheer the heart of the director general of the campaign as he is organizing his forces for the undertaking.

## VALPARAISO: VALE OF PARADISE.

(Continued from Page 1.)

situation. In a rented building at a strategic point are commodious and well-furnished rooms to which the best youth of the city, both native and foreign, have been attracted. There are 500 Chilean members, and the city authorities have shown their appreciation by granting the use of the parking on a principal street for athletics. Here we met Mr. V. B. Wakefield of Seattle, who has the English classes and who rendered us valuable assistance in seeing the city, and Miss Robertson of Jacksonville, Fla., who is promoting the Y. W. C. A. work, and who graciously gave us much information.

It is a candid conviction that the Y. M. C. A. properly conducted is to be a large factor in helping Latin America to appreciate the social value of Protestant Christianity. It is also almost necessary to stabilize the moral life of Americans and British who come to these lands. One of the great values was observed in connection with the British cruiser Yarmouth then stopping at Valparaiso with 400 young sailors who, in large numbers, were making the "Y" their headquarters when on shore. When one knows the traps and snares set by wicked and depraved men and women for sailors when on land, the worth of this soul-saving institution may be appreciated. The saloons and the brothels are always open to sailors. There a degree of companionship may be found which is craved by youth away from home, but, as that is evil and only evil, the "Y" in foreign ports is truly a haven of safety. We owe it to the "wandering boy" to provide these "safety zones" wherever possible.

At the "Y" we met Rev. C. M. Spining, superintendent of Presbyterian Missions, with whom we attended a service at the Anglican Church on the hill, where we heard a helpful sermon on Good Friday night by Bishop DeJersey of the Falkland Islands. As we had to stay on shore that night in order to get an early train for Santiago, Brother Spining assisted us in finding a hotel. We tried two places, which were full, and finally secured a good room at the Hotel Ingles, where, in spite of the name, they do not speak English. The rate was reasonable, fourteen pesos (\$3) for two of us. This hotel is very convenient for travelers, being within a block of the railroad station and the pier where ship passengers land, but as it has an unprepossessing exterior a stranger without advice would hesitate to enter it. One of the peculiarities of these South American hotels is that practically none have an office on the ground floor, and the entrances would suggest third-class inns at home. Another peculiarity (and it is appreciated) is that there is little bustle and stir on the inside, and one can actually get the rest for which he pays, a thing now almost unknown at home.

After our return from the inland trip, our ship not yet being ready to start, we spent part of two days ashore, always finding the "Y" a convenient rendezvous. We patronized a first-class Chilean barber shop, and had better service at lower prices than at home. This Chilean barber, who, without parley, gave me exactly what I wanted, charged only 60 per cent of the Little Rock price and I

went out of his shop feeling religious instead of resentful as often happens at home.

We looked in on the "Escuela Popular," a Presbyterian Mission School for boys and girls, with an enrollment of 350, of which 16 girls are boarders. The superintendent of this and six primary schools is Rev. R. B. Elmore. The director of this school is Miss Estella Daniel, and her assistant is Miss Cora Smith, both recently from California. Miss Daniel gave us opportunity to see the building, a substantial three-story brick with a spacious patio for a playground. The eight native teachers and the swarm of children make the school a veritable bee-hive. The institution is fifty years old and seeks to be a place where children of moderate means can get sound education through the eighth grade. The rates are low, and double the number could be enrolled if space permitted. The Presbyterians have also six primary schools in different parts of the city where the number in each is limited to forty. All of this work is highly commended by people with whom I talked.

Across the street from the Escuela Popular is a fine vacant lot, on which the Presbyterians and Methodists together are planning to build a \$60,000 house for a Training School for Christian Women Workers, which will include a Normal and Bible School, a Training School for Nurses, and a Dispensary. This should be a great auxiliary to all Christian work in Chile, and is eagerly awaited by the missionaries. The impression made by the workers whom we met is decidedly favorable. They are doing good work and deserve the full support of the churches at home.

Accompanied by Mr. Wakefield as interpreter, we visited the Military Academy of Chile. As it is located on a bluff about 300 feet above the business streets, we took an ascensor, or street car, that is drawn up an incline plane. There are many of these, because climbing the stairways or driving up the steep, winding streets is arduous and slow. As the fare is only 2 cents of our money, the expense is not burdensome; but one does not feel perfectly comfortable when he thinks of what might happen if the steel cable should break.

A high wall surrounds the Academy, and flower-covered terraces make an attractive approach to the main entrance of the large and commanding building. We were graciously received and a subordinate detailed to guide us through. The institution is well equipped with all the necessary apparatus for practical training. The dormitory, dining hall, bathrooms, infirmary, club rooms, and assembly hall are well furnished, conveniently arranged, and carefully kept. The large inner courts and the drill ground afford ample space. We saw the cadets come out from the dining hall and go through informal exercises. They are a fine-looking body of boys. They are received at 12 years and as the course covers five years they may graduate at 17. The number is limited to 200. Having visited our academy at Annapolis 31 years ago, I think that the Chilean school is as well equipped as ours at that time, and, of course, this school has the modern appliances. It is not strange that Chile has a good small navy. The models of her battleships and cruisers show that they are English built. A training ship lies in the harbor.

Before leaving we called at the American consulate, but did not find our consul. However, we met the vice-consul, a Mr. Garvin, a graduate of Wooster (Ohio) College and son of a Presbyterian minister, who showed us every courtesy.—A. C. M.



## CONTRIBUTIONS.

## NEW BISHOPS OF THE M. E. CHURCH.

Francis Wesley Warne was born December 30, 1854, in Erin Township, Ontario, Canada. He was graduated from Garrett Bible Institute, in 1884, and received the degree of Doctor of Divinity from Northwestern University in 1900. He entered the ministry of the Methodist Church of Canada and served as a missionary in Manitoba from 1874 to 1881. After serving two pastorates in Illinois he sailed for India in 1887. Following a twelve-year pastorate in Calcutta he was elected Missionary Bishop for India in 1900.

John Wesley Robinson was born at Moulton, Ia., January 6, 1866. He was graduated from Garrett Bible Institute and received the degree of Doctor of Divinity from the same institution. After pastorates in Nebraska and Des Moines Conferences he went to India in 1893, where he served as pastor of Lucknow English Church and district superintendent until 1912, when he was elected Missionary Bishop for India. He has served as secretary of several important undertakings of the Church in India; also as editor of *Kaukab-i-Hind* and of hymnals, both English and Hindustani.

Eben Samuel Johnson was born February 8, 1866, at Warwickshire, England. He was educated at Oxford University and Morningside College and received the degree of Doctor of Divinity from Syracuse University. He taught school and engaged in newspaper work in London before coming to the United States. He entered the Northwest Iowa Conference in 1889, serving pastorates until 1909, when he was appointed district superintendent, which position he held when elected Missionary Bishop to Africa, in 1916. He was assistant secretary of the General Conferences of 1912 and 1916.

Laurens John Birney was born September 11, 1871, at Dennison, O. He received his education at Seio College and at Boston University School of Theology, being graduated from the latter in 1899. The honorary degree of Doctor of Divinity has been conferred upon him by Mount Union, Wesleyan and Yale Universities and the degree of Doctor of Laws by Chattanooga University. He served pastorates in Plainfield, O.; South Walpole; Park Avenue, Worcester; Hyde Park; Newton Center; and Center Church, Malden, Mass. Since 1911 he has been dean of Boston University School of Theology. He has been in great demand for addresses before student bodies and Annual Conferences.

Fred Bohn Fisher was born February 14, 1882, at Greencastle, Pa. He was graduated from Asbury College, Kentucky, in 1902. He joined the North Indiana Conference in 1903 and the following year he went as a missionary to Agra, India. In 1907 he was appointed pastor of First Church, Boston, Mass. He has served as field secretary of the Board of Foreign Missions, general secretary of the Laymen's Missionary Movement of the M. E. Church and associate

general secretary of the Laymen's Missionary Movement of the United States and Canada. He was secretary of the national finance campaign of the Centenary Movement and at the time of his election was associate secretary of the Board of Foreign Missions. He organized the conventions of Methodist Men which met in Indianapolis in 1913, Boston, 1914, and Columbus, 1915. He has been one of the outstanding missionary leaders of the Church.

Ernest Lynn Waldorf was born May 14, 1876, at South Valley, N. Y. He was educated at Syracuse University and in 1900 joined the Central New York Conference. His outstanding pastorates were Centenary Church, Syracuse; Plymouth Church, Buffalo, and First Church, Cleveland. The membership of these churches in each case more than doubled under his ministry and at Cleveland increased from 600 to 2,300 in five years, and the annual giving for benevolences grew from \$3,000 to \$39,000 during this same period. He has been a member of the Board of Home Missions and Church Extension.

Charles Edward Locke was born September 9, 1858, at Pittsburgh, Pa. He is the son of a Methodist parsonage. He was educated at Mount Union and Allegheny College and received the degree of Doctor of Divinity from the latter institution in 1893. He served his early ministry in the East Ohio Conference. His later pastorates have been Smithfield Street, Pittsburgh; First Church, Portland, Ore.; Central Church, San Francisco; Delaware Avenue, Buffalo, N. Y., and Hanson Place Church, Brooklyn. Since 1908 he has had a widely known ministry at First Church, Los Angeles. He is the author of a number of books.

Ernest Gladstone Richardson was born at Saint Vincent, British West Indies. His father was a minister in the Wesleyan Methodist Church. He received his education at Harrison College, Barbadoes, West Indies, Dickinson College and Yale University. Wesleyan University conferred the degree of Doctor of Divinity upon him in 1913. He joined the New York East Conference in 1896 and served, among other churches, Bristol, Conn., and Simpson Church, Brooklyn, and since 1917 has been superintendent of Brooklyn North District. He has been an active member of the Board of Foreign Missions and but recently returned from Europe, where he went as one of the General Conference commissioners.

Charles Wesley Burns was born May 28, 1874, at Willow Grove, Pa. He is a graduate of Dickinson College and Boston University School of Theology. His ministry has been largely spent in his native state, his pastorates including Lansdowne, Coatesville, Spring Garden, Philadelphia; and First Church, Germantown. In 1916 he became pastor of the great Hennepin Avenue Church, Minneapolis, where he has had a notable pastorate, receiving large numbers into church membership and taking a prominent part in civic betterment.

Anton Bast was born September 8,

1867, in Denmark, where his father was a fisherman. His parents belonged to the Methodist Church and he was converted in early life. He followed his preliminary training with a course in the theological school at Copenhagen and entered the Norway Conference in 1890, later transferring to the Denmark Conference. His outstanding work has been in connection with the Jerusalem Church and Central Mission, Copenhagen, where he has won the attention of the nation and received from the King expressions of approval and financial support. This church has been transformed in ten years from a dying down-town appointment to a great institutional church of more than twenty departments, ministering to thousands every week. He has been an active leader in evangelistic and temperance work in the Scandinavian countries.

Edgar Blake was born December 8, 1869, at Gorham, Me. He was graduated from Boston University School of Theology in the class of 1898. Nebraska Wesleyan University and Wesleyan University conferred upon him the degree of Doctor of Divinity. He joined New Hampshire Conference in 1896 and held pastorates at Salem, Lebanon and Manchester. In 1908 he became assistant secretary of the Board of Sunday Schools and since 1912 has been corresponding secretary of that board. He has been also a general secretary of the Centenary conservation committee since its organization. He was an active member of the Committee on Unification. His ability as an executive and public speaker has been widely recognized.

George Harvey Bickley was born February 23, 1868, at Philadelphia, Pa. He was educated at the University of Pennsylvania and Drew Theological Seminary and received the degree of Doctor of Divinity from Dickinson College. He comes from a family of preachers. He entered the Philadelphia Conference in 1890 and spent thirty years in its ministry in Philadelphia and vicinity. His last charge was Arch Street Church, where a six-years' pastorate was closed with his appointment to the superintendency of Northwest District. Following this he was secretary of Philadelphia City Missionary Society, and at the time of his election he was superintendent of Northwest District for a second time. During the Centenary campaign he was also secretary of the Philadelphia Area. He has given efficient service as a member of the Board of Foreign Missions.

Frederick Thomas Keeney was born February 3, 1863, at Fabius, N. Y. His father was a member of the Wyoming Conference. He is a graduate of Syracuse University, from which he received the degree of Doctor of Divinity, in 1901. In 1886 he entered the Central New York Conference in which he served as pastor and district superintendent. After 14 years as pastor of First Church, Syracuse, in 1918 he became Centenary secretary for Buffalo Area, which was the first to reach its financial goal. Since the fall of 1919 he has been the secretary of the Department of Spiritual Resources of the Centenary Conservation Committee. The proper pensioning of retired preachers has been

much advanced by his efforts. He has been a member of the Board of Foreign Missions since 1912.

Harry Lester Smith was born April 15, 1876, at Indiana, Pa. He was graduated from Allegheny College and Drew Theological Seminary. He joined Pittsburgh Conference in 1900. He has served pastorates at Meadville, Pa.; Leonia, N. J.; Allegheny, Pa.; Delaware Avenue, Buffalo, and First Church, Detroit, where he succeeded Bishop Leete upon his election to the episcopacy. His pastorate has been marked with large evangelistic results and his church was one of the largest givers in the Centenary movement. He has been a member of the Board of Foreign Missions during the past quadrennium.

Charles Larew Mead was born in a Methodist parsonage July 20, 1868, at Vienna, N. J. He is a graduate of New York University and received the honorary degree of Doctor of Divinity from Syracuse University. In 1895 he joined Newark Conference. His pastorates include Hoboken; Centenary Church, Newark; First Church, Baltimore; Madison Avenue Church, New York and since 1914, Trinity Church, Denver, Colo. He has been a pastor-evangelist of great success and for a number of years has been one of the leaders of the young people's meeting at Ocean Grove.

Robert Elijah Jones was born February 19, 1872, at Greensboro, N. C. He is a graduate of Bennett College and Gammon Theological Seminary. The degree of Doctor of Divinity was conferred upon him by the latter institution and by New Orleans University, and that of Doctor of Laws by Howard University. He served as pastor from 1891 to 1897, when he became assistant manager of the Southwestern Christian Advocate. He later became field secretary of the Board of Sunday Schools, and since 1904 has been editor of the Southwestern Christian Advocate. In the movements for the advancement of the colored race he has been an acknowledged leader.

Matthew W. Clair joined Washington Conference on trial in 1889. His pastorates were Jefferson, W. Va.; Staunton, Va., and Ebenezer Church, Washington, D. C. He was appointed superintendent of the Washington District in 1897, and after five years on the district, he served sixteen years as pastor of Asbury Church, Washington, D. C., returning to the district in 1919. He is one of the outstanding preachers of his race.

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## ORIGIN AND MEANING OF THE SACRAMENTS.

By E. B. Chappell.

### II.

In the first article of this series I explained the wonderful teaching method of Jesus and showed how it is illustrated both in the terminology he employed and the adoption of the two permanent symbols of the Christian faith.

**Two General Types of Religion.**—In order that we may open the way for a clear understanding of these symbols in Christianity, let us pause for a moment to consider two types of religion which have existed side by side at least since the time of the earliest Hebrew prophets. These types are usually designated as the priestly and the prophetic.

1. Priestly religion is based upon the idea that there is a chasm between God and the ordinary individual which must be bridged by divinely appointed and specially empowered intermediaries to whom are committed certain magical rites and ceremonies which are supposed to be efficacious with the Deity. All approach to the throne of grace must be through this favored class and this sacred ceremonial.

As might naturally be expected, the tendency of priestly religion everywhere is to put the emphasis upon the proper use of these ritualistic observances rather than upon right moral and spiritual attitudes. In its most extreme manifestation this tendency leads to a complete divorce between religion and moral spiritual life. Such a situation was the immediate occasion of the revolt under Martin Luther which led to the Protestant Reformation. Luther's protest was primarily against a religion which had no relation whatever to life, a religion which offered eternal salvation to the most outrageous scoundrel on condition of a proper observance of certain ritualistic requirements. And there are still sections of the so-called Christian world in which this situation continues to exist. Missionaries in Mexico, for instance, tell us that it is quite common for murderous outlaws in that country to ride into the

cities, go through certain forms of worship in the churches and then return to their haunts with complete religious satisfaction but without any thought of changing their manner of life.

This type of religion is often greatly modified through contact with the more spiritual type to be described in the next paragraph. In this modified form it may not maintain that ritualistic observances will secure salvation without regard to the moral attitude of the seeker, but it does maintain that these observances are necessary to salvation and consequently attribute to them an importance which is almost sure to lead to all sorts of evil consequences. For history shows that where rites of any kind whatsoever are regarded as essential to salvation the tendency is to put the emphasis upon these rather than upon the inward attitude of the individual. In other words, any religion which exalts external observances into the place of essentials is almost sure in the end to degenerate into mere lifeless formality.

2. The prophetic type of religion abolishes the chasm separating God and man and offers to each individual direct access to his Maker. It recognizes the value of forms and ceremonies, but uses them only as symbols and for their cultural value. In no case does it regard the bestowment of the divine favor as conditioned upon them or give them a place among the essentials to spiritual life, which depends entirely upon the moral attitude of the seeker. This was the religion of the great prophets of Israel. The burden of their message is that what God requires of those who approach Him for mercy is not the sacrifice of burnt offerings, but the sacrifice of a broken and contrite heart. (Ps. 51:16, 17.) "What to me is the multitude of your sacrifices?" cries Isaiah, speaking in the name of Jehovah. "I have had enough of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks or of lambs or of hegoats. Bring no more vain oblations; incense is an abomination to me. Your new moons and your appointed feasts my soul hateth. Wash you, make you clean; put away the evil of your doing from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

Such is prophetic religion as interpreted by the great spiritual leaders of Israel, a religion which means the direct approach of the soul of God, a religion that is at once vitally spiritual and profoundly ethical.

**To Which of These Types Does Christianity Belong?** The question must be faced squarely and answered honestly. Christianity can not belong to both of these types and there is no midway ground between them. The soul either has direct access to God or it has not. Man is either justified by faith only, direct personal faith in a living Savior, or he is not. God either operates magically through ceremonial rites or He does not. Salvation either hangs on the proper observance of rites or it does not.

The fact that I am a Methodist by conviction as well as by ecclesiastical connection at once defines my view as to the proper answer to the question. I believe that Christianity is a religion of the spirit and that, while

it makes use of outward rites and forms, it is in no wise dependent upon them. The Son of God was no thaumaturgist, no dealer in magical rites or in any of the outworn wares of pagan priest-craft. He taught that God is the Father of all men and that every man has direct access to Him.

"When thou prayest, enter into thine inner chamber, and, having shut the door, pray to thy Father who is in secret and thy Father who seeth in secret shall recompense thee." "The kingdom of God is within you." "The hour cometh and now is when neither in this mountain nor in Jerusalem shall ye worship the Father (worship is not dependent upon sacred places and priestly functionaries)—God is a spirit, and they that worship Him must worship in spirit and in truth."

"It is the spirit that giveth life; the flesh profiteth nothing. The words that I have spoken unto you are spirit and life."

"Ye shall know the truth and the truth shall make you free."

There can be no mistake as to the meaning of words like these. They leave no room for magical forms or priestly manipulation, but make religion a matter of direct dealing between the soul and God.

Further study shows that the religion of Jesus is fundamentally ethical as well as deeply spiritual. "By their fruits," says Jesus, "yet shall know them; not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

It was the hatred of the Jewish priesthood that crucified the Son of God. The members of the priestly caste saw that the doctrines He preached would inevitably discredit their claims and destroy their influence, and, with the futile blindness which is a common characteristic of selfishness, undertook to nullify the effects of His teaching by putting Him to death.

Of course their effort failed, as such efforts always do. They killed the prophet, but they could not kill His message. The disciples whom He had taught and to whom He had communicated His spirit carried on after His resurrection and ascension the work which he had begun.

If space permitted I might show that while there are a few passages which suggest difficulties not readily explained, the whole tenor of the New Testament is at one with the teaching of Jesus in presenting a religion of form and magical rites. That is the meaning of Paul's doctrine of justification by faith and the witness of the spirit and of his opposition to all kinds of legalism and ceremonialism.

There is no room in the gospel for any human priesthood or for any magical rite whatsoever. The only priesthood that is recognized in the New Testament is the priesthood of Him who "entered in once for all into the holy place, having obtained eternal redemption." The whole argument of the Epistle to the Hebrews is that all subordinate priesthoods are swallowed up in the priesthood of Christ who has opened up the way whereby every soul may "draw near with boldness unto the throne of grace" without any human intermediary or external ordinance or ceremony whatsoever.


## WATER BAPTISM AS TAUGHT IN THE BIBLE.

### Part II. Positive Argument.

1. At the institution of the Passover, recorded in the twelfth chapter of Exodus, the Israelites were commanded to "take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat" the lamb or the goat. Evidently the paschal lamb was intended to represent Christ. Compare Exodus 12:7 with John 19:14; also we read in Cor. 5:7 these words: "For even Christ our passover is sacrificed for us". In Exodus 12:13 are these words of Jehovah: "When I see the blood I will pass over you." Hence we see that even before the institution of the services of the tabernacle Jehovah used the lamb to represent the blood of Christ, and as the blood of the paschal lamb was applied to the door posts of the houses of the Israelites so does baptism by sprinkling represent the blood of Christ applied to our hearts, shielding us from the wrath of Jehovah.

2. "The record of John". See John 1:19-28. Saint Matthew says in chapter three, the first verse, "In these days came John the Baptist, preaching in the wilderness of Judea." In verses five and six of this same chapter are these words: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins". "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ." (John 1:19-20). Now the question arises, What caused the Jews to think that John the Baptist might be the Christ? Evidently John was doing what Christ was expected to do when He should come, otherwise the Jews would never have thought that John might be the Christ. What was Christ expected to do when He should come? Among other things that were prophesied of Him it had been said, "So shall he sprinkle many nations," etc. (Isa. 52:15). (If any one should say that this does not refer to Christ, it is sufficient to say that Philip, the evangelist, so understood it, and so expounded it to the Ethiopian eunuch. See Acts 8:26-40). Through the prophet Ezekiel Jehovah had said, "Then will I sprinkle clean water upon you", etc. (Ez. 36:25). Again, in

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Isaiah 44:3 we find these words, "I will pour water upon him that is thirsty, and floods upon the dry ground". There are other passages like these to which it is not necessary to refer here. Suffice it to say that every prophecy concerning this part of the Messiah's work makes use of the words sprinkle and pour (in some form of the words), and that no prophet had so much as intimated that Christ would immerse, nor was there anything in the law of Moses that could be so construed. Yet the Jews thought John might be the Christ. Surely John's work was in complete accord with the "law and the prophets". We have never heard of any one's accusing him of violating either.

Now when John confessed that he was not the Christ the "priests and Levites from Jerusalem" . . . "asked him, and said unto him, Why baptizest thou then, if thou be not that Christ?" (Jn. 12:5). To sum up: (1) The prophets had said Christ would "sprinkle", (and the "law" required the same); (2) the Jews thought John might be the Christ, consequently (3) John must have been performing this rite in this way, else they would not have thought he might be the Christ; (4) this delegation of priests and Levites from Jerusalem called it baptism. (See Jn. 1:25: "Why baptizest thou then?") A clear demonstration of the fact that the Bible does "call sprinkling baptism", (as the challenge is sometimes expressed). And this agrees with John's own statement, "I baptize with water", etc. (Jn. 1:26, and elsewhere).

3. The baptism of Jesus. We are aware that John's baptism is not regarded as Christian baptism, yet people insist on being "baptized like Jesus was"; hence we give particular attention to His case. See Matt. 3:14-16. When Jesus presented Himself to John for baptism "John forbade him". "And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him." "But John refused to baptize Jesus till his attention was called by Jesus to the fact that they must "fulfill all righteousness", that is, they must meet the requirements of the "law", which law, as has been shown, required sprinkling, or pouring. This also harmonizes with the words of

Christ recorded in Matt. 5:17. See also Heb. 9:19, etc. In accordance with this law (mode) John could have baptized the multitudes mentioned in Matt. 3:5 within the limits of his short ministry, himself, perhaps, standing in the water of the Jordan, dipping a bunch of hyssop in the water and sprinkling the people as they presented themselves for baptism. We will undertake to show later that Christian baptism as practiced by the apostles agrees with the mode used and recognized by John and Jesus; but a few more words seem to be required in this connection.

John the Baptist was a priest, the son of a priest. See Luke 1:5-17. Christ was, and is a priest "forever." By referring to Luke 20:1-8 we see that Christ based His authority for purging the temple upon the baptism which He had received at the hands of John; and according to Heb. 5:5-6; 9:11. He is still a Priest, and will be a Priest "forever". By a careful study of such passages as these we get a clearer insight into the significance and importance of the ceremonies of the tabernacle and temple. Each part had its own peculiar meaning; and in view of this fact it is no cause for wonder that Jesus said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:18). Nor do we wonder that at the crucifixion when Jesus said, "It is finished", "the veil of the temple was rent in twain from the top to the bottom"; for henceforth Christ was to take up the duties of His office as our High Priest "forever" in "a greater and more perfect tabernacle, not made with hands", "eternal in the heavens", "now to appear in the presence of God for us". In other words, the priesthood established by Jehovah though the law given by Moses was an eternal priesthood, the first part of which was to last till the crucifixion of Christ, the last part to all eternity. By this "law" were both John and Jesus bound, and in this "law" was no place given for immersion, and there is no scriptural ground upon which the theory of Christ's immersion can be satisfactorily explained. Let us "stick to the Bible".

4. Christian Baptism. The baptism of the eunuch. See Acts 8:26-40; also Isa. 52:13 to 53:8. The story of the baptism of the eunuch as recorded here furnishes no ground for the belief that he was immersed, provided we do not read into it what is not there, but simply "take what the Bible says about it". We take it for granted that each of the Greek prepositions ("eis" and "ek", translated, "into" and "out of", respectively) has been sufficiently explained by many others in dealing with this case, and that all who have read, or heard, even a little on this subject understand that these prepositions have various meanings. ("Eis" has 24, and "ek" has 18, given in Grove's Greek Lexicon.) It is well understood that "eis", as here used, need not mean more than simply to, and "ek" simply from, and that these prepositions are many times so translated; but, as we see it, we do not particularly need to refer to the Greek in this, or any other passage bearing on this subject. Let us read the story carefully.

Philip received his orders from the "angel of the Lord". It was a "des-

ert" through which the eunuch was passing. The eunuch was reading "Esaias (Isaiah) the prophet". "The Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, 'Understandest thou what thou readest?' 'The place of the scripture which he read' is given, Isaiah 53:7-8. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? etc. 'Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water; (Greek, Behold water); what doth hinder me to be baptized?'

Now, who first mentioned baptism? The eunuch. Why did he mention baptism? It seems to be generally supposed, so far as the writer has observed, that Philip spoke, or preached, to the eunuch about baptism, or at least mentioned baptism in his discourse. But we are not willing to base our doctrine on mere supposition. We will simply "take what the Bible says about it". The eunuch had not asked about baptism; his question was, "Of whom speaketh the prophet this?" He did not say, Of what speaketh the prophet this? There is no reason for supposing that the eunuch did not already understand the question of baptism. All Bible students know that this particular section of the prophecy of Isaiah concerning the Messiah begins in the fifty-second chapter and continues through the fifty-third. "Behold, my servant shall deal prudently," etc. "So shall he sprinkle many nations". See Isa. 52:13-15. The eunuch wanted an explanation of this prophecy as to the Person of whom the prophet spoke, and at certain points in the eunuch's reading of this prophecy Philip appeared on the scene, and the eunuch "desired Philip that he would come up and sit with him". In answer to the eunuch's question Philip "began at the same scripture, and preached unto him Jesus". The Bible does not say that Philip preached baptism to the eunuch. The only scriptural reason for the eunuch's request for baptism is found in the prophecy which he had been reading, and that prophecy says, "So shall he sprinkle many nations"; it does not even hint at immersion. Therefore we conclude that the eunuch was baptized according to the law and the prophets.

5. Paul's Baptism. See Acts 9:10-11. Surely the case of the apostle Paul should carry great weight, since he was one of the most learned and zealous men of his day, thoroughly acquainted with the Old Testament ritual and zealous for the "law". He would not submit to anything that was not in keeping with the teachings of Moses. But we will simply "stick to the Bible". It is plainly stated in Acts 9:17 that "Ananias went his way, and entered into the house" where Saul (Paul) was; Ananias "putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost". And in verse 18 we read, "And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized". It is clear

that the whole affair took place in the house where Saul was, for there is absolutely nothing to indicate that they left the house in order that the rite of baptism might be performed. Evidently, then, in the "house of Judas" (Acts 9:11-12) Saul (Paul) received baptism at the hands of Ananias; and the Bible does not mention any accommodations within the house of this private citizen for the performance of this rite by immersion.

Again, Paul very emphatically states that he was "touching the righteousness which is in the law, blameless". (Phil. 3:6). When the facts here related are carefully considered we are driven to the conclusion that, though the baptism administered by John the Baptist was not Christian baptism, yet the baptism received by Saul (Paul), and, in at least a few instances, administered by him (Acts 19:1-5; 1:14-16) agrees with that of John, and that of Jesus, mentioned in John 4:12, so far as the mode is concerned. John the Baptist marks the end of the Old, and the beginning of the New dispensation, and, though immersionists assume and assert that the mode used in the Old was changed at the institution of the New, yet the Bible does not mention any such change. Let us "stick to the Bible".

6. The baptism of Cornelius. Acts 10:22-48. The story is a very simple one. In answer to the prayer of Cornelius an angel of God came to him and told him to send for the apostle Peter, which Cornelius did in accordance with the command of the angel. Cornelius needed instruction. Peter was the man to give the necessary instruction. The Almighty prepared Peter for the coming of the messengers of Cornelius by means of a wonderful vision. "Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there." (Acts 10:17.) The men delivered their message. Peter had them stay all night with him. "And on the morrow Peter went away with them". "And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friend. And as Peter was coming in, Cornelius met him", etc. (Vs. 23-25). "And as he

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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 and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc.



talked with him, he went in, and found many that were come together." Peter went "into his house." Compare vs. 22, 25, 27. Peter made apologies for coming into his house and company, and inquired of Cornelius what he desired. Cornelius told his experience of four days before, and said to Peter, "Thou hast well done that thou hast come. Now therefore, to hear all here present before God, to hear all things that are commanded thee of God." (V. 33). Peter delivered the message of the Gospel to Cornelius and to those who "were come together" into his house. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." (V. 4). Then Peter called for water with which to baptize those who had "received the Holy Ghost". The baptism being finished, "Then prayed they him (Peter) to tarry certain days". (Vs. 47-48). The whole story clearly shows that the Gospel was preached, the Holy Ghost fell upon them, and the baptizing took place in the house of Cornelius. Nothing is said about their leaving the house in order that these people upon whom the Holy Ghost fell might be baptized (by immersion), nor is any mention made of any arrangements being made in the house for their immersion. The call for water indicates that, as if Peter had said, Will some one bring some water? The language does not imply that the people to be baptized were to be carried to the water. As the Holy Ghost "fell on" them, so the rite of baptism was performed in accordance therewith, and in accordance with Peter's lifelong training in the Jewish "law".

7. The Baptism of the jailer. (Acts 16:19-34). It is not necessary to dwell upon this case at any considerable length. Paul had cast an evil spirit out of a certain damsel. "And when her masters saw that the hope of their gains were gone, they caught Paul and Silas, and drew them into the market-place unto the rulers". (V

19. "And when they had laid many stripes upon them they cast them into the prison, charging the jailer to keep them safely." (V. 23). "And at midnight Paul and Silas prayed, and sang praises unto God". (V. 25). "And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed." (V. 26). Then the jailer "called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out" (of the "inner prison"). Compare v. 24 with v. 30. And the jailer "took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." (V. 33.) There is nothing here to indicate that any of them left the place in search of a body or stream of water in which to immerse the jailer and his household; neither is any mention made of sufficient arrangements having been made within, or about the jail. Again the next day when "the magistrates sent the sergeants, saying, Let those men go"; Paul refused to leave the jail until the authorities should come and take them out. To say that Paul had left the prison at midnight and gone to some place to immerse the jailer and the others of his household is to accuse him of playing a false game. If he had left the prison in the night he could not have innocently claimed that he and Silas would not leave the prison without authority. We can not afford to bring such a charge against such a man as Paul. Everything in his life refutes such a charge. A man who willingly sealed his faith with his blood could not have been a deceiver. Hence we conclude that the entire ceremony of baptism on this occasion was performed by sprinkling or pouring in accordance with the "law" and customs which Paul had practiced, and which had been taught him from childhood. Where the Bible does not speak it is well to remain silent.

8. Conclusion. The sacrifices represented Christ (or nothing). The high priest, in a different way, represented Christ (or nothing). By a careful study of the ninth chapter of the epistle to the Hebrews we learn the significance and purpose of the tabernacle, its parts, furnishings, and ceremonies, also the method of administration of the "law" governing the same. Read the entire chapter carefully, paying particular attention to the words ("covenant"), "testament," "figure," "patterns," also to the method of administration by Moses (vv. 19-21). As has been said above, we read of no change of mode, or manner of application of the water to the subjects, nor does the Bible even suggest such a change. To introduce immersion means, if it does not destroy, the connection between the Old and the New Testament, and makes of them two separate and, in a very important sense, distinct books. In other words, it destroys (largely) the unity of the Bible. It renders impossible any satisfactory explanation of the Old Testament tabernacle, temple and ritual. It is to charge Jehovah with giving to His "peculiar people" a plan of building and an order of service without meaning, and that these things were imposed upon the chosen people for some fifteen centuries! On the other

hand baptism by sprinkling, or pouring, preserves both the beauty and the unity of the Bible, and renders perfectly clear God's eternal plan and method of saving the world.

The only reason the writer knows for accepting, or practicing, immersion at all as baptism is the fact that, so far as He can, God concedes to our weaknesses, and that is, perhaps, not positively forbidden, unless it be in such passages as 1 Cor. 14:23 and 40.—Walter J. Faust.

#### VIRGINIA CARROLL PEMBERTON.

The subject of this sketch, Mrs. Virginia Carroll Pemberton, twice virgin-president and at present one of the three members of the Literary Committee of the Authors' and Composers' Society of Arkansas, is the second daughter of the late Thomas and Ann Daly Carroll, a granddaughter of Gray Carroll and his wife, Constance Jones, and great-granddaughter of Richard Carroll (an early settler in Virginia) and his wife, Sarah Wheaton, a descendant of Capt. John Jennings.

Mrs. Pemberton was born at "Carrollton," her father's beautiful home estate in Warren County, North Carolina, and was in this birth home, with its enchanting surroundings, that she learned to love the fields and forests, hills and streams and the inhabitants of the bird-world, which sang joyously all the year long. Among her good inheritances from both parents were family affection, appreciation of good literature, fostered in the quietude of their extensive library; faith in God and a religious training (with due respect for the proverbial Solomon's rod) and good will to all men.

Mrs. Pemberton's education was begun at Carrollton, under the supervision of a governess, continued in a select neighborhood school and finished at Southern College, Petersburg, Va., where she graduated in 1873. Soon afterward her parents moved to Ashland, Va., the seat of the illustrious Randolph-Macon College, where she met Mr. Walter H. Pemberton, and the college romance there begun culminated in the love story of her life.

On September 11, 1878, at Ashland, Va., Virginia Carroll and Walter H. Pemberton were married, and a few weeks later found them at their Arkansas plantation home, "Pemberton Place," which was beautifully situated on Old River Lake, in Lonoke County. Here the months passed swiftly and happily in the novel experiences of housekeeping and homemaking. Much time was given to the culture of flowers and intellectual pursuits, even to the reading together—as Mr. Pemberton naively remarks of several volumes of John Wesley's sermons. After six years of delightful plantation life, Mr. and Mrs. Pemberton moved to Little Rock, and soon reached eminence in his chosen profession.

Mrs. Pemberton has given some attention to literary, social and welfare organizations, but has been especially active in church and missionary work. In closing the movement for laity rights for women of the Methodist Episcopal Church, South, Mrs. Pemberton was placed in charge of the Eighth Episcopal District, comprising Arkansas and Oklahoma. She was one of the first women to be elected delegate to the District and Annual

Conference, and remarked that she had never seen a boomerang, but felt she had caught one when she assumed the responsibility of a layman in church affairs.

For more than twenty years Mrs. Pemberton has been elected corresponding secretary of the Little Rock Conference Woman's Missionary Society, which constitutes her a member of the Woman's Missionary Society, M. E. Church, South, and is also a member of their Standing Committee on Literature. She has held sustaining membership in the Little Rock Y. W. C. A. since its organization; served as president of the Woman's Auxiliary to the Little Rock Y. M. C. A., and, as its treasurer, had the honor of placing the treasure box in the cornerstone of the Y. W. C. A. building.

For years she has been editor of the Woman's Missionary Department of the Arkansas Methodist.

She is a member of the Alumnae of Southern College in Petersburg, Va. Member Aesthetic Club since 1885. Member Little Rock Memorial Chapter, U. D. C., for twenty years.

Member Southern Sociological Congress.

Member League American Patriotic Women.

Charter member Arkansas Society Authors and Composers.

In addition to these many activities Mrs. Pemberton has traveled extensively in the United States and also foreign lands, the result of which is her book, "Letters From Italy, Switzerland and Germany." This has been adopted for public school libraries by the State superintendents of instruction of Arkansas, Virginia, Kentucky and South Dakota.

Among her short sketches published are: "Ashcakes in the Miller's Cot" and "The Old Plantation Book," the first of a series now being written, and will soon be ready for publication. She says, not counting the half-dollars her mother paid her in girlhood for sketches of Washington, Jefferson and other great Americans, the first dollar she earned was paid her years ago by the Ladies' Home Journal for a contribution to its columns of helpful hints. That hint told old ladies how they might keep their hats on straight and steady. And now she expects to reap a profit a second time from that original suggestion.

Mrs. Pemberton's fondness for the fine arts is very pronounced, particularly of music, and her talks and sketches of the art treasures of the Old World are illuminating and of great interest.—Josie Frazee Cappleman, in The Arkansas Writer.

## "Diamond Dyes" Don't Spot, Run

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Dyes that Fade or Streak

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.

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Bloating, Gas, Coated Tongue,  
Sick Headache, Bad Breath, Biliousness,  
Indigestion or Constipation—take

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They cleanse the bowels, sweeten the stomach and invigorate the liver. Do not gripe or sicken.

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## ARKANSAS SONG LEAFLET.

This contains both words and music of "My Own Loved Arkansas," published by request of the Arkansas State Teachers' Association for the schools of the State. All schools should have it. Price, 25 cents a dozen; \$1.25 per 100. Order of Arkansas Methodist, Little Rock, Ark.

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

## GALLOWAY COLLEGE COMMENCEMENT.

The commencement exercises of Galloway College opened on the evening of May 29 with the exhibit from the departments of Fine Arts and Domestic Art. The original and splendidly executed designs demonstrated the training of the students in these two cultural and practical departments.

On Sunday morning Dr. O. E. Brown of Nashville, Tenn., preached the baccalaureate sermon from the text, "To whom shall we go? Thou hast the words of eternal life". The discourse was logical, constructive, and inspirational throughout.

In the evening Dr. Lawrence C. Cowen of Helena, Arkansas, preached the sermon before the Young Women's Christian Association. His theme was "The Evolution of Woman in the Light of the Progress of Civilization"; and he showed thoughtful studentship in the scientific and ethical treatment of his subject, which was peculiarly appropriate to the young life of the college.

The beautiful Rose Festival of the Lanier Literary Society, which was held Monday afternoon, was followed in the evening by the annual concert. This was an excellent performance from every standpoint. The type of compositions played showed high artistic ideals and splendid training.

On Tuesday afternoon the business session and reception of the Alumnae was held, and helpful plans were laid for future activities connected with the institution, chief among them being the erection of a handsome Science Hall. The names of twenty students of the class of 1920 were added to the roll. Fourteen of these received the A. B. degree, and six were graduates from the special departments.

Chaplain W. B. Hogg of Little Rock delivered the address in the evening to the class from the subject, "The End of the Rainbow." A splendid audience greeted him with a round of applause, which was frequently repeated during his eloquent discourse.

The Commencement exercises were brought to a close by the Irving Promenade which was, as is usual, much enjoyed by the students and guests of the occasion.—Kate J. Bigham.

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Address, School of Salesmanship, care of this paper.

## 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—  
Simply wash your face with Othine double strength—  
from your freckles, and apply a little of it in the morning and evening, and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is said that more than one woman is needed to accept of a clear 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.

## Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON.....303 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.

"What a friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to carry  
Everything to God in prayer!  
O, what peace we often forfeit,  
O what needless pain we bear—  
All because we do not carry  
Everything to God in prayer."  
—Joseph Scriven.

## LITTLE ROCK CONFERENCE.

Begin Now.

Dear Friends: We heard so many good things at the Council and at our own annual meeting, which we have tried to pass on to you, and if there is any question in your minds as when to begin doing these things I would say, begin now. We have promise of an early distribution of the reports of the Council and of our own meeting, much has already been given on this page, the report of the committee on finance will be sent to each treasurer, and let me urge you to begin now to do the things we said we'd do at the meeting.

In making up your financial budget do not forget that our Conference Expense Fund is now ten cents a month, that we may be able to make our own conference stronger. We have been very lax about our Conference Expense Fund. Let us make a special effort to bring it up to equal ten cents per member.

Begin now to appoint your committees for the special work recommended by Miss Bennett's and your president's addresses, not forgetting this is Publicity Year. If you have a good meeting tell it out; if you have read some good missionary news, tell it out. Let us be vigilant, ever abounding in good works, rejoicing that we are called to serve the Lord of Hosts.

The program for the summer conference is the best we have had and Mrs. Savage, the new superintendent of Young People, is taking hold of the work with intelligence and enthusiasm, and we feel that we are going to have a great conference. Begin now to round up your girls for the summer conference.

Yours for service,

Mrs. F. M. Williams.

President Little Rock Conference Woman's Missionary Society.

## NORTH ARKANSAS CONFERENCE, W. M. SOCIETY.

Not having heard from Mrs. John W. Bell, conference publicity superintendent, in two weeks causes us some solicitude, for she has been prompt and regular in sending contributions to this department. We hope there is no sickness in her house, and that she may be enjoying a vacation visit to some dear friend. We hope soon to hear from her and from other busy workers of the Conference.

Through the secular press we learn that District Secretary Mrs. J. R. Coulter of Wynne recently held a successful district meeting at Forrest City. The attendance was good and addresses from Mrs. Preston Hatcher, president of the Conference, and Mrs.

W. H. Alley, who welcomed the delegates and visitors, and from others, were appreciated.

Mrs. Dwight L. Savage of Lonoke, chairman of the Young People's Summer Conference, was cordially welcomed. Her presentation of the program for the Conference at Henderson-Brown, August 2-6, awakened interest and young women from Forrest City District may be expected to attend.

## LITTLE ROCK CONFERENCE, W. M. S.—ADMONITION FROM OUR PRESIDENT, BEGIN NOW!—A FEW LINES FROM CONFERENCE CORRESPONDING SECRETARY.

Dear Friends and Co-Laborers: In spite of the recent unavoidable changes made in the officary of Little Rock Conference, W. M. S., we are moving on well. The end of our half year with June will bring satisfactory evidences of having "planned our work and worked our plan."

The retiring district secretaries, Mesdames Briant, Goetz and Ross supplied their successors with lists of our auxiliaries and names and addresses of their officers, so they were prepared to take up the work "understandingly," as Mrs. Ross said, and they are at work, as are the older ones. We regretted the resignation of one of the newly-elected secretaries, Mrs. George Thornburgh, but count ourselves fortunate in securing Mrs. Max Frohlich of Lonoke to serve as secretary of Little Rock District.

It is important for the Auxiliary treasurers to remember that all letters and reports for our Conference treasurer, Mrs. S. W. C. Smith, should be addressed, P. O. Box 696, Hot Springs, Ark. Mrs. Smith is now having a needed and well-earned rest, and we hope she will reach the Golden Gate in California before returning to Arkansas. Shall we not gladden her heart with the assurance that on her return she'll find a full report from the treasurer of every Auxiliary in Little Rock Conference, W. M. Society?

Remember, the Woman's Missionary Council aims to raise a million dollars this year. In order to do this every Auxiliary must do its full share. —Sincerely, Mrs. W. H. Pemberton, Conference Corresponding Secretary.

## ARKADELPHIA DISTRICT.

Mrs. R. W. Huie, Jr., secretary of Arkadelphia District, has sent out a letter to the Auxiliary superintendents of publicity and we are glad to "pass it on" that all members of the W. M. Society may profit through reading it.

Mrs. Huie, by the way, says Princeton Auxiliary has been revived and starts afresh. She writes to the publicity superintendents:

I am mailing out to you today the following:

Bulletins for June, Information for Leaders for July and August, Leaflets on Cuba, Brazil and Mexico. Please let me hear by card that you received them.

It is your duty to present the Bul-

letin to your Auxiliary, put interesting clippings from it in your daily and weekly papers, and to put the Leaflets and Information in the hands of your program committee. If you do not do this, it will fail to get to its proper place, and somebody will fail to get the inspiration which comes from information. You will not fail me, your Auxiliary, and God, will you? It is very important that you study the literature and these Bulletins as they come out from month to month carefully, for you know a dry well or inactive spring can not refresh the traveler nor quench the thirst (for information). So it is up to you whether your society grows or stands still.

In this literature, principally the Bulletin, you will find new policies that have been projected by the Council. If these plans are carried out through the Auxiliaries, it will mean the carrying out of the greatest program that has ever been projected by the women. So let us get together as a unit in the Arkadelphia District and carry out faithfully the program as planned, bringing to ourselves not only material honor, but an inner consciousness that we are endeavoring to meet the needs of the hour in a concerted way.

Mission study should be emphasized by you and you should co-operate with the superintendent of mission study in every way possible.

The Roll of Honor needs special mention. Have the requirements for getting on this roll carefully studied, and make the effort of your life to see that your auxiliary will get honorable mention at our next Annual Conference. You will find all information about this in the front of your corresponding secretary's book. The Conference having the largest number of societies on the Honor Roll will receive honorable mention at the next Council. Don't let Arkadelphia District be a stumbling block in the accomplishment of this. Rather, let's be an inspiration.

Read and pass on "Prayer Reminders" and "Important Legislation" in the June Bulletin.

Minutes of the annual meeting at Hope will be sent to you as soon as they are out. Note the changes, bring them before your societies and help your women to work in harmony.

## Figure it Out

A quart of milk and a package of Jell-O Ice Cream Powder make

## Two Quarts of Ice Cream

There is nothing else to put into it and nothing to do but stir the powder into the milk and freeze it.

Five kinds:

Vanilla,  
Strawberry,  
Lemon,  
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Unflavored.



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mony with these changes. "Unless we hang together, we will all hang separately" was never more true than in our mission work. Ask your delegate to the annual meeting at Hope to discuss these changes, and let co-operation and faithfulness be the keyword.

How may we best accomplish these two things, co-operation and faithfulness? The establishment of the family altar will answer this. Will you be the one to announce the slogan and carry out the program in your Auxiliary and church.—Yours in God's service, Mrs. R. W. Huie Jr., District Secretary.

Slogan for 1920: "Family Altar in Every Methodist Home in Arkadelphia District."—Mrs. R. W. Huie Jr., District Secretary.

#### ITEMS OF INTEREST FROM THE NORTH ARKANSAS CONFERENCE—FORT SMITH, FIRST CHURCH.

It is very gratifying indeed to report that the Woman's Missionary Society of Fort Smith First Church has recently secured 180 new members. They have organized for study classes and have their auxiliary divided into four circles, with a study class in each circle. This is an ideal plan for an auxiliary with so large a membership. They can select their different textbooks and have their dates for their meetings as they desire. We bespeak great and lasting good from an auxiliary with so large a membership and four study classes. We are sure they have the first requisite, i.e., a prayerful, interested and enthusiastic superintendent of study and publicity. As the need of the study class is so great may each member feel their personal responsibility to use every effort in their power to push forward the work so splendidly begun.

#### Midland Heights.

The Midland Heights Missionary Society has increased in membership and has recently taken on new life and is moving forward with renewed enthusiasm. The report from the superintendent of study and publicity show they have an interesting study class. Much praise and credit is due these two splendid auxiliaries for the progress recently made on all lines in missionary development.

#### Plainview.

The Y. P. M. S. at Plainview has recently organized with 12 members, and has written for "Helps" to begin their study class. We wish for them all possible success. Nothing is so badly needed right now than more Y. P. Auxiliaries with the study classes. I am indebted to Miss Nymphar Towell for this "news item."

#### Bigelow.

Miss Madge Kisner has recently or-

ganized a Y. P. and a Junior Missionary Society at Bigelow, and each Auxiliary has begun its study classes. The Y. P. have selected for their study book, "Brother Van." The Juniors have selected "Called to Colors." May these new organizations have the prayers of all the missionary members in the Conference that they may make strong and lasting Auxiliaries.

#### Newport.

Since the annual meeting two new study classes have been formed in the Auxiliary at Newport, with 11 members in each. They have begun for their Bible study "St. John's Gospel," for their mission study "Medical Missions." This Auxiliary has already made a glowing record in the past, and with this added means of grace in their midst we expect great reports from them. Mrs. F. L. Bleakley is due the credit for this good news item.

#### Lincoln.

Mrs. W. A. Little of Lincoln would like to communicate with any Auxiliary which has finished the study book "Making Life Count," as they would like to buy their books.—Mrs. John W. Bell.

Received almost too late for this week's paper.—Editor Missionary Department.

#### HOME BASE PLANS FOR 1920 ADOPTED BY THE WOMAN'S MISSIONARY COUNCIL:

##### Prayer.

The Woman's Missionary Society to become an organized circle of prayer, taking the first waking hour each day as a definite time for communion and petition.

##### Inter-Church World Movement.

Auxiliary leaders to utilize to the fullest the program of the Inter-church World Movement as we continue to teach God's will concerning prayer, stewardship and life service, and to give active service in carrying out the official surveys.

##### Centenary.

To the limit of our ability to participate actively in the plans for the collection of the Centenary pledges in our churches; thereby helping to make the slogan, "No shrinkage but an increase" a splendid reality.

##### Roll of Honor.

A special recognition to be accorded at annual meetings to adult societies attaining the Roll of Honor. The Conference having largest number of societies receiving this honor to have special mention at Council.

##### Stewardship Reading Contest.

Each Auxiliary to conduct during September a stewardship reading contest; plans to set forth in due time and literature to be selected by home base secretary.

##### Joint Mission Study and Membership Rally.

Each Auxiliary to hold a united Mission Study and Membership Rally in October. The literature and suggestions to be given in due time by Mrs. H. R. Steele and Mrs. B. W. Lipscomb.

##### Family Altars.

During the fourth quarter special cultivation for the establishment of family altars; minute speeches for the three meetings of that quarter to be published in the Bulletin.

##### Financial Goal.

One million dollars.—Mrs. B. W. Lipscomb, Secretary Home Base.

## 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.

#### JONESBORO DISTRICT SHOWS INCREASE OF 1,100 IN SUNDAY SCHOOL ENROLLMENT SINCE ANNUAL CONFERENCE.

It will be noted from the following tabulation of reports from the pastors of the Jonesboro District Conference that the Sunday Schools in that district have had a healthy growth this year. The important matter of church additions from the Sunday school is a gratifying part of this report. Sunday School Day is also receiving good attention. The report follows:

The reports made to this Conference show growth since Annual Conference. There were reported to the Annual Conference from this district 52 schools with 6,015 enrolled in all departments. We report to this Conference 59 schools with 6,149 pupils, exclusive, we take it, of near 1,000 officers and teachers—a gain of about 1,100 in enrollment. Last year 425 members of the Sunday school joined the church. This year 111 have joined the church and the revival season is hardly begun. Last year 18 charges observed Sunday School Day. This year 20 have observed Sunday School day and nine or 10 more are planning to do so. Practically all the schools pledged and are paying to the Centenary.

Let every school observe Sunday School Day or send to the Sunday School Board 1 per cent of salary to be reported on this fund.

We recommend a district institute to be held, if found satisfactory, in connection with the Standard Training School at Jonesboro, August 21-28.—W. T. Martin, Chairman; T. H. Yarbrough, Secretary.

#### FACULTY AND DATE FIXED FOR THE FORT SMITH-VAN BUREN TRAINING SCHOOL.

The Department of Teacher Training at Nashville has given us definite assurance of one of the best faculties that could be secured for the training school at Fort Smith. Every member of this faculty is a member of the faculty at Lake Junaluska, except one, and he is recognized as one of the real Sunday school leaders in the State. This faculty is as follows: Beginner Methods, Miss Annie Marie Hansen, Nashville; Primary Methods, Mrs. W. B. Ferguson, Oklahoma City; Junior Methods, Mrs. Clay Smith, Memphis; The Pupil, Prof. M. J. Russell, Conway; Young People, Miss Annie M. Moore, Texas Normal College; Intermediate-Senior Methods, Dr. Shugart, Greenville, Texas; Organization and Administration for Circuit Pastors and Superintendents, M. W. Brabham, Nashville.

No better faculty has been brought to our State for Sunday school work and every pastor and superintendent will render the very best service to their Sunday schools to get several of their teachers and young people to attend this school. No fees will be charged. The only expense will be board for the duration of the school. The date is August 15-21.

#### THE JONESBORO TRAINING SCHOOL, AUGUST 21-28.

Progress is being made in the election of the faculty for the Jonesboro Training School. Brother Sherman, who is chairman of the Board of Managers, there, is perfecting his organization for the preliminary work of the school.

We are definitely assured of Mrs. Clay Smith of Memphis and Miss May Alice Jones of Alabama, who has spent much time in Sunday school work in that State and has this year attended the religious educational department of Northwestern University. These will do work in the elementary division. Dr. W. C. Owen, superintendent of adult department at Nashville will also teach in this school. Prof. J. P. Womack, who is well known throughout Arkansas as one of our leading school men, and is recognized as a very efficient Sunday school teacher, will teach the unit on The Pupil. The other two members of this faculty will be announced soon. Prof. Shaver, who has been selected to be at the head of the new department of religious education at Hendrix College, has been invited to assist in this school and at Fort Smith.

In addition to the members of the faculty some outstanding man in the church will be there to speak at the devotional hour each night.

#### REDUCED RATES TO JUNALUSKA. IMPORTANT NOTICE.

A reduced rate of one and one-third fare for the round trip has been granted from any point east of the Mississippi river to Junaluska this summer. This means that parties going from Arkansas will pay full fare to Memphis and get the rate from there on. This rate holds good for

**YOUR FACE?**

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

**PALMER'S EMULSION SOAP**

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eruptions.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

**THE MORGAN DRUG CO.,**  
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**Bayer's Aspirin**


You can't feel so good but what Bayer will make you feel better.

Get a 25c. Box.



**MURINE**

Night and Morning. Have Strong, Healthy Eyes. If they Tired, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At All Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago



all the various conferences held at Junaluska during the summer. But it is important to note that reduced rates will be granted only to those holding certificates entitling them to same and these certificates will be sent free to any person writing the undersigned at the Boyle Building, Little Rock, and signifying the intention to attend one of the Junaluska conferences.—Clem Baker.

#### MANY ARKANSAS PEOPLE PLANNING TO ATTEND THE SUMMER TRAINING SCHOOLS FOR SUNDAY SCHOOL LEADERS.

From present reports it appears that Arkansas will have a large delegation of Sunday school workers to take advantage of one or the other of the two great schools for training Sunday school leaders this summer. One of these schools will be held at Dallas, June 16-30, and the other at Lake Junaluska, July 7-21. One school is just as strong as the other. People from Arkansas can attend the Dallas school for about one-half the cost of the Junaluska school and it is in our regional jurisdiction. A large number of our people should go to Dallas. Junaluska costs more, but it has the advantage of being in the heart of the Blue Ridge Mountains and thus affords an ideal summer outing to those who go there. Take your choice between Dallas and Junaluska, but go to one of these great central schools if it is at all possible.

#### THE JUNCTION CITY TRAINING SCHOOL.

One of the most encouraging features of our Sunday school work today throughout the bounds of the Little Rock Conference is the emphasis that our people are putting on training class work for Sunday school officers and teachers. Our people are no longer satisfied with popular institutes and enthusiastic "convention" speeches. Gradually we are becoming

#### 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 Thornburg Catechisms for Infant Classes in Sunday School, send a stamp for sample copy to A. C. Miller, 260 E. Sixth Street, Little Rock, Ark.

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.

convinced of the fact that the biggest task of the church is the religious education of its children and young people. With this conviction there has come a realization of the supreme importance of a careful course of training for those who have this delicate work in hand. Hence the desire for the type of work being done in our training schools. The interest that our people have in this work was clearly exemplified in our training school at Junction City last week. This was in every sense a school. The text-book used was "Sunday School Organization and Administration," by Cunningham and North. One of the requirements was that each pupil in the class read and study every page in the book. For six days we went to school, both morning and afternoon. The field secretary led the class recitation periods. In spite of the almost continuous rain of the week, not a single class session was omitted and the attendance was good throughout the week. On Saturday morning we closed our work by all coming with paper and pencil for examination. The examination was as thorough as any the writer ever gave in high school and not a single teacher "flunked." Our work at Junction City was made possible through the interest already awakened by a teacher training class which had completed four units of the training course prior to our school. This work was initiated under the progressive leadership of their former pastor, Rev. M. T. Workman, and has been energetically pushed by their present capable pastor, Rev. J. H. Glass. Our schedule for the next twelve months calls for a school like this in 38 centers in this Conference.

#### REPORT OF AUSTIN CIRCUIT S. S. INSTITUTE.

Dear Brother Baker: Brother Sims did good work. There was not a moment lost. He covered lots of ground in a very practical way and it was all appreciated.

Only two churches were represented but I am sure much good was done.

We hope you will give us another institute at Strong in September.

We believe it will be better attended and do more good. Wishing you success in all your work, I am your friend and brother, J. J. Mellard.

#### REPORT OF AUSTIN CIRCUIT CIRCUIT S. S. INSTITUTE.

Our institute was a success. Mrs. Smith did good work. Our next institute goes to Smyrna church. The officers of our institute are as follows: A. B. Cross, president; A. M. Monk, vice-president; Miss Jennie Lasiter, secretary-treasurer. Their address is Cabot, Route 1.—C. F. Messer.

#### FOUKE CIRCUIT PRESIDENT MAKES FINE REPORT.

Dear Brother Baker: It affords me much pleasure to write you about our Sunday school work here at Fouke. We are moving right along with the work, and are continuing to add new pupils to our roll. On the 23rd of May I assisted in organizing a Sunday school about four miles southeast of Fouke, with an enrollment of 60. This, of course, included the superintendent, secretary and teachers. Everyone that was present seemed to be

very much interested in the work. After we had organized and got the classes arranged I took a collection to buy literature and a Sunday school record, and the collection was \$5.35, which more than paid for them. On May 30, after our Sunday school, myself and three daughters, Mae, Zora-bell and Maudie, also two of my nieces, Fay and Jessie Walker, left Fouke, about 11:30 o'clock, to go to Harmony church to meet the fifth Sunday Sunday school convention, which we organized at Fouke on the second Sunday in April, when you were with us. Brother Gatlin had gone on up there the day before, to have everything arranged and to meet Brother Simmons, from Stamps, who spoke to us on that day, and we got to Harmony just as the good people of that place were spreading dinner and we were invited to come up to the table and join them in eating the dinner. Of course, it is not worth while for me to tell you that we accepted the invitation. After driving an automobile 21 miles over rough roads in the rain, through the mud and up slippery hills that would give anyone an appetite, and I fear that those good people thought from the way we ate that we must have started before breakfast instead of before dinner, but the dinner was certainly fine, and plenty of it. So we enjoyed ourselves and after all were done eating the ladies gathered up what was left and all the fragments were thrown out, the men folks got the brooms and swept out the house, and at 2 o'clock Brother Pierce, the superintendent of the Sunday school there, called the house to order and everybody went in to attend the Sunday school. Brother Pierce has a very interesting Sunday school, and he is a good superintendent. After the Sunday school I took the chair, being the president of the convention, and we proceeded with our work. We had a good representation from other schools. I shall not write the proceedings of the meeting as my daughter, Mae, being the secretary of the convention, has already mailed you a copy of the minutes.—Yours in Christ, C. E. Ramsey, Superintendent.

#### A SUNDAY SCHOOL INSTITUTE.

The second meeting of the fifth Sunday Sunday school institute met May 30 at Harmony Church, about five miles south of Texarkana, at 11 o'clock a. m. Brother J. F. Simmons of Stamps preached a good sermon, and about 12 o'clock the people began to turn benches together to put out dinner, and when they got through putting it out there was plenty to feed twice the people that were there. We all ate and enjoyed the dinner very much.

At 3 o'clock p. m. the president of the convention, C. E. Ramsey, called the house to order to attend to any business that might come before the convention. The president first made a few remarks on how the Sunday school institute should be carried on and what was the purpose of the institute. There were three Sunday schools represented at the meeting, Harmony, Pleasant Hill and Fouke. Brother J. F. Simmons made a splendid talk on the work of Sunday schools. Brother L. C. Gatlin, our pastor, also made a good talk on Sunday school work in general. Af-

ter several talks had been made the president was called upon to give a talk on superintendency of Sunday schools; also his idea on the management of Sunday schools. He gave us several minutes of very interesting talk, after which Brother Simmons came back with a very inspiring talk that set everyone to thinking. After Brother Simmons' talk a motion was carried that we would put forth every effort possible to bring 100 new members into our Sunday schools this quarter. It was left to our president and to our pastor to apportion the quota for each school and send each superintendent the quota for his school. Everyone seemed to enjoy the meeting. The place where the next convention will meet has not yet been named, but will be soon.—Mae Ramsey, Secretary.

#### GOOD REPORT FROM OAKLAWN.

Came to Oaklawn Church Friday. Found everything all ready for service. Sunday was a high day, because it was Sunday School Day. Had a fine program and am enclosing a collection check. A fine bunch of people out here. Keep us in mind, for we need help. They do things, though. Regular collections are good. Am going to study Sunday school here.—Andrew Christie.

#### OUTING FOR BOYS.

The department of intermediate-senior work of the General Sunday School Board will conduct a camp-conference at Lake Junaluska, N. C., June 25 to July 6, for boys from 15 to 17 years of age.

This will be a fine outing and recreation for Sunday school boys. There will be hiking through the mountains, athletic sports, and all kinds of outdoor games.

The camp is under strong Christian leadership, and will furnish ex-

## A LETTER FOR WOMEN

From a Woman Whose Serious Illness Was Overcome by Lydia E. Pinkham's Vegetable Compound.

Garnett, Kas.—"I first took Lydia E. Pinkham's Vegetable Compound for a complete nervous breakdown following the birth of my oldest child. I got up too soon which caused serious female trouble. I was so weak that I was not able to be on my feet but very little and could not do my housework at all. I had a bad pain in my left side and it would pain terribly if I stepped off a curb-stone. One day one of your booklets was thrown in the yard and I read every word in it. There were so many who had been helped by your medicine that I wanted to try it and my husband went to town and got me a bottle. It seemed as though I felt relief after the second dose, so I kept on until I had taken five bottles and by that time I was as well as I could wish. About a year later I gave birth to a ten pound boy, and have had two more children since and my health has been fine. If I ever have trouble of any kind I am going to take your medicine for I give it all the praise for my good health. I always recommend your medicine whenever I can."—Mrs. EVA E. SHAN, Garnett, Kansas.



cellent training for outstanding boys.  
Registration fee is \$2, board for 12 days \$15.

Railroad fare will be one and a third.

The camp is limited to 125 boys. There are a few more places open.

Send application with registration fee to E. R. Stanford, Camp Director, 810 Broadway, Nashville, Tenn.

#### LITTLE ROCK CONFERENCE SUNDAY SCHOOL DAY OFFERINGS BY DISTRICTS.

Prescott District.	
Previously reported	\$378.60
Emmett	45.00
DeAnn	14.50
Holly Grove	6.50
Hope	102.50
Prescott	110.00
Blevins (balance on offering)	6.14
<b>Total</b>	<b>\$663.24</b>

Little Rock District.	
Previously reported	\$425.52
Keo	6.75
Capitol View	10.00
Sardis (Bryant Circuit)	15.22
Alexander	7.15
Henderson Chapel	12.41
Bryant	13.58
<b>Total</b>	<b>\$490.63</b>

Camden District.	
Previously reported	\$150.75
Stephens	25.00
Mt. Ida (Waldo Circuit)	8.00
Mt. Prospect	5.42
<b>Total</b>	<b>\$189.72</b>

Texarkana District.	
Previously reported	\$122.00
North Lewisville	3.00
<b>Total</b>	<b>\$125.00</b>

Arkadelphia District.	
Previously reported	\$59.50
Third Street, Hot Springs	40.50
Oaklawn	9.00
<b>Total</b>	<b>\$109.00</b>

Monticello District.	
Previously reported	\$24.55
McGehee	31.00
Dermott	37.00
<b>Total</b>	<b>\$92.55</b>

Pine Bluff District.	
Previously reported	\$49.61

#### 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.

## ASPIRIN

Name "Bayer" on Genuine



"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture. Monocarbonylacidester of Salicylicacid.

## EPWORTH LEAGUE DEPARTMENT

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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.

### 4 IN 1.

#### SUMMER VACATION! Where?

Epworth League Assembly, Henderson-Brown College, Arkadelphia, Ark., June 29-July 4.

#### RECREATION!

Each afternoon, Tennis, baseball, swimming, hiking.

#### EDUCATION!

Every morning, classes in each department of Epworth League work will be conducted by a trained and experienced leader.

#### INSPIRATION!

Practical, yet inspirational addresses will be given each night by consecrated laymen and ministers who are vitally interested in the Epworth League.

The summer Epworth League Assembly is an affair for all young people. The Christian fellowship at these assemblies is a social asset and a spiritual aid without which true Christian development is not complete.

Trained leadership, physically, educationally, recreationally, and inspirationally, is the crying need in all fields of human endeavor. You will greatly enlarge your equipment in these essentials of leadership by combining your summer vacation with the Epworth League Assembly.

Over 500 young people will attend this Assembly, and you should be numbered among those who come, who see, and then through Christ will conquer this generation.

Pray for the success of this Assembly.

Work for it!

Come and bring one with you.—James W. Workman, President—Assembly Bulletin.

#### LITTLE ROCK CONFERENCE EPWORTH LEAGUE ASSEMBLY.

Program June 29 to July 4.

##### TUESDAY EVENING.

7:30 Devotional Service, Rev. S. T. Baugh.

8:00 Address of Welcome, Dr. J. M. Workman.

8:15 Response, James W. Workman.

8:30 Get-together meeting; Announcements.

10:00 Lights out, everybody in bed.

##### WEDNESDAY MORNING.

7:00 to 7:30 Prayer service, Mr. Neill Hart.

8:30 to 9:30 Bible Hour, Rev. H. B. Trimble, course in "The Manhood of the Master," by Fosdick.

9:30 to 10:30 Mission Study, Mr. Garfield Evans, T. E. Reeve.

10:30 to 11, Evangelism. (1) Personal Work, Mrs. E. R. Steel, using "Taking Men Alive," by Trumbull. (2) Working the standard plan in the League, Conference Superintendent, evangelism.

11 to 11:30 Junior and intermediate work, Miss Helen Boulware, Miss Jaunita Barnes.

11:30 to 12:15 Epworth League methods: (1) Worship and Evangelism.

##### Wednesday Afternoon.

1:30 Meeting of Faculty and Officers.

2:00 to 2:30 Business meeting. (1) Enrollment of Members, (2) Reports.

2:30 Quiet Hour. This period of rest and relaxation will be scrupulously observed.

4:00 Recreation. (Directed).

##### WEDNESDAY EVENING.

7:45 Song Service.

8:00 to 9:00 Address: "Evangelism in the New Testament," Rev. J. L. Cannon.

10:00 Lights out. Everybody in bed.

##### THURSDAY MORNING.

7:00 to 7:30 Prayer Service, Miss Bess McKay.

8:30 to 9:30 Bible Hour, Rev. H. B. Trimble.

9:30 to 10:30. Mission Study, Mr. Garfield Evans and T. E. Reeve.

10:30 to 11, Evangelism, Mrs. E. R. Steel.

11 to 11:30 Junior and intermediate work, Miss Helen Boulware, Miss Jaunita Barnes.

11:30 to 12:15 Epworth League Methods: (2) Social Service.

##### THURSDAY AFTERNOON.

1:30 Meeting of Faculty and Officers.

2:00 to 2:30 Business Meeting: (1) Report of Enrollment. Roll Call. (2) Appointment of Committees. (3) Report of District Secretaries. (4) Report Superintendent, Life Service.

2:30 Quiet Hour.

4:00 Recreation. (Directed).

##### THURSDAY EVENING.

7:45 Song Service.

8:00 to 9:00 Address: "Pioneers of Methodism," Rev. S. A. Steel, D. D.

10:00 Lights out. Everybody in bed.

##### FRIDAY MORNING.

7:00 to 7:30 Prayer Service, Mr. Leslie Smith.

8:30 to 9:30 Bible Hour, Rev. H. B. Trimble.

9:30 to 10:30 Mission Study, Mr. Garfield Evans, and T. E. Reeve.

10:30 to 11, Evangelism, Mrs. E. R. Steel.

11 to 11:30 Junior and intermediate work, Miss Helen Boulware, Miss Jaunita Barnes.

11:30 to 12:15 Epworth League Methods: (3) Recreation Culture.

##### FRIDAY AFTERNOON.

1:30 Meeting of Faculty and Officers.

2:00 to 2:30 Business Meeting. (1) New Business. (2) Report of Chapters. (2 minutes each).

2:30 Quiet Hour.

4:00 Recreation. (Directed).

##### FRIDAY EVENING.

7:45 Song Service.

8:00 to 9:15 Stereopticon Lecture. (1) Mt. Ida and Womble, Rev. J. M.

Hamilton. (2) Centenary, Rev. R. W. McKay.

10:00 Lights out. Everybody in bed.

##### SATURDAY MORNING.

7:00 to 7:30 Prayer Service, Mr. Roy Custer.

8:30 to 9:30 Bible Hour, Rev. H. B. Trimble.

9:30 to 10:30 Mission Study, Mr. Garfield Evans and T. E. Reeve.

10:30 to 11, Evangelism, Mrs. E. R. Steel.

11 to 11:30 Junior and intermediate work, Miss Helen Boulware, Miss Jaunita Barnes.

11:30 to 12:15 Epworth League Methods, (4) Mission Work.

##### SATURDAY AFTERNOON.

1:30 Meeting of Faculty and Officers.

2:00 to 2:30 Business Meeting. (1) Report of Chapters. (Continued). (2) Report of Committees. (3) Unfinished Business.

2:30 Quiet Hour.

4:00 Recreation Directed.

##### SATURDAY EVENING.

7:30 to 8:00 "Sing Song."

8:00 to 9:00 Address: "Our Youth Given to God," Rev. P. C. Fletcher, D. D.

10:00 Lights out. Everybody in bed.

##### SUNDAY.

7:30 A. M. Early Communion Service in College Auditorium, Dr. J. M. Workman.

9:30 Attendance at local Sunday School.

11:00 A. M. Sermon: "The Ministry of the Holy Spirit." (In the church).

5:00 P. M. Spontaneous Prayer Groups for Intercession, District Secretaries.

7:30 P. M. Prayer and Praise Service, Rev. M. T. Workman. (In College Auditorium.)

8:00 to 9:00 Address: "The Call of God for Our Life Service," Rev. S. R. Twitty.

Benediction.

##### Rates.

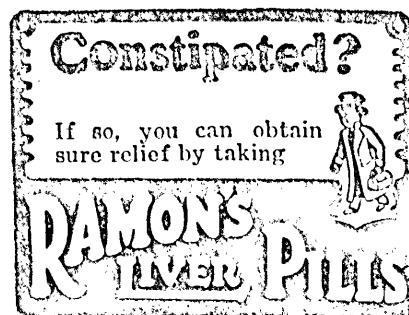
Transfer from train to College will be 25 cents. Board and room for those who arrive Tuesday and stay until Monday will be \$6.00. For those who stay only part of the time the rate will be \$1.00 per day. Register.

#### GET A GOOD GRIP

#### ON HEALTH

Look out for the unnatural weakness that indicates thinning of the blood and lack of power. It means that your bodily organs are starving for want of good nourishment; that the red corpuscles are fewer, unequal to demands of health. Hood's Sarsaparilla increases strength of the delicate and nervous, restores red corpuscles, makes the blood carry health to every part, creates an appetite.

If you need a good cathartic medicine, Hood's Pills will satisfy.



666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.



istration fee of 50 cents will be charged. These expenses will be paid in advance to the bookkeeper, Mr. Grady Smith. In case of leaving before the Assembly closes a refund will be made those who pay for entire time.

#### Linen.

Since we are securing room and board cheaper than we can get it at home, we are requested to take our linen. You will need two sheets, some towels and a pillow if you care for one. Don't forget this.

#### HOW IS THIS FOR A NEW LEAGUE?

Springtown has one of the best Leagues in the state with an average attendance of nearly a hundred at each devotional meeting and the League is scarcely four months old. How large will it be when it gets of age.

Yours respectfully,

T. L. Hunt.

#### JUNIOR LEAGUE ORGANIZED AT WARREN.

On the first Sunday night in February we organized a Junior League with a membership of 17. During its four months of life the enrollment has increased to 50, and at the present date we have a very active and enthusiastic Junior League.

The officers are as follows: President, Lois Beard; Vice President, John Wiltshire; Secretary, Mabel Claire O'Neal; Treasurer, Bess Darby.

We are planning to send a delegate to the Assembly.

We have been studying about China in our Leagues, and lately finished up some interesting work on our Home Missionaries. Our June and July work will be a study of church membership.

We just want you and everybody else to know that we have a Junior League down here and are working and ready to do any work you may ask.

Sincerely,  
Jessie Mae Harley, Supt.

#### FAYETTEVILLE DISTRICT EP. WORTH LEAGUERS ATTENTION.

From press reports you have observed that the North Arkansas Conference League will convene at Ben-

#### CHILDREN'S DEPARTMENT.

##### A BOY WITH TWO FACES.

I've heard about the queerest boy, A boy that has two faces; One face is round and full of joy, As out of doors he races. But when his mother calls him in He changes to the other, And that is long and sour and thin—I'm sorry for his mother.

—Little Folks.

##### PEGGY'S RICE PUDDING.

Peggy had been with her relatives down in the country only a week when her Aunt Amy had to leave home to go to a sick friend in the adjoining county. Peggy helped her pack the trunk.

"Oh, Peggy!" groaned Aunt Amy. "What will you and Chris and your Uncle Henry do if Jerusha does not come?" Jerusha was a girl who sometimes came in to help about the housework, but she could never be counted on. "You'll starve, I suppose," Aunt Amy finished with a sniff. Peggy squared her shoulders. "It's a good thing I'm here," she said. "I can cook."

Her aunt looked surprised. "Why, you're only 10 years old. What can you cook?"

"Well, not many things," answered Peggy. "But I took a few lessons last winter, and I've watched you carefully this whole week, you know."

Her aunt looked doubtful. "If the worst comes to the worst," she said, "you can eat roast potatoes instead of bread. There's cold meat in the pantry, and you will have plenty of fruit and milk. Cooking isn't so easy as you think, child."

"I can make rice pudding," Peggy began; but just then her Uncle Henry called that the carriage was ready, and Aunt Amy hurried away, shaking her head as she went.

There was plenty to eat at supper, and the next morning Peggy served toast and eggs for breakfast. As soon as she had finished washing the dishes she rolled up her sleeves in earnest. "Bring in some more wood,

tonville, Ark., June 22, 1920. The program in last week's paper speaks for itself, and we want every Leaguer to make it a point to get as much out of this Conference as possible. Make your arrangements now to attend some of the services. Those living near can auto over and back with ease.

We are mailing each of the chapters in the District a blank report to be filled in. Usually we have held our Annual League Institute before this time, but our plans have been thwarted this year.

Please make up your report at once, and mail to me. Be sure that it is full and complete, as we wish to show up what the District is doing at the Conference report.

And as to your pledge made last year at Eureka Springs we want this to come up in full. Make your checks payable to "Ruby Sager, District Treasurer", and mail with your report to the undersigned.

May we have the co-operation of every person interested in the League work for a good report. Leaguers, president, "key-men" for pastors, let us have your co-operation.—J. M. Henderson, President Fayetteville District League.

Chris," she said to her cousin. "I'm going to boil some rice and make a pudding."

Twelve-year-old Chris grinned over his shoulder as he went for the wood. "I'll eat that rice pudding when I see it," he said.

Peggy set about her preparations proudly. The rice was kept in a covered keg in the pantry. Before Peggy lifted the lid she remembered with dismay that she did not know how to measure the things for rice pudding. She decided, however, that it would take a quart of rice to make enough pudding for two hungry people like Uncle Henry and Chris. So she plunged the measuring cup into the keg, and as she did so a new idea popped into her head. Why not cook enough rice at one time to make two desserts? "A good idea!" she said to herself as she measured out a double portion and hurried back to the kitchen.

When the rice was boiling merrily away in a gallon kettle, Peggy went out to gather flowers for the house. Cold meat, potatoes and dessert—who could complain of a dinner like that? She hummed a joyful tune as she moved back and forth in the garden.

The tune stopped suddenly at the sound of a loud hail from the house. "Better come in, Peggy!" Chris was shouting. "Your rice is doing stunts on the stove! Hurry up!"

Peggy ran into the kitchen. Sure enough, the rice was behaving in a very peculiar way. It had kicked the lid off the kettle and was rising in a fluffy white mass high above the top. In another moment it would be spilling over the edge. Peggy seized a saucepan and scooped out a quantity of the rice, but that did not help matters much; the white mass kept on swelling and rising.

"Why don't you?"—Chris began; but Peggy waved him aside.

"Hand me two other saucepans and the big iron spoon," she ordered. "I haven't time to talk."

When she had filled the three saucepans, things looked more encouraging. "There," she said, with satisfaction. "I'll add a little water to the whole lot, now, and go back to my followers."

Leaving Chris to tend the fire, she

returned to the garden. But soon she heard another shout. "The rice is doing worse than ever!" Chris cried, as she rushed into the kitchen. Indeed it was. The hot white stuff was boiling and spluttering over the edge of the kettle and pans on the stove; there was a disagreeable smell of burning in the air.

Peggy stood still and wrung her hands.

"What can be the matter?" she cried.

Chris felt sorry for her. "How much did you cook?" he asked.

"Only two quarts," moaned Peggy, "and now look at it!"

Chris shouted with laughter. "Two quarts! O my, two quarts! It takes only a teacup to make a pudding."

Peggy's cheeks grew red; but she had no time to argue, with four lots of rice boiling over on a hot stove. She turned on her cousin sharply. "Bring me the soup tureen," she ordered, "and every bowl you can find!"

Chris stopped laughing and hurried to the china press. He made three trips between dining room and kitchen, and as fast as he brought bowls and dishes Peggy filled them. When she had finished, two dozen dishes were heaped with half-cooked rice. The kitchen looked as if a snow storm had struck it.

Chris seemed thoughtful. "If we'd pulled the kettle off the first thing," he said, "it would have been easier."

"O, dear!" said Peggy. "I never thought of that!"

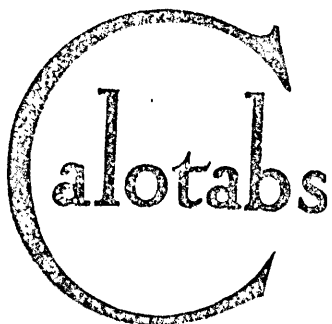
Just then Uncle Henry came whistling through the entry. "What are we going to have for dinner?" He peered in at the door and stared as he saw the rows of white dishes. "Oh, rice!" he said.

Poor Peggy threw her apron over her head. "Yes, rice!" she wailed. "Rice, rice, rice, rice!" And every time she repeated the word she gave a sob.

"Well, well!" said a voice at the door. They all turned. It was Aunt Amy, who had returned unexpectedly. Peggy was so glad to see her that she forgot her misery.

Aunt Amy did not laugh when she looked about her. "My, but you've saved me a lot of work!" she said. "We can have rice pudding for din-

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you buy calomel  
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The purified and refined  
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Medicinal virtues retained  
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Good digestion and keeping the bowels open insure good health in babyhood. Thousands of babies are kept healthy and happy by

#### MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Promptly and satisfactorily relieves diarrhoea, wind colic, flatulency, constipation and other disorders. You can give it with pleasure and the utmost confidence of only the most beneficial and satisfactory results. Add a few drops, depending on age, to each feeding—it keeps babies healthy regular. It is especially good for teething babies.

A complete, open published formula of this safe, health giving, purely vegetable preparation, guaranteed free from narcotics, opiates, alcohol and all harmful ingredients, appears on every label.

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ner, rice croquettes for supper, and rice and cream for breakfast. And I can rest from my trip instead of cooking."

Peggy smiled a relieved smile. She glanced at Chris. "But I did make a mistake, Aunt Amy," she said.

"She was spunky about it, though," Chris added.

"Anyhow," Peggy went on, "from now on I'm not ever going to forget that rice is the very swellingest thing in the whole world!"—Nancy Byrd Turner, in the Youth's Companion.

#### JACKY'S FIRST VOYAGE.

"Good-bye, Rose," called Mother Briar down the companionway. "Keep a weather eye on Jacky. Frisk, watch Jacky!"

"Good-bye," answered Rose absently, bending over her seeds in the cabin. Mother hustled across the gang-plank, and was off with Captain Briar after fresh paint to make the canal boat ship-shape for her summer voyage.

Frisk wagged his mite of a tail; Jacky waved little mittened hands gaily on the sunny side of the deck, taking his airing in the clothes basket.

Ever since the "Mary Ann" tied up when the river froze, Rose had been going to school. Now spring had come, the other children were planning gardens. Rose loved the canal boat which was her home. But she wanted a garden—and how could she have one on the water?

"Why not?" jolly Captain Briar wanted to know. "Right on the boat? Fill some boxes with earth and here you are!"

"Oh!" cried Rose rapturously. "You

### BAD RISK

### TO KEEP SICK

#### Insurance Companies Won't Take a Man Who Suffers Continually From Stomach or Liver Troubles.

Aeworth, Ga. — "We have used Black-Draught in our family for years, and can say I never have found a liver medicine that could equal it," writes Mrs. J. A. Millwood, of this place. "It is fine for indigestion, headache and sour stomach," she continues.

"I use it for the family, and certainly feel it has saved me a lot of money."

"I am glad to recommend Black-Draught, and as sure if others would use it they would be as glad as I've been."

Thousands of families keep Thedford's Black-Draught in the house all the time, for use at the first sign of indigestion, constipation, colic, colds and fever, thereby preventing illnesses that might develop seriously.

When you notice that you are bilious, have a bad taste in the mouth, coated tongue, offensive breath, or if you are dizzy at times, restless, sleep poorly—do not neglect your liver. It is calling for prompt treatment. Use Thedford's Black-Draught. Its merit is widely acclaimed from long, satisfactory use.

Your druggist sells Black-Draught.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc.

are the dearest captain papa, to think of it!" And this very afternoon she was planting seeds, so absorbed she forgot Jacky.

Jacky and Frisk were together on the deck. The ice was going out, and whenever a big floe bumped cr-runch against the side of the boat and tilted it a little, the basket stirred and Jacky crowed with delight. If only Rose had kept her weather eye open! Then she would have seen what that basket was doing.

The tide ebbcd, the wind freshened, and a large ice pack hit the "Mary Ann" sharply. The boat tipped, the basket slid across the slanting deck and over the edge. It dropped right side up, and landed flat on the broad sheet of ice, Jacky still in the basket. The ice sailed on and Jacky with it.

Frisk barked wildly. His frantic barking reached through Rose's absorption.

"Something's wrong," she thought, and dashed on deck. No baby was there. She ran to the side of the boat, and saw Jacky in his basket floating out to sea on a cake of ice.

When Frisk knew that Rose understood, he sprang into the water.

"Oh, Frisk!" sobbed Rose. "You can't do anything. You're too little." But Frisk swam as fast as his paws could carry him. Hadn't he been told to watch Jacky? If the way to do it was to swim, why, swim he would. Threading his way through the ice, he overtook Jacky's cake and swam on close beside it, keeping guard.

Jacky drifted along smoothly; but another block of ice might jostle him any minute and throw him into the water. Or the ice might crumble beneath him, or waves wash him off. He was cold and frightened now and began to cry. Rose could hear him. Frisk, too, was chilled by the icy water, and swam feebly, barely keeping beside Jacky. Rose screamed for help. A shout answered, and she heard the rattle of oars. Sailors from a passing steamer had lowered a boat and were rowing after Jacky.

It was a dangerous trip out among those crowding grinding ice cakes. Rose held her breath as they threatened to upset or crush the boat. But the sailors steered skilfully for openings of black water among the broken ice, and lifted Jacky and Fritz into their boat at last.

The perilous trip back was made safely. And oh, wasn't Rose thankful to have Jacky in her arms again!

"Don't thank us," protested the sailors. "Thank the little dog. 'Twas his barking told us there was trouble. And the way he followed in the water! He's one mighty fine dog!"

Just then Father and Mother Briar came aboard. Father Briar was pale through his tan as he thanked the sailors who had saved his boy. Mother Briar gathered Jacky and Frisk in one wet embrace and hurried below to dry and warm them.

"If I'd just watched! If I'd been faithful like Frisk!" Rose kept saying. There was no doubt she would be true to a trust after this.

"Next trip was to be Jacky's first cruise," the captain said, dancing Jacky on his knee close to the hot stove in the cozy cabin that night, one hand patting Frisk's head, "but he got ahead of us. Hope all his voyages will end as well as his first."—Alice M. Farrington, in the Sunday School Times.

### NEWS OF THE CHURCHES.

#### NORTH ARKANSAS CONFERENCE TREASURER.

Until further notice is given Miss Ruth Hardin will serve as treasurer of the North Arkansas Conference. All remittances should be made direct to Miss Hardin, 221 North Fifteenth street, Fort Smith, Ark.—G. G. Davidson, Chairman Conference Commission on Finance.

#### PROGRAM FIFTH ANNUAL CONVOCATION, SOUTHERN METHODIST UNIVERSITY, DALLAS, TEXAS.

Sunday, June 13—

7 a. m. Sunrise prayer service for seniors.

11 a. m. Baccalaureate sermon, Bishop W. N. Ainsworth, Dallas Hall.

7:30 p. m. Senior vesper service, address by President Emeritus R. S. Hyer, Steps of Dallas Hall.

Monday, June 14, Alumni Day—

9 a. m. Annual meeting of board of trustees.

1 p. m. Barbecue for alumni and ex-students, University campus.

2:30 p. m. Alumni meeting, address by George Thomas, '19.

8:15 p. m. Shakespearean play, "Much-Ado-About-Nothing," presented by the Arden Club.

Tuesday, June 15—

10:30 a. m. Graduating exercises, baccalaureate address by Judge E. B. Perkins of Dallas, Gymnasium.

June 14 and 15, annual art exhibit, Room 305, Dallas Hall.

#### BOONEVILLE DISTRICT CONFERENCE.

The Booneville District Conference met at Paris, May 11.

Revs. H. H. Griffin, James A. Anderson, R. A. McKnight and L. B. Ellis preached helpful sermons during the Conference.

There were no applications for license, orders or admission.

The afternoon session of Thursday was given over to the W. M. S., Mrs. Gatlin, district secretary, presiding.

The Conference adopted a resolution calling for removal of district parsonage from Booneville to Dardanelle.

The pastor, Rev. Charles Franklin, and his splendid people gave us a hearty welcome and pleasing entertainment.

A very comprehensive survey of the district was made. All the charges except two had received new members.—J. F. Glover, Secretary.

#### CHERRY VALLEY.

We have just closed a great meeting at Cherry Valley. Evangelist Martin is in charge. Never has this section of Arkansas witnessed a greater; 75 were added to the church, mostly men. Evangelist Martin is a pulpit orator, sound Bible reasoner, and untiring worker. Plain, intense, he pleads with men from "Thus sayeth the Lord". Hundreds hear him who have never been moved before. He is in every way a safe man. He never forgets the pastor and brings his hearers into greater sympathy with the pastor and gives the church a higher standing in the community. Any pastor who is looking for help will make no mistake in calling Brother Martin. He is qualified to go anywhere, from the largest towns down to the smaller, and can adapt himself

to conditions. He is a leader of men.

He has held three meetings in his home town, the last one the greatest, 122 of the leading business men and women were added to the church and he had the honor of dedicating their new \$20,000 church. Any brother wanting to know further about him write me and I will answer any question.—J. T. Hood, Vanndale, Ark.

#### PLAINVIEW.

Our work here is in good shape. Have received 15 new members since conference. Our meetings begin July 11. Rev. Jno. B. Andrews and C. P. Curry are to be our leaders for the meeting. This is a splendid people. I have been here 18 months and the work becomes more pleasant as time passes. Some good preacher would do well to turn his face this way for another year.—J. F. Glover, P. C.

#### WHEATLEY CIRCUIT.

Things continue to move along nicely on the Wheatley Circuit this year. We have a fine interest in the Sunday school. The attendance is more than double that of last year. We have both a men's and women's Bible class. Our Epworth League, which has recently been organized, is doing fine work. Our Junior Missionary Society, recently organized, is getting along nicely. The Ladies' Missionary Society is doing fine work, and our Women's Bible Class is doing splendid work, with Mrs. H. O. Whitmore as their teacher. I never saw a better interest taken than those ladies are taking in their Bible class study, and Sister Whitmore is an efficient teacher. I don't think that I ever served a charge that was in better condition in general than the Wheatley Circuit is at the present.

We have only held two of our meet-



Will Master You  
If You Don't  
Master Pain

If you suffer from any  
Ache or Pain, take One or  
Two of

Dr. Miles  
Anti-  
Pain Pills

They seldom fail to Relieve  
and do not contain any  
Habit-forming drugs.

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ings, and have had a total of 51 accessions, and the interest continues to grow.

We have a splendid people to serve, second to none in the State. They are willing to do things and the only thing that the pastor has to do is to tell them what he wants done, and they do it. It is a great pleasure to serve a people like this. May God continue to bless the work of the church here, and may the interest continue to grow, and may this be one of the greatest years of its history. Brethren, pray for the pastor, that he may ever do and say the right thing, that he may lead the people aright.—A. J. Winters, P. C.

#### JONESBORO DISTRICT CONFERENCE.

The Jonesboro District Conference has just closed one of the most harmonious and helpful sessions in its history, adjourning Thursday afternoon after a two-days' session at Leachville, a new town in Mississippi County.

The attendance at the conference was good, an unusual number of laymen being present and only two of the pastors being absent, they having been detained in a great meeting in progress at Blytheville under the preaching of Rev. Bob Jones.

The presidency of the new presiding elder was marked by the warm-hearted brotherliness for which Brother Bearden is known throughout the Conference, and withal an attention to the vital details of the various interests of the church that let nothing pass undone or without attention.

The atmosphere of the Conference was one of love and energy, without haste or mechanical suggestion. The messages of Rev. J. R. Nelson and



#### Doctor Cupid

That love sometimes cures disease is a fact that has been called to the attention of the public by a prominent physician. Love is not, however, the cure for all women. Many a woman is nervous and irritable, feels dragged down and worn out for no reason that she can think of.

Doctor Pierce's Favorite Prescription gives new life and new strength to weak, worn-out, run-down women. "Favorite Prescription" makes weak women strong and sick women well. It is now sold by all druggists in the United States in tablets as well as liquid form.

EVANT, TEXAS.—"I have used Doctor Pierce's Favorite Prescription. I was run-down and suffered from functional disturbances but 'Favorite Prescription' regulated me. I was so nervous I was miserable and could not sleep at night when I began to use the 'Prescription.' I had not taken a whole bottle until I could sleep well and got as stout as I ever was. I keep a bottle of 'Prescription' on hand and when I work and get tired I take a dose and it strengthens my nerves."—MRS. GEORGIA DEMERIS BERRY

Dr. F. S. H. Johnston were full of strengthening substance, sense and religion.

A conspicuous feature of the Conference was the attention given to evangelism. Under the direction of the presiding elder, who stated that he had gone over the District and studied the conditions very carefully in every charge and that he was struck that every church and every charge needed, above all other things, an old-time, spirit-endued revival. A committee looked into the plans of every church for the revival campaign, and it was found that the plans are full and complete.

Another committee had in charge the matter of the Summer School for Ministers and reported that 25 of the preachers in the District were planning to attend the school, all except two going through the kindness of their respective churches in financing the trip.

Three men were licensed to preach by the Conference: S. M. Davis, J. O. Vance and Eugene Bearden. A moment of deep feeling was reached when the Conference had before it the name and application of Eugene Bearden. Brother Sherman made a statement to the Conference concerning the young man's sterling qualities and said that he was the son of the presiding elder. From the chair Brother Bearden stated simply that the young man was but pursuing his life plan in preparation for giving himself to the service of the Master as a medical missionary to Africa. The Conference voted unanimously to grant him license to preach. He was called in and the chairman stated that this had been done and added: "My son, this is the happiest day of your father's life."

J. L. Pruitt and Eugene Bearden were recommended to the Annual Conference for admission on trial into the traveling connection. T. H. Yarbrough was recommended for deacon's orders. John A. Gowan and J. F. Rogers were recommended to receive elder's orders.

Two women were elected in the list of delegates to the Annual Conference, Mrs. Preston Hatcher of Jonesboro, who is the Conference president of the Women's Missionary Society, and Mrs. H. E. Neblett of Luxora, who is the district secretary of that body. The other delegates elected are A. L. Malone, C. J. Chapin, J. P. Womack, T. J. Boston, B. W. Cowan and S. A. Johnson. Will Pries, T. H. Yarbrough, G. C. Fisher and W. F. Brumley were elected alternates.

The Sunday school interests were presented in the session on Wednesday evening and addresses were made by C. J. Chapin, Rev. J. Q. Schisler, and Rev. B. C. Few.

A building committee was selected by order of the Conference with responsibility for plans for a new district parsonage to be submitted to the next District Conference.

The entertainment of the Conference was complete and lavish. Leachville boasts of a splendid spirit and manifests this on every hand. There are very few houses in the town more than three years old, and the land is of the richest sort. The homes and hearts of the people were found open.

The next session of the Conference is to be held at Cherry Valley.—Benjamin C. Few, Secretary.

#### HOT SPRINGS PASTORS.

Brother Steele attended services at Central and heard two fine sermons by Brother Monk.

Biggs reported Sunday school still growing, both in numbers and interest. Had good congregations yesterday. One accession by vows. Financial condition good.

Monk has been in a week of special services at night. Pastor did the preaching. Had 17 accessions to the church. Crowd large Sunday night.

Warmly preached at Tigert and had a good day.

Rorie reported financial condition good. Sunday school and League growing in interest.

Conditions in the Methodist churches in Hot Springs were never more hopeful than they are now. The churches are growing stronger all the time.—T. O. Rorie, Secretary.

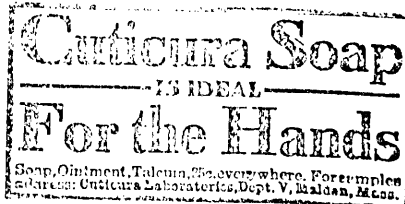
#### VINEY GROVE AND RHEA.

At the last conference I was returned to Viney Grove and Rhea for another year. Things have not moved by jumps and bounds, but we have moved along, and I believe we have made some progress all along. The salary is a little above that of last year, and so far the work is in much better shape than this time last year. We had our Sunday school field secretary, Rev. J. Q. Schisler, with us in the interest of the Sunday School, which helped to stimulate our people along that line. Our Sunday schools are in better working order than at any time in the two years of my stay here. Rev. O. H. Tucker

was with us one day in the interest of the Orphanage, and I am sure he did some good work for that worthy cause. We are glad to have these and others that will help us in our work for the Master. We have organized a missionary society, which is doing fine in their work for a start. On May 18, I took my wife out for a morning drive and on our return the house was full of people, and the table was groaning under the weight of good things they had brought in to eat. We all enjoyed the birthday dinner and had a nice time together. I am making my plans for my meetings, and praying for a great revival of religion. Brethren, pray for us, that the Lord may bless our efforts.—J. G. Ditterline, P. C.

#### REVIVAL AT ARBYRD.

Rev. John Gowen passed through Leachville Monday morning for his home at Monette to get ready for the district conference which met in Leachville Wednesday. He tells us he closed the meeting at Arbyrd Sunday night and that there were 57 conversions in all. There were 17 at the last meeting. The pastor of the church at Arbyrd is a lady, perhaps the only lady pastor in the Southern Methodist Church. At the last confer-



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Beds Licensed by Arkansas State Plant Board  
Scarce and expensive; 1,000 for \$5.00; 250 post-paid with certificate, \$1.50; slips from select seed; non-certified, but free from weevil, black root or stem rot; single 1,000, \$3.00; special quantity prices.

I treat soil before bedding; soak all seeds in sublimate solution; the most technical plant beds in Arkansas. Send check now. Immediate shipment guaranteed.

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#### Nervous Diseases

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases. A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.



ence there was a scarcity of preachers and a deaconess was sent to the Arbyrd and Bragg City charge, and she is filling the place with great success and building up the church rapidly at the two places. Rev. Gowen says the lady is a most devoted and consecrated Christian and is doing a fine work in her charge, proving that ladies can be successful pastors of churches.—Leachville Star.

### OBITUARY.

**HURT.**—James Monroe Hurt was born in Montgomery, Ala., Oct. 27, 1864. Joined the M. E. Church, South, August, 1876. He was loyal to the church and true to his pastor, having served as steward for many years. He always attended the services of his church, and even after his last illness had made him too weak to sit up he would bring his pillow and quilt with him, so as to attend service. He paid well. He was married to Miss Minnie Rogers January 10, 1894. To this union were born six children, five boys and one girl, one boy dying in infancy. We miss Brother Hurt in the congregation and in the community, but a home is prepared for the faithful. May God bless his family who are all workers in the church. He left for his home on high Nov. 18, 1919, and was laid to rest in the Pleasant Hill cemetery, November 19, 1919.—L. C. Gatlin.

**COLEMAN.**—Mrs. Mattie Florence Coleman (nee Key) was born at Couchatta, La., May 6, 1858, and died at Texarkana, Ark., November 22, 1919. Most of her girlhood was spent in Louisiana near the place of her birth. In 1875 she was married to Mr. D. R. Coleman, and except for a few years the family has lived in Texarkana. Of the family only two children survive, Mrs. Lizzie Coleman Vinson and Mr. A. J. Coleman. Their devotion to mother was most rare and beautiful. Since 1881 Mrs. Coleman had been a most faithful member of the M. E. Church, South, College Hill Church, in which she was a constant and untiring worker for many years before her death, can never forget her cheerful smile, her cordial handclasp, and her unflinching zeal in the Master's cause. She was a true neighbor to everyone, religious and irreligious. Though she endured hardship and suffering she was never heard complaining. The heart of her religion was good cheer and helpful deeds for others every day; and she proved her faith by her works. She meant so much to our church and community that it is hard to be reconciled to her absence, but we know where to find her.—Her pastor, R. P. James.

**ORR.**—George Carl Orr was born May 14, 1890, and died December 25, 1919. Since his fourteenth year he had been a faithful member of College Hill Methodist church. He filled his place regularly in the Sunday School, in the League, and did his part in all the work of the church. In conduct he was always quiet and gentlemanly. Physically he was never strong. He, however, was in the service of his country five months in the recent war.

## SOUTH IS TURNING AGAINST CALOMEL

**Mr. Dodson, the "Liver Toner"**  
Man, Responsible for Change  
for the Better.

Every druggist in town has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Toner is taking its place.

"Calomel is dangerous and people know it." Dodson's Liver Toner is personally guaranteed by every druggist who sells it. A large bottle doesn't cost very much but if it fails to give easy relief in every case of liver sluggishness and constipation, just ask for your money back.

Dodson's Liver Toner is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.

He was one of last year's victims of influenza. He did not complain and on the day of his death he was unusually cheerful. His parents, his sisters and his wife mourn his absence but they are confident of meeting him again in fellowship eternal.—His pastor, R. P. James.

**HUGHES.**—James Alfred Hughes was born June 19, 1894, in Pike county, Arkansas, and answered roll call in Heaven from St. Louis, Mo., January 9, 1920. When only 11 Alfred professed Christianity and joined the Methodist church at Japan and has lived a consistent life since. He was not ashamed of the Christ that he professed, no matter where he was found. When men were needed to protect the fair name of his country he was one of the earliest volunteers, and made a splendid record as a soldier, enduring the hardships of camp, trench and field life as a good soldier. He received his discharge in August, 1919. When he came home he came as pure and as clean as when he enlisted. He never lost faith in the God he had loved and worshipped at the family altar and it was one of his great joys to kneel by the old fireside and lead in a thanksgiving prayer for the protecting hand that brought him safely home. He has gone over the River this time and cannot return but we can go to him. He leaves four brothers and four sisters, his parents and a host of friends who will try to meet him.—Jesse Galloway, His Pastor.

**MULLEN.**—Col. Thomas Mullen was born July 8, 1838, in New York City. Died at Blevins, Ark., March 1, 1920. Married first time in 1870 to Miss Amanda Frost. To which union were born three sons, Tommy, Willie, and Walter. Was married the second time to Miss Elizabeth Singleton September 16, 1883, to which union were born two sons, Ben and Sam. His wife, Willie, Walter, Ben and Sam survive him. He was converted and joined the Methodist Church soon after the Civil war, in which church he lived until his death. He loved his church and had held every office in it that is open to a layman. He and one other were largely responsible for the parsonage being at Blevins. He was a member of the Independent Order of Odd Fellows. He loved his lodge and worked in it as long as he was able. He was the father of the local lodge. He worked about twelve years before being able to organize. The funeral was conducted by the writer at the Methodist Church and interment was at Macedonia cemetery in charge of the I. O. O. F. by request. Brother Mullen was a good man. His sense of right was very keen, and he was loyal to what he believed to be the right. He was true and faithful in everything he believed to be right, using his influence for the betterment of his community and state. He was patient in his protracted illness, never complaining, but taking each day as it came. He quietly fell asleep on the morning of March 1. The frail body had given out, but the spirit yet liveth.—His Pastor, S. T. Baugh.

**JOHNSON.**—Mamie Inez Williams was born near Quitman, Ark., June 16, 1889. She was the daughter of Rev. George W. Williams, a well known local elder of the Methodist Church, South. Born in a Christian home, reared by pious parents, growing up in a religious atmosphere, and a regular attendant at Sunday School and church services, she naturally became a Christian at an early age. She was only 13 years of age when she confessed Christ as her Saviour and became a member of the M. E. Church, South, and she was a faithful member of the church until the day of her ascension, November 20, 1919. In all of the relations of life she was faithful to every trust. As a daughter, a Christian, a wife, a mother, a sister, a friend—she was faithful. While her life of thirty years seems a short one if counted in days and years, yet after all, it is the faithful life that glorifies humanity and exalts the Christ. She "kept the faith." She was married to A. Austin Johnson, by the writer, March 1, 1914, and to this union were born four children. One little boy, Paul, died when only about eight months of age. His death was a shock to his mother from which she never entirely recovered. She carried her burden bravely knowing that her baby boy was waiting her coming, and that "Some day, we'll understand." She leaves to mourn her departure, husband and three children, her father, mother, three sisters and two brothers.—J. W. Campbell.

**BUCK.**—On February 27 the Death Angel visited the home of Will and Mary Jane Buck while they were asleep and claimed for its victim their three-months-old boy. Dear father and mother weep not as those who have no hope, for Jesus said, of such is the Kingdom of Heaven.—C. J. Segers, Pastor.

**STEED.**—On February 22, 1920, Mrs. Adline Steed, wife of the late James D. Steed of precious memory, passed to her reward. Her home was near old Sardis Camp Ground in Saline county, some nine or ten miles east of Benton. I remember that it was on a cold, bleak day in December, 1899, that the writer first met this good woman and her happy family. We, (wife and three children) were, on our way to the little parsonage at Bryant and it was late in the afternoon we pulled up at Brother Steed's, unloaded

and spent the night. From that day to this I have counted the members of this family among my very best friends. During the two years we spent on the Bryant Circuit we were often in the home of Brother and Sister Steed. I have never known a truer, nobler specimen of manhood than was the husband of this good woman. On February 22 we laid her to rest beside her husband in the old Lost Creek cemetery, there to await the voice that shall awake the sleeping dead. Together, husband and wife worked, prayed and planned, until life's work ended, now together they wait for the coming of the morning, the morning of all mornings when they shall come forth to meet the Lord in the air. Sister Steed was the mother of 12 children, nine of whom survive her. Her splendid sons and noble daughters by their beautiful and tender devotion to their mother while in widowhood proclaim her blessed. She leaves one sister and a host of relatives and friends to mourn her going. Let me say to the bereaved ones: Be true to the God of your father and mother and all will be well with you in time and in eternity. God bless each of you is the prayer of your erst-while pastor.—J. W. Harrell.

**RODGERS.**—Nancy Alice Rodgers was born in the state of Mississippi on September 30, 1865. While she was yet a child her parents came to Montgomery county, Arkansas, where she grew to womanhood. In the summer of 1885 she professed religion and joined the M. E. Church, South. In the fall of the same year she was married to Mr. J. W. Scott, a young farmer, who also was a Methodist. To these excellent people were born seven children, six of whom are living. They spent 35 happily married years together, but on March 19 of this year the inevitable separation came. Brother Scott remains. He is sad but resigned. He is deriving much comfort from her dying testimony. It was the usual triumph of the devoted Christian, blessed words, dispelling every doubt, and denoting a beautiful resignation to the will of the Master. Such was her victory over death. With Paul she exclaimed: "Oh, grave where is thy victory; oh, death where is thy sting." To the husband and children we would say: Remember of this kind Christ said, "They are not dead but sleeping."—J. V. Kelley.

**BRATTON.**—James Bratton, Sr., known as Uncle Jim Bratton, died at his home at Leslie, Ark., March 20, 1920, and was laid to rest in Sulphur Springs cemetery. He was born October 3, 1838, in Hardin county, Tennessee, but moved with his father to Searey county, Arkansas, when a child, where he remained until death. He was married three times, had eight children by his first wife, six of whom are still living. He also has three brothers living, John, Francis, and Ben Bratton. Uncle Jim joined the Methodist church in 1858 and was a faithful member of the same until death, and was therefore entitled to a crown. He was a steward for nearly fifty years, had served as trustee of church, Sunday School superintendent, and had represented his church both in the district

and annual conferences. He attended church regularly at the 11 o'clock hour, also the Sunday School. He always knew his lesson and enjoyed its discussion. We will miss him here, but hope to meet him up yonder. To Aunt Kansas, his devoted wife, and all the loved ones we extend our deepest sympathy.—J. W. Thomas, his pastor.

**MILLARD.**—Robert Newton was born March 30, 1844, in Conway county near Morrilton, Ark. His parents moved to Dutch Creek valley in 1845, and settled near Blue Ball. Here Uncle Bob lived about 70 years. He was married to Miss Elizabeth Weaver, and to this union was born one child, Mrs. Mollie Hunt. He was married a second time to Miss Salena E. White, and to this union was born nine children, three of whom died in infancy or childhood. Those that are living are Mollie S. Hunt of Danville, Ark.; Myrtle Hall, John M. Millard, Henry Pat Millard, Angie L. Perkins and Victor Millard, all of Blue Ball, Ark. Uncle Bob is survived by his wife, and if he had only lived a few days longer they would have celebrated their Golden (fiftieth) wedding anniversary. Uncle Bob joined the church at about middle life, but even from youth had taken great interest in the church, even being a steward before he became a member. He was loyal and devoted to God and his church, being for a number of years one of the most active members on Dutch Creek. Uncle Bob was a charter member of Dutch Creek Masonic Lodge No. 269, and has been a loyal member of the order, having been an honorary member for a number of years. He has filled every official position in the lodge, with credit to himself and the lodge. He has followed farming, merchandising and milling most all his life, making much money during his life, but through the practice of charity in his community and even, we might say, abroad, his savings were meager. Uncle Bob has indeed been a father as well as a community leader and he will be missed much by not only his family but by a host of friends and relatives in the surrounding neighborhoods, valleys and even the adjoining counties in western Arkansas. His life, on earth, has ceased but his life will live on in the hearts of his people that are left to follow on, to join him in that better world.—W. J. Spicer, pastor in charge.

**MCANULTY.**—Barley McAnulty, 13-year-old daughter of S. T. and Martha McAnulty, whose untimely death occurred here so recently, was the elder of the two children in the home of her parents. The family came to Stephens six years ago from Camden, and have made this place their home. This bright sunny child gave her heart to Jesus and united with the Methodist Church under the ministry of R. H. Cannon at Stephens, October 15, 1916. She was never harsh or selfish in her nature toward her associates in school or play. Her perception of right and wrong, and her ability to choose the right, was an emphatic mark of her unusual advancement in things spiritual. By close observation of her life and religious inclination one might have seen that she was of that rare type of budding flower too delicate to

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remain long in such a world as this, but which the Master in His providence allows to be early transplanted to a fairer land, there to grow in beauty and sweetness forever. To the family, she is not lost, but just gone before to watch and wait for their coming.—G. N. Cannon.

**GILLISPIE.**—On March 8, 1920, Dr. L. J. Gillispie passed quietly over the river into the life beyond. He was born in Henderson, Tennessee, September 1, 1852. He took his medical training in Washington and Vanderbilt Universities. Soon after he began the practice of medicine he came to Arkansas, and settled at Emmett, where for many years he did a very large and successful practice. He was first married to Miss Mary A. Haltom. She lived only a few years, and died in January, 1889, leaving the doctor with an only child, a son, Ross R., who himself is more than a successful business man and at this writing is a useful official member of the Methodist Church. Early in the nineties Dr. Gillispie moved from Emmett to Hope, where he continued to practice, and soon gathered unto himself a large and lucrative practice. On January 11, 1893, the doctor was married to Mrs. Lelia Finley of Hope. She also had with her one young son by her first husband. Mrs. Gillispie, the sorrowing widow, is a very active member of the Methodist Church. In matured life Dr. Gillispie professed saving faith in Christ and joined the Methodist Church and remained a member in good standing unto the day of his departure. The doctor's last days were full of much suffering, but the way seemed clear and the crossing over triumphant! The surviving widow and two noble sons are very popular in the community and we all sympathize with them deeply in their great sorrow. The funeral service at the Methodist Church was largely attended. The rich and beautiful floral tributes were even extravagant. His fellow physicians attended in a body, and were his chosen pall-bearers, and gently lowered his weary remains to rest in the beautiful cemetery near the city to await the resurrection of the righteous at the sound of the trumpet.—Alonzo Monk.

**HAMILTON.**—Mrs. Sarah Miranda Hamilton (nee Taylor), was born January 16, 1885, and passed away February 17, 1920. She was married to J. W. Hamilton July 4, 1904. To this happy union four children were born, namely, Allice, Ezma, Gamma and Wilber, all of whom with the father survive her. She accepted Christ and joined the Baptist church when 12 years of age but later joined the Methodist church with her husband. She was a true companion and loving mother and an ardent Christian worker. She was always ready to do all she could do for family or church. As a companion she was patient and true, kind and loving, as a Christian she was a fruit bearer with a very strong unwavering faith. Her illness was very short but she knew that she was going in time to make her wishes known to her husband and give her children the last advice they would get from mother, and then she bade them farewell till they should meet again. She sweetly passed away, calm as a May morning, her feet placed firmly on the Rock of Ages—how firm a foundation. Death to her was a golden sunset and the grave only a place of rest and sleep until she awakes to greet the rising Sun of the Eternal Morning. May her life and prayers be a means of grace to her husband and children, and may the vacancy be filled by Him who fills such vacancies.—J. L. Dedman.

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**JOHNSON.**—After a few hours illness, Dada, the 11-year-old daughter of A. M. and Lou Ella Johnson of Pearcy, Ark., passed away from this world to the land of the blessed on February 26. Dada was loved by all who knew her. She was converted and joined the Methodist church at 10 years old and has ever since lived a devoted Christian, always in her place at church and Sunday School. How we miss her but we feel that our loss is heaven's gain.—C. J. Segar, Pastor.

**JONES.**—Annie Jones, the 8-month-old daughter of Mr. and Mrs. Jones, died February 21, 1920. Little Annie was the pride of her mother and father's heart and the parting was a sincere trial of their faith but thank God it is only for a short while for Little Annie is with Jesus, where a family reunion will be some day. God knows best, dear parents. Trust in His promise and let Jesus lead you. God surely gives the children and takes them at His pleasure. He doeth all things well.—J. H. Ross, Pastor.

**KIBLER.**—On February 18, 1920, the Death Angel came to claim one from our midst. Brother Kibler was born May 19, 1867. He had led a very active life. He was always ready to help those who needed help. He was unselfish, he always seemed to think of helping others. He seemed to try to fulfill that great teaching of our Lord and Saviour Jesus Christ, "He who would be greatest, let him be servant of all." The family has lost a good husband and father; the community a good citizen, and the church one of its most faithful and efficient members. He was always in his place at Sunday School and church. When the Church called on him for help he always did his best. Oh, how we will miss him. He was so faithful. But God saw best to take him. He leaves a wife and five children to mourn his death. May God's richest blessings be upon them, and may they live so as to meet him in that beautiful home above where there will be no more sad partings.—His pastor, Oliver M. Campbell.

**CROWDER.**—Cecil Ware Crowder was born in Magnet Cove, Hot Springs county, Arkansas, in 1901; was converted and joined the Methodist Church at Mt. Pleasant Camp Ground in 1908, and died in Hot Springs, February 17, 1920. He leaves a wife and baby besides his parents, Brother and Sister T. H. Crowder, and several brothers and sisters. He came to Hot Springs some weeks ago and secured a position, and was trying to make his way in the world when he was taken violently ill. His parents were called and did all they could to save him but the Lord took him to Himself. I never knew him personally in life until the last day or so, but those who knew him best say he was a generous, jolly boy. Our hearts go out in sympathy to the stricken family.—T. O. Rorie.

**TALLEY.**—Miss Nova Lee Talley was born July 11, 1902, and died February 21, 1920. She was an accomplished young lady. Her parents were giving her great opportunities but God saw fit to take her from their home. Loved ones at home, classmates at school and her Sunday School class and all friends will miss her, but let us be true and faithful as she was and after a while we all shall meet her.—Her pastor, B. E. Robertson.

**TUCKER.**—The Death Angel visited the home of Mrs. J. W. Tucker and took him from the home. He was only 35 years old; a true citizen, loving husband, and a godly father, and a faithful churchman. He will be missed by all. He leaves a wife, three children, a mother, two brothers, three sisters, and a host of friends to mourn his loss.—His pastor, B. E. Robertson.

**WHITESIDE.**—One of the very best women it was ever my privilege to know entered into the Home of Eternal Rest when our mother, Mrs. J. E. Whiteside, passed away on Thanksgiving morning at the home of her daughter, Mrs. W. E. Brown, in this city. She was a good neighbor, a perfect wife and mother and ideal mother-in-law; her tender solicitude being a sweet benediction. Her home and family were her world, and she was the center of the universe, the shrine for her devoted husband and children. She was a devout Christian from early childhood, her trust in her Master sustaining her through many years of suffering. Her religion was a part of her daily life. She considered it as a natural attitude toward her Creator. In all the years of our intimate associations I do not remember hearing her discuss religion. She lived it. One of the best indications of the beauty of the life she lived was the esteem and affection in which she was held by those who were most intimately associated with her as neighbors for a long period of years.

The above is an abbreviation of an obituary appearing in the Mineral Springs Vim, and written by W. E. Brown, editor. As I have seen no mention of her death in the Arkansas Methodist, I send it for the benefit of her many friends in other parts of the state.—J. B. Sims.

**BRANDON.**—Mary Ella (Chaffin) Brandon was born near Fordyce, Ark., October 25, 1883. She was the only child of the family. On the 5th of July, 1903, she was married to William Brandon of Chambersville, Ark. To this union were born four boys and

one girl. Sister Brandon joined the Methodist church at the age of 12. Her life was a consistent and beautiful Christian life. She was much devoted to her family and in the home demonstrated the highest type of Christian graces. She loved the church and was true to its obligations. Her last illness was borne without complaint. Her deepest concern was the leaving of her children. To God she committed all her cares. The last few hours were spent in very close communion with Him and in singing praises to Him. Just before her going she sang a verse of "Nearer My God to Thee." March 3, 1920, her spirit went to be with God. Her husband, five children, mother and grandmother survive her.—Her pastor, J. L. Leonard.

**TOBIN.**—Grover Cleveland Tobin was born November 4, 1884. In July, 1911, he was married to Miss Annie E. Belin. To this union there were born three boys, Belin, Marion and Dan. On March 12, 1920, he passed to his eternal rest. In October, 1915, he joined the Methodist Episcopal Church South at Hermitage, Ark. He held important places in his church. His place in the community will be hard to fill. God has called another of His very best to rest in eternal peace. Though he will be missed, there is another tie in Heaven that beckons to those bound to a life of service and faith. His cheerful disposition and just business methods drew about him a host of friends. When his death was announced a cloud of sorrow spread over the entire town and community.—His pastor, C. E. Whitten.

**JONES.**—Eighty-four years ago, June 29, 1835, there was born in Randolph County, North Carolina, a boy who was named Thomas E. Jones. When Thomas was 14 he gave his heart to the Lord and immediately joined the Methodist Episcopal Church, South. Growing up he had not the advantages of the present time, but he had good common sense and grew into a young man of sturdy character. When the war between the States came on, Brother Jones, then a young man of 26 years, joined the army of the Southern Confederacy, and was loyal to that flag to the end of the war. In 1865 he was married to Miss Susan May. To this union were born five children, two of whom died in infancy. A son and daughter with their families live in Oklahoma, while Miss Lizzie, a daughter, has loyally stayed with her parents. Before the completion of the prison through western Arkansas, Brother Jones came with his family to Washington County, settling near the headwaters of the White river. As there was no Methodist church in the community, he joined the Baptist church and in 1888 was licensed to preach in that church. Later, when the Methodists organized in this community, he brought his family back into the church of his choice, continuing to preach as a local preacher. He lived well making many friends. Everybody believed in "Uncle Tommy Jones."

For several years Uncle Tommy had been quite feeble. He wondered why the Lord did not come for him. At last, on March 6, the summons came, and he went home, leaving his noble Christian companion and devoted daughter in tears. But they have faith in God. On Monday, March 8, we laid his poor stooped body in the cemetery near by the little Brentwood Chapel where for years he worshiped God, but while we sang "Hark From the Tomb," he was singing with the heavenly hosts the songs of the redeemed above.—M. R. Lark.

#### QUARTERLY CONFERENCES

##### CAMDEN DISTRICT.

###### (Third Round.)

Thornton Circuit, at Stony Point, July 3-4.  
Kingsland Circuit, at Grace, July 10-11.  
Strong Circuit, at Bolding, July 17-18.  
Huttig, p. m., July 18.  
Eagle Mills, July 25.  
Bearden and Millville, p. m., July 25.  
El Dorado Circuit, at Wesley, July 29.  
El Dorado, August 1.  
Junction City, p. m., August 1.  
Hampton Circuit, at Harrell, August 7-8.  
Fordyce, p. m., August 8.  
Stephens, at Mt. Prospect, August 12.  
Buena Vista Circuit, at Wilson's, August 14-15.  
Camden, p. m., August 15.  
Chidester Circuit, at Carolina, August 21-22.  
McNeil Circuit, at Atlanta, August 25.  
Wesson Circuit, at Wesson, August 28-29.  
Waldo Circuit, at Mt. Ida, September 4-5.  
Bussey Circuit, at Sharman, September 11-12.  
Magnolia, p. m., September 12.  
The District Conference will meet at Stephens Tuesday, July 13, at 8 p. m.  
J. A. SAGE, P. E.

##### MONTICELLO DISTRICT.

###### (Third Round.)

McGehee, 8 p. m., June 6.  
Monticello Circuit, at Green Hill, 11 a. m., June 20.  
Wilmar, 8 p. m., June 20.  
Snider Circuit, at Prairie Grove, June 26-27.  
Montrose, 8 p. m., June 27.  
Warren, July 4.  
Lake Village, 11 a. m., July 11.  
Eudora Circuit, at Concord, 3 p. m., July 11.  
Other appointments to be announced.  
W. P. WHALEY, P. E.

##### TEXARKANA DISTRICT.

###### (Third Round.)

Winthrop, at Belomond, June 20, at 11 a. m.  
Ashdown Circuit, at Oak Hill, June 27, at 11 a. m.  
Empire, July 3-4.  
Lockesburg, at Gravelly Point, July 11.  
Mena, July 18, at 11 a. m.  
Hatfield, at Gilham, July 18, at 8 p. m.  
Ashdown, July 25, at 11 a. m.  
Foreman, July 25, at 8 p. m.  
Others to be announced later.  
J. L. CANNON, P. E.

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