

# ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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

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NO. 25

JESUS ANSWERED, VERILY, VERILY, I SAY UNTO THEE, EXCEPT A MAN BE BORN OF WATER AND OF THE SPIRIT, HE CAN NOT ENTER INTO THE KINGDOM OF GOD. THAT WHICH IS BORN OF THE FLESH IS FLESH; AND THAT WHICH IS BORN OF THE SPIRIT IS SPIRIT. MARVEL NOT THAT I SAID UNTO THEE, YE MUST BE BORN AGAIN. THE WIND BLOWETH WHERE IT LISTETH, AND THOU HEAREST THE SOUND THEREOF, BUT CANST NOT TELL WHENCE IT COMETH, AND WHITHER IT GOETH; SO IS EVERY ONE THAT IS BORN OF THE SPIRIT.—John, 3:5-8.

## CHANGING HUMAN NATURE.

Lenin, the Bolshevik dictator, is reported to have said: "What the Bolsheviks have done so far was the easiest part. It was the destructive part. It required only force and decrees. The hardest part is still before them. Bolshevism will fail unless it can rebuild Russian industry and get maximum production." He then admits that this seems impossible under the original Bolshevik theory, because workers demand different rates of wages for different kinds of work. Then this chief Bolshevik adds: "The machine worker still wants more than the man with a pick; and the brain worker still wants more than the machine worker. Russia will not have communism until human nature is changed."

In making this admission Lenin exposes the fundamental weakness of all Socialistic schemes. Government must take human nature as it is—weak, selfish, vain—and deal with it. Government does not change the nature of man, but simply offers opportunity for that selfish nature to function under varying conditions. Bolshevism and Socialism are humanitarian philosophies which seek to improve humanity by modifying outward conditions. They ignore the necessity of a new set of motives. The Gospel of Christ is the only power that can change human nature; but governments can not take that into consideration, and consequently must deal with unregenerate humanity. It is a hopeful sign when such men as Lenin begin to recognize realities and to govern themselves accordingly.

## "PRIVATE GODS."

Under the caption "Private Gods: The Worst Enemies of Democracy," Irving Batcheller, in the March *Everybody's Magazine*, discusses in a striking way the influence of mammonism.

He shows how the creators of great wealth became in effect little kings. "The currents of trade, flowing with unexampled swiftness under the new urge of steam and electricity, were bringing wealth from far and near, and heaping it into hills and mountains. On the top of each sat a little king watching the progress of his own exaltation while showers of barbaric gold and treasure fell around him. Thousands of millionaires were looking down from these golden mountains in America, England, France, and Germany. There was one or more in every community. Private yachts and private hotels and private cars became rather common. The wonder and envy began to abate. The second and third generations of millionaires had arrived. Half-witted and degenerate inheritors of wealth gave their lives to the tooting of the golden horn of conceit and self-indulgence. Its sound was heard in police courts and places of ill fame. It was

the fool-bell of the human pasture. The poor millionaires needed a new and unspoiled effulgence. At last it occurred to them that in choosing it they would better use their intellects. Some built churches and founded colleges. Some went into politics. They turned from the vulgarity of private splendors. They experimented with private legislatures. A few acquired them and the dishonors related thereto. Up to this, society had little cause for complaint in the conduct of its wealthy members. Their luxuries had done little harm, while their generosity and genius for organization had made large contributions to the general welfare. The private legislature was across the boundary of good morals and democracy. Now before the kings of the golden mountains began to stir the political porridge and boost the intellect of the nations, many of them had taken a most unfortunate step. It was a natural step, and, after all, they were only human. Great success had led to vast conceit. They and their children had enjoyed superior advantages for learning and observation. Their superior judgment had been triumphantly vindicated. Were they not, therefore, entitled to a superior religion—a better one than that of the crowd? The religion of the crowd was noisy and uncomfortable. It had for them, a worn and battered look. There was no flavor of luxury about it. It put them under orders like a servant—they who had got the king-and-master habit and were wont to be obeyed. So many of them acquired a private code of morals and the very last word in luxury—a private god. These gods of the modern Olympus are not so self-willed as those of the pagan world. The great peculiarity of the private god is this: He obeys his maker. He is under perfect control. He is a flexible, boneless creature. The men of many private possessions are in great peril of private gods. In the nature of things they become unwilling to walk humbly and to indulge in that strange and neglected art of winning the love of a neighbor—particularly if the neighbor is rather dirty and depraved. They'll build schools and hospitals for him and the like, but they'll leave the loving of him to others. Often they do not even know their neighbors. Let me not be misunderstood. There are many rich men whose wisdom has not been drowned in conceit—many who have no need of private gods—but one might as well look for the average millionaire in the passenger coach or on the street car as in the ancient caravan of Christ's Democracy which has been traveling through the ages since the Birth in Bethlehem."

Then the following suggestive observation is made: "Now we come to the darkest part of this little history. The home of the millionaire is a center of fashion. It sets the pace, in a way, for the community in which it stands. It is the court circle. Life is mostly imitation. The life of the great country house is soon reflected in that of the lesser ones which surround it. Not only its life, but its spirit, its disrespect for law. It is thus that the private joys of the rich become public menace. Have we not observed how the arts of idleness and self-indulgence, the libidinous dances, have spread over the world?"

Mr. Batcheller does not overlook the influence of intellectual conceit, for he continues:

"But the rich men were not the only possessors of that conceit which demands a god of its own. The multiplication of colleges had done much for

the world, but had also produced a new variety of conceit and arrogance in the intellectual plutocrat, in the millionaire of learning who was looking down from the cold and lonely summit of the high-brow. It would seem that many of them had learned everything but wisdom, everything save these facts—that the sum of all knowledge can take one but a little way; that the greatest intellects the world has known have been the most humble; that an education that leads not to self-distrust has failed. There is nothing so pestiferous as this ignorance of the learned."

After showing that in the German kaiser the culmination of modern self-conceit was reached, Mr. Batcheller observes: "We hated him and all that he stood for, but let us not forget that he was the consummation of the tendencies of modern life, of its greed and its selfishness—that he was the perfect flower of the private god-holders. The last rung in the ladder of conceit and self-indulgence had lifted him above the crowd and the spirit of democracy. For long he had been sowing the seed of that hatred which we feel. Then came the years of reaping in vindication of the one God who, it would seem, will have no other gods before Him; then came the bloody years against whose darkness we now read the shining legend: 'Thou shalt not forget the law.' Out of the silence of twenty million graves the blood of the slain cries out to the living: 'Thou shalt not frown upon thy neighbor or live apart in ignorance of his needs or misuse him or seek to cry him down with your degeneracy and turn his heart into a den of leopards.'"

The novelist is anxious that we should profit by sad experience, for he urges: "Now are we not face to face with the great lesson of the war? Every man who builds a private god and lives with little care for his neighbors and regards his misbehavior as his own business is a little William and a peril to the world. Civilization is founded on the intelligence and virtues of the common folk. We must build up and protect these sacred things or democracy will go down the path of darkness and ruin. Those who stand in high places, crowned with success, are the leaders and exemplars of the crowd—keepers of the great treasure. Now, too, are we face to face with the fundamental ideal of American democracy. It is no new discovery. It is very old and yet the divinity that dwells in it groweth not old nor can it be slain in battles. It is nothing more or less than the love of men which leads to education and respect for justice and goodwill and honor in all and for all."

## THE SUMMER SCHOOL FOR MINISTERS AT HENDRIX COLLEGE.

On Wednesday, June 9, the session was opened with an address by Dr. R. A. Schwegler, dean of the department of education of the University of Kansas, who spoke twice every day until Friday night. His clear analysis, felicitous language, forcible delivery and personal charm made his addresses peculiarly attractive and effective. His unaffected and brotherly manner won the affection of all. Seldom has a speaker left a more favorable impression.

Dr. J. L. Cunningham of Southern Methodist University delivered a series of addresses on Sunday school organization. He is a master of his subject and by his readiness to submit to interrup-

(Continued on Page 3, Column 3.)

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A. C. MILLAR, Editor

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## CENTENARY CONSERVATION SLOGAN:

"NO SHRINKAGE, BUT A SURPLUS."

## METHODIST CALENDAR.

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 6.

Camden Dist. Conf., at Stephens, July 13, 8 p. m.

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

Little Rock Dist. Conf., at Bethlehem, July 21-23.

Texarkana Dist. Conf. at Foreman, July 26-29.

Young People's Summer Conference, Henderson-Brown College, August 2-6.

## PERSONAL AND OTHER ITEMS.

"The true Bolshevik is a real atheist."—H. S. Martin in Presbyterian.

On account of scarcity of paper the Texas Christian Advocate last week was only half the usual size.

Married.—June 2, at Manchester Church, Dalark Circuit, Mr. Sewell Evans and Miss Eva Hunter. Rev. T. H. Crowder officiating.

On account of the increased cost of production the price of the Richmond Christian Advocate will be raised from \$2.00 to \$2.50 after July 1.

Married.—June 10, at 8:30 a. m., Mr. J. D. Pope and Miss Gertrude Erwin of Marvell. The ceremony was said by their pastor, Rev. Fizer M. Noe.

At McKendree Church, Nashville, Tenn., of which our Dr. M. N. Waldrip is pastor, the Sunday school recently made the unusually fine offering of \$237.66.

Over his protest Bishop Candler has been re-elected chancellor of Emory University. Dr. F. N. Parker, who has been acting chancellor, has been elected to the presidency.

Rev. W. A. Steel writes: "We are getting along very well at Warren. Our church is getting in good condition through repairs, and our membership is increasing nicely and we are delighted."

In the issue of June 3 a communication appeared concerning Mrs. Rosa Perry, "the oldest Sunday school teacher." The writer wishes to say that it should have read "feeble in body, but alert in mind."

A called meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Church Extension Building, Louisville, Ky., on Wednesday morning, June 23, at 9 o'clock.

Rev. W. V. Womack of Ozark writes that his revival has been in progress a week with Rev. C. N. Guice and Singer George W. Cooke helping.

They are doing good work and it is expected that much will be accomplished.

The late W. F. Armstrong of New Haven, Conn., left a \$2,000,000 estate to Methodist benevolent and educational institutions. To Wesleyan University is given \$100,000, and almost a million may go to the university in the settlement of the estate.

The St. Louis Christian Advocate announces the death, May 27, at Kansas City, Mo., of Rev. J. M. Clark at the age of seventy. He was a member of White River Conference from 1875 to 1884, and is remembered by many in Eastern Arkansas.

Principal Arthur Ramsay of Fairmont School for Girls, at Washington, D. C., issues a brochure, "If I Had a Daughter to Send to School," by Robert H. Adams. It is good reading and should be in the hands of those who have daughters. Send for it.

Rev. Charles Franklin announces that the corner stone of the new church at Paris will be laid Thursday, June 24, at 3 p. m., by the Masonic Lodge, a State official being master of ceremonies. The pastor has been invited to make the address. He invites all Methodists who find it convenient to attend.

Among the graduates of the Arkansas Law School last week were three young women, Misses Helen G. Humphrey, Mary E. Blakeney and Aurelle Burnside. Dean Carmichael said that during his twenty-seven years of connection with the school there had never been any better students than these young women. Miss Blakeney is a graduate of Galloway.

August A. Busch, heir to the millions made by the Busch breweries, has gone into the banking business. He is only 21 years of age, and says he proposes to learn his new calling from the work of messenger boy up. Prohibition, in forcing him into a decent business, will some day be most highly appreciated by him.—Ex.

Rev. B. D. Sipple of the Missouri Conference, who looked in on the General Conference at Des Moines, writes in the St. Louis Christian Advocate: "I am glad I went. I had fears of unbrotherly attitudes and unkind words. I did not hear them. If we knew each other better, we would love each other more. Unification will come when we are more forgiving and Christ-like."

To succeed the late Dr. E. C. E. Dorion as editor of Zion's Herald, Dr. Lewis O. Hartman has been elected. He was born May 3, 1876, at LaGrange, Ind., and is a graduate of Ohio Wesleyan University and Boston University School of Theology. He has had large educational experience and has made extensive tours in foreign lands.

Trinity Church, Denver, Colo., through its quarterly conference, Thursday, May 27, granted a local preacher's license to Miss Winifred Willard, a graduate of Denver University. As the General Conference legislation authorizing the licensing of women was enacted May 26, it is probable that Miss Willard is the first local preacher in the Methodist Episcopal Church.

Bishop W. R. Lambuth, Dr. R. E. Dickenson of Colorado Springs, Mr. W. F. Stockham of Birmingham, and Dr. C. D. Carlton, editor of the Baltimore Southern Methodist, will represent our General Sunday School Board at the World's Sunday School Convention which is to meet in Tokyo, Japan, October 5-14. Dr. Harris, who is a charming descriptive writer, will write a series of travel letters for his paper.

We notice that the Birmingham Ledger, a paper of more than 400,000 circulation, has suspended publication. When we began with the Advocate nearly six years ago we could buy a fine grade of book paper for less than 3 cents a pound. It is now 15 or 16 cents, and hard to get at any price. None but those who edit and publish church newspapers know the "woes" that we are up against.—Southern Christian Advocate.

The degree of Doctor of Laws was conferred on President John C. Fuhrall of the University of Arkansas at the annual commencement exercises of Tulane University of New Orleans the morning of June 9. On Tuesday evening, June 8, President Fuhrall delivered the annual address before the Tulane Chapter of the national honorary scholarship fraternity, Phi Beta Kappa, and was later initiated into membership in the fraternity.

The Interchurch World Movement will conduct among its friends of all denominations a quiet canvass ending July 15 next, to finance the program of the movement for the past year and for the year ending May 15, 1921. This was decided upon at a meeting of the General Committee in Cleveland, Ohio, May 10-11, and New York City, May 17-18, representatives of the co-operating denominational boards being present at the last two days' sessions.—Ex.

Men Wanted.—To clear land and to farm. We want 100 men to clear cut-over land this summer, fall and winter, at \$40 an acre, and then to make share crop next year. Rich bottom land not subject to overflow. Good health. If contract work is not desired, we can provide steady work all the year at \$3.50 a day. We should be glad to hear from any industrious man who desires to better his condition. Address "Farmer," care of Arkansas Methodist, Little Rock, Ark.

Dr. T. H. Lewis, who had been president of the Methodist Protestant General Conference from 1908 to 1912, and who was the eloquent fraternal messenger from his Church to our General Conference at Asheville, has been elected president again for four years with his duties enlarged and the scope of his authority so extended that he has become the general superintendent of the Methodist Protestant Church. He is a man of great ability, and may be expected to lead his Church into larger things.

We are sorry to say that Bishop McMurtry is suffering intensely from carbuncles. He has been compelled to cancel all his engagements till the middle of June. This will prevent his preaching the commencement sermons at Morris-Harvey College, Barboursville, W. Va., and at Fayette, Mo., for Central and Howard-Payne Colleges. This stalwart and eager man, who has enjoyed fine health always and has had the energy of a dynamo, is naturally quite restless under his enforced confinement. He is under skilled treatment and is already improving, but is ordered to keep quiet for a time.—Baltimore Southern Methodist.

The English correspondent of Zion's Herald writes: "In my last letter I reported that I had met Bishop Cannon at a luncheon. Then he was handling peaceful weapons. Since then he has unsheathed his sword. He has been smiting the Philistines with an elan that Samson might have envied. The bishop has sent two long letters to the Times. In the first he has attacked those who say that in America prohibition is a failure. As at Trafalgar, 'the slaughter was dreadful.' He has annihilated his adversaries. But in his second assault he has not had such wide-spread approval. He is very severe on the Germans and demands the utmost reparation from them."

President E. Y. Mullins of the Southern Baptist Theological Seminary says: "Perhaps the most fatal of our present-day weaknesses is our failure to support our denominational press. I have no official connection with any paper, and hence can speak freely. We have able editors. Our papers do remarkably well when we consider the odds against which they labor. They are the bond of vital union, the power house of every enterprise. We do not appreciate the value of our papers. . . . Somehow the push and pressure of the whole denomination must be put behind these agencies of publicity. Until we solve this problem we fail to solve others. If we remain weak here we will remain weak elsewhere."

Seven years ago Mr. J. R. Barton of Searcy graduated at Hendrix College, and began teaching in Oklahoma, serving first as principal of Wainwright school and then as a professor in the State Normal at Tahlequah. He later became principal of Sapulpa High School and then superintendent at a fine salary. He has just declined the superintendency of schools of one of the great cities of the Pacific Coast, and remains at Sapulpa on a salary of \$8,000, the largest public school salary paid in Oklahoma. As Sapulpa is a city of only some 20,000, this is a remarkable distinction. Since graduating at Hendrix College Mr. Barton has pursued graduate work at Columbia University and will take a Master's Degree this summer.

## SEEING AN OFICINA.

After it was decided that the Nika should load with nitre at Iquique, we made a quick and uneventful voyage to that place from Valparaiso. Finding that the loading would require four days, George and I soon arranged to visit an "oficina" to learn what we could about the production of nitre. As the oficinas, or mining camps, are from 20 to 75 miles in the interior and often there are no hotel accommodations, we went to the office of the Nitrate Agencies, Ltd., which operates most of the oficinas, and were cordially received, and by telephone arrangements were made to visit the Oficina Condor, about 25 miles southeast of Iquique.

Securing tickets for the salon, or reserved car, which is "reserved" only in the sense that the fare is about double, we started up the steep grade back of the city. The ascent is so rapid that you can feel that you are rising. After going two miles north, the heavy oil-burning locomotive with smokestacks at both ends changed to what had been the rear of the train, and we start south, still climbing, and, what is worse, going around curves where the narrow shelf on which the track is laid is clearly seen. We look down 500 to 1,000 feet on one side and up as far on the other. As the rock is rotten and big boulders lie loose on sand, one has the impression that the slightest unusual movement would produce a landslide. Indeed, if there were rain or freezing, the roadbed would be overwhelmed and slip down. As we near the top we look down upon a sand-hill, probably 500 feet high and a mile long, which is constantly shifting its position, and is said to be the largest sand dune in the world. An automobile road runs near the railway, but as one contemplates the possibilities of skidding with only a few inches of sand between the track and the steep declivity, there is no desire for motoring.

Reaching the top, about 2,000 feet above the sea where our ship lies at anchor, we enter what is called the "pampas," but, unlike most pampas, they are not level. It is a very broken country, and our train pursues a serpentine course among the peaks and valleys. The country is absolutely barren, vegetation appearing only at the water tanks. Several Americans are on board, and we discover that two are mechanical engineers representing home companies, and one, Mr. I. L. Stewart, had studied chemistry at the Alabama School of Technology under Dr. J. T. Anderson, the writer's teacher of chemistry at Central College. Later we learned that Mr. Gaston J. Lipscomb, the leading local director of the Nitrate Agencies, had also taken his course under Dr. Anderson. A hill was pointed out from which a few years ago one of the largest chunks of solid silver in the world had been taken. The lode was worked for a short distance and then the bottom fell out and it was abandoned. Silver and copper in fabulous quantities may be discovered almost anywhere, and yet no one knows what is in most of the mountains. Trails in the sand appear everywhere, and many stone heaps marking the claim boundaries. Here, too, are seen unfinished cuts and fills of the Longitudinal Railway which the Chilean government is trying to build, but which has been suspended on account of lack of funds. It is proposed to run this road from north to south, connecting all the railways of the republic.

At Huemul, a station without a village, we were awaited by the manager of Oficina Condor, Senor U. Benavides, who, with his mozo, or servant, had brought over two beautiful saddle horses. Mounting, we rode along a mere trail up and down for five miles. Then a small valley opened between the ranges, and we saw below the village of 500, the various buildings of the reducing plant, and the mine-scarred plain three or four miles long. We had been told that there was no hotel and that we would be entertained, but we had expected to find rough quarters. What was our surprise to be ushered into the elegant home of the manager and given a big, comfortable bedroom apiece, with electric light and convenient bath, and later at dinner to meet Senor Benavides and his pretty bride and the English bookkeeper all in regulation dinner dress, as if we had been in a city mansion. Our courteous host had thoughtfully explained to his wife that on account of the difficul-

ties of the journey we had come without bags and therefore had no suitable raiment; hence our unconventional traveling garb was excused and we were not disgraced. The company provides this comfortable home for the manager and his guests, and a pardonable pride is taken in the entertainment of properly accredited visitors. A further surprise followed in the fact that the manager gave us undivided time in exhibiting and explaining everything, stopping for only a moment to attend to a small strike among his mechanics.

At the Summer School for Ministers the determination was expressed to push the campaign vigorously during the summer revival season.

Let every reader examine the label on his paper, and if it shows that he is in arrears, remit promptly to renew.

The plant includes a commissary where all necessary supplies are kept, and a group of cheap tenements and a boarding house, all as good and as clean as Chilean labor usually has in the city. A little school is maintained and two rooms are assigned to the Boy Scouts, which organization seems to flourish and is doing much good. There are a machine shop, big boilers, electric light plant, because work continues at night, and the various devices for preparing the nitre, or saltpetre of commerce, also for making the gunpowder for blasting, and a deep well. A railway runs in from the mountains, but has trains only as freight is ready for shipment.

The nitrate deposits are in the valley, and are covered by three to ten feet of earth which must be stripped off. Then the "caliche," or soft ore, is blasted. Nearby it is loaded into big ox-carts, and further away into tram-cars pulled by a diminutive locomotive. It is dumped first into a crusher and broken into small fragments, and these are carried on trams up a low incline and dropped into large tanks and covered with warm water. The nitre dissolves and runs off in solution into big vats where it gradually crystallizes and settles, and then the water is drawn off and used again, while the nitre itself is hauled out to a dump and when dry put in jute bags, about 200 pounds to a bag. These bags are piled up carefully on flat cars (covers are not needed, because it never rains), and these go down to Iquique, where the bags are dropped into lighters, boats about 50 feet long, and these are rowed by two muscular Indians a half or three-quarters of a mile out to ships, and the bags, ten at a time, hoisted in slings by steam winches and deposited in the hold to be carried to some foreign port and used for fertilizer or the manufacture of gunpowder and nitric and sulphuric acid. It seems strange that this country which does not grow a blade of grass produces a large part of the world's commercial fertilizer and its necessary material for warfare. Water is found at a depth of 210 feet, but is so impregnated with salt and other minerals that it must be treated or vaporized before it can be used. The caliche is not found in continuous beds, but earth, rock, and rock salt are interspersed. We saw chunks of salt as big as a bale of cotton, but, as there is no demand, they have no sale value. The deposits, between the coast hills and the Andes, extend north and south some 300 miles, and comprise about 300,000 acres in the province of Tarapaca, Antofagasta and Atacama, and formerly belonged to Peru and Bolivia, and were acquired through conquest by Chile, and now constitute a chief source of revenue, producing from export taxes \$15,000,000 to \$20,000,000 annually. The railroad and the oficinas belong to foreign capitalists, largely English; hence most of the officials are foreign, while the labor is performed by Chilean Indians. The officials and highly skilled employes are well paid, but ordinary labor gets little, albeit these Indians earn more than what they can make at their own occupations.

With Senor Benavides as our guide we went through the plant the first day, and the next on horseback traveled over the field, seeing the stripping, the blasting, the excavating, the loading, and the hauling. At one point the senior galloped down

the railroad grade, George followed, and I brought up the rear in good style. There was opportunity to take a number of good pictures, in which our friends may see how things look in this barren, but potentially fruitful land. It is said that after the nitre has been removed, portions of this country may be irrigated from the Andes, but that now the water might injure the valuable deposits.

Returning we found the company's doctor and another visitor, and when they were drinking a little wine, according to their custom, our host explained our declination to participate by saying that we were from "un pais seco," or dry country. We talked freely with these and others about prohibition, and it was pretty generally agreed that, while it might be long before our example would be followed in Latin-America, still it would be better for the people when they could get no more intoxicants.

After the noon breakfast our horses were brought out, we bade farewell to new-found and appreciative friends, and started over the hills to the railroad. As Senor Benavides feared that we might be late, he led us at full gallop wherever the trail permitted. It would have done our Arkansas friends good to see us racing through the Andes on horseback. It was not painful at the time, but next day every muscle in my body was sore. George made no complaint and wished that he could have such a saddle horse. It was a unique experience, and we greatly appreciated the many courtesies.—A. C. M.

## THE SUMMER SCHOOL FOR MINISTERS AT HENDRIX COLLEGE.

(Continued from Page 1.)

tions and to answer questions he was able to throw light on every phase of the questions raised. His charming personality gave him access to all hearts. He is one of our best and most useful men.

Dr. O. E. Brown arrived Friday and lectured Saturday and Monday and preached Sunday to great congregations. He discussed such themes as "The Christianization of Faith and Freedom," "God and Gold," and "The Christianization of Vocations." His logical and Scriptural arguments produce conviction. He presents a virile and vital gospel and wins admiration for his faithful and fearless advocacy of genuine righteousness.

On Saturday, Dr. W. W. Alexander of Atlanta, Ga., discussed "Race Relations" in such a clear, forcible and impartial way that he illuminated the subject and enabled all to appreciate its present importance.

Sunday at 6:30 p. m. a large crowd assembled on Hendrix College campus to do honor to the memory of Capt. W. W. Martin, the first great benefactor of the college. Under the presidency of Dr. F. S. H. Johnston, who also spoke, tributes were paid by Dr. Stonewall Anderson and Revs. J. D. Hammons, Jefferson Sherman, D. J. Weems and A. C. Millar. The materials for a monument were at the grave, which had just been decorated by the Confederate veterans.

Dr. H. K. Ebright of Baker University had been secured to direct the recreational activities. He succeeded in giving great variety to the athletic and intellectual contests and enabled the preachers to have an immense amount of innocent diversion as they met on the campus at 4 p. m. each day. This feature of the school is unique. It and the fellowship growing out of living together on the campus are wonderfully helpful.

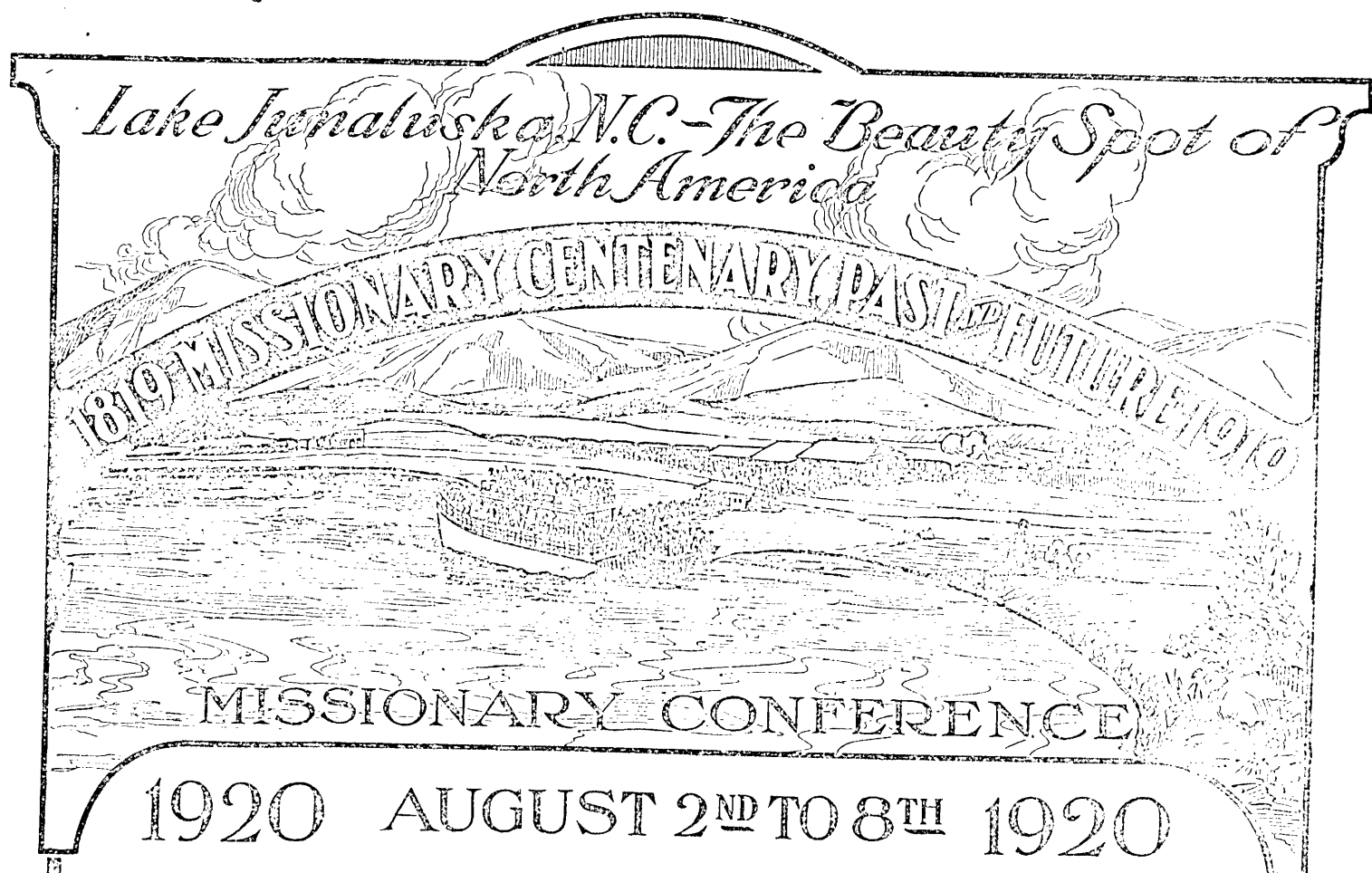
Rev. C. M. McConnell of Ohio, a brother of Bishop McConnell, as this was written, was beginning a series of addresses on rural problems which promised to be unusually interesting.

Greatly to the regret of all Dr. F. M. Thomas, Bishop Hughes and Bishop Mouzon were not able to be present to take their places on the program. However, other good men were substituted and the time has been fully and profitably occupied.

By Saturday more than three hundred had registered, and this week that number will be increased. There is great rivalry among the districts to secure the loving cup offered for the largest attendance from a presiding elder's district.

The first half of the school has been a great success. The latter half will be reported next week.





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*"THE WORLD IS MY PARISH" JOHN WESLEY*

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**The PROGRAM COMMITTEE**

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THE UNIFICATION OF METH-  
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The ways of God are very wonderful and verily they are past finding out. He moves and none hinder; His finger touches the heart and it stirs as God wills.

There were multitudes of people in our own Church and many in our sister Church who expected that the storm center of the General Conference of 1920 would be the unification of the two major Methodist bodies of this country. There were men of strong brain and strong conviction prepared to leap into the arena and contend with short swords for or against the proposed and transmitted constitution wrought out under the mandate of the General Conference at Saratoga Springs.

What happened? The constitution for the reorganized Church, created by the Joint Commission and transmitted by our Commission was received by the General Conference; a Committee of 103 democratically constructed by election rather than by overhead appointment was then raised and to it was referred the document for consideration and recommendation. Bishop W. F. McDowell was made chairman, Mr. Ernest H. Cherrington, secretary. Many meetings of the committee were held. Parliamentary usage was not invoked to prevent the fullest debate of every phase of the subject. A sub-committee of eleven was appointed to draft a report to the General Conference; this committee committed the actual writing of the views of the eleven to a smaller committee of three. This small group formulated the report which lies before us, and reported to the eleven, who reported the brief document out of the committee of 103. Here its phraseology was gone over, with no change in its content, and on Monday, May 24, pursuant to the order of the day, the report was brought to the General Conference by the chairman, Bishop McDowell, to whom had been granted the privileges of the floor.

We shall print the report of the committee presently. In brief it recited the appreciation of the General Conference of the work done by the Joint Commission; but there are in each Church "considerable numbers who are not entirely satisfied with the plan suggested, many of whom would be distressed if it were adopted

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in its present form." Realizing all the difficulties of the situation, one of which was that there is an interval of two years between the sessions of the General Conference of the Churches, and believing that this see-saw delay might endanger the whole hope for unification, the committee proposed, "if agreeable to the Church, South, that a joint general convention be called to be composed of a total membership of not less than 200 nor more than 400 members, ministers and laymen in equal numbers for each of the two Churches, . . . to which shall be committed the plan submitted by the Joint Commission and any other plan or plans that may be proposed."

It was further proposed that the suggested General Convention be authorized and instructed to consider the whole matter of unification, and to create and submit any plan of union that may seem to it desirable. There are other details but this states the vital substance. To carry out the basic program, the general convention, above referred to, may adopt a commission, that is suggested to be elected by the General Conference districts. The whole matter is referred to the next General Conference of the Methodist Episcopal Church, South, and the General Conference at Des Moines is to adjourn to meet in an adjourned session on the call of the bishops to consider the report arrived at pursuant to the program above outlined.

The report ends:

"And we further declare that in committing this important subject to our commission we do so in fullest confidence in their wisdom and godly judgment and their knowledge of our desire that in all things the will of God may be accomplished. And we pray that they may be divinely guided, so as to hasten the answer to the Lord's intercessory prayer, 'That they may be one'; that united Methodism, unhampered by state or national lines, unhindered by oceans or mountains, undivided by races or languages, may help give speedy answer to the disciple's prayer taught them and us by our Lord himself, 'Thy Kingdom come, thy will be done, on earth as it is in Heaven.'"

In presenting the report, Bishop McDowell spoke as one inspired. His body swayed to and fro, his countenance became lit up; his words caused the deepest conviction because they were born in his own soul.

Bishop McDowell: "Mr. Chairman, four years ago you appointed commissioners to act with commissioners of the Methodist Episcopal Church, South, to consider the subject of unification with the Methodist Episcopal Church, South. Recalling your action at Saratoga, you will remember that you gave your Commission instruction to proceed upon the basis of what were called basic principles.

Those basic principles involved what has come now to be called Regional Conferences and a marked reorganization of the Church. The joint commission, and your commissioners, together with the commissioners from the Church, South, together and separately, have worked faithfully in an endeavor to prepare a plan in accordance with what each commission regarded as the instruction, more or less formal and complete, of the General Conference creating the commission. Again and again we came

straight up to the difficulty that we were not at liberty to proceed further along certain lines, in view of the instruction that had been given us.

This will explain in a very definite way the declaration in the resolution transmitting the proposed constitution without recommendation by the joint commission. You will recall the language of that resolution of transmissal, namely, that this is the best that could be reached under the circumstances and under our instructions. Our brethren from the Methodist Episcopal Church, South, for instance, originally felt that they were limited to a very small number of Regional Conferences, and they went quite beyond their own judgment as to what their own freedom permitted them to do in consenting to a larger number. Our brethren also felt that their instructions, not at all in the nature of an ultimatum from their General Conference, called for a certain relation to be granted to the Negro members of our church. But as we went forward during the four years, they consented to a very wide departure from the position which in the beginning they felt themselves obliged to assume.

Now, in going forward in an effort to reorganize the church upon the basis of Regional Conferences, we came face to face with the serious difficulties involved in the treatment of our own Negro brethren and then of the recognition and treatment of our foreign mission fields, with the net result that when we came face to face with what we had reached, we were not quite clear enough about it to ask you formally to adopt it as the basis of a new church. We were clear enough to authorize my saying to you that we believe ourselves to be moving in the right direction, and that we can, with a little more time, with a little further study make a plan that will conserve the best features of the so-called Regional Conference, and the best features of organization for our church in what we call, mistakenly, foreign lands—for in the church there are no foreign lands—and we believe we are on the right line, that we can reach a conclusion that will give us a genuinely ecumenical church, universal in its unity and its authority, and at the same time recognizing local interest and initiative, and the right to exercise a certain activity upon the basis of homogeneity, clearness, and commonness of interest.

Therefore, your committee, when it came face to face with this program that was submitted, felt that it could not wisely undertake to amend the proposed constitution in detail, and throw those amendments in here, and then, if they were accepted, send them out to the Church South for its action at a General Conference two years from now, without endangering what no one wants to endanger, namely, the whole program of union of the Churches. We therefore make this recommendation, namely, that the commission—your commission, although not necessarily the same in personnel—be continued, with authority to continue negotiations with the commission in existence from the Church, South, either for the purpose of arranging the joint constitutional convention which is proposed, or if that does not appeal to the commissioners of the Church South, to con-

tinue negotiations upon the basis of the plan now before us, or any modification of that plan, or any new plan that may seem better than anything that is before us; all of this to be resubmitted to the General Conference, four years from now, or to a special session of the General Conference that may be called for the purpose of considering what may be agreed to.

I think that covers the preliminary statement, as far as I wish to make it. I believe it would be worth your while, however, to let me say, before I sit down for the moment, that after days and nights of study of this problem, hours of consideration, reference to subcommittees, and the hearing of all representations that were desired to be made, it is a thing for us to thank God for that at the last the sixty-three persons present, representing many varieties of opinion, and representing every section of the Church—the South, the border, the North, and the foreign mission fields—all agreed in adopting this report, and ask you to adopt it with the small amendments or suggestions that I have made. Before the report is finally acted upon, I may ask permission to say a closing word. I simply offer this word in explanation of the report, before you consider it."

The report and the explanation of it were thus before the house. There was a silence that could be felt. No one claimed the platform. No one seemed to have anything to offer. It was a strange, weird moment.

Finally the voice of William F. Burris broke the silence. "I move the adoption of the report." A delegate seconded the motion. But still there was no disposition to lay battle axe on battle axe, as everybody since the Louisville meeting had anticipated. There was no haste, no fever. Presently the presiding bishop, Oldham, put the motion. It was unanimously adopted.

Bishop McDowell, who has worked so hard, so long, so patiently, so well, as a member of the Joint Commission, and as chairman of this special committee, turned to leave the bridge for his seat among the bishops; but with voice trembling with intense feeling he exclaimed:

"There be some among you sitting

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The ways of God are strange. Mountains are seen across the plain. But when we get there we find it was mist and cloud. No mountains are there. —Central Christian Advocate.

#### ORIGIN AND MEANING OF THE SACRAMENTS.

By E. B. Chappell.

**Meaning of the Sacraments.** — In attempting to determine the place and significance of the sacraments in Christianity we must keep in mind what was said in Article II in regard to the nature of the religion of Jesus and seek to rid ourselves of certain prepossessions inherited from Medieval Catholicism. The suggestion that we are still in some measure under the influence of such prepossessions may strike some of our readers as a bit surprising, but it is nevertheless true. Nor will it seem strange that this should be the case when we come to consider how the priestly conception of religion absolutely dominated the Christian world for many centuries and still dominates at least three-fourths of it. Clearly as Luther apprehended the doctrine of justification by faith and the fact of Christian liberty, he did not succeed in wholly freeing himself from the influence of the teaching in which he had been brought up. Witness, for instance, his defense of the dogma of consubstantiation, that is, the dogma which declares that while the bread and wine of the Eucharist still remain bread and wine, the real flesh and blood of Christ coexist in and with the natural elements, and what is true of Luther in this regard is true also of most of the other earlier leaders whose teachings entered largely into the making of Protestantism. One who doubts this only needs, in order to be convinced, to consider the large place which ceremonial rites have had in the preaching and polemical writings of Protestant denomina-

tions and how often their contentions are based upon the assumption that some kind of magical efficacy inheres in the sacraments.

As has already been suggested, however, there is nothing in the New Testament to support such a view. On the contrary, a fundamental assumption of all its teaching is that through Christ every soul has direct access to God without the intervention of any human intermediary or sacerdotal rite.

What then is the meaning and value of the sacraments?

In general terms they are symbols designed to help to make more vivid and real to us certain fundamental Christian verities. And this they do by means of the appeal which they make to our minds through the power of suggestion. They are a vivid sign language by which the spirit speaks to us through the eye. They arrest our wandering thoughts, fix our wavering attention, and thus enable us to apprehend spiritual truths so clearly and vividly that they arouse our dormant emotions and stir the great depths of our moral natures. They not only keep us from forgetting, from losing our hold on spiritual things, but make them vital, emancipating, transforming forces in our lives. Thus and thus only do they serve as means of grace to us. To interpret them otherwise is to part company with the conception of religion as based upon fundamental moral and spiritual laws, the religion of reasonable and comprehensible personal relations, and revert to the religion of mere magic. For the character of a charm is not changed by the fact that it is used in the name of the Holy Trinity.

**Baptism.**—In the light of these general principles let us consider briefly the two Christian sacraments, beginning with baptism since it is first as to origin and first as to application to the individual.

I have defined a symbol as a visible sign of an invisible reality. It is not a sign, however, that is chosen arbitrarily. A true symbol is one which really suggests the invisible reality for which it stands. And this suggestiveness depends on two things, the inherent character of the sign and the associations connected with it. The rite of baptism fulfills both of these conditions.

In order to make this clear it will be necessary to consider for a moment what baptism really stands for. The view of Methodists and of a large majority of other Protestant bodies is that it is a symbol of spiritual cleansing by the Holy Spirit and of vital fellowship with that body of true disciples who constitute the real Church of Christ throughout the earth. It is thus the sign of the believer's separation from the world and of his dedication to the ideal of holiness and sacrificial service set forth in the character and life of Jesus. It reminds him of the life to which he is called and of the gracious help offered through Jesus Christ for enabling him to walk as a son of God. This view is supported both by the nature and origin of the rite and the teaching of the New Testament.

As was explained in a previous article, the use of water in ceremonial cleansing had been common among the Jews for centuries when Jesus began his ministry in Judea. It was so

used in certain parts of the Mosaic ritual, (Lev. XIV: 51-52; Num. XIX 17-18; and Ezekiel shows how familiar and suggestive this symbolism was when, addressing his exiled fellow-countrymen, he says: "I will take you from among the nations and gather you out of all the countries and will bring you into your own land, and I will sprinkle clean water upon you and ye shall be clean." This is further illustrated by a story found in the apocryphal book of Judith, written about 200 B. C. Judith, the heroine of the story, during a temporary sojourn as a spy in the camp of the Assyrians, is said to have gone forth by night to a fountain within the camp and to have purified herself, the word used for 'purified' being the Greek word for 'baptized.' It was quite natural, therefore, that when the Jews adopted the custom of receiving pagan converts into the monotheistic faith of Israel, they should have adopted water baptism as the external symbol of their purification and of the new life of holiness which the new faith required. Later its use was extended to devout Hebrews as a visible sign of their belief in the near approach of the Kingdom of God and of their desire to prepare themselves in heart and life for its coming. It was in this latter way that it was used by John the Baptist.

The central announcement in the message of John was, "The Kingdom of Heaven is at hand." This announcement stands as the background of his call to repentance. The people were to repent because the Kingdom of Heaven was at hand and as a preparation for it. It should be observed, however, that the Greek word found in the New Testament is a term of profound moral significance. It means to change one's mind, one's estimate of values, one's whole intellectual and moral attitude. This change, as John thought of it, was to be so thorough and vital as to come to immediate expression in conduct. The people were to show the genuineness of their repentance by bringing forth fruit meet for repentance; and the baptism which he administered was the external sign of this inward change and this dedication to a new ideal of holiness.

This rite with its familiar associations and its beautiful suggestiveness was brought over by Jesus into the new dispensation. This fact at once gives us a clue as to the meaning of Christian baptism. Of course, it has a vastly deeper and richer meaning than the baptism that was practiced by the Jews; but, if what I have said in regard to the teaching method of Jesus is correct, it certainly cannot have a meaning wholly different from and disconnected with the familiar, historic significance of the rite. For the central point in this method was to catch the attention of those whom he taught by an appeal to existing interests and then to lead them on to larger and nobler conceptions by associating the new with the old. Baptism would have been an irrelevant and misleading, instead of a suggestive and helpful symbol to Jewish converts if Jesus had made it stand for something that was in no way related to the meaning with which they were familiar.

The New Testament record, however, makes it clear that no such violent break with the past was contemplated.

Christian baptism was still to stand as a symbol of purification. This was the point of contact between the conception of the rite that was already in the minds of the people and the larger and richer conception to which they were to be led. Starting with this Jesus broadened the meaning of the rite so as to make it the sign of the inward cleansing and quickening by the Holy Spirit vouchsafed to us in the covenant of redemption and of the vital identification of the believer with the body of Christ.

Said John the Baptist to the multitudes that flocked to his ministry: "I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Spirit." That is, John gave them the symbol; Jesus would give them the reality for which the symbol stood.

And it is recorded in the first chapter of the Acts that, being assembled together with the Apostles, Jesus charged them not to depart from Jerusalem, but to wait for the promise of the Father, adding, "John indeed baptized you with water, but ye shall be baptized with the Holy Spirit not many days hence." If Jesus did not have in mind the familiar use of baptism as a symbol of purification, his words must necessarily have been confusing and misleading to his hearers, for, with their Jewish training and historic background, they could not possibly have interpreted them in any other way. That they did so interpret them is made evident by the whole trend of New Testament teaching. There is no detailed explanation or formal definition of the meaning of the rite for the simple reason that its general significance was so well understood that any New Testament writer would have regarded such explanation as entirely needless. But when writers use such figurative expressions as "wash away your sins," "cleansed with the washing of water by the word," "the washing of regeneration and renewing of the Holy Spirit," "having your hearts sprinkled from an evil conscience," there

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can be no doubt as to the symbolism which they have in mind. Whatever deeper spiritual meaning they may have seen in it grew out of and was directly associated with the natural suggestion contained in the fact of the universal use of water for the cleansing of the body and with its common adoption as a sign of ceremonial cleansing and spiritual purification.

There are two passages in the New Testament which some have interpreted, as making Christian baptism symbolize the death, burial and resurrection of our Lord, (Romans 6:3-11; Col. 11:12.) If it could be shown that these passages really mean what these interpreters claim that they mean, this would not in any way change the general historical and Biblical significance of the rite as explained above. It would only mean that St. Paul, having in mind one of the common modes of baptism, suggested a secondary significance that he regarded as sufficiently important to be used as an illustration of certain spiritual truths.

If, however, the passages are susceptible of a fair interpretation that will harmonize them with the general trend of Biblical teaching, that interpretation should be adopted. And able scholars assure us that they may be so interpreted without in any way straining or doing violence to their meaning. The language in both passages is evidently figurative and does not necessarily refer in any way whatever to the mode of baptism. In the passage in Romans, for instance, the apostle is seeking to enforce the idea of the inconsistency of a Christian profession with continued living in sin. The Christian, he says, is utterly dead to sin. The old carnal self has been crucified even as Christ was crucified. This is what his consecration made in baptism signified. In other words, his argument rests, not on the mode of the outward ordinance, but on the meaning of it as the beginning of a new life in Christ.

It should be added that while baptism is a symbol of the new life to which we are called in Christ Jesus, of regeneration by the Holy Spirit and of vital incorporation into the Christian community, none of the things

for which it stands is dependent upon it.

The cleansing of the Holy Spirit takes place when the individual surrenders himself to Christ in faith, and when this spiritual rebirth occurs he receives the witness of his adoption and takes his place in the family of God. One does not have to wait for baptism to become a member of the body of Christ. A man so situated that it was impossible for him to receive baptism might still be a partaker of this blessed fellowship.

The question is often asked of those holding this view of the meaning of baptism, "Do you teach, then, that one may be saved without being baptized?" Certainly we do. Thousands are saved every year who have not been baptized. To maintain that baptism is in any sense necessary to salvation is simply to return to that bondage to sacerdotal rites and legalistic observances from which St. Paul so earnestly sought to deliver us. As has already been stated, there are a few texts in the New Testament which, taken by themselves, might suggest some kind of connection between baptism and regeneration. Since, however, to read such a meaning into them would be to make them contradict the whole trend of New Testament teaching and the fundamental spirit of Christianity, the rational course is to seek some other interpretation. For it is inconceivable that our Lord meant to embody in his teachings in regard to the nature of religion two utterly contradictory conceptions.

"Well, if this be the case," the objector may reply, "why is it necessary to be baptized at all?" The answer is because the New Testament commands it and because, as I have sought to show, baptism is still a significant rite which, used in a proper way, may become a real means of grace. It is doubtless true that symbols do not mean so much to us as they did to those to whom Jesus first delivered his message. We are more prosaic. Our imaginations are not nearly so active nor our emotions so easily stirred. But those who believe that symbols mean nothing at all to the people of our modern western world have certainly forgotten the effective use that was made of them during the Great War. How often, for instance, did we see great crowds stirred to tumultuous enthusiasm by the appearance of our national colors! Human nature may have changed in some of its superficial aspects, but fundamentally it remains very much the same from generation to generation. Symbols still have a large and important place in our present day life, and among these our religious symbols are by all odds the most significant and valuable.

Most of us, however sincere we may be in our religious devotion, are of necessity largely occupied with material concerns. We cannot escape the grim struggle for the means of mere physical existence for ourselves and those who are dependent upon us. And in the midst of this struggle we are constantly prone to lose sight of the things of the spirit, to permit our hands to become subdued to the material in which they work, to forget the vows we have made in our moments of vision.

Baptism is a striking, visible reminder—a reminder of the life of holiness

to which we are called in Christ Jesus, a reminder of the cleansing by the Holy Spirit that is pledged to those who seek in penitence and faith, a reminder of the fact that we belong to an elect and holy fellowship, that we have been formally set apart for high service and that we are bound by the most sacred obligations to show ourselves true to our dedication and worthy of our sacred relations.

"But suppose," continues the objector, "I decline to be baptized, what then?" It is conceivable that one may decline to be baptized for reasons which seem to him altogether satisfactory, and in that case we have no right to deny him Christian fellowship, if we have reason to believe in his sincerity, even though we may be quite sure that he is in error. For instance, many of the orthodox Friends or Quakers have been and many still are deeply spiritual and thoroughly loyal to Christ and to the teachings of the Bible as they understand them, but they do not find in the texts ordinarily understood as establishing the rites of baptism and the Lord's Supper any indication of such intention, and regard the rites themselves as inconsistent with the whole spirit of Christianity in which they types have given place to the substance, namely, spiritual baptism and the privilege of spiritual communion with the Father, Son and Holy Spirit. We Methodists are quite sure that their position is erroneous, and yet we do not on that account deny them a place among the followers of Christ. In rejecting the sacraments they deprive themselves of a precious means of grace, but their mistake does not invalidate their conversions nor cut them off from the body of believers. John Wesley, after reading the Journal of William Edmundson, a noted Quaker preacher, made the following record in his own Journal: "What an amiable man was this! His opinions I leave; but what a spirit was here! What faith, love, gentleness, long suffering! Could mistakes send such a man as this to hell? Not so. I am so far from believing this that I scruple to say, 'Let my soul be with the soul of William Edmundson.'"

In his sermon on the "Catholic Spirit", he declares that, clear as his own mind is in regard to the matter, he does not demand as a condition of Christian fellowship that a man shall allow the sacraments at all, the one absolutely essential requirement being met in an affirmative answer to the question: "Is thine heart right, as my heart is with thy heart?"

This position seems to me to be in complete accord with the spirit of the New Testament. It is one thing to seek to convince Christians who, upon what they regard as Biblical grounds, have ceased to make use of the sacraments, that they are in error, to seek to show them that these sacred symbols are still vitally and profoundly significant and that in rejecting them they are weakening the influence of the Church and depriving themselves of much needed helps to much needed helps to spiritual growth. But it is quite another thing, because of their error in judgment, to treat them as heathen and publicans.

Of course, if one believes that the instruction of the New Testament in regard to baptism is still in force and

yet declines to receive the rite, he simply shows that he is not a Christian and there the matter ends. For it is inconceivable that one who is sincerely loyal to Christ and believes that he really meant to establish baptism as a perpetually significant rite, should feel any inclination to disregard so simple a requirement.

(In the next article we will consider the significance of infant baptism).

#### PUBLIC SCHOOL TEACHERS AND THE SUNDAY SCHOOL.

Are public school teachers under obligation to teach in the Sunday School? Does this obligation grow out of their relation to the public schools of the community? I shall undertake to answer these questions.

A member of my school board said to me once, "Womack, I don't think you are giving our church a square deal in the distribution of teachers among the churches. You give us good teachers. I didn't mean to reflect upon your choice of teachers as teachers. But, you know what I mean, we feel that we are entitled to a larger share of them for our Sunday school work. I hope that you will bear this in mind when you select your teaching force for next year."

At another place a teacher came to me and explained why she had not taken a class in Sunday School when asked to do so. She said the assistant superintendent had insisted on her taking a class. She had replied that her health was poor (as it was; she was scarcely able to do her work in the public school); only to be reminded that people expected the public school teachers to take regular work in the Sunday School because they were in the pay of the community!

These two examples serve to indicate the attitude of the average community. I have known very few communities where the teacher's attitude toward the churches did not affect her standing as a public school teacher.

Nor is this a local question; it boils up everywhere. So keen is the rivalry among churches for the control of the public school authorities on Sunday that the school authorities in some places forbid the teachers identifying themselves with any particular church in any active or public way. In one city system I visited last year the teacher who teaches a class in

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Sunday School is required to rest Monday and furnish a substitute at her own expense. Not that the superintendent is anti-Christian; on the contrary he is a devout Christian. He is merely protecting his teachers against the church draft system.

Does the teacher owe the church a duty to be discharged by Sunday teaching simply because of her position as a paid employe of the school district?

Let us change the question. Does the mayor or the city marshal or the members of the police force owe the church a duty to be paid in Sunday service because he is on the city payroll? Do we ask the fireman in the municipal light plant to fire the church furnace on Sunday because the community pays him to shovel coal during the week?

As a matter of fact does the teacher's pay cover Sundays? Even if they were as well paid as unskilled day laborers would anyone have the hardihood to claim that the community should have seven days of work in a week?

If the teacher's time on Sunday belongs to the community what right has any one church to claim it for itself? A church should be ethical in all its dealings with the public.

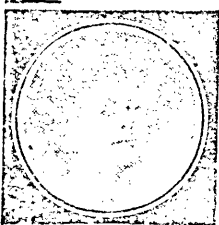
The teacher is under obligation to teach in the school of her church but not because she is on the public payroll.

She is under obligation to teach just as the singer is under obligation to sing or the skilled organist to play or the business man to help solve the financial problems of the church. She should teach because she can teach. It is her most effective form of service.

But the obligation to teach is not a whit more binding than the obligation on any other member of the church, and should be stressed no more strongly. It is not usual for an official of the church publicly to hold up an influential business man or social leader among the women and press an invitation to take up a line of work. The teacher is made to feel that she must do as she is asked, especially when publicly pressed to do so. No one has a moral right to try to make her feel so.

Some teachers love to teach in the

**A Pretty Face**  
should not be marred  
**PALMER'S EXQUISITE OINTMENT**



makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

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**FRECKLES**

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

There is no finer, the slightest need of feeling as if you had a freckle, as it is a sign of a weak and unattractive complexion. Freckles are caused by a lack of strength in the skin, and you should see to it that you get the best of the skin. Freckles are caused by a lack of strength in the skin, and you should see to it that you get the best of the skin. Freckles are caused by a lack of strength in the skin, and you should see to it that you get the best of the skin.

Sunday School—I for one. To me it is a treat, provided I have the class I want. But there are many teachers—and genuine Christians, too—who do not wish to teach in the Sunday School. They deserve a word of defense.

The average woman teacher uses up practically all her available energy during the week. By the end of the week she is thoroughly tired. She feels the need of rest. She might relish a change of work, but she does not feel like facing a class and teaching. And she feels that she has a right to rest. She remembers, "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Teaching is work to her; she has been teaching all the week.

There is another aspect of the case. In the day school she is clothed with authority; she can compel obedience. In the Sunday School she has no such authority. She is expected to maintain her reputation as a teacher, but has no means of compelling the response necessary to good teaching. She loses prestige every time she fails to hold the attention of the class or has trouble in the matter of discipline. She is at a disadvantage and feels it. We never insist on a talented singer's giving a public performance without a capable accompanist. We do not ask a preacher to preach under conditions that make effective preaching impossible. It is not fair to a teacher to insist on her jeopardizing her reputation on a class of irrepressible boys or giggling or simpering girls. Let the parents of such offspring teach them or be on the ground to see that they behave and attend to their work.

If the church would interest itself in seeing to it that teachers got decent pay and courteous treatment at the hands of the patrons, if it provided suitable quarters and equipment for effective teaching, if it exercised the proper restraint over rude children, if it consulted the wishes of the one solicited as to what line of work she would prefer to have, and if it would show some sort of appreciation for the services rendered, public school teachers would doubtless feel differently about taking work in the Sunday School. But so long as they have to teach on starvation wages, so long as they are asked to teach in a room with twenty other classes and that, too, without equipment of any kind, so long as they are asked to teach disrespectful boys whose fathers fight increase in taxes for the better paying of the teachers, or the children of mothers who ignore them socially, so long as they are expected to take any class that happens to be without a teacher, and that, too, without previous notice, and so long as their services are taken by the parents of the children and by the church at large as a matter of course, just so long will teachers feel as they do about accepting work in the Sunday School.—J. P. Womack.

#### HENDRIX COLLEGE COMMENCEMENT.

Graduating exercises at Hendrix College, June 8, were most impressive. Thirty degrees in bachelor of arts and one in bachelor of science were conferred by President John Hugh Reynolds. The baccalaureate address was delivered by Dr. Raymond A. Schweg-

ler, head of the department of education of Kansas University.

Commencement exercises opened Friday night with the annual debate between the Franklin and Harlan Literary Societies. The debate was won by the Franklin Society, represented by O. S. Gates and Autrey Young. The Harlans were represented by W. J. Park and A. M. Shaw Jr.

On Saturday morning the college declamation contest was held. On Saturday night the college oration contest was held.

The commencement sermon was preached to a large audience on Sunday morning by Dr. George S. Sexton of Shreveport, La., who is one of the most noted preachers of the church.

Monday morning at 10 o'clock the academy declamation contest was held. At 11 a. m. the alumni address was delivered by Judge A. L. Hutchins, a prominent lawyer of Augusta. The academy graduating exercises were also held Monday morning. Monday evening the alumni banquet was given in Tabor Hall. Senator J. S. Utley acted as toastmaster. Several of the alumni spoke at the banquet.

The graduating exercises were held Tuesday morning. Rev. S. R. Twitty of Monticello an alumnus of the college, pronounced the invocation. Miss Mabel Thompson rendered a vocal solo. Dr. Schnegler then gave his address, which was both inspiring and illuminating. Following the address Dr. Reynolds conferred the bachelor of arts degrees upon the following: Dottie Mae Coleman, Conway; John J. Harton, Conway; Fay D. Russell, Conway; Byron Thompson, Conway; George Marvin Graham, Fordyce; W. Lee Calhoun, Crossett; Roy Calhoun, Crossett; Elmer J. Munn, Vilonia; Donovan Clarence Browne, Conway; Edwin N. Bruce, Texarkana; John J. Andrews, Moro; Rodney Earl Melton, Conway; Thomas H. Landers, Conway; James F. Wahl, Scranton; Clay Jones, Weldon; Viola Brady, Naylor; Louise Anderson, Conway; William H. Bryant, Bingen; Thomas T. Ross, Okolona; Ruth Reynolds, Conway; Wilma Shaffer, Van Buren; A. M. Shaw Jr., Louisiana; Arnil A. Taylor, Clarksville; and William J. Park, Conway.

Clyde McDonald of Newport was awarded a bachelor of science degree.

Degrees for five students were withheld until the completion of a minor number of credits for graduation. The students who will receive their degrees later are: R. Connor Morehead, Conway; George M. Reynolds, Conway; Autrey Young, Nashville; E. C. Owen, Fordyce, and R. P. James, Parkin.

Medals and prizes were awarded to the following: College declamation contest, Joe Roberts; Arkansas Methodist oration contest, Fred Harrison; college scholarship, Lillian House; medal for best individual showing in intersociety debate, O. S. Gates; W. E. Hogan mathematics medal, Lillian House; college essay contest, Raymond Bingham; H. W. Robertson athletic medal, Virgil Coleman; J. Q. Schisler history medal, Lillian House; academy scholarship, J. C. Paty; academy declamation, L. E. Portiss; academy essay, D. H. McGehee.

Dr. Reynolds presented Coach W. M. Headrick, who retires as athletic director and assistant in the department of modern languages, a token given by the faculty. Dr. Reynolds

said that Mr. Headrick has displayed and taught at all times the highest ideals in athletics, for which the college has always stood.—Reporter.

#### NOTICE FROM THE PUBLISHING AGENTS TO CUSTOMERS.

We think it due to the Church we serve and to the Publishing House to make the following statement: For the past year or so we, with all publishers, have labored under certain difficulties which are peculiar to the times through which the country, and indeed the world, is passing as a result of the recent world war.

1. The condition of the paper market has been, and still is, such as is without precedent in the history of the publishing business. It is almost impossible to buy paper at any price. We have been foresighted in making arrangement for our supply hitherto and successful in as full measure as any printing concern with whose operation we are acquainted, but for months past we have lived from hand to mouth and have sometimes been necessarily late in getting in paper in time to meet the demand for our periodical literature. This is due to two causes: First, the mills can not meet the demands upon them; and secondly, the railroads have been so congested as to make delivery of such orders as mills can fill exceedingly slow and very uncertain. This is largely due to the strikes of different classes of transportation employees, which have been of frequent occurrence, and to inadequate equipment after the tremendous strain of the past three years.

2. When we ship goods to our customers promptly, the delivery is delayed by conditions we can not control. Thousands of postal employees have left the service for higher wages in other fields, and their places have been filled by inexperienced men. This causes delay and confusion in operation and results in many complaints from customers who are served by mail. Every mail order house in the country has the same experience in this regard. There are other causes in transportation under present conditions which make for delay, and over which shippers have no control.

3. The graded system of Sunday school publications is printed by a syndicate of denominations. Because of the large cost of securing the matter and producing the literature, no one denomination could undertake the work alone. Also, in the interest of economy of production, it was advis-

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able that the work for all the denominations be done at one place. This literature is manufactured in New York. Up to last fall all demands were met without difficulty. Then came the unauthorized strike of the printers, which forced practically every large printing house in New York to cease all production for eight weeks. Almost immediately after this came the trouble with the freight handlers, draymen and longshoremen of New York, making the publishers unable to ship the goods when they could again produce them. This has caused the delay and confusion of recent months, which it is evident the publishers had no means of avoiding. This difficulty has now been overcome, and we sincerely trust will not recur.

We are doing all that we can to meet the expectations of our customers with promptness, and we trust that they will remember the troubles which beset all business in these days of readjustment and will not hold us accountable for conditions which we do not and can not control. —Smith & Lamar, Agents.

#### ERRORS CORRECTED.

The following errors occurred in the articles on "Water Baptism As Taught in the Bible." Careful students of the Bible will not be confused by these errors, but, since these articles were not written so much for the careful student of the Bible as for those who are not so well informed on this subject, it seems necessary to call attention to these typographical errors:

In article one, paragraph 2, line 2, "am" is left out. In paragraph 4, line 21 "of" is left out. Line 22, "v. 7" should be "v. 17."

In the second article we note the following errors: In paragraph 1, line 11, before Cor. "1" is omitted; paragraph 2, line 14 "are" should be art; also line 34 of this paragraph omits the chapter, 8. (Acts 8:26-40). On page six, second section of paragraph 2, line 6, the colon is misplaced, it should be (Jn. 1:25). Page 6, paragraph 4, near the middle of column 3, should read, "at a certain point." Paragraph 5, lines 1 and 2, should read Acts 9:10-18; line 7 should have "law," not "low"; also in column 4, line 24, "Cor." is left out of the reference (1 Cor. 1:14-16), and in line 26 the reference is John 4:2, not "4:12." Page 7, column 1, line 19, the reference is verse 44 of this chapter, not "4." In paragraph 7, line 7, "were" should be "was." There are other minor errors to which it is perhaps not necessary to call attention. —W. J. Faust.

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If you need a mild effective cathartic, get Hood's Pills.

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

## 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.

#### WIN SAN FRANCISCO FOR CHRIST.

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John 14:13.)

It is said there are more Christians in the city of Shanghai, China, than there are in San Francisco. Out of this city, prepared for the gospel message, salvation should flow to the Orient.

PRAY for the evangelization of San Francisco.

The great evangelistic center is to be built as the result of our self-denial offerings.

PRAY for the establishment of this work and for the workers who carry the gospel message.

Mary Elizabeth Inn, our cooperative home in San Francisco, houses a family of 250 young women of ten different nationalities. Because of lack of room 1,800 girls were turned away from this Inn last year.

PRAY for the young women of San Francisco.—Selected.

#### REMEMBER THE DATE!

Young People's Summer Conference Henderson-Brown, August 2-6.

#### PERSONAL MENTION.

Mrs. B. M. Rowe, the former faithful secretary of Camden District, was released, that she might have a well deserved rest from active service, but she is helping her successor, Mrs. L. K. McKinney, to start well. Fine results may be expected from the joint labors of these devoted women in that territory of loyal Methodists.

Mrs. W. S. Anderson, secretary Monticello District, has had a visit in the mining region of Oklahoma and she writes: "My! how those people need a leader—so little is there to help them to live right. The camp is new, and there were no conveniences worth mentioning, though this will be remedied later. But these small mining camps and towns certainly are denied the gospel, it seems to me almost as much as the heathen lands." We trust our Missionary Council may soon be able to extend its work in the mining regions of Oklahoma and West Virginia, too.

Mrs. Seth Reynolds, secretary Texarkana District is making preparations for a trip to California. "The dream of a life time," she says, and that she is as eager and expectant as a child. Yet, she is now planning for her district meeting at DeQueen in October. She will leave her immediate district work in the good hands of Mrs. W. L. Phillips of Ashdown. Mrs. Reynolds says her husband will have a seat in the great Democratic National Convention, but she's afraid she "may have to stand outside." That may give her the better opportunity to see our own missionary work among the Orientals, for San Francisco is the "Korean Christian center of North America." Let us hope these Orientals may learn only Christian principles from the Democrats as they strive to select men worthy to guide

our people in sane and righteous living, statesmen who shall preserve our American ideals and unite to succor the nations of the earth.

#### OUR CONFERENCE AT HENDERSON-BROWN COLLEGE.

My Dear Girls of the Young People's Missionary Societies:

May I take this opportunity to get a message to you immediately. I am eager that you receive a more personal letter, but the last few weeks have illustrated with me the old proverb about having too many irons in the fire. Perhaps if I tell you of some of the places I have been you will understand in what an interesting way my time has been absorbed.

I was at Henderson-Brown for the Commencement address. As much as I enjoyed that I shall pass that by to tell you that while I was in Arkadelphia Mrs. Thomas, the chairman of the local committee, Mrs. Crawford, our chaperone, President and Mrs. Workman and others made possible the making of definite plans for the comfort and happiness of you who come to our summer conference. How fortunate we are to have the co-operation and constant help of these people. If you have never attended a conference you may begin now to anticipate much pleasure in the association of our leaders. Then you are going to enjoy Henderson-Brown. A visit there makes us all want to live on that campus.

Don't you just love stories? I do, and we are going to hear a number. Imagine cars coming for every one of us, taking us to Caddo River, where we shall swim, have supper, then hear stories. Mrs. W. S. Johnson of Arkadelphia will lead the story telling, but we are most eager that all of you help. Will you have at least one girl from your organization to come prepared to tell a Bible story, a story illustrating a Christian ideal, or a biographical sketch of some missionary.

I attended a district meeting in Fort Smith City, where Mrs. Hatcher, Mrs. O'Bryant and other leaders of the North Arkansas Conference told of their plans. It was such an inspiration to be with these consecrated women who are so interested in the all around development of the girls of Arkansas.

Only last night I returned from Stuttgart, where I attended the Pine Bluff district meeting. We had only a few girls from other places, but every report was promising for a large attendance for the summer conference.

You shall hear from me directly within a few days, but I couldn't wait to give these hints of the happy time that awaits us in Arkadelphia August 2-6.

Sincerely,

Mrs. Dwight L. Savage,  
Chairman.

#### NORTH ARKANSAS CONFERENCE WOMAN'S MISSIONARY SOCIETY.

The District Meeting of the Fort Smith District will be held June 30, at Dodson Avenue, Fort Smith. We ex-

pect to have Mrs. Preston Hatcher and several other conference officers with us and hope to have a great meeting. The full program will appear next week. Sincerely,

Mrs. W. J. LeRoy,  
District Secretary.

#### ALL DAY MEETING AT TUCKERMAN.

Mrs. S. R. Phillips writes:

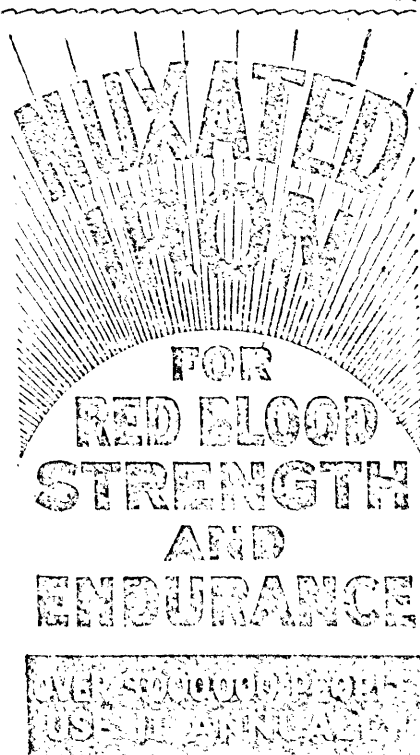
"On Wednesday, June 9, the Woman's Missionary Societies of the southern half of the Batesville District held a one day conference at Tuckerman. There were delegates present from Moorefield, Newport, Tuckerman, Kenyon, Alicia and Swifton. Owing to the geographical situation of the district it was more practicable to hold two conferences and later on the one for the northern half of the district will be held at Cotter.

Our new district secretary, Mrs. F. M. Tolleson, presided and every moment of both morning and afternoon sessions were full of interest. Mrs. Tolleson had carefully planned an excellent program and every number on it was carried out, besides having several round table discussions. The Juniors of Tuckerman gave a fine program for our entertainment. The women of the Tuckerman Society, with Mrs. James Graham, president, were splendid hostesses and gave much thought to our comfort and pleasure. We were served with a lovely luncheon and supper in a room near the church, and treated to a drive in the late afternoon.

Batesville District is indeed fortunate to have Mrs. Tolleson as secretary and we feel our work will advance with her talents and ability to lead and aid us.

Mrs. Jno. W. Bell, Publicity Superintendent, writes: "I call attention

## Sure Relief



to this splendid paper on the Junior work, which was read by Mrs. J. T. Hood at the District Missionary Conference held at Harrisburg June 8, to 9. She had charge of the Junior hour and after her address on that work she read this paper on Christian training. The Conference requested that it be sent to the Arkansas Methodist for publication.

#### Christian Training.

"Dear Women: We come to you with a few words about this great work of ours, the Christian training of our children and young people. In our childhood we were taught about God and his power to save, yet the missionary training was not given us. We did not know how to reach out and touch the lives of others. We want to lay on the hearts of our women at this time the need for Christian training. We mothers who have passed through the valley of the shadow and brought into existence other lives know the need of this work.

If we would purify a stream we would go back to the source. We begin in our Missionary Society with the Baby Roll and hope to be able to reach the home life, for often "a little child shall lead them." These babies have an influence over their mothers that will help mold the character and principles of the unborn and thus is started a wave of Christian training that otherwise would never have been brought about. Such was the case with Samuel; he had a spiritual birth before he had a physical birth. Hannah promised him to God and he received his early training in the temple. Through all his long life, he never got away from this training.

Babyhood is life's golden sunrise—beaming, beautiful and bright upon the world. It may be a great life in its possibilities, grand in its achievements and glorious in its destiny; or it may be an existence blighted in the

#### You Do More Work,

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

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

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

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

If you have never seen the **Thornburgh Catechisma for Infant Classes** in Sunday School, send a stamp for sample copy to A. C. Miller, 209 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. **Flue Tonic.**

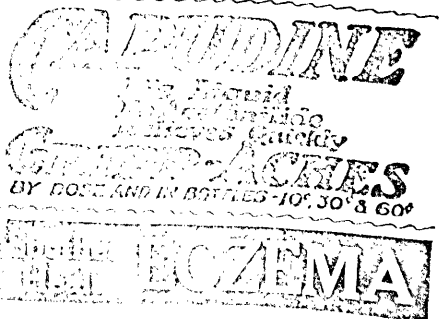
bud, blasted in the bloom and covered with the darkness of endless death.

If this be true and it certainly is, let us touch their young lives through this work of ours and make them the brighter. [In order to bring out more clearly the influence on their young lives, we will notice the baby Moses. The mother at the cradle weaving the ark that was to be his life boat. In humble supplication she sought the direction of Jehovah, guarding carefully every wythe which went into the composition of that basket. Should we women guard less carefully the thoughts, pictures, etc.; which go to make up the lives of our boys and girls? Every fiber of that ark was strengthened by prayer, it was sealed and daubed with faith, then sent floating away in the water. In due time God sent it floating back to the mother and she gave her son the Christian training that goes to make up a pure, clean life. Moses never forgot this influence. This brings to mind the scriptural quotation, "Bring up a child in the way it should go and when it is old it will not depart from it. The baby is as a tiny re-bud which if properly watered and nurtured will blossom out into a full grown rose

and shed its fragrance all along the pathway of life.

We pass now from the baby roll to the Juniors or in other words from babyhood to childhood. This is life full of fun, faith and fervor; it is life freighted with truth, trust and trials; it is life overflowing with joy and gladness and its merry moments even sparkle like golden sunbeams on the silver sea of time. At this stage we should write upon their hearts the meaning of this missionary work and teach them the meaning of "Go ye in to all the world and preach the gospel to every creature" and prepare their hearts for the call when it comes in later years. We should put before them our literature and organize Junior Missionary Societies, thus forming ties from earth to heaven and ministering angels may come and be with them throughout the long journey of life. The importance of these early impressions are not easily overestimated. It has been said that the silvery mist may melt away before the early morning sunshine, but memory's misty pages of the past will linger in the lap of ages till the golden sun of life's longest day sinks in silence behind the crimson glories of its western

horizon. The early years of life are the corner stones of all the years to follow. Then let us rear these fleeting years' monuments which will defy the ravages of time and through our work be constantly forming characters for time and eternity. It is our privilege to chisel forms of grace and beauty out of the material God has furnished us, to teach them that the



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**Ka-Dene Ointment**

Keep it handy for emergencies. 50c and \$1.00 per bottle. Ka-Dene Soap, applied to the skin, kills all disinfectants. Dealers everywhere will be glad to supply you. THE KA-DENE CO., Nashville, Tenn. "What Ka-Dene can do."

Our Host and Hostess for the Summer Conference August 26.

throne of grace lies open to all, that the gate to eternal life swings wide upon its hinges and opens to the slightest touch of the penitent's hand. When we sleep beneath the sod of the valley may these shafts which we have helped to polish rise up and call us blessed. These boys and girls that we are teaching are on the eve of assuming the reins of government. They will soon be at the helm of both church and state. Tomorrow they will take up the work we are doing today. Will they be more efficient than we? Yes, if we do our duty as we should. It has been said that the world was lost through woman, if so it must be saved through woman. May it be our pleasure soon to see many boys and girls whose lives we have touched say, "Here am I, send me".

Dear Women: Let us not look backward to our ancestors, but forward to our posterity and make of them such servants as God needs. You say, "How can we reach the children? We are not their mothers." "No, but you are their mother's neighbors. There is not a day but what we touch the life of some child. Our influence is always being felt in many ways. Let us organize the children in our community. They want to be kept busy, their hearts are susceptible to good or bad. Let us help them to be good. The fault is with us, not the children. Let us add link after link to this golden chain then after a few more years we will have links in every heathen land thus binding with one great chain our love and labors in every land. Mrs. J. T. Hood.

#### GALLOWAY COLLEGE.

Many of our fine missionary workers were students in Galloway College and we are indebted to one of them, Mrs. Della Ansley Reaves of Little Rock, for the following interesting letter about a delightful feature of the recent annual commencement. Mrs. Reaves writes:

"The Galloway College Alumnae Association met June 1 in the college parlors, Searcy, Ark., with Mrs. R. A. Dowdy presiding. Twenty-five members from over the State were present.

A contribution of \$328.22 was given by the alumnae as a nucleus for the proposed new science building. The

## INVENTIVE GENIUS ROBS GALLOWAY OF NAUSEA AND DANGER

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

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

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

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

roll was revised and found to contain 400 members.

An excellent program, much enjoyed by the audience, was as follows:

Violin selections from the operas. Violins: Misses Horton Williams, Elma Lentz, Ruth Russell, Mildred Diffey; Lora Armsted, accompanist.

"Galloway at the Beginning," Mrs. S. P. Davis.

Voice Number, Miss Alta Dorr.

"Galloway at Crucial Periods," Mrs. Ida Kay Clark.

Mrs. Viola Koy, Miss Horton Williams.

"My Dreams of Galloway," Dr. Williams.

#### UNIVERSITY OF ARKANSAS— SCHOOL OF CITIZENSHIP, JULY 19-24.

The prospective early enfranchisement of the women of the United States will add 20,000,000 new voters to the electorate. With an earnest desire to fit themselves for this responsibility, and believing ignorance and indifference on the part of the voters to be the most prolific causes of undesirable officeholders and poorly administered government, the women of the country have inaugurated a nation-wide educational movement. The University of Arkansas has always been eager to give first assistance to the people of the State in every field of education and is now offering to the women a short course in citizenship. Men will by no means be excluded from the student body but are guided to take advantage of this course.

The following courses will be offered by men and women who are experts in their respective fields:

The History of Suffrage in America.

The Nation.

How the Nation Is Financed.

Political Parties.

Home Economics.

State Government.

The Status of Women Under the

Laws of Arkansas.

The Needs of Arkansas.

Public Speaking.

Parliamentary Drill.

Dr. D. Y. Thomas, professor of history and political science, with the co-operation of the women's organizations of the State, has recently issued a pamphlet on "Studies in Citizenship," which will be used as a text during the citizenship school. This pamphlet should be in the hands of every voter in the State. A copy may be had by writing Dr. A. M. Harding, director of general extension, and enclosing 25 cents to cover cost of publication.

The citizenship school is indorsed by leading men and women and various organizations of Arkansas.

Are you prepared to vote intelligently? If not, spend your vacation in the cool Ozarks and attend this school.

The General Extension Division of the University of Arkansas can give you or your home town outlines for club study programs, lyceum courses, general information on any subject, lectures and entertainments for special occasions, educational films and slides, correspondence courses, plays and recitations—loan material, special programs for Victrola records.

For further information, address Dr. A. M. Harding, Director of General Extension, University of Arkansas, Fayetteville, Ark.

## Sunday School Department

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

#### MEMORIAL.

The following memorial was adopted and ordered published in the Arkansas Methodist by the Fort Smith District Conference:

We, the members of the Fort Smith District Conference, memorialize the Conference Sunday School Board, and through them the North Arkansas Conference, to enlarge our Sunday school program of activities in the following points:

1. That an adequate financial policy be outlined, enabling the Board to more properly provide for the remuneration of our field secretary, and to allow him an adequate contingency fund to be used at his discretion and as the Board may suggest. On this larger financial policy depends the effective propagation of our Sunday school work in many needed fields and phases, such as:

(a) Promoting rural circuit institutes to be held quarterly in the bounds of each circuit.

(b) Fuller and more efficient district organization with annual institute in each district.

(c) Summer vacation schools in which vacation time may be utilized for religious education in the local community.

(d) Co-operation through the Sunday school in carrying out the Centenary conservation plan, to the end that each school makes its monthly missionary contribution.

(e) Making teacher training the main line of endeavor, promoting city training schools, college training schools and rural training schools.

(f) Entering heartily into the evangelistic campaign in our church, in which the Sunday schools have such a vital interest.

(g) Forwarding the Sunday school work in each district by the appropriation of \$100 or more for the use of each district at the direction of the presiding elder and field secretary.

(h) Co-operation between our Board and field secretary and the Arkansas Methodist in putting this excellent paper—which is so liberal in space for the Sunday school work into every home.

(i) More aggressive extension work, seeking to put a Sunday school in every church and also organizing undeveloped territory through the co-operation of the presiding elders and pastors.

(j) Placing graded literature in our Sunday schools throughout the Conference.

(k) To co-operate in the new educational drive with our sister conference in endowing of chairs of Sunday school pedagogy in our colleges.

(l) Education of the church throughout the boards of the conference to a high sense of responsibility for supporting this enlarged program.

2. To the end that this program be worthily supported we urge every pastor in the Conference to see that his congregation does its utmost for the Sunday School Day offering.

3. We realize that our Conference has for the past few years been undergoing a critical change and read-

justment during which time this work has been allowed to lag. We are now a unit in our plans and purposes as never before. We have before us the possibility of the greatest Conference in Southern Methodism, or we may disintegrate into the most disorganized and chaotic body of our church. Which goal we reach will depend largely upon the vision of our plans and the magnanimity with which we carry them out. If the forces which we direct into this great work are weak and mediocre and poorly supported, they will not be equal to the occasion. There will follow a period of confusion and uncertainty. Our very best leadership in the field should be commanded, but great leadership without equipment and backing is wasted.

4. We wish to express our admiration and commendation for the work of our Sunday School Board, and especially our field secretary, Rev. J. Q. Schisler. We may as well un-

#### POSITION WANTED.

A young man desires position in store. For qualifications and references, address C. G. Allen, Black Oak, Ark.

Rejuvenation—there is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.

#### 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.

## NERVOUS PROSTRATION

Mrs. J. Christman Proved That Lydia E. Pinkham's Vegetable Compound is a Remedy for this Trouble.

Brooklyn, N. Y. "I was in a very nervous condition for over a year, my mind was gloomy, I could see no light on anything, could not work and could not have anyone to see me. Doctor's medicine did not help me and Lydia E. Pinkham's Vegetable Compound was recommended. I took it and am now well. I am now as healthy as a horse." Mrs. J. Christman, 125 Oak Street, Brooklyn, N. Y.

The success of Lydia E. Pinkham's Vegetable Compound, made from roots and herbs, is unparalleled. It may be used with perfect confidence by women who suffer from nervous prostration, displacement, inflammation, ulceration, irregularities, periodic pains, backache, bearing-down feeling, flatulency, indigestion and dizziness. Lydia E. Pinkham's Vegetable Compound is the standard remedy for female ills.

If there are any complications about which you need advice write in confidence to Lydia E. Pinkham Medicine Co., Lynn, Mass.



derstand before it is too late, that if we are to keep men of the caliber and training of our present secretary, we must enter quickly and wholeheartedly and unitedly into a program of large proportions for the training of future generations.

### NOTES PICKED UP AT SUMMER SCHOOL.

#### Malvern.

This school has a men's organized Bible class with a present enrollment of 75 and a goal of 100. The class is taught by the pastor, Rev. R. R. Moore, and has an average attendance of 40. This class has assumed definite responsibility for building up every department of the school.

#### McGehee.

The McGehee Sunday school made a pledge of \$25 per month for the Centenary, has never fallen below \$40 per month, and last Sunday contributed \$48. Rev. J. W. Mann is pastor and Brother H. L. Shannon is superintendent.

#### El Dorado.

The El Dorado Sunday school has one of the most remarkable financial records of any Sunday school in the Conference. It is supporting ten French war orphans, three Belgian war orphans, pays \$25 per month to the Centenary, and made an offering of more than \$100 for Sunday School Day. Fred Vantrese is superintendent.

## LEMON JUICE FOR FRECKLES

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

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

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

### Kintho Beauty Cream

For the Treatment of

## FRECKLES

In Use for Over 15 Years

Your freckles need attention NOW or may remain all summer. Use Kintho, the old and time-tried treatment that has given satisfaction for over 15 years, and rid you of these homely spots.

At All Druggists and Department Stores

## For Constipation

Indigestion, Sick Headache, Biliousness, Bloating, Sour Stomach, Gas on the Stomach, Bad Breath or other conditions caused by clogged or irregular bowels, take

### FOLEY CATHARTIC TABLETS

A wholesome and thoroughly cleansing physic—mild and gentle in action.

B. B. Haward, Unadilla, Ga.: "I find Foley Cathartic Tablets give me quicker relief from constipation than anything I ever tried."

ent and Rev. S. F. Goddard, pastor.  
Des Arc.

This Sunday school has the largest attendance in the history of the church, according to Superintendent T. G. Rowe. This, together with increased interest in all phases of Sunday school work here is no doubt due to the monthly meetings of the Workers' Council organized by the pastor, Rev. S. C. Dean, in the early part of the year.

#### Columbus.

This is the only school on the circuit, but it has doubled in attendance during the year.

#### Blevins.

This circuit has three fine schools and one fairly good. The Blevins school has recently introduced a system of report cards similar to the monthly report cards in the public school. The pastor, Rev. S. T. Baugh, reports 35 or 40 pupils making perfect records during the month of May. On the Blevins Circuit the Sunday school enrollment is equal to the church membership. Wonder how many other charges can equal this record?

#### Mineral Springs.

Sunday school has best attendance, best enrollment and best organization in history of church.

#### Mt. Ida and Womble.

Two new Sunday schools organized since conference in bounds of this charge. The Mt. Ida school has recently introduced graded literature. No pupils ever leave this school without staying for preaching service.

#### Stamps.

Mrs. Frank Stewart and Mrs. Dave Purser, superintendents of the beginners' and primary departments of the Stamps Sunday school, are attending the Western Training School at Dallas, Texas, this week. Next year the school plans to send a Junior and Intermediate worker.

### ON THE WAY TO JUNALUSKA.

Among others who are planning to attend the Junaluska Training School for Sunday school leaders are Mr. C. E. Hayes and a half dozen workers from Winfield, Mrs. McDermott and a team from First Church, Mrs. J. M. Workman and an associate from Arkadelphia, Rev. and Mrs. J. A. Sage and Mrs. Gantt from the Camden District, Dr. and Mrs. W. C. Watson Brothers Steel, Trimble and McGuire from the Pine Bluff District, and Rev. J. A. Henderson from the Prescott District. There are others doubtless planning to go. The school opens July 7. Those planning to go should get into communication with Clem Baker, 1108 Boyle Building, Little Rock, at once.

### DR. CUNNINGGIM AT HENDRIX SUMMER SCHOOL.

The State of Arkansas was honored by the presence of Dr. J. L. Cunningham at the Hendrix Summer School for Ministers last week. His six lectures on Sunday school organization and administration were timely and illuminating. Southern Methodism has no greater Sunday school superintendent than Dr. Cunningham.

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

#### Prescott District.

Previously reported .....\$663.24  
Mineral Springs ..... 25.00  
Ozan (Washington Circuit)..... 8.00

St. Paul (Washington Circuit).... 7.25  
Sardis (Washington Circuit).... 5.00

Total .....\$708.49

#### Camden District.

Previously reported .....\$189.72  
El Dorado ..... 100.20  
Wesson Circuit ..... 15.00

Total .....\$304.92

#### Arkadelphia District.

Previously reported .....\$109.00  
Poyen (Leola Circuit) ..... 10.15  
Leola (Leola Circuit) ..... 12.25  
Clear Creek (Leola Circuit)..... 4.55  
Hart's Chapel ..... 5.50  
Bethlehem (Dalark Circuit)..... 15.00  
Sardis (Holly Springs Circuit) 12.50

Total .....\$168.95

#### Little Rock District.

Previously reported .....\$490.63  
Highland ..... 21.60  
South Bend (Austin Circuit)..... 20.00  
New Hope (Bryant Circuit)..... 7.00  
Forest Park ..... 3.18

Total .....\$542.41

#### Texarkana District.

Previously reported .....\$125.00

#### Monticello District.

Previously reported .....\$ 92.55

#### Pine Bluff District.

Previously reported .....\$ 49.61  
Humphrey ..... 20.00  
Star City Circuit ..... 10.00

Total .....\$ 79.61

—C. E. Hays.

### THE COUNTRY'S PROGRESS DEPENDS UPON THE SOUTH

The thrill of life stirs the South, its prosperity amazes its own people, its farmers are developing their crops to such an extent that cotton now yields only one-fifth of its farm output, its factories of every kind are crowded and many are running night and day to keep somewhere near the demand for their products, its oil industry which is spreading over a vast area is pouring forth a never-ending stream of wealth matching in value the world's gold output.

Prosperity, rampant prosperity, is now beginning to make itself felt from Virginia to Texas, and a region which was once poor and unable to buy much is now one of the world's greatest markets for everything from diamonds to cook stoves, from automobiles and motor trucks to locomotives, from plows to costly works of art.

This section, long recognized "as the greatest undeveloped asset of America," is now rapidly becoming the greatest developed asset. It furnishes 99 per cent of the country's sulphur, without which we could not have made war. It grows two-thirds of the world's cotton, without which mankind would go unclothed and without which we could not have entered the war. It is one of the world's greatest sources of oil, now fast supplanting coal on the sea and on the land. It is a land rich in mineral and agricultural potentialities unknown elsewhere on earth.

All Americans may well therefore look to this marvelous store of latent and now of rapidly developing wealth as the greatest power in carrying forward our country's mighty march of progress.

Every business man in this country should study the South from the viewpoint of his individual interest in the nation's progress, for upon the South's resources must be built the nation's business structure.—Manufacturers Record.

### MARTIN COLLEGE—JUNIOR COLLEGE

For girls and young women. Not sectarian but positively Christian. Meets standard tests in all departments. Fifty years old. No experiment.

GEO. A. MORGAN, President.

Dept. A. Write for Catalog, Pulaski, Tenn.

**Ordinum Soap**  
**Complexions**  
**Are Healthy**

Soap Ointment Tablets, everywhere. For complete address, see Catalogue, Dept. A, Pulaski, Tenn.

## MASSEY MILITARY SCHOOL

PULASKI, TENN.

Junior R. O. T. C. On preferred list of colleges. Teachers—University men.

School opens September 8, 1920. Dept. A.

## No Increase in Price

Southern Methodist Men and Women

Can Still Secure That

## SAFE LIFE INSURANCE AT ACTUAL COST.

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Write today for free literature

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# EPWORTH LEAGUE DEPARTMENT

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

Monticello District Institute at Dermott, July 5-6.

Monticello District Institute at Dermott, July 5-6.

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

## NORTH ARKANSAS CONFERENCE LEAGUERS!

Please send names of delegates to Epworth League Conference at Bentonville, Ark., to be held there June 21-25, to Mrs. S. A. Chenoweth as soon as you can.—Mrs. S. A. Chenoweth, Chairman of Committee.

## ON TO BENTONVILLE, JUNE 22-27.

Let every League in North Arkansas Conference be represented by two or more delegates at the summer conference at Bentonville, June 22-27. A splendid program in one of the prettiest towns in the State and no more loyal and hospitable Leaguers to be found anywhere. What more could be desired? Make your plans now and send in the names of your delegates to the chairman of the entertainment committee, Mrs. Chenoweth.

## ATTENTION, MONTICELLO DISTRICT LEAGUERS!

You are urged to attend your district institute, which will be held at Dermott, July 5 and 6. The general theme for the institute will be "Echoes of the Assembly," and those

who do not have an opportunity to attend the assembly at Henderson-Brown should make it a point to be present at the institute and get for your League some of the good things that will be brought back by the delegates to the assembly. Attendance at both the assembly and the institute will give you impetus for work in your local League and will furnish you with helpful material for use throughout the entire year. Let each local chapter send delegates to both if possible.—Harvey Haley, District Secretary.

## NEW OFFICERS ELECTED AT BATESVILLE DISTRICT CONFERENCE.

At the recent meeting of the Batesville District Epworth League Conference, Rev. Noel S. Chaney was elected district president, and Miss Hester Eady district secretary. The meeting was held at Batesville and plans are being made for another conference later in the year to be held at Mountain Home.—Reporter.

## AN INTERESTING PROGRAM AT BRYANT.

In the absence of the pastor, Brother Hopkins, the following program was rendered at Bryant Church last Sunday morning:

Hymn, "Jesus, Keep Me Near the Cross."

Prayer.

Reading, Mrs. George Shaw.

Scripture lesson and introductory remarks, Leslie Smith.

Address, "The Importance of the Epworth League," Mr. A. L. Millner.

"The Four Departments," Miss Ada May Smith.

Hymn, "The King's Business."

Address, "The Relationship of the Local Chapter to the Conference Epworth League and the Central Office," Miss Sue Medlock.

Hymn, "Onward, Christian Soldiers."

Benediction.

After the program the visiting Leaguers were invited to the homes of the Bryant Leaguers, where delicious luncheons were served. We found a very enthusiastic band of young Leaguers at Bryant, and hope to again have the privilege of visiting them.—Reporter.

## JONESBORO DISTRICT EPWORTH LEAGUE CONFERENCE.

The Epworth League District Conference of the Jonesboro District, North Arkansas Conference, convened Tuesday, June 1, 1920, at Leachville, Ark. The Leagues of the district were well represented, there being about 40 delegates present.

The morning session opened about 9:30 o'clock. Rev. I. A. Brumley, District Secretary, acting as chairman. The following program was rendered, with Rev. Eli Craig, pastor at Leachville, Ark., conducting the devotional exercises:

Hymn, "Let the Lower Lights Be Burning."

Prayer, Rev. Eli Craig.

Hymn, "Blessed Assurance."

Scripture lesson, I Timothy, 2:1-9. Hymn, "Work, For the Night Is Coming."

Introductory address, Rev. I. A. Brumley.

Discussion, "The Layman's Part," A. O. Hudson.

Discussion, "The Program of Social Service," Miss Jennie Johnson.

Hymn, "What a Friend We Have in Jesus."

Address, "Junior Work," Miss Effie Jones.

Committees appointed.

Address, "Fishing for Men," Rev. William Sherman.

Assignment to homes.

Immediately after noon, after the meeting of the committees, the following program, with the devotional exercises conducted by Rev. J. T. Wilcoxon, was rendered:

Hymn, "True-Hearted, Whole-Hearted."

Prayer, Rev. J. T. Wilcoxon.

Hymn, "I Love to Tell the Story."

Scripture lesson and address, Matt. 16:24-25, Rev. J. T. Wilcoxon.

Discussion, "Program of Culture and Recreation for Local Chapter," Miss Bess Johnson.

Report of finance committee.

Hymn, "Onward, Christian Soldiers."

Discussion, "Organizing and Conducting Mission Study," Miss Eugenia Martin.

Solo, "I Know That My Redeemer Liveth," Miss Helen Bower.

Address, "The Victorious Life," Rev. E. T. Wayland.

Intermission.

Reports of committees.

Discussion, "Conducting Devotional Meeting," Rev. S. B. Wiggins.

The evening meeting was opened at 7:30 p. m. by two selections from the Leachville band. The following program, with Rev. T. A. Bowen conducting the devotional exercises, was rendered.

Hymn, "Come Thou Almighty King."

Twenty-third Psalm in concert.

Prayer, Rev. T. A. Bowen.

Hymn, "More About Jesus."

Final report of committee on nominations.

Reading, "The Three Houses," Miss Mattie Craig.

Address, "Junior Work," Miss Effie Jones.

Address, "Difficulties of the League," Rev. I. A. Brumley.

Solo, "Abide With Me," Miss Helen Bower.

Address, "Soul Winning My Business," Rev. R. E. L. Bearden.

Announcements.

Hymn, "Throw Out the Life Line."

Closing prayer, Rev. I. A. Brumley.

Motions were duly made and carried that the following reports of the committees be accepted.

Committee on policy and nominations recommended:

1. That two delegates, selected from the district, be sent to annual conference at Bentonville.

2. That the Leagues in the district become closer affiliated with each other.

3. That in towns having more than one League a union be formed.

4. That our district have two meetings each year—one to be some time in the fall. Place of meeting to be selected by district conferences.

5. That district superintendents keep in touch with superintendents in local chapters of this district.

6. That each chapter send dele-

gates to annual conference, June 22-27.

7. That district Era agent urge that each chapter have an Epworth Era Club and that the Epworth Era be used in Sunday evening meetings.

8. That a vote of thanks be tendered the people of Leachville for their kindness and hospitality.

The following persons, being recommended by the committee on nominations for district officers, were elected as such by the conference:

President, Arris O. Hudson, Blytheville.

Vice president, Aubrey Coleman, Blytheville.

Secretary, Helen Bower, Blytheville.

Treasurer, Eugenia Martin, Osceola.

Era agent, Lois McNabb, Blytheville.

Junior superintendent, Mrs. C. Z. Ferguson, Nettleton.

Committee on finances recommended that assessment of 10 cents per capita be made to bear district expenses.

Committee on Junior work recommended:

1. That district have a circulating library for Junior work.

2. That a district superintendent of Junior work be elected.

Committee on missions recommended:

1. That delegates, immediately upon return home, agitate the payment of African special pledges.

2. That mission study classes be organized in every chapter.

3. That Leaguers help organize and maintain Leagues in new territory.

Committee on reports recommended:

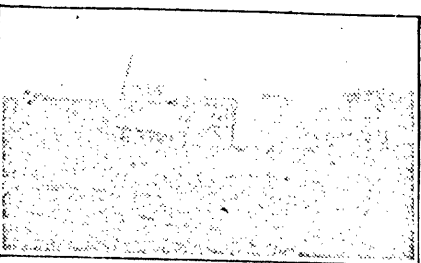
1. That, immediately upon return home, delegates see to it that a report of the local chapter be sent to District Secretary Rev. I. A. Brumley, at Whitton, Ark. This report classifying members as honorary, associate and active, and stating amount pledged to African special; amount paid to African special and amount pledged for next year. This report is to state also the amount of dues paid to conference treasurer, amount to district work and amount to local work.

2. That each chapter send to district secretary a write-up to be published as report of League work in Jonesboro district.

An amendment was made to report of committee on reports that local chapters use Epworth League letter for transferring membership.

The next meeting of the District Conference will be held some time in the fall at Blytheville.

## WHEN IT COMES BE PREPARED



Insurance the only safe-guard possible against such destruction.

## THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY

—The Methodist Mutual—SERVES AND SAVES Methodism and is now rendering a greater service than ever. Successful operation since 1898. Insures against Fire, Lightning and Windstorm AT COST. No assessment; easy annual payments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. Write for particulars to

HENRY P. MAGILL, Sect'y. & Mgr. 1509 Insurance Exchange, Chicago, Ill. Mrs. Alice Harrave Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

## MR. DODSON WARNS

## USERS OF CALOMEL

## Says Drug Acts Like Dynamite on Liver and You Lose a Day's Work.

There's no reason why a person should take salivating, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tonic—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tonic, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tonic instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tonic acts better than horrible calomel your money is waiting for you.

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

## CHILDREN'S DEPARTMENT.

## FRECKLEDY FACE.

Hats off! Hurrah, for the boy of nine!  
Freckledy face, an' feelin' fine!  
Snaggledy tooth an' limber legs,  
But, who said pie an' scrambled eggs?

Mussed-up hair and shiny face,  
Giggles as grandpa says the grace;  
Whistlin', singin' and dancin' jigs,  
Splittin' wood an' sloppin' the pigs.

With a tie-up tee an' a hop an' a jump  
To the rabbit's nest in the holler stump  
In the melon patch; oh; ain't they sweet!  
N' over in that fence corner's a good place to eat.

Down to the creek on a lazy day,  
He kicks and paddles his cares away.  
Hats off! Hurrah for the boy of nine!  
Freckledy face, an' feelin' fine!—L. Uriah Lacy, in The Arkansas Writer.

## BILLIE TELL.

After the war Dr. Tell and Billie (who was a girl by the way) lived very comfortably in a little fishing village for a whole year. Then the Government asked the doctor to do special work among the disabled soldiers and this meant that little Billie must live with a flock of strange cousins.

Billie and her father were very brave about it. "Tell the truth, Billie, and don't forget to say your prayers," the doctor said in his abrupt, quick way.

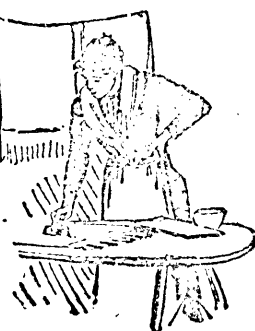
"Yes, father," Billie answered, "and I'll mark off the calendar date every night."

## OH, DEAR! MY BACK!

Merciful Heavens, how my back hurts in the morning!" It's all due to an over-abundance of that poison called uric acid. The kidneys are not able to get rid of it. Such conditions you can readily overcome, and prolong life by taking "Anuric" (anti-uric-acid). This can be obtained at almost any drug store, in tablet form.

When your kidneys get sluggish and clog, you suffer from backache, sick-headache, dizzy spells, or twinges and pains of lumbago, rheumatism or gout; or sleep is disturbed two or three times a night; get Dr. Pierce's Anuric, it will put new life into your kidneys and your entire system. Send Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., ten cents for trial package.

STROUD, OKLA.—"I suffered for a year with kidney trouble. I saw Dr. Pierce's advertisement and wrote for a trial package of 'Anuric.' It helped me so I went to the drug store and bought a supply of Dr. Pierce's medicines. The 'Golden Medical Discovery' and the 'Pleasant Pellets' cured me of bowel trouble, and the 'Anuric' of the kidney trouble and rheumatism. I am cured—can do my work and it does not hurt me at all."—MRS. MARY JANE FISHER, Route 5.



But Billie wasn't as homesick as she feared. The troop of cousins welcomed her joyfully. The boy cousins found her a good tennis player and able to outwalk the strongest of them. The girl cousins said she was never cross and she was so quick with her needle that she was a great help to everybody.

But Billie would tell the whole truth. "Billie what made you tell my mother that I took you down to Ocean Pier?" demanded handsome Phil.

"She asked me if we went," Billie said in a wondering tone.

"You should have said 'No,'" growled Phil, "now I can't go to see Dondero, the Magician."

Billie threw back her head and shook her mane of short red curls like a spirited colt. "I always tell the whole truth," she said proudly. Then her tone softened. "But I won't go to the Magician's either and I'll show you how to make peanut brittle the way Sergeant Campbell taught me."

Cousin Jack grew very red as Billie was talking. "See here, Billie Tell" he growled, "it's all very well for you to talk about telling the truth. You've lived with your father and other folks like him. But in a house like this you have to tell fibs."

Billie's golden eyes shone. "My father says, 'Tell the truth and God will look after the consequences,'" she said in a ringing, fearless voice.

"You wait and see," croaked Jack.

The next day it rained and all the cousins got together to play games. Billie, Phil and Jack loved to dress up and act out favorite stories. When they came to William Tell, of course Billie herself had to shoot the apple from tiny Morton's head. The arrow went wild. There was a crash and down fell the huge blue and white Chinese jar from its stand.

Adele put up her finger for silence. "We'll tell Aunt Amity that the Angora kitten knocked it over. He broke a piece of Dresden ware last week."

Jack and Phil put the huge vase back. "There's only one side smashed," Jack whispered hoarsely, "and nobody will find it out for weeks."

Billie put her fingers in her ears. She was so white that all her freckles showed. "I'm going to find Aunt Amity this minute," she said.

"Billie, dear, listen to me" coaxed Adele, "if you tell Aunt Amity, she will probably send you to Uncle Robert's in Portland. He has been begging for you for months. You've never seen Aunt Amity cross."

"You're silly, if you bother mother when she has callers," croaked Jack.

Billie swept her cousins a reproachful glance and went boldly into the white and gold drawing room.

"Excuse me, Aunt Amity," she said in a small, far-away voice, "but I broke your blue and white Chinese jar in the hall."

"Oh, how dreadful!" said Cousin Louise, "you never can duplicate it."

Jack was in front of Billie now. "I told her to turn it around so the cracked part wouldn't show," he confessed.

Adele was scarlet but she stammered out, "And I told her to say the kitten did it, but she wouldn't."

Billie spoke again. "I had to disturb you when you had callers, because I thought if I waited I'd be afraid to tell you."

"Good for Young America," said a man with bright, keen eyes.

## NEWS OF THE CHURCHES.

## CHANGE OF DATE IN CAMDEN DISTRICT CONFERENCE.

The date of meeting for the Camden District Conference has been changed from July 13 to July 6. The conference will meet at Stephens, Tuesday, July 6, at 8 p. m., and will close Thursday evening, July 8.—J. A. Sage, P. E.

## KINGSLAND.

Just closed a two-weeks' meeting here. Brother S. F. Goddard of El Dorado was with us from the beginning to the end. Eternity will perhaps reveal the good accomplished. His preaching was of a high order, pure, simple, plain, and yet spiritual, and appealed to the consciences of people. The visible results of the meeting were 12 additions on profession of faith and three by vows, and the organization of two Leagues, one Senior and one Junior, and the church considerably revived. We take fresh courage and press on. I

Aunt Amity flushed as she looked into Billie's clear, honest eyes. "Now, Billie, I'll tell the truth, too," she began, "I always hated that blue and white jar but I pretended to like it because the other people did. And I'm rather glad you broke it. And Jack and Phil, if you'll tell the truth the way Billie does, I'll try hard not to scold. Now go out into the kitchen and tell Hannah to let you have a jar of strawberry preserves."

The children departed hastily. Billie ate three crackers and four spoonfuls of marmalade before she had anything to say. Then she smiled over at Jack who was seeing how many spoonfuls of marmalade could go down on a single slice of bread.

"All we have to do is to tell the truth," she said softly.

Jack took a large bite of his bread and smiled back at Billie. "Let's all do it after this," he proposed.

"The truth, the whole truth, and nothing but the truth," said handsome Phil.—Mary Davis, in The Congregationalist and Advance.

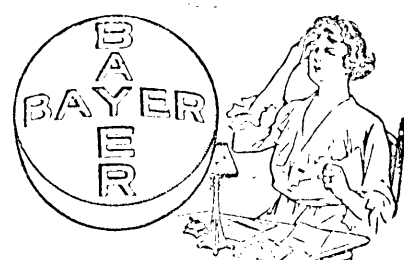
think there are others that will come in a little later on. We are hopeful of a better day in Kingsland. Pray for us.—J. J. Colson.

## HOWELL CHARGE.

We have just closed a five-weeks' meeting at Jelks, Ark., with Rev. R. F. Shinn helping me. Brother Shinn preached twice a day and we had a very successful meeting in many ways. While only a few joined the church, yet we bought two nice lots and paid for them, and now are ready to go to work on our new church building. Brother Shinn is a good helper, and any needing help can make no mistake in getting him. He is a good preacher and stands by the pastor. He is one of the best I have found to tie the people to the pastor. He is a good, kind and true helper and knows how to use the Bible for the glory of God and salvation of souls. The Howell Charge is doing well. We have organized a Woman's Missionary Society and an Epworth League at Jelks, with a good Sunday school at Gray's and Wiville; and Howell well organized. We feel that our work is doing well, but the pastor

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has a sad heart because he did not get to go to the Hendrix Summer School.—Hoy M. Lewis, P. C.

#### FORT SMITH DISTRICT CONFERENCE.

The fifty-second session of the Fort Smith District Conference convened at Greenwood, June 1. Rev. C. J. Gray preached the opening sermon on Monday night. Every pastor in the district was present and there was a good representation of laymen. The spirit of the conference was fine. Our presiding elder, Rev. G. G. Davidson, had the work well planned and carried the program through in splendid order. The reports showed 280 conversions, 567 members received, 39 infants baptized, 340 new subscribers to the Arkansas Methodist, 19 Epworth Leagues with 767 members, 41 Sunday schools with 5,083 students. The conference heard helpful messages in the sermons of Gray, McClure, Schisler and Wilford. The next session of the conference will be held at Alma. The delegates to the annual conference are P. W. Furry, Mrs. Byron Harwell, Rev. A. I. Smith, A. A. McDonald, C. H. O'Bar, G. W. Johnson, M. W. Patterson and T. N. McAllister.

The people of Greenwood gave the conference a cordial welcome and entertained it with genuine hospitality.—W. V. Womack, Secretary.

#### PARSONAGE OPENING AT JONESBORO.

Ever since the First Methodist Board bought the Lynch home for a parsonage we have been eager to get

a peep into it, for it is generally considered one of the finest residences in the city. Monday evening our curiosity was satisfied, for the pastor and his family kept open house for everybody that wanted to come.

And we came. We inspected the well-kept yard with its fine trees and privet hedge; we visited friends on the wide front porch and in the reception room and parlor; we nosed into the pastor's study with its cozy fireplace, we drank prohibition punch in the dining room—one of the prettiest we ever saw; we inspected the kitchen and pantry—a vital spot in all parsonages; we explored the basement to see the heating plant; we climbed to the second floor to count the bedrooms and to feast our eyes on a bathroom big enough to hold Sunday school in; and—

And then we came downstairs and stood miscellaneous about while Brother Bearden, our beloved presiding elder, assisted by Brothers Moody and Bowman of Huntington Avenue and Fisher Street, respectively, dedicated the beautiful and spacious house to Methodism and to God.

It was an inspiring moment. The parsonage stands on the lot adjacent to the one on which the new church is soon to be built and is, therefore, the first unit of the new church plant. The dedication of the preacher's home seemed a sort of earnest of the ultimate success of our plan to build a beautiful plant for the good of the people and for the glory of God. The first step has been taken; now for the long stride forward.—J. P. W.

#### OBITUARY.

HONOA.—The death angel visited the home of B. F. Honoa, March 18, 1920, and claimed his devoted wife, Minnie. She was born July 12, 1877; was married to B. F. Honoa February 21, 1892. Nine children were born to them. They are all living. She also leaves an aged father, mother, two sisters, and a host of relatives to mourn her loss. She was converted at the age of 11 years and joined the Baptist church and lived a faithful member of that church until a few years ago, when she joined the Methodist church so she could worship with her husband. One can only say to the loved ones: "Blessed are the dead who die in the Lord." We shall always miss her for she never failed to meet us with a smiling face and a glad word. Brother Durham preached her funeral to a very large audience. Bro. Henry Billingsley conducted the song service after which we followed her precious form to old Sweet Home cemetery where she was laid to rest. Her death was a great shock not only to her family but the whole neighborhood.—Ollie Huskey.

LEAKE.—Robert Lawrence Leake, son of Jerry W. and Jennie Hart Leake, was born at Colquitt, La., January 2, 1890, and died at Junction City, Ark., March 18, 1920. He moved with his parents to Junction City in early childhood, where he grew to manhood and was educated in the Junction City High School. He united with the Methodist Church September 2, 1908, under the ministry of Rev. John R. Sanders. He was married to Miss Ruth Scott, daughter of Rev. and Mrs. B. F. Scott, July 8, 1913. To them were born a son and a daughter, Robert L. Jr., and Evelyn. He is survived by his wife, the two children, two brothers, Major Frank Leake of the U. S. army, and Jake; two sisters, Mrs. J. E. Stevenson and Mrs. Frank Scott, his stepmother, and a large number of other relatives and friends whom he loved and who loved him dearly. Bob, though yet young, had developed into a man of many noble qualities. He was a good business man. He was progressive and public spirited, was liberal with his means in any good public enterprise, and was broad-minded in his views, thus making many friends among all classes of people. The funeral was held March 19, when the congregation was beyond the capacity of the church, for all the people felt the loss of so good a man.—John H. Glass.

TIMS.—Mrs. Mary Alice Tims (nee Old), was born June 15, 1847, and died April 15, 1920. She was forty-five years a member of the Methodist Episcopal Church, South. She leaves two sisters and many friends. Those who knew her give testimony to her Christian character, though she be dead she yet

speaks. She had faith in Him who said: He that believeth in Me shall never die, and because I live ye shall live also.—C. F. Messer.

HAYES.—Mrs. Ed C. Hayes, daughter of Capt. J. G. and Mrs. Mary McKean, was born February 23, 1881, in Sevier County, Arkansas, near Chapel Hill on the old home place just a little west of DeQueen. In this happy country home she grew to womanhood, among the birds, flowers, forests, fresh atmosphere and sunshine. She was always strong and healthful until her last illness. She professed religion and joined the Methodist church when but six years of age. She was always true to her church vow until the day of her death. She was happily married to Ed C. Hayes at Chapel Hill April 26, 1896. She died at her home in DeQueen, March 16, 1920. Her funeral was held at the Methodist church in DeQueen, conducted by Dr. Thomas of the Little Rock District, Rev. J. L. Cannon of the Texarkana District, Rev. R. G. Rowland of Florio, and the writer. Every available place in the church was taken and many people could not get even room to stand in the church. The flowers were many and the most beautiful that could be bought from the large cities in the state. Sister Hayes leaves a husband, two daughters, and two sons; a mother, two sisters, six brothers and many relatives and a host of friends to whom she is a personal loss. I am not overstating facts when I say that Sister Hayes was a great woman. She was great even when compared with America's greatest men and women. She had a great mind stored with useful knowledge. She was a great organizer and leader. She always succeeded in anything that she undertook. She was president of the Missionary Society the year before her death and more than doubled the membership during that time. She was a very positive woman and always took a stand for the right. Her life was an open book. No one was ever in doubt as to where she stood. As a citizen DeQueen did not have a better one. No person in DeQueen was more universally loved than she. She was a great friend to the poor and needy. No one did more as a citizen than she. She was trusted absolutely by all. No one questioned anything she said or did. As a daughter no parents ever had a more faithful, obedient and loving child. She was

an ideal wife and mother. No one did more to make a home happy for her husband and children than Sister Hayes. She always met every member of the family with a smile and a pleasant word. She was always happy herself and you could not be in her presence without partaking of her happy spirit. During her last illness she was full of cheer and sunshine. As a Christian she was a flower. In all my life as a pastor I have never had a better helper in church work. She was willing and competent. She was always at her place in church even if other things had to be neglected. She loved her church and pastor and was loyal to both. She was almost unanimously elected as a delegate to the annual conference at the last District Conference on the first ballot. This was quite a surprise to her. She was my campaign manager in the Centenary drive. I doubt whether we could have gone over without her help. She had a large class of young men and women in the Sunday School. She died a triumphant death. She talked to me freely just a few days before her death. She told Miss Lucie Ellen, her oldest daughter, several times that she did not fear the end. She also told her that she saw a beautiful vision of heaven and that she was not dreaming either and as soon as she got stronger she would tell her all about it. We who knew her have not a doubt about her being ready to meet God in peace. May we all meet her in the sweet by and by.—F. P. Doak.

ROZELL.—Mrs. Anna E. Rozell was born in Bedford County, Virginia, July 19, 1830, and died in her home in Rogers, Ark., April 20, 1920, within three months of her ninetieth birthday. In the early years of her life she with her parents came to the state of Alabama, and then in a short time traveled on to the state of Mississippi, where she lived until coming to Arkansas in the year of 1890, where she lived till death was swallowed up in victory. She was married to Rev. C. W. Rozell, a Methodist minister, in Mississippi, in the year of 1850, and to this union were born four children, one boy and three girls. She was converted in the junior years of her life and joined the Methodist Episcopal Church, South, and to say that she was faithful to that first faith that brought deliverance, is only meaningless; but as a great commentary upon that hour of

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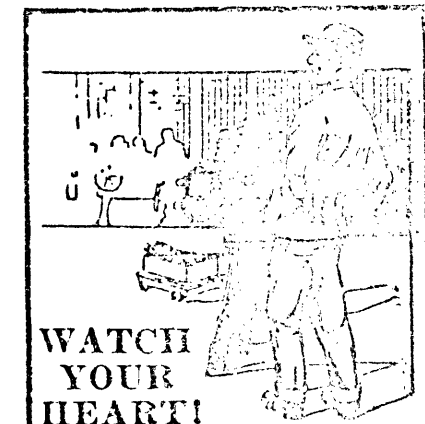
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the new birth of the soul, she builded a strong tower in Zion, where the name of God was written from the foundation stone to apex, is speaking more intelligently. She was a constant reader of the Christian Advocate for some 77 years, gleaning the wheat from those columns for sustaining food. Her devotion to the Church of God cannot find an intelligent comment within the vocabulary of such feeble folk as we, and we must wait till the dawning of that perfect day. A cripple for 30 years, but that infirmity of the flesh never brought the shadow of a cloud over her spirit. She taught all, who ever sat for a few moments in her presence, what Paul meant when he said "Patiently endure." Near her ninety-third milestone, she left the vehicle of her many years, that had weathered many a storm, and been shaken often like a reed in the wind, and "went over the top," where she shall continue to make history to be read in the society of the redeemed. In my meditations, I ask myself—Who is the greatest loser in the passing of this hand-maiden of God? She was a mother in the home; she was a mother in the church; she was a mother in the community. Her life challenged the admiration of all who knew her. She gladdened the heart of many a minister; her counsels were well balanced. No pastor ever found a criticism, but that was seasoned with grace and evidenced the passion of love. That life can never die.—Eli Myers, pastor.

**HAYES.**—Brother Perry Hayes, oldest son of Rev. and Mrs. T. W. Hayes, was born in Terrell County, southwest Georgia, April 28, 1858. He was married on December 24, 1884, to Miss Mattie Whiteside, near Prescott, by Rev. John P. Holmes, an uncle of his. They were not blessed with any children. Their marriage was a happy one and they enjoyed each other's companionship for nearly 33 years, she having died October 31, 1917. The going of his wife was indeed a great loss to him. She was always a very great comfort to him. When she went to heaven his home was entirely broken up. Soon after her death he moved to DeQueen and bought a house near his brother Ed C. Hayes. These two brothers were very much devoted to each other. A man and his wife were employed to take care of him. Bro. Ed Hayes spent all the time he could possibly spare from his business trying to make life as pleasant as could be made for a sick man. There was hardly a day that he did not carry him out for a drive in the fresh air. He gradually grew worse until he had to be sent where he could have better and more constant care. He was sent to Still-Hildreth Sanitarium, Macon, Mo., where he died March 24, 1920. He was in this institution for eight months preceding his death. His physician told his sister, Mrs. James Thomas, that he never had a sweeter and more lovable patient in the institution. Brother Hayes professed religion in his early manhood and joined the Methodist Church at this place. For the last seven years he was a great sufferer. His health would not permit him to attend church. I was with him much during his illness here. While he was a great sufferer he bore it patiently and without a murmur. He impressed me as being a strong Chris-

tian character. How could he be other than a good man, being the son of Rev. T. W. Hayes, one of the purest men we have ever had among us? Brother Perry Hayes was a noble son, a loving brother, a devoted husband, a splendid citizen, an upright, honorable gentleman and a Christian man. Let us meet him in the home of the good.—F. P. Doak.

**STEWART.**—Miss Alice Stewart was born August 15, 1860, in Florence, Alabama, and died April 13, 1920, in Okolona, Arkansas. She was an orphan. At the age of six years she was taken by Mrs. Fannie Phillips and reared as though she was her own daughter. She joined the M. E. Church in Little Rock in 1880. We all thought we appreciated Miss Alice, but we knew not half how much till she was no more. She possessed a most wonderful power of making friends, and she left many a life-long one. She was a woman of strong convictions, lofty ideals and dauntless moral courage. She was a cripple from early childhood, therefore her life was full of care and suffering, but she was not embittered thereby, for she was noted for being jolly. She was very charitable and a faithful church worker. She consecrated her great musical talent to the service of God. The weather never grew too warm for her to attend the meetings of the Missionary Society. Her greatest work was her Sunday school class of 22 babies. It was a touching sight as they gathered around her casket and bestowed their floral offerings. Every Sunday she would have her little ones around her in their little red chairs, and drop into the yielding soil of their little minds many precious seed of truth which may bring forth fruit in time and eternity. While she was sick she spoke of seeing angels and Jesus in the room. The last day she lived she prayed nearly all day, and especially did she pray that when all were brought into the kingdom, to be sure to bring all the "little red chairs in, and let not one be vacant."—A Friend.

**ROBINSON.**—Mary J. Willis was born in Green County, Tennessee, near Greenville, April 16, 1857. She came with her parents to Arkansas in 1866. She professed religion in early womanhood and in 1883 united with the M. E. Church, South, at Robinson, Benton County, Arkansas. On March 13, 1887, she was married to J. B. Robinson. To this union were born three children. The first born, a boy named James, died in infancy. The next two, Mrs. Ethel Beaver and Clifford B. Robinson, both remain to mourn the death of their mother, which occurred February 17, 1920. She also leaves her husband and one niece, Mrs. T. D. Griffith to mourn her loss. Sister Robinson's connection with the church at Robinson remained intact until severed by death. She was widely known for her consistent and faithful Christian life. She was loved by all for her kindly, cheerful nature, always ready to help in time of need. A faithful and frugal wife, a kind and indulgent mother, a sincere friend and true and tried Christian has gone to reap the reward of the faithful. Sister Robinson's remains were laid to rest beside her twin sister, Mrs. S. A. Johnson, in the cemetery at the old Thornshury Camp Ground, February 19, 1920.—I. N. Steers.

**SWAIM.**—James Eagle Swaim was born near Cabot, Lonoke County, Arkansas, May 18, 1882, and about 20 years since, he moved to England, Ark. He was converted and joined the Methodist church in 1906. Although of Baptist parentage he was an out and out Methodist until his death. Brother Swaim was married to Miss Minnie Henderson, daughter of Rev. J. A. Henderson, now presiding elder of the Prescott district of the Little Rock Conference. Brother Swaim was ill for quite a while before his death but bore his affliction with patience, and always had a kind word and smile for everyone. He leaves a wife and an adopted daughter, these to mourn the loss of one who was affectionate and kind. Brother Swaim's adopted child, Jane, was to him as an only child, and he longed to see her grow to useful womanhood. I was at one time Brother Swaim's pastor and knew him well. He was unassuming, quiet, and religious. He loved the church but was deprived of regular attendance the last few years of his life, partly on his inability to attend, and also because he was so considerate of others, as he had such a cough, and felt that he was battling that dread disease, tuberculosis. He was industrious and honest, and counted a worthy brother by all. Brother Swaim was laid to rest in the cemetery at England. It is often quite hard to understand how "All things work together for good to them that love God," but this must be so. Brother Swaim has gone to that heavenly home where loved ones may find him, and never more say goodbye. The Lord keep and bless the bereaved ones.—T. P. Clark.

**FEATHERSTON.**—Virginia Clark Featherston was born at Clarksburg, West Virginia, on October 12, 1847, and departed this life at home in Sulphur, Oklahoma, March 25, 1920. She was married on December 27, 1873, to Richard Henry Featherston. To this union seven children were born, four boys dying in infancy. Three daughters are still living: Mrs. W. H. Lewis of Texarkana, Ark.; Mrs. E. A. Heffner of Texarkana, Ark.; and Mrs. W. B. West of Toledo, Ohio. Sister Featherston was

converted and joined the Methodist church at Arkadelphia, Ark., in the year of 1870 and maintained her membership in the Methodist church throughout the remainder of her life. For the past several years she has been in poor health and could not do active work in the church but was always ready and willing to do what she could for the cause. She leaves a husband, three daughters, one sister, Mrs. J. R. Kester of Clarksburg, W. Va., and a host of friends to mourn her departure. Our loss is heaven's gain and we shall await the resurrection morning with happy anticipations of the joys the reunion will bring in the land of light where good-byes will never be spoken.

**CURRY.**—Our whole church was in sorrow on March 19, 1920, when the news reached Newport that our faithful and efficient organist, Mrs. C. R. Curry, had passed to her reward from the Lucy Brinkley hospital in Memphis. Sister Curry was Miss Pearl Henry Lockhart of Union County, where she was born and grew to womanhood. She was a graduate of the Arkadelphia Methodist College, now Henderson-Brown College, graduating in 1902. In 1904, she was married to Mr. C. R. Curry of El Dorado. To them three children were born, Margaret Arnes, Francis Lucile, and Charles Henry, all with the father, survive and deeply mourn their loss. Sister Curry joined the church in childhood and it may well be said that her whole life was consecrated to the Master. She was a devout, sincere woman who carried her conscience into all she did. She was organist at El Dorado before leaving there, and when she moved, with her family, to Newport, she was elected organist of our church. No one could have been more faithful. She loved her work and counted it an honor to serve the church. One of our best workers, and one of earth's best women, has gone to live with the redeemed of the Lord. She was a true wife, a tender and kind mother, a Christian in whom there was no guile. She died as she lived, full of faith and zeal. She left her father and three sisters, all of Memphis, besides her own family. Her mortal remains rest with her sainted mother in Elmwood cemetery, Memphis, Tenn. Thirty and nine years marked her sojourn among men, and she was gathered to the saints in glory. We mourn her going. Her pastor, W. F. Evans.

## QUARTERLY CONFERENCES

**CAMDEX 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.)  
Monticello Circuit, at Green Hill, 11 a. m., June 20.  
Wilmar, 8 p. m., June 20.  
Snyder 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 Benlomon, June 20, at 11 a. m.  
Ashdown Circuit, at Oak Hill, June 27, at 11 a. m.  
Umpire, 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.

## How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

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The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffeine contained in each:

Black tea—1 cupful (hot)	1.54 gr. (5 fl. oz.)
Green tea—1 glassful (cold)	2.02 gr. (8 fl. oz., exclusive of ice)
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)	.61 gr.

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

## ICE CREAM

When you make ice cream don't try the old way, but use

Jell-O

## Ice Cream Powder

Stir the powder in a quart of milk, without adding anything else at all, and then freeze it, and you will have nearly two quarts of delicious ice cream, at a very low cost.

\*No eggs or sugar needed, but only the Jell-O Ice Cream Powder and the milk. That's the way to make ice cream.

Vanilla,  
Strawberry,  
Lemon and  
Chocolate  
flavors and  
Unflavored.



THE GENESEE PURE FOOD COMPANY  
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## PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-32. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.