

ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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

VOL. XXXVIII.

LITTLE ROCK, ARK., THURSDAY, FEBRUARY 20, 1919.

NO. 8

AND AS SOON AS THE COMMANDMENT CAME ABROAD, THE CHILDREN OF ISRAEL BROUGHT IN ABUNDANCE THE FIRST FRUITS OF CORN, WINE, AND OIL, AND HONEY, AND OF ALL THE INCREASE OF THE FIELD; AND THE TITHE OF ALL THINGS BROUGHT THEY IN ABUNDANTLY. THEY ALSO BROUGHT IN THE TITHE OF OXEN AND SHEEP, AND LAID THEM BY HEAPS.—2 Chr. 31:5-6.

GIVE, AND IT SHALL BE GIVEN UNTO YOU; GOOD MEASURE, PRESSED DOWN, AND SHAKEN TOGETHER, AND RUNNING OVER, SHALL MEN GIVE UNTO YOUR BOSOM. FOR WITH THE SAME MEASURE THAT YE METE WITHAL IT SHALL BE MEASURED TO YOU AGAIN.—Luke 6:38.

THE ACID TEST.

In the literature of the Presbyterian New Era Movement the following startling statement is made: "Money is the acid test of character, both making the man and revealing him, according as he is or is not a faithful steward, in acquiring—a benefactor or exactor, in spending—a provider or prodigal, in saving—a conservator or miser, in giving—a philanthropist or patronizer, in proportioning—a partner or legalist, in accounting—a creditor or debtor, in influencing others—a stepping stone or a stumbling block. The New Era calls for a new conception of stewardship. While the whole nation is being taught to earn and save and give, should the Church delay longer to learn the lesson of stewardship?"

THE CENTENARY CAMPAIGN.

This movement is the culmination of a hundred years of American Methodist Missions. It is the expression of the purpose of American Methodism more full, to meet the requirements of our Master's world program. It is our definite resolve to spiritualize our material resources. It is a fuller realization of our responsibility and our opportunity to render the service demanded by the conditions of our age. Let us prepare by prostrating our souls before God and by admitting the Holy Spirit for purifying and guidance. Let us reconsecrate our souls and bodies for loyal service. Let us utilize our vast resources for the business of the kingdom.

THE CENTENARY CENT; OR THE POTENT PENNY.

The Centenary Campaign calls for \$35,000,000 in mere money as a fruit of the recognition of our stewardship for property. This is only \$7,000,000 a year for the five-year period. In the aggregate this seems large, and yet it is less than the cost of a single battleship. It would be much for a few hundred people, but our Southern Methodism numbers a host of over two million of actual members; hence to raise this big amount each one of us must contribute annually the enormous (?) sum of \$3.50.

In these days of abundant money most people do not consider \$3.50 a large amount. An unskilled laborer can earn that in a single day. Many skilled laborers now earn it in an hour. It will hardly pay for a day's keep at an ordinary hotel. When it is distributed throughout the year, the \$3.50 represents less than a penny a day.

Who among us, without anxiety for the morrow, can not save a penny a day? The day laborer now at ordinary wages would make \$1,000 a year. His share would be \$100. His share of the Centenary

offering would therefore be only one-third of the tithe of a tithe. The amount is actually so small that the youngest member, a child of six, in our poorest home, by self-denial and the co-operation of parents, could save his penny each day. Thus it is demonstrated that the Centenary Cent is possible from practically every member.

It would be well if every member of our Church, rich and poor, would keep a penny box and each day drop in the Centenary Cent. The well-to-do and the rich, of course, would not think of limiting themselves to the penny a day, but might have the penny bank for the sake of reminding themselves daily of the Centenary Cause; and then they could at the proper time add their hundreds and their thousands, and their tens of thousands out of their abundance.

The success of our various war campaigns is due to the unanimity of those engaged. Let us so organize that every member shall be reached, and then let us make the movement unanimous by collecting the Centenary Cent. Let us start the Centenary Cent to rolling every day and see if it does not prove to be a Potent Penny.

SUGGESTIONS ON UNIFICATION.

Elsewhere we reprint editorials and articles from Zion's Herald and the Central Christian Advocate to give our readers some conception of the present attitude of the Methodist Episcopal Church toward the question of "Unification of Methodism."

We heartily appreciate the fairness of Zion's Herald in giving opportunity for the full presentation of all phases of this important subject.

It is not necessary for our own constituency to answer the editorial of the Central Christian Advocate because our readers understand our history sufficiently to answer for themselves any misinterpretations of that history, and it is useless to write for the readers of the Central because they are seldom permitted to see a complete statement of the question as viewed in the South. We have that confidence in the great body of the Northern Church to believe that if they could really understand the position of the Southern Church, Unification could be accomplished on an equitable basis; but the issues are constantly beclouded.

What does Bishop Hartzell mean when he quotes from correspondents in the South to the effect that what is wanted is "not 'Unification' as proposed, but Organic Union when possible"? Of course, the implication is that the "proposed unification" is not "organic union"; but that is to misuse language. No one will question that the different States of the American Union under the Federal Constitution are in a very complete "organic union," although each State has certain local rights; and yet under the "proposed unification" all parts of the Church come under one Constitution and fewer rights of self-government are retained for the several Regional Conferences than are held by the several States. If one is organic union so is the other. Evidently Bishop Hartzell and his correspondents mean by "organic union" that there shall be no Regional Conferences empowered to legislate on local matters, but that all legislation shall be by the General Conference, so that in India and China there shall be no opportunity for legislation adapted to local needs.

Bishop McDowell is quoted as saying: "A Church divided on national, or sectional, or racial lines will be a poor Church for Jesus Christ in His new day."

A writer quoted by Bishop Hartzell says: "We are

the Methodist Episcopal Church with no sectional name attached."

Now the obvious inference from these and many similar utterances, is that because it has no sectional or national name the Northern Church has a perfect right to plant itself anywhere regardless of other Methodisms. If that be true, why is it not in Canada, in England, in Australia, in Cuba? The answer would be that either by tacit understanding or by solemn agreement these countries are to be left to the care of another Methodist Church. The obsession of the world-church idea is wrong, or it breaks down at certain national boundaries. Is there any greater moral or ecclesiastical necessity for the Methodist Episcopal Church to be in the South than to be in Canada or Cuba? Evidently Bishop Hartzell believes that there is, because he says: "There are differences more radical separating the two great Methodisms than divide Methodism in the North from other Protestant churches." It would be interesting if the Bishop would enlarge on this subject. It might be possible to inaugurate other more hopeful unification movements. If Bishop Hartzell is correct in his estimate of the differences, does it not mean that he will only favor a union which makes it possible for the Church North so to control that these differences will be eliminated? Is the Church South to come in only as it submits to becoming exactly like its big-sister? If so, we can not have any laymen in our Annual Conferences and we may not have Church Conferences, and we must not permit our good Bishop Lambuth to go to Africa, but must elect a missionary bishop for Africa, and the bishop so elected could not be a bishop for the Africans in America, and any bishop that we might elect for the Indians in Asia could not serve as a bishop for our Indians in America. We would be compelled to draw national and racial lines which we have not drawn in order to be a part of a Church that has no "sectional name."

Let it be known that Southern Methodism is in favor of unification, but not that form of unification which would cut us off from the most helpful relations with the vast body of Negro Methodists, nor in a form of government which would deprive Methodists in China and India and Latin-America of the privilege of self-expression.

If Southern Methodism is not to be allowed to contribute something to the united Church, it will be simply the Methodist Episcopal Church, but not the Methodist Episcopal Church as it was undivided. If Southern Methodism is expected to make concessions, is it fair that the other Church should make none?

To be frank, we should not seek unification that will leave either Church unchanged. There are modifications which both Churches would make if they were writing their constitutions now in the light of experience and with a view to greater efficiency in the future. The Unified Church should eliminate everything that is effete and adopt everything that has recommended itself if it is not inconsistent with the genius of Methodism.

Further, we doubt whether negotiations for union should succeed unless the Methodist Protestant Church and the United Brethren are invited to participate in the making of plans. They are needed to make "Unification" complete, and they are entitled to consideration in the formation of plans. It is certain that the presence of their Commissioners would create a different atmosphere and bring a new contribution of ideas. That might help to reach conclusions.

Arkansas Methodist

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A. C. MILLAR.....Editor

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METHODIST CALENDAR.

Teacher-Training School, Little Rock, March 17-23.

Searcy Dist. Conf., Heber Springs, March 27-30.

Jonesboro Dist. Conf.—Crawfordsville, April 2-3.

Batesville Dist. Conf., Central Ave., April 22.

PERSONAL AND OTHER ITEMS.

The Centenary—A program of spiritual strategy and preparedness.

The service flag at Southern Methodist University contains eleven gold stars.

Camp Pike soldiers are responding to the cry of the starving of far-off Armenia.

In 104 of the 160 coke towns in Southwestern Pennsylvania there is no church.

Rev. Edward Forrest, pastor at Heber Springs, reports his work in good condition.

The Centenary Movement gives all participants an opportunity to think in world terms.

Columbia University, New York, has made the Bible an examination unit in entrance requirements.

Bishop H. M. DuBose is now permanently settled in his new home, 2001 Channing Way, Berkeley, Cal.

It is reported that of the 3,000 ministers who entered the war service of the Y. M. C. A. half were Methodists.

The sky is the limit, and the thirty five millions asked for the Centenary is the minimum.

Mr. A. B. Kline, a prominent Methodist of Indiana, has subscribed \$15,000 to the Centenary fund of the M. E. Church.

Remember—"If two millions of Methodists baptized with the Spirit go from their knees to any task it shall be done."

Rev. A. P. Few, long a member of the Little Rock Conference, is making a very useful member of the Arkansas Legislature.

In sending in a renewal Bro. C. F. Wilson of Hoxie reports a good outlook, and poundings from all points on his charge.

The New York Herald is sending Dr. W. T. Ellis to the Orient to report on social, political and religious conditions in Bible lands.

"Am I my brother's keeper?" The Centenary Movement answers with a ringing "Yes."

The Korea Conference of the M. E. Church, South, voted unanimously for laity rights for women, as also did the China Conference.

Word comes from El Dorado that Rev. S. F. Goddard, the beloved pastor of our church there, is recovering nicely from his recent serious illness.

Rev. Gid J. Bryan of the Central Texas Conference, a son-in-law of Dr. Alonzo Monk, is one of the most popular and efficient chaplains at Camp Pike.

Wanted—To complete files of Little Rock Conference minutes, copy of 1897. Anyone having a copy to spare please communicate with Henderson-Brown College, Arkadelphia.

The First Presbyterian Church of New York, composed by the union of Madison Square, Univers-

ity Place and the Old First Church, has voted to pay each old pastor a pension of \$8,000 a year for life.

Col. George Thornburgh spoke at the Winfield Church, Little Rock, last Sunday on "When the Nation Will Become Dry." It was a strong presentation of the temperance situation.

News from First Church, Hope, indicates that Dr. Alonzo Monk has captured the choice folk of that delightful charge by his splendid leadership and masterful pulpit ministrations.

The weekly bulletin of our Church at Luray, Va., reports 150 additions during the present pastorate, and the best League in the Baltimore Conference. Our friend, J. C. Hooks, is the pastor.

The aim of the Centenary Movement is to make the world a good place to live in.

The Red Cross War Council has voted a donation of \$50,000 to the hospital at Luzaney, France, which is being operated under the supervision of the American Women's Hospital Association.

Rev. T. O. Rorie of Des Arc lectured at the Highland Church on the 14th to an appreciative audience. His son, the Rev. Paul Q. Rorie, is having a very successful pastorate at this growing church.

Hon. R. G. McDaniel, former State treasurer, has become superintendent of the Confederate Soldiers' Home. He is a man of lofty character, and is an official member of our First Church, Little Rock.

The Centenary Movement is the Church's answer to the call for "Carrying On."

The Southern Methodist University in Texas is raising funds to erect a memorial church in honor of the Methodist boys who enlisted in the war. The structure will cost \$250,000, and will stand on the campus.

Evangelism plus Education plus Medical treatment equals Centenary.

Mr. Kenneth Cantrell, son of Rev. J. M. Cantrell of Tulsa, Okla., called one day last week. He was fresh from France, and, having just received his discharge from the service, was hastening with joy to his father's house.

Rev. J. F. Simmons, pastor of our church at Stamps, explains the Centenary Movement to his people by a postal card sent to his membership. The objectives are briefly outlined and his call to his people pointed and searching.

Miss Margaret S. Quayle is one of a company of 75 women secretaries of the Army Y. M. C. A. who has just sailed for France. Miss Quayle, who is a graduate of Galloway, has been a successful teacher in the Little Rock High School.

Through Rev. J. A. Biggs we learn of the death, on February 10, of David, son of Rev. R. J. Rowland, pastor of Park Avenue Church, Hot Springs. Brother Rowland lost another son less than a year ago. May God be very near to him in these dark days.

The vision of the Centenary brings our far-away neighbor into our own block.

The First Methodist Church, Monrovia, Liberia, has contributed to the Centenary fund the sum of \$2,500. This is very remarkable when it is understood that the members are for the most part laborers whose wages run from \$1.50 to \$20 per month.

Bishop John M. Moore, who has been in Brazil for several months, is expected to reach the United States very shortly. Accompanying him on the return journey are Mr. and Mrs. C. A. Long, Miss Andrews, Miss Perkins and Miss Baxter, missionaries on furlough.

World-citizenship is another way of saying Centenary Movement.

The churches of Hope will give a joint reception to the boys in khaki at the Methodist Church Thursday evening, February 20, from 8 to 10 o'clock. This will be the first of such receptions that the pastors plan to give the boys returning home. Others will follow as the boys return.

Rev. F. E. Singleton, the popular pastor of our First Church, Helena, is putting on a series of lectures in his church for the illumination and entertainment of his choice people. If we do not look after our young people in this respect, the world will, and they will be lost to the church.

J. Adams Puffer, expert on selection of vocational work, delivered a series of talks to soldiers on how to go about finding the work for which the individ-

ual is best equipped. Mr. Puffer is sent out by the Army Y. M. C. A. to help the soldier find the vocation that will give him most happiness and success.

The two districts in the Central New York Conference which were the first in Methodism to go "over the top" in the Centenary financial campaign are the two which were the first to enroll 20 per cent, or more, of their membership as tithing stewards, states Dr. F. T. Kenneym, executive secretary of the Centenary Movement in the Buffalo Area.

When our first missionary started for foreign fields the population of the United States was about that of New York City of the present day.

"It would seem that the clock has struck and that the time has come when the Methodist Episcopal Church should give herself adequately for this momentous hour. This is the hour in which our Church should take the world into its view with more completeness than we have done at any time in the past."—John R. Mott.

The International Committee of the Y. M. C. A. is offering a series of prizes to American students for the best essays on the subject, "The Significance of the Foreign Missionary Enterprise in Making the New World." The value of the prizes and the conditions of competition may be learned by addressing the Student Department, 347 Madison avenue, New York City.

Dr. L. C. Branscomb, editor of the Alabama Christian Advocate, came over to a meeting of Y. M. C. A. workers in Atlanta last week, and, good Methodist as he is, gave the Wesleyan a call. The Alabama Christian Advocate has now 17,000 subscribers—perhaps the largest circulation of any of our Church papers. And he says the pastors have done it.—Wesleyan Christian Advocate.

The Church one hundred years ago, with its dimmer light and more meager strength, heard the call and responded. How much more responsive to the call should the Church be today!

Dr. Livingston Farrand, president of the University of Colorado, has been appointed by President Wilson chairman of the Central Committee of the American Red Cross, to succeed William H. Taft. As chairman of the Central Committee Dr. Farrand will become the executive head of the National Red Cross organization on the retirement of the War Council, which will take place March 1.

On February 8 the hundreds of thousands of Boy Scouts of America all over the country celebrated the ninth anniversary of their incorporation. The objective of the Scout Movement is to give every boy in every American community a definite purpose in life; to keep himself physically strong, mentally awake and morally clean; to do at least one good turn every day, and to obey the Scout Law.

It is not in the mere speculative side of religion that there is life. True religion is the commitment of self to Jesus Christ, the great and only Redeemer of men. It is personal trust in a personal Savior. Religion appeals to the speculative side of our nature; but the power of religion lies in the personal surrender of the soul to God, rather than in the soul's speculations concerning the mysteries of God's plan of salvation.—Christian Observer.

To promote wise buying, avoidance of waste, intelligent saving, and safe investment, with the aim of meeting war obligations and promoting individual, community, and national prosperity, to develop the demand for war-savings stamps as a thoroughly democratic method of helping finance the government, and to make earnings and time count more for the individual, the Savings Division of the United States Treasury announces a government campaign.

Jesus said, "Go ye into all the world and preach the gospel. . . ." John Wesley accepted the command, saying, "The world is my parish." The Church today translates this divine command into the Centenary Movement.

Dr. J. T. Richardson of Little Rock—son of Rev. and Mrs. W. R. Richardson, has been promoted to captain. He is now with the army of occupation—153 Field Hospital—in Germany. In his recommendation for promotion, his major paid him a fine compliment—that he "has proven satisfactory in every way, made an excellent grade in his examination, is specially qualified in oral surgery and his character and habits have been above reproach."

How puny is the thirty-five million dollars asked by the Centenary Movement for all the world in a period of five years compared with one hundred and eighty million dollars offered on China's heathen shrines alone in a single year!

The second annual nation-wide observance of "Father and Son Week" was in progress last week. The purpose of this special week was to bring to the attention of fathers a new and larger responsibility to their boys, especially during these days of reconstruction; to awaken a greater fealty of sons to their fathers; and to challenge fathers and sons to realize as never before their joint relationship to home, church, school, community, State, nation and the world, for Christian democracy.

The Methodist Quarterly Review for January came just as the editor was leaving for Cuba, hence it could not be read, but the table of contents awakes high expectation. The titles are attractive and the standing of the authors guarantee solid substance and fine form. It is to be hoped that Dr. Frank M. Thomas, the polished and erudite editor, will have a rapidly growing constituency for the Review. Send 50 cents to Smith and Lamar, Nashville, for this January number, and you will almost certainly become a regular subscriber.

Surely not more clearly was the will of God disclosed to men in Bible times in their dreams and visions than has his will been made plain to the men of today in their vision of the Centenary Movement.

With three centers in San Francisco and two in Los Angeles, the Pacific coast now leads in the work of the National Y. W. C. A. for foreign-born women. Among other large cities which have opened International Institutes, as these centers are known, are New York City, Cleveland, Ohio; Buffalo, St. Louis, Syracuse, St. Paul and many others, making the cities where this work is opened now total over 30. Workers in this kind of service are 262—all specialists in immigration and students in sociology and Americanization.

"First Methodist Church Brotherhood" was organized by the First Church, Little Rock, last Sunday morning, after Dr. Fletcher, the pastor, had preached a sermon on "The Get Together Spirit of the Age." It will include all of the splendid men of this great church of nearly 1,400 members. Col. H. L. Remmel was elected president; Mr. Joe T. Beal was elected vice-president; Attorney H. T. Harrison was elected secretary. A committee on constitution was elected, composed of Judge W. C. Ratcliffe, Judge J. H. Hamiter and Mr. J. K. Shepherd.

The twelve Methodist Sunday Schools of Little Rock are planning for a great Teachers' Training School to begin March 16 and extend through Sunday, March 23. State Superintendent of Public Instruction J. L. Bond has been elected dean. Some of the best teachers of Southern Methodism will belong to the faculty. The plan contemplates not less than 300 students, made up largely of Sunday School teachers. The Board of Managers is composed of Mr. C. E. Hayes, Mr. L. C. Holman, Dr. J. L. Bond, Hon. J. P. Streepey, Rev. J. D. Hammons, Rev. Fred A. Lark, Mr. Sam T. Poe, Miss Blanch Carl and Rev. P. C. Fletcher.

Since the sending of the first missionary have come the telegraph, the application of electricity, the locomotive, cotton gin, sewing machine, typewriter, the mastery of the air, etc. In keeping pace with the world's material progress it is fitting that the Church take the mighty forward stride of the Centenary Movement.

Brother G. C. Emmons, writing from France, says: "Permit me to add just a word in reference to Bishop Lambuth's work in France. He has spared no effort to serve the men of the A. E. F. during his stay in France. He has been constantly on the go from place to place, strengthening the hands of chaplains and Y. M. C. A. secretaries and speaking to soldiers by the thousands. His deep sympathy and love of men have found for him a hearty welcome wherever he has gone. Everywhere an affectionate appreciation is evidenced by those to whom he has ministered. He has made a vital contribution to the morale of the men of the A. E. F."

During the coming fortnight concerted effort will be made throughout all the divisions to bring to the

attention of members the desirability of confirming their subscriptions to the Red Cross Magazine. The plans for the magazine throughout the coming year include a marked advance in the range of subject-matter, a wide representation of best known writers, and a noteworthy advance in all phases of illustration. Fiction stories having to do with the most important aspects of relief, both foreign and domestic, and a volume of most interesting material from all foreign countries where Red Cross activities are maintained, will help to make the Red Cross Magazine a valuable possession in any home.

Peace has come. Autocracy has been overthrown and governments are to be established on the pillars of democracy. The Centenary Movement seeks to inject into the rebuilding, Christianity. In politics the watch-cry is "Democracy." In religion it has always been "Brotherhood." Centenary merges the two—which have never been far apart.

♦ ♦ ♦ ♦ ♦ THE CENTENARY CENT THE MINIMUM. ♦ ♦ ♦ ♦ ♦

We who owe all of our prosperity to Christianity must not profiteer on the blood of Christ. We must use our rich resources to carry on Christ's campaign to plant the Cross wherever man is found. Tithing is approved to systematize our handling of God's means, but it gives only the minimum and should not be a mere mechanical device. The tremendous sum of \$35,000,000 in five years proves to be only a paltry penny a day for each member. The Centenary Cent must be the minimum.

THE EDITOR SEEING SIGHTS.

After receiving my appointment to visit our missions in Cuba I had two weeks of strenuous preparation in order to leave the office without undue stress upon those who remained.

At midnight, February 5, I took the Rock Island train, and after a pleasant and uneventful trip found myself on Friday at noon in Jacksonville, Florida.

For two hours I tramped the streets, and discovered that this city of 75,000, located on the St. John's River, which is navigable by ships to the sea, is a thoroughly live business center, and has, in addition to many quaint old-time hotels and residences, many fine modern buildings of different kinds. Station facilities are inadequate, but a big depot is under construction.

After this hasty glance I hurried on thirty-seven miles southeast to St. Augustine, which is claimed to be the oldest city in the United States, the location having been discovered by Ponce de Leon in 1513. In a one-horse vehicle, piloted by a versatile Afro-American, I rapidly inspected the principal objects of interest. The first was the Spanish Mission, regarded as the oldest building in America, built and long occupied by the Franciscan monks. It is filled with curios which are exhibited and explained for a small fee.

The next place of interest is Fort Marion, which is a fine example of the practically impregnable fortress before the era of big guns. It is built of coquina, a shell rock found on Anastasia Island, just across Matanzas River, and with moat and earthworks, covers some five acres, and commands the approaches both by sea and land. The slave market, the old school house, the narrowest street in America, the plaza, the cathedral where the first mass was said in 1565, the Spanish Administration Building, and many old stores are objects of peculiar interest. And yet St. Augustine is modern, having magnificent hotels and paved streets and other improvements.

Unfortunately, time was lacking to visit the Fountain of Youth, but the all-too-brief visit was sufficient to reveal many of the attractions of this old new city of romance. The visitor who seeks the best results will arrange for a full day at St. Augustine.

Speeding on Friday night, I arrived Saturday morning at West Palm Beach and was met by my friend, Rev. W. F. Dunkle, and cordially entertained by him and Mrs. Dunkle, who is a member of the Munn family of Vilonia, Arkansas, and a Galloway

College girl. Brother Dunkle, who has only been pastor at West Palm Beach six weeks, took his family and myself by auto on a forty-mile trip through and around Palm Beach and vicinity.

Palm Beach, the great, fashionable winter resort, is on a virtual island, some twenty miles long and quite narrow, washed on the east by the Atlantic and on the west by Lake North, which connects at both ends with the sea. The magnificent hotels and winter residences of the Northern rich, the beautiful lawns and drives, intermingled with the semi-tropical jungle, make a combination of art and nature which is difficult to describe and hard to understand until actually seen. As the Gulf Stream almost touches the land the bathing on the sandy beach is fine throughout the year and fishing is an everyday sport. The level, perfectly smooth asphalt road, running within a few rods of the seashore for twenty miles, affords a view of blue sea and white foam and jungle and palace that is genuinely exhilarating and entrancing.

West Palm Beach, on the landward side of Lake North, with a permanent population of some 5,000, is the business city for this resort. It is clean and attractive and has many nice small hotels and boarding houses. At most of these resort towns in Florida the Northern element is strong and the Church North is found in active rivalry with our own, but in West Palm Beach ours is the only Methodist Church. Our \$30,000 building is modern and, finished in pure white within, is attractive and convenient. A debt is embarrassing the people, but Dr. Dunkle, with a very successful quadrennium to his credit at St. Petersburg, the great resort on the west coast, is grappling the situation and will lead his church to victory. I had the privilege of visiting the well-organized Sunday School, and found a fellow alumnus of Central College, Prof. Gault, superintendent of the city schools, in charge. Then at 11 o'clock I had the pleasure of preaching to a fine congregation composed largely of tourists and met many pleasant people from different States. At night I enjoyed a strong, practical sermon by Dr. Dunkle, who knows how to attract and edify the mixed multitude.

Learning that Dr. and Mrs. J. W. Lee of St. Louis were at the Palm Beach Hotel, Dr. Dunkle and I spent two delightful hours in their congenial company. They are spending two weeks here and are looking fresh and vigorous.

The climate of Florida is its biggest asset. Dr. Dunkle met me with apology for the raging (?) blizzard, but as the sun was shining and many people were wearing summer raiment the apology seemed unnecessary. There are cocoanuts and ripe grapefruit in the parsonage yard.

A delayed train has made possible this writing on Monday morning before resuming the journey to Key West, where ship will be taken for Havana. —A. C. M.

OUR GENERAL CONFERENCE

intended that

THE MISSIONARY CENTENARY

should

REACH EVERY METHODIST.

To accomplish this

THE CHURCH PAPER IS NECESSARY

To Carry the Message

TO EVERY METHODIST HOME.

Consequently,

OUR ANNUAL CONFERENCES

Have designated the three months ending March 31 for the

Campaign to put

THE ARKANSAS METHODIST

Into every Methodist home in the State.

EVERY PASTOR,

With his Assistants and Official Board,

IS EXPECTED,

Using his own Methods,

TO SECURE HIS FULL QUOTA.

No Commissions Are Allowed,

BUT A CLUB RATE IS OFFERED.

LET EVERY SUBSCRIBER BE

READY TO CO-OPERATE

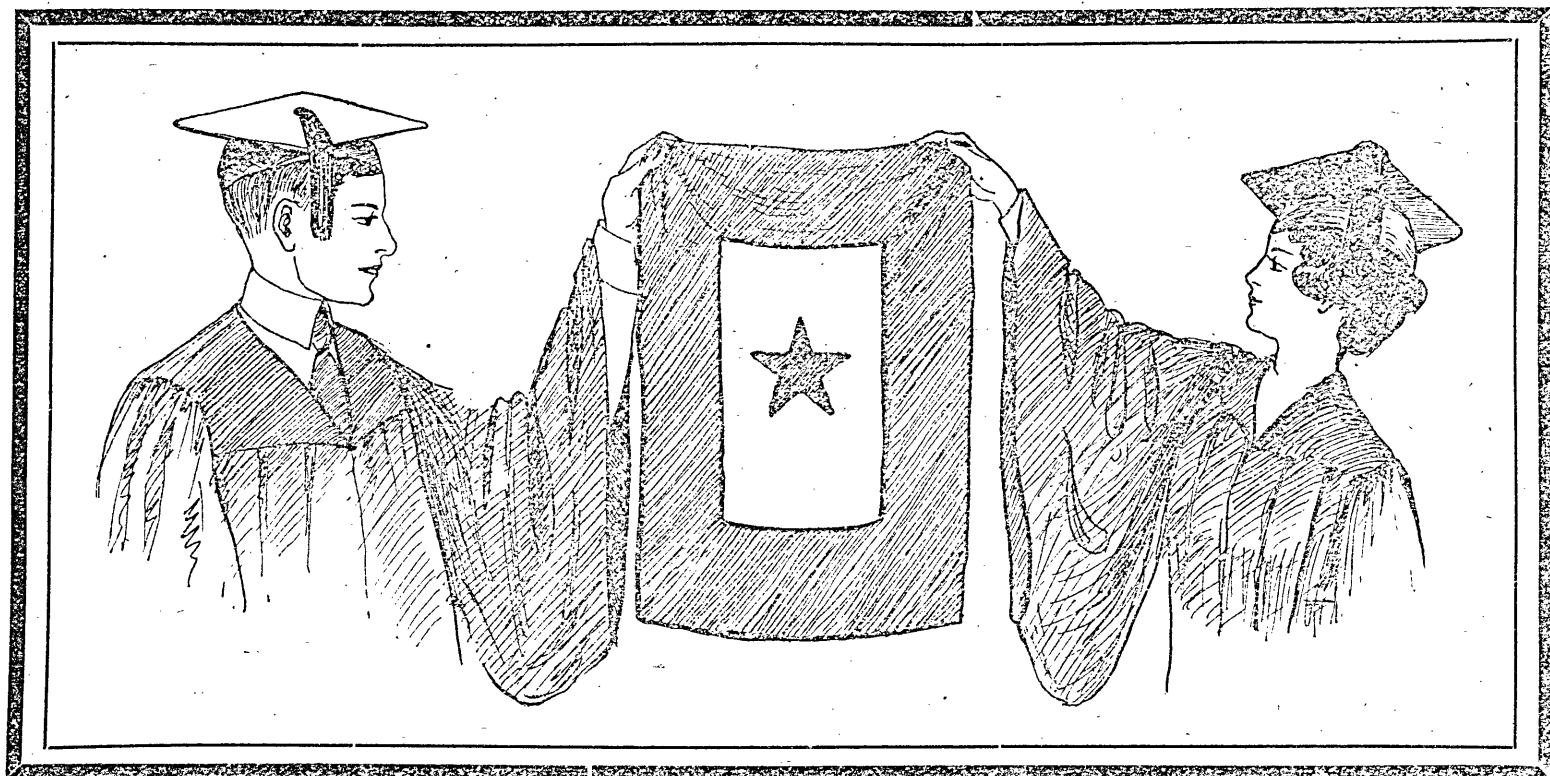
By Renewing Promptly and Helping the Pastor

TO REACH EVERY OTHER MEMBER.

Results Will Be Reported.

TEAM WORK IS EXPECTED.

NOW, ALL TOGETHER, PULL!

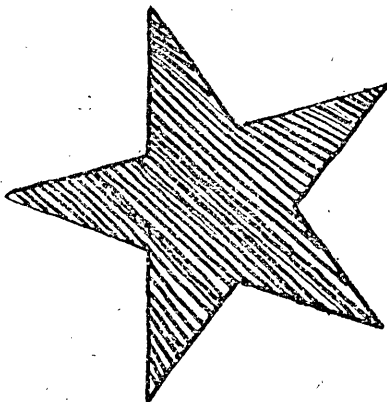


A Call for Centenary Volunteers

YOUNG MAN, YOUNG WOMAN—WHAT WILL YOU DO
WITH THE GIFT OF LIFE?

You Have Given Money at the Call of the Church—Will You
Not Give That More Costly, Divine Thing—
YOUR LIFE?

ON THE
CENTENARY
SERVICE
FLAG



WILL YOU
NOT PLANT
ONE BRIGHT
STAR?

THE SPIRIT OF HIGH-SOULED DEEDS IS IN THE AIR
—THE SPIRIT OF SANCTIFIED ADVENTURE
PEOPLE ARE THINKING IN TERMS
OF UNSELFISH SERVICE

The non-Christian World Awaits the Gospel Message.
The Needy and Neglected of Our Own Land Cry With an
Insistent Voice.

The Centenary Calls for Three Hundred Foreign Mis-
sionaries Within the Next Five Years.

The Force of Workers in the Home Land Must Be
Doubled if America Should Become a Christian Nation.

THE CALL TO GIVE ONE'S LIFE FOR THE SALVATION
OF THE WORLD SHOULD FIND INSTANT
AND HEARTY RESPONSE

**For Literature and Other Information Address the
Missionary Centenary, Box 38, Nashville, Tenn.**

CONTRIBUTIONS.

RESPONSE OF COLLEGE STUDENTS TO THE CENTENARY.

C. G. Hounshell.

College students hail with enthusiasm the world program of the Centenary. For years many college men and women have been wishing that the leaders of our church would launch an adequate program for the spread of Christianity to the ends of the earth. This is what they have been dreaming of. In recent visits to colleges by Centenary teams Centenary committees have been appointed. These committees represent both faculty and students, so that the college can deliver its full strength on the Centenary.

The students are entering into the fellowship of intercession and conducting intercession programs praying for the evangelization of the world. Students are also signing the stewardship cards in recognition of the fact that what they have belongs to the Lord. The liberality and ability of students to give is proved by the fact that in the recent united war work drive, students of North America gave over \$2,000,000. If students recognize that their money is held in trust for God the financial problems of the church for the next generation will be solved.

Life Service.

After all life is the indispensable factor in the program. Men and women trained for world service are the crying need of the hour. These must be college trained. If those who would take part in this program have not been to college, they must enter college and take the necessary training. It is easy, therefore, to see that the college is the key to the life service problem. As this program has been presented in the colleges many students have been so impressed by the audacity of the undertaking, that they have been led to pray "Lord, what wilt thou have me do." Some have signed the life work decision cards saying: "Here am I, send me." The spiritual value of this great challenge can not be estimated. In a high and real sense, the students feel that by taking part in this program they will share in completing the tasks so nobly and heroically begun by those who laid down their lives in France.

LEAGUE OF INTERCESSORS.

The time to enlist all of our people in the League of Intercessors is on. To date only 733 names have been sent to Brother Neblett. I am sure there are thousands who have signed these cards whose names have not been sent in. Will not every pastor preach and pray and work to have all our people in this League of Prayer? Surely there is no Christian who will refuse to join. Give every one a chance and send the signed card to S. A. Neblett, Doctor's Building, Nashville, Tenn. Truly when our people go from their knees to any reasonable task it shall be done.—Sincerely, R. W. McKay.

THE EFFECT OF PRAYER.

Prayer for Missions will not change God's plan or purpose but it may bring radical changes in us.

We can not pray earnestly for God's kingdom to come without asking ourselves what we can do to help to bring in the kingdom, and the more we ask

Humors Come to the Surface in the system as in no other season. They run themselves all off that way, but mostly remain in the system. Food's Sarsaparilla removes them, keeps off danger, makes good health sure.

the question the surer we shall find some way to help.

One man's prayers and one man's work will not do very much alone, but together they are one of a million prayers and the force can not be estimated.

If I shall pray and work for the spread of the gospel I shall not pray and work alone. The Spirit will be contagious, others will be impelled to join me and thus the band will grow.

Pray, let all the people pray, "Thy kingdom come."—R. W. McKay.

DISTRICT DIRECTORS IN THE NORTH ARKANSAS CONFERENCE—STRONG MEN HEAD THE CENTENARY.

The Centenary organization is rapidly taking shape in the North Arkansas Conference. Dr. F. S. H. Johnston is missionary secretary. Strong laymen are to head up the Centenary in the nine districts of the North Arkansas Conference. The following is the line-up:

Batesville District, Mr. W. P. Jones, Batesville; Booneville District, Judge A. B. Priddy, Danville; Conway District, Mr. Ben Woodruff, a planter of Conway; Fort Smith District, Mr. P. W. Furry, a railroad man of Van Buren; Fayetteville District, Mr. J. S. Ewalt, a business man of Springdale; Forrest City District, Mr. M. E. Newbern, a merchant of Marianna; Jonesboro District, Mr. E. D. Ferguson, a lumberman of Blytheville; Paragould District, Mr. J. W. Trieschmann, a lumberman of Paragould; and Searcy District, Mr. Hugh Davis, a business man of Cabot.

These men are powers in their districts. They met in Little Rock last Tuesday and laid plans for organizing the movement throughout the Conference. They have strong helpers in the able presiding elders: Rev. W. L. Oliver of Batesville District, Dr. James A. Anderson of the Booneville District, Rev. R. C. Moorehead of the Conway District, Rev. J. K. Farris of the Fort Smith District, Rev. W. B. Hayes of the Forrest City District, Rev. F. M. Tolleson of the Jonesboro District, Rev. J. M. Hughey of the Paragould District, and Rev. A. E. Holloway of the Searcy District.

Members of the Centenary Commission are also ably assisting in organizing the campaign. That prince among laymen, the lay leader of the North Arkansas Conference, Wili Pyles of Blytheville, is doing big things in swinging the laymen into line. Dr. A. E. Hardin of Fort Smith and Mr. W. R. Stuck of Jonesboro are rendering valuable service. Rev. G. G. Davidson and H. E. Wheeler, members of the Centenary Commission, are conspicuous leaders in representing the cause on the platform.—J. H. Reynolds.

A FUNDAMENTAL PRINCIPLE IN CHURCH FINANCE.

The Centenary movement is a splendid opportunity to bring the church into clear on some fundamental questions. One of these is the financial plan of raising money for the church by barter.

Some good people have never discovered that there is a fundamental principle clearly stated in the Scriptures which affects all those methods which the church has employed in raising money. The principle is that of outright giving. "Freely ye have received, freely give." The words, "or

get by barter" are not in the original. The church fair, the social tea, the commission sale, the benefit entertainment are a few of the innumerable resorts to which the church has turned for money, all of which squarely violate this fundamental principle. God gives outright to us, and he expects us to give outright to Him. Giving—free from every inducement to give, other than the claim of Christ—is the only method anywhere sanctioned in the Word of God. In I Cor. 16:1-2, and II Cor. 9:1-15, the basic elements of God's financial plan are clearly enunciated, and no further appeal on this point is necessary.

But as to the propriety of these other schemes something needs to be said. The motive in giving an annual bazaar or selling tickets to an entertainment for the benefit of the church may be worthy, those who attend these functions and participate in them may have a clear conscience, and view them as legitimate. Many arguments are offered in their favor, for example: The social craving of the church is cared for; they lend themselves to an easy way of securing money; a good many give (?) in this way who would not give at all; young people like to be doing something and this kind of service appeals to them; some can not give much, but they can give their time and a little material and turn it into profit for the church.

Now to reach the crux of the matter, all these motives ignore a very important consideration, viz., that whenever you ask a person to buy anything to help the cause of Christ, you defraud him of a blessing, the blessing of outright giving. And, what is more, you are weakening if not altogether destroying the true motive which should underlie every gift. In fact, when you give something in return for his money, he has given nothing, whatever he or you may think about it.

Consider; any inducement, whether it be his money's worth of ice cream, or pillow shams, or rag-time music, breaks with the principle of giving. He gets what you have to sell, you get his money, but where does any giving come in? If he buys because he is persuaded by so doing that he is giving to a good cause, he is simply deceived, though he may not be able to see it.

You may sell me a slice of cake, or a violin solo, or a suit of old clothes, and if I want what you have to sell, and pay a fair price for it, no harm is done. I get what I want; you get what you want—my money. But if you ask me to buy on the ground that the proceeds go to save the church or evangelize the heathen, you lower my respect for the church. You make Christ a mendicant. You outrage the sacrifice of Calvary. You say, in effect, "The gospel has got to be supported, but it is not worth supporting; you know it, and I know it, so I will not ask you to give, just buy this, and get your money's worth, and let the unworthy Church get the profit." Or if you say that the church is worth supporting, you mean, "Save yourself the sacrifice which it expects you to make, this much of it anyway. Substitute barter for giving." When you do that, however, you set aside the claim of Christ.

Sometimes a church undertakes to defend these unscriptural methods, even in the face of a pastor's protest. And sometimes it ruthlessly sets aside his leadership to its own hurt, and

goes ahead with the shameless program. But the church that depends upon these substitutes for sacrificial giving not only discourages liberality but weakens materially the pastor's opportunity to develop it. The Centenary is indeed a challenge to bury all these financial subterfuges in oblivion. God is calling for our sons and daughters, God is asking for gifts that evidence our devotion and love, men of affairs will have little patience with an oyster supper and pink tea plan of saving the world. It may be observed that America did not think much of this sort of thing when it needed multiplied millions to care for its cause.

And after all the kingdom of Christ isn't so near bankruptcy that it needs money which is not cheerfully given. Money raised by plans which are unworthy reacts upon the church that gets it. It lessens the prayer spirit, it does not depend upon God, it ignores the Word of God, it shields men from sacrifice. However much the heathen needs the gospel, money smilingly enticed from those who have no heart for the missionary ideal, or cunningly gotten by any plan that violates the principle of straightforward unentailed giving, does not get the gospel to them. God will despise the unworthy offering, and blow it away. (And there is Scripture even for that statement.) A penny dropped into the treasury of the Lord by a prayerful, loving soul, will take the Good News of salvation further, and support more missionaries, than a million dollars laid on the altar of the church by selfish hands, or ten million dollars raised in defiance of God's fundamental demand: first, the giver, then, the gift.

To be sure I can raise money to be given to Christ's cause in any way I may choose, so long as I am careful to give value received, and I can devote the profit made on any transaction, in part or in whole, to whatever end I will, but let me be careful that I do not mar my giving by making that purpose an inducement for anyone to buy what I may have to sell.—H. E. Wheeler, Conway.

THE ARGUMENT OF THROWING STONES.

(Editorial in Central Christian Advocate of August 7, 1918.)

The Arkansas Methodist does us the courtesy of sending us a specially indicated issue of July 25 in which the leading editorial closes with this

HATCHED 175 CHICKS.

G. W. Miller of Pittsburg, Okla., writes: "I used Reefer's Ready Relief and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for White Diarrhoea and only lost one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful White Diarrhoea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 9254 Poultry Building Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years. FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

request: "Will the Central Christian Advocate kindly answer the above questions which are asked to clarify the issues?"

The "issues" are stated in the title of the editorial: "HAS THE METHODIST EPISCOPAL CHURCH ANY LEGAL OR MORAL RIGHT TO BE IN THE SOUTH?"

The Arkansas Methodist makes a rather unbrotherly comparison, likening the Methodist Episcopal Church to Germany. "The Church has held the agreement of 1844, approved by the federal courts, as merely a 'scrap of paper,'" and has "invaded the South as illegally as Germany invaded Belgium." That is not pleasant reading. We quote it to let the Arkansas Methodist lay bare its heart. It shows not only that our brother has stones to throw, but he proposes to dip them in poison as well as slime to make their abrasion as painful and persistent as possible. Should this investigation of the Arkansas Methodist's charges, which is here undertaken, reveal its resemblance to the offensive biblical character who stood up where all could see and prayed, "I thank God that I am not like other men," especially like this poor Methodist Episcopal Church, the Arkansas Methodist will have to draw the inference; we shall not.

The questions to which the Arkansas Methodist wishes answers from the Central Christian Advocate are these:

(1) Is there any difference in the doctrines of the two Churches? (2) Is there any material difference in the polity of the two Churches? (3) Is there any difference in the religion of the members of the two Churches? (4) Is there any difference in the attitude of the white Methodists of the two Churches in the South towards the negro in the South? (5) Is not the Southern Church reaching as nearly all the people of the South as the Northern Church is reaching all the people of the North? (6) Cannot sections of the North be found which are destitute of Methodist preaching as are any sections of the South? (7) Is there any section of the South, large or small, which is now occupied by the Northern Church which the Southern Church would refuse to occupy if the Northern Church would withdraw? (8) After these questions are frankly answered, can any good reason be given for the expenditure of Northern men and money in the South? (9) If these questions cannot be answered so that there is no reflection on Southern Methodism, is not the effort of Northern Methodism

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save Your Hair! Get a Small Bottle
of Danderine Right Now—Also
Stops Itching Scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

in the South a reflection on Southern Methodism?

These questions have no relation to the proposition "Has the Methodist Episcopal Church a LEGAL right to be in the South." We will therefore postpone their consideration long enough to take in hand an answer to this major question. And we may add that there are several very obvious reasons why this challenge of the Arkansas Methodist cannot just now be allowed to pass. The paper has too many echoes. Accordingly now that the glove strikes us in the face, we will pick it up and see what it looks like.

I.

"Has the Methodist Episcopal Church any legal right to be in the South? The Arkansas Methodist affirms that we have invaded the South as illegally as Germany invaded Belgium."

The agreement of 1844 when the Church was "divided" provided that the ministers of both the Methodist Episcopal Church and the Methodist Episcopal Church, South, should "in no wise attempt to organize churches or societies" within the limits of the other body. We dislike to write down the next few sentences, because it is a long way back to 1844-45-48, and it is time we let the dead bury its dead. But the simple fact is that at

the Illinois Conference was organized. The Church, South, has several Annual Conferences in the North and Northwest.

It would seem that the inferences are somewhat obvious: The Church, South, has officially declared that she is neither legally nor morally bound by the agreement of 1844. She is not but she expects us to be; she has "the legal and moral right" to be anywhere, but throws stones if we proceed likewise. She has appointments in Pennsylvania, Indiana, Illinois, Kansas, Iowa, Nebraska, Colorado, Montana, Idaho, Washington, Oregon. In Illinois, her appointments, until lately, extended as far north as Springfield. Yet in the light of that explicit official declaration that the Church is "bound neither legally nor morally" to the agreement of 1844, and in the light of her presence in the states just named, the Arkansas Methodist asks "Has the Methodist Episcopal Church any legal or moral right to be in the South?" It is, of course, a purely rhetorical question, for the paper itself answers the question by comparing our presence in the South to that of Germany in Belgium.

We assure the Arkansas Methodist that we do not like to do this pick-axing in graves dug well nigh a hundred years ago; the dead should

*Get ready for the big Centenary Drive
April 27-May 4*

our next General Conference, 1848, the Committee on the State of the Church, after a thorough and painstaking consideration of the facts, giving place, time, and methods employed, reported that the Church, South, had frequently and persistently violated the "agreement," rendering its contractual character null and void. The report incorporates the signed statement of Bishop Hedding, Waugh, Morris, Hamline, and Jones, setting forth these wanton fractures of the contract in instances under their personal knowledge. Accordingly the General Conference took this action, "Having thus found upon clear and incontestible evidence that the fundamental conditions of said proposed plan have severally failed * * * we have found and declared the whole and every part of said provisional plan to be null and void."

The Church, South, took a like action. The General Conference of 1866 declared "we are bound neither LEGALLY nor MORALLY by it; and we feel ourselves at liberty to extend our ministrations and ecclesiastical jurisdiction to all BEYOND THAT LINE who may desire us to do so." The Southern General Conference then took this action: "Your committee have also had before them the resolutions of the delegates of the Kentucky, Louisville, and St. Louis Conferences, asking authority to annex territory in Ohio, Indiana, and Illinois to their respective Conferences." In adopting the report, the General Conference ordered that "the bishops be authorized and requested to form such churches into separate Annual Conferences whenever in their judgment the interests of the work demanded such action." Under that official repudiation of any "agreement" that very year the Il-

rest; the epitaphs on those North and South alike, inside and outside the thirteen slave holding Annual Conferences which formed the Church, South, if exactly truthful would bear unpleasant sentences. The great Bishop McTear speaks of some of the Southern assemblies in reviewing the doings of "Northern" Methodists as "very irritating." They were. That shoe of unbrotherliness pinches both feet, that of the Church, South, as well as our own. But we bear no grudge. Those were times when civil war was drawing on apace, times of tension, misunderstanding, sharp alignment; our impulse therefore is to forgive those who persecuted us, and to beg forgiveness for such of our people as invited and injured them. Can we not after all these years mutually proceed on that basis; or have we still got to get our pick axes and shovels and put in all our precious time in the graveyard?

II.

"Has the Methodist Episcopal Church a legal right in the South?" We have shown that no legal impediment exists. We now go farther and affirm that the Church, South, has officially affirmed that no legal impediment exists."

In 1872 the Methodist Episcopal Church sent fraternal delegates to the General Conference of the Church, South, with overtures for fraternity. Our fraternal delegates were Doctors A. S. Hunt and C. H. Fowler, and General Clinton B. Fisk. Their official formal message and burning words before the Louisville General Conference of the Church, South, in 1874, resulted in fraternal messengers coming to us in Baltimore in 1876, and that wonderful speech of President James A. Dun-

can. As a result Commissioners of the two Methodisms met at Cape May in August of that year and the Cape May agreements resulted.

What was the basis on which that Cape May Joint Commission acted, on which it found its very existence?

It is stated in the preamble to the resolution authorizing the sending of the fraternal messengers to the Church, South. We quote:

"Within the parts of the country in which the Methodist Episcopal Church, South, has nearly all its membership and institutions (to-wit: all the states formerly known as the slave States, except Maryland and Delaware) over three hundred thousand of our members reside, with their houses of worship, institutions of learning, and other Church arrangements. Our Church is as really settled in that region as in any part of the land, and every consideration of good faith to our own people and of regard to the integrity of our Church, and especially of the unmistakable evidence of the favor of God toward effort there, forbids the thought of relaxing our labors in any part of the country in perpetuity; and we have need to strengthen and reinforce our work in it as God shall give us the means and opportunities. (General Conference Journal, 1872).

This is the charter precedent to any negotiations. No commission was appointed by either Church to consider the right of the Methodist Episcopal Church, South, to be in the North, or of the Methodist Episcopal Church to be in the South. The right of the Church, South, in Illinois, or of the Methodist Episcopal Church, in East Tennessee, are never hinted at, but taken for granted. The work of the Joint Commission at Cape May was entirely given to questions of property rights. The Cape May Commission established this Rule II.

"In communities where there are two societies, one belonging to the Methodist Episcopal Church, South, which have adversely claimed the Church property, that without delay they amicably compose their differences irrespective of the strict legal title and settle the same according to Christian principles."

How could the Commissioners of the Church, South, agree to that Rule which would convey property to the Methodist Episcopal Church if the status of that Church was illegal and its presence in the South only a Punic faith?

III.

The Joint Commission of Federation of our own times was created on precisely that basic principle. It is based on the proposition that "when either Church," either our own or the Church, South, is doing the work expected of Methodism, the other Church shall not organize a society

FOOT TROUBLES

No Need of Them, Says Brooklyn Man,
Who Has Evidently Solved a
Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, J. R. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the "E-Wear," but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices is now ready for free distribution.

or erect a church building until the two bishops having in charge that field have been consulted.

That is plain language and is intended to hold as good in Tennessee as in Kansas or Iowa. It is as mandatory on one Church as it can be as on the other, and is based on the principle that there are no legal obstructions to the status of either Church whether in Kansas, Oklahoma, Tennessee, Illinois, or Colorado.

The Methodist Episcopal Church does not question, and does not spend its time thinking about, the status of the Church, South, in Kansas, the State of John Brown and of many martyrs; it does not stop to ask any questions when the Church, South, builds a church in Cairo, Ill., or now within the last dozen years for the first time, enters Portland, Ore., or builds a church in Denver, or opens or closes its little building in Durango. The Church is not a collection of antiquarians, and has no supply of war paint; it has other matters on hand.

We have given a complete answer to the challenge of the Arkansas Methodist as to "Has the Methodist Episcopal Church a legal right to be in the South?" which question the Arkansas Methodist thought to answer by comparing us to Germany in Belgium.

IV.

"Has the Methodist Episcopal Church any moral right to be in the South?"

"We propound the question Has the Methodist Episcopal Church any moral right to stay out of the South?"

We wish our readers to understand distinctly and with finality that the Methodist Episcopal Church has gone into the South only in response to a distinct need. We illustrate:

The Highlanders of East Tennessee and of Kentucky, mainly Scotch-Irish, were loyal and did not secede when the slave States seceded from the Federal Union. Theirs is the blood of Abraham Lincoln, John A. Logan, Governor Oglesby and thousands more. They were naturally unchurched by a war disrupting the Union. When the Union forces took possession of East Tennessee, the men who had stood loyal felt they had the right to the service of a loyal Church; the story is one of tragedy; but the Methodist Episcopal Church heard the call and in 1861 under the solemn authority of the General Conference meeting that year, the Holston Conference was organized. Could we do else? It is within the mark to say that not one Conference in Methodism has more truly indicated its right to be. Again

Peptiron

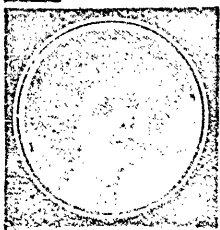
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the history of Missouri affords an identical instance. The tragic story of Union Church, St. Louis, where persons joining the Church had to take an oath of allegiance to the Stars and Stripes lying on the pulpit, is a case in point. Yet the Arkansas Methodist denies that the Methodist Episcopal Church has any legal or moral right to be in Missouri—in Kansas City.

"Has the Methodist Episcopal Church, South, any moral right to be in Kansas, or Illinois, or Iowa, or Colorado?"

In Illinois the Church South, maintains an Annual Conference, going until recently as far north as Springfield. After more than forty years the Conference has forty appointments: Twenty-three of them have less than 200 members; 10 have less than 100. In 1899 there were 7,567 members; in 1917, 7,184; there was another falling off last year. In twenty-six years there has been a gain of only 252. In Illinois we have 275,000 members and not less than thirty millions in church property. We might venture to ask the Arkansas Methodist if in the light of this puny record its Church has "the moral right to be" in Illinois; only we do not ask any answer. The Church, South, has the legal right to be in Illinois, and as to the moral phase, it may answer that to itself.

The Church, South, has in the North these Annual Conferences, Illinois, Denver, Columbia, East Columbia, Montana, Pacific. The Montana Conference, after forty years has fifteen appointments, only three of them have a hundred members, eight of them have less than fifty members. Not one of its pastors was born in Montana. The latest table of salaries for its pastors the Central has shows that they get \$282.26.

The Columbia Annual Conference has been in operation fifty-two years, after a half century it has thirteen appointments and its less than two thousand totaled membership shows a serious falling off this last year. The latest figures we have show that the average salary to its preachers is \$277.73.

The East Columbia Annual Conference includes the States of Washington and Oregon. In all the State of Oregon it has ten appointments, one with 22 members, another with 33, another 43, another 44. The Conference as a whole averages less than 100. In the State of Washington there are 15 appointments but 11 of them have less than 100 members, several having much less than 50.

We are tired of this kind of argument; we only cite these illustrations to show that when it seems to have no misgivings whatever as to keeping these makeshifts for churches going in a country where the Methodist Episcopal Church is the natural exponent of Methodism, the Arkansas Methodist spends its entire time throwing stones at us for maintaining our work in the South. And in throwing stones it first dips them in the blistering poison of comparing us to Germany in Belgium! What does the Arkansas Methodist mean, in the light of these facts in thanking God it is not like other men, in particular the Methodist Episcopal Church, as an exponent of "morals?"

V.

"In the States where the Church South, is really at home, and in those States in the North or Northwest where possibly she may turn out to

be a guest of the night, taking them all—but leaving out of the computation Pennsylvania, Indiana, Iowa, Nebraska—we have more than half as many members as the Methodist Episcopal Church, South; and it is to be said that with proper encouragement from the home base, a rapid multiplication of members is possible. Nor is it building altar against altar.

Our workers in the South have been treated to altogether too much fire in the rear, a thing never found in Southern journals as to their work in the North. After a somewhat attentive reading of all the Southern Advocates for many years, we now recall but one article arraigning the folly if not wickedness of maintaining their work in the North at such a cost of treasure and men. No, all the stones in the pouch of the Arkansas Methodist after being soaked in strophanthus, are reserved for us. But such is human nature. Men like to stand where all can see and pray. "I thank thee that I am not as others"—particularly like the Methodist Episcopal Church.

In turn, we ask: Have we no moral right to be in Missouri, or Oklahoma? The same moral obligations rest on us in West Virginia and Tennessee. To put it strongly, there is a moral obligation on us to be in Florida, where notwithstanding the rudest and most ungentlemanly persecution, we are prospering, quietly doing a great work. We can produce the affidavits to show that recently our progress in a certain place was undertaken to be blocked by the statement "Don't you join that Church, they will compel you to marry your daughters to niggers." We might bring up a very long array of instances where the Church, South, has violated the spirit and letter of the agreement of the Cape May Joint Commission. We hope we shall not have to do it; albeit we will not have to use the pickaxe in a grave yard to dig them up; they are too fresh; the wounds are still bleeding. Says Dr. H. B. Collins of Oklahoma:

"Churches have been erected by the Church, South, in various Southern cities as close to our previously located churches as it was possible to get, and plans at this moment are made to do the same thing in other cities. In Oklahoma we have more than forty thousand members, and our Southern brethren, announce their purpose to build in every town and community in the state as rapidly as it can be done, and state that 'Oklahoma belongs to Southern Methodism.'"

1. There may be Methodist Episcopal Churches at points where they are unnecessary. We can assure the Arkansas Methodist that where such cases are clear, they will have little support from a Board of Home Missions dominated by David D. Forsyth.

2. Our own theory is: Where you are not needed, keep out or get out; where you are needed, back the work up just as we back up Pershing fighting beside Allies, but do not fight your allies.

3. What we say of ourselves we say of the Church, South. We are willing that such men as William F. McMurray and John M. Moore leaders in Home Missions and Church Extension should lay their conscience beside each case. We have no stones to cast at such men.

4. We now ask the Arkansas Methodist to take that list of questions it propounded to us and change

them about absolutely so that instead of putting the questions to the Central Christian Advocate concerning our work in the South, it will put the identical questions to itself as to the work of the Church, South, in the North. When it has done that and has come out of its glass house, it can then with propriety perhaps feel inclined to send the questions again to us. People in glass houses sometimes hesitate to resort to the argument of throwing stones.

TWO IMPORTANT CONTRIBUTIONS.

[Editorial in Zion's Herald of January 22, 1919.]

Two articles appear in another section of the Herald on the question of the unification of American Methodism, one of them by Bishop Joseph C. Hartzell and the other by Dr. A. C. Millar, editor of the Arkansas Methodist of the Methodist Episcopal Church, South. As both of these contributions came to us unsolicited, neither author knowing that the other was writing, it is of interest to note that they discuss in many ways practically the same phases of the problem of unification. Much has been written concerning the desirability of unification, the relation of the Negro to the proposed united church, and the need that there is for union, particularly at this time when a unified Christianity is of such tremendous importance. Not very much has been written, however, concerning the question as it relates itself to the white work in the South. It is this question that the two articles consider.

There are, frankly, two points of view as to this phase of the subject. Bishop Hartzell, who is familiar as are few in the Methodist Episcopal Church with the work in the South, presents one of these viewpoints, together with the results of a ques-

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It has always seemed to me that Dr. Pierce, of Buffalo, N. Y., should be placed near the top when a list of America's great benefactors is written. He studied and conquered human diseases to a degree that few realize. Whenever he found a remedy that overcame disease, he at once announced it in the newspapers and told where it could be bought at a small price. He did not follow the usual custom of keeping the ingredients secret, so that the rich only could afford to buy the medicine, but openly printed the name of each root and herb he used. And so to-day the names of Dr. Pierce and his medicines are widely known, and they stand for better health and better citizenship.

One of this great physician's most successful remedies is known as Doctor Pierce's Pleasant Pellets. These are little, sugar-coated pills, composed of Mayapple, leaves of aloe, root of jalap—things that Nature grows in the ground. These Pellets are safe because they move the bowels gently, leaving no bad after-effects, as so many pills do. Very often they make a person who takes them feel like a new man or woman, for they cleanse the intestines of hard, decayed and poisonous matter that accumulates when one is constipated. If you are constipated, by all means go to your druggist and get some of Dr. Pierce's Pleasant Pellets. They may prove to be the very thing your system requires to make you well and happy.

tionnaire which he sent to representatives of the white work of the Methodist Episcopal Church south of the Mason and Dixon line. Dr. Miller, an out-and-out Southerner, gives the position of his church on the subject and the interpretation which Southern Methodism has placed upon the agreement of division of territory which took place in 1844. Our readers who are following the unification question will be pleased, we are sure, to read these two articles.

Without reopening in any way the question of unification at this time, we desire simply to remark that from information coming to us from various parts of the church, we are convinced there is profound chagrin that our leadership in the matter has been unable to bring the two churches together. At a time when other denominations are finding it possible to do away with the barriers that have divided them and are uniting for greater efficiency and service, it is most lamentable that the two branches of episcopal Methodism cannot come together, thus doing away with overlapping, useless competition, and waste of men and means.

The church as a whole, if we interpret it aright, cannot understand why the two commissions have held no meetings since the sessions of the Southern General Conference. The Southern commission has been somewhat changed in its personnel and the subject was fully discussed by the Southern Conference, so it would appear that conditions are ripe for a re-examination of the question by the Joint Commission, to see if something definite cannot be done in this crucial hour to bring the divided churches together.

RECIPE FOR GRAY HAIR.

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UNIFICATION IN THE SOUTH FROM TWO POINTS OF VIEW.

Unification and Our Own White Southern Methodism.

Bishop J. C. Hartzell.
(In Zion's Herald.)

During my nine years' editorship, 1873-'82, of the Southwestern Christian Advocate in New Orleans, one news department carried the heading "Our Southern Methodism" and was filled with notes on the progress of the work of the Methodist Episcopal Church in the former slave states. That phrase, "Our Southern Methodism," in a Methodist Episcopal Church paper published south of the Ohio was criticized by our Southern Methodist brethren—editors and others. Those critics represented the sentiment still largely prevailing in

dents and have properties and endowments worth \$6,052,488.

That negro membership of 27,000, with no church property or separate organizations, has grown to twenty Annual Conferences, with 348,477 communicants and a constituency of over one million, with church and parsonage properties valued at \$9,573,336, and twenty-two schools enrolling 5,804 students, with property worth \$2,007,750.

Adding these figures, we have in the sixteen Southern States thirty-seven Annual Conferences, a church membership of 812,118, which is over 100,000 more than one-third the membership of the Church South. We have a constituency of at least 2,500,000, fifty institutions of learning, including several colleges and seminaries with 11,043 students, and properties valued at \$42,108,326.

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the Methodist Church South, that the Methodist Episcopal Church has neither legal nor moral right to prosecute work in that section, except in the border states, and even there the ground is contested.

One Southern editor, in criticising my use of the headline "Our Southern Methodism," said he noticed the letters B. D. were affixed to my name as editor, and that after some study he concluded they meant "Badly Deceived." In my brotherly reply I called attention to the D. D. affixed to his name, and stated that they must certainly mean "Doubly Deceived."

Our Own Southern Methodism.

Ignorance concerning the work of the Methodist Episcopal Church in the former slave states since 1846, when the Church, South, was organized, is not confined to the South by any means. Multitudes of our great communion throughout the North know but little of the development and success of our own Southern Methodism among both Caucasian and Negro people during the past seventy-four years. The Methodist Episcopal Church has never been a sectional or a racial church. Many on the border did not go with the South and in 1856 there were six Annual Conferences on slave territory, wholly or in part. They included 136,000 white and 27,000 Negro members, making 163,000 communicants, and a constituency of over 600,000. Five years later the four years' war began, and then followed the more than fifty years of momentous issues relating to the unifying of the nation and the status of the negro as a free man. In these three national and racial epochs before during, and since the war, the Methodist Episcopal Church has been a very great moral factor in the Southern States and has a history of heroic service and, on the whole, of continuous success not surpassed, if equaled, in the history of Methodism.

That 136,000 white membership has grown to 463,641, with a constituency of 1,500,000. Our own white Southern Annual Conferences now number seventeen, with church and parsonage properties valued at \$24,474,752, while our white schools extending from Baltimore to the Sabine Pass in southern Texas enrolled 6,139 stu-

The largest growth of our white membership has been in the border states, and in the District of Columbia, Maryland, Delaware, West Virginia, and Missouri. In these the membership is 298,416, with properties aggregating \$19,415,744. In the farther South the largest development has been in Tennessee and Oklahoma. The former state has 53,872 members and properties valued at \$2,503,455, and the latter 41,872 members and \$1,760,705 in property.

A Comparison.

For twelve years, beginning in 1870, it was my privilege and joy to labor in our Southern States as pastor, district superintendent, or editor, with headquarters at New Orleans. The following fourteen years my work was in the administration of our educational work among both races from the Potomac to the Rio Grande. Later for twenty years my official responsibilities were in different sections of the continent of Africa. My opportunities to study the trials and difficulties of our foreign fields have been good, and in comparing the work in our Southern States with that among diverse races and conditions in foreign lands, and recalling the heroic and devoted missionary men and women whom I met, and comparing the conditions which tested their courage, faith, and devotion, I must say that the work in our Southern States, especially during twenty-five years succeeding the Civil War, was by far the more trying and difficult. We have in the South twice the membership and twice the church properties that we have in all our world-wide foreign mission fields. A little less than one-fifth of the entire world membership of the Methodist Episcopal Church is now on what was slave territory.

Our White Southern Methodism Ignored.

In all the discussions concerning unification between the two Methodisms our own white Southern work has had but little consideration, while syndicated articles by Church South leaders—bishops and others—have been published in Northern Advocates, in which that work has been ignored, as if regarded as so much ecclesiastical luggage made up of people, properties, and especially territories, to be adjusted. The relations

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of the negro to the proposed union have been thoroughly discussed, and the attitude of both churches is well understood. The Regional Conference proposition, a second crucial test in the plan, has been exploited. But of our nearly half a million white membership, with more than a million and a half adherents, little has been said, notwithstanding the possible results of union are far more serious to them than to any other section of the two churches.

Authoritative Statements From Our Southern Leaders.

With the view of securing authoritative statements of opinion on the proposed plan of unification from our seventeen white Southern Conferences I addressed five questions to the district superintendents. Over fifty responses have been received—some of them quite elaborate. Every state and Conference is represented in the replies and the most remarkable thing is the unanimity expressed concerning each query. The following are the questions and quotations from the replies:

1. Would you favor direct organic union of the two Methodisms as now organized, under one General Conference? This would mean that where both churches occupy the same territory in the United States the white work of both would unite in Annual Conference relations in those territories?

With three exceptions, the answers favored direct organic union.

2. If the Methodist Episcopal Church, South, should insist that before unification is possible the Negro ministers and membership of the Methodist Episcopal Church should go into a separate organization, would you favor yielding to the demand?

Three replies in the affirmative, two with qualifications would consent rather than have unification fail, while all other replies were unqualifiedly "No."

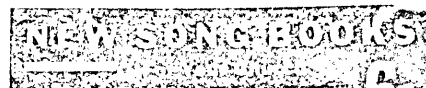
3. The plan for unification now before the two Methodisms would divide the United States into six regional areas: three including the Northern and Western States, and three the Southern. Each area would have its Conference to legislate on all matters affecting its region, in-

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Hood's Sarsaparilla is equally successful in the treatment of troubles that are not so well defined—cases of a low or run-down condition or general debility, loss of appetite and that tired feeling, or cases in which we see now very plainly after-effects of the worry and anxiety caused by the world war and the debility following the grip, influenza and fevers. In all such ailments it has accomplished a wonderful amount of good. Hood's Pills help as a stomach-acting, digestive cathartic.



A wonderful value: 83 familiar songs of the Gospel words and music. Used all over the world. Round or shape notes. Only \$5 per hundred for No. 1 or No. 2, or \$10 for No. 1 and No. 2 combined. Send 25c for samples. Money back if not pleased. See 4 60c for 100 cards. "A Prayer by the Sunday School."

cluding the nomination of bishops. Over these Regional Conferences would be a General Conference to legislate on matters affecting the united church. Would you favor such a regional division of the two Methodisms?

Three replied in the affirmative, two approved with some modifications, all others answered in the negative. The following are specimen statements:

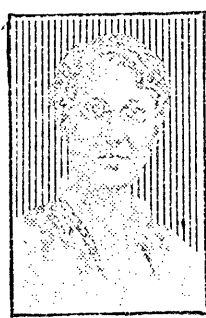
"Would cause more friction than it would cure." "It is no union." "Same as compromises of slavery days." "I am sure that in many cases we could not deliver the people in any attempt to unite local societies." "Our people will never live in the Southern Church. That has been proven in some communities already." "An overwhelming number of those in the Methodist Episcopal Church would become adherents of the Presbyterian or Episcopal Churches. It is not true that if we were not in the South the other Methodism would do the work." "Our church in the South has saved thousands of people to Methodism and the kingdom of God whom the Church South would never have reached, and there are large areas in the white Conferences of the two churches where there is no conflict or overlapping at all." "Plan too complex, too hard for ordinary laymen to understand; besides it divides instead of uniting. All of us in Southern territory would be plunged into the Methodist Episcopal Church, South, whether we desired or not, and this we could not accept."

4. There are those in the Northern States who believe that the missionary, church extension, and educational funds spent in the Southern States by the Methodist Episcopal Church are unnecessary because if that church was not in the South, the Methodist Episcopal Church, South, would do the work. It is also said that the friction between the churches is frequent and often serious. What would be your reply to these statements?

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McLean, Neb.—"I want to recommend Lydia E. Pinkham's Vegetable Compound to all



women who suffer from any functional disturbance, as it has done me more good than all the doctor's medicine. Since taking it I have a fine healthy baby girl and have gained in health and strength. My husband and I both praise your medicine to all suffering

women."—Mrs. JOHN KOPPELMANN, R. No. 1, McLean, Nebraska.

This famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, has been restoring women of America to health for more than forty years and it will well pay any woman who suffers from displacements, inflammation, ulceration, irregularities, backache, headaches, nervousness or "the blues" to give this successful remedy a trial.

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The following quotations are from widely separated sections: Statements such as are quoted under this heading, I think, are invariably made from superficial knowledge of the whole case. It is a fact easily verified that with what both churches are now spending in the South, the needs are not adequately met. Further, among the whites each church has a separate and distinct constituency best reached by the church of its choice." "There is some friction, and sometimes it is even serious. I labored in a Conference where we have it in its worst form. There is, however, a remedy for this difficulty without involving both churches in a nondescript union, which, after all, is not a union at all. It is possible, if the two Methodisms would only go at it in a determined way, to take care of the situation by a process of elimination." "The Church, South, cannot do our work. They fight us so as to control the territory; that is, the leaders do—not the people." "The best answer to the assertion that there is waste of money is in the fact that the Church, South, is not doing the work. Vast areas are not touched by Methodism until we go in and begin." "The friction is not so great as the Church, South, tries to impress the North it is." "Our funds spent in the South, as a rule, have been well spent."

"I have twenty-five churches in my district where there is no other Methodist church, and fifteen where there is no other Protestant church." "We have a perfect right to be here." "We are the Methodist Episcopal Church with no sectional name attached. The world is our parish." "There are but two per cent of all Methodist communities in Georgia where both churches are represented." "I do not believe the Methodist Church, South, could do our work." "Observations witness that the Church, South, would not take care of interests we have fostered. Let us by all means stay put." "We are not ready for organic union—we might as well be asked to give up our work in Michigan or parts of New England. Too much of the old spirit remains in the Southern Church, as the laymen of that church have so expressed themselves to me. For a time each church would do well to attend to its own business." "These statements are men of straw, largely. If God's grace fails, legislation is of no use."

5. What are the opportunities for the growth of the Methodist Episcopal Church in the Southern States among the white people?

There are a few notes of discouragement, and only a few. All other replies range from "hopeful," "encouraging," to "fine" and "never better." The calls are urgent for more ministers and teachers, and better financial support, especially in needy and untouched fields. Several refer to Methodists from the North not uniting with their own church when going South, and also express regret that some pastors in the North advise their members to unite with the Church, South. The following quotations, similar to many, indicate the spirit among our leaders: "I think that our most promising fields are among the native white population in the mountains, where a strong program of evangelism and education is needed." "Had we the men and more help, there are scores of large towns where we could do good work, and there are multiplying Northern

colony towns which would receive us gladly." "We will report an increase this year, and with more missionary money and missionary pastors we could double our membership." "We must do our work and hold on to our own property, and push forward until organic union really comes." "The opportunities for work were never better." "We are making splendid growth, and more encouragement from our leaders would accelerate progress." "On my district nearly three hundred conversions and two hundred accessions. We are furnishing many good preachers for North and West." "Progress excellent, especially since the adoption of the area plan of episcopal supervision."

Not "Unification" as Proposed, But Organic Union When Possible.

Manifestly, the almost unanimous sentiment of our own white Methodist leaders in the Southern States is against the proposed plan of unification. They favor straight organic union and want nothing else until, in the providence of God, that can come. In the meantime they rightly claim the fullest recognition of the great work they represent, and increased sympathetic and efficient co-operation from the whole church.

It should be remembered that the great body of our people and ministers, white or black, in the South is made up of native-born citizens of that section. To them and their fathers the Methodist Episcopal Church means more for many reasons than any other denomination possibly can. This is also true of the ministry and people of the Methodist Church, South and explains why that church has from the first refused to consider favorably direct organic union, and in the proposed plan of unification makes the Regional Conference factor "basic." This explains why the three Southern Regional Conferences in the proposed plan include exactly the "slave territory claimed by the Louisville convention in 1846, when the organization of the Church, South, was enacted. There are differences more radical separating the two great Methodisms than divide Methodism in the North from other Protestant churches.

Blue Ash, O.

A SOUTHERN VIEW OF THE PROBLEMS OF UNIFICATION.

Rev. A. C. Millar, D. D.

Editor of the Arkansas Methodist.
(In Zion's Herald.)

To the majority of the members of the Methodist Episcopal Church the problem of uniting the two episcopal Methodisms in the United States has seemed to be perfectly simple and easy. They assume that the division of 1844 was a "secession" of the Southern members of the Methodist Episcopal Church growing out of slavery that the Methodist Episcopal Church is "the mother church," and, since slavery is extinct and no longer an issue, therefore the membership of the Methodist Episcopal Church, South, should come in a body into the Methodist Episcopal Church and all become one in the latter without any modification of its constitution or the customs of the "old church." This naive view is due largely to a lack of appreciation of the real history of the relations between these two bodies, and to the further fact that many Northern people identify the interests of the Southern Church with those of the Southern Confederacy, and argue that because the latter has surren-

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If you want to drive catarrh and all its disgusting symptoms from your system in the shortest possible time, go to your druggist and ask for a Hyomel outfit today.

Breathe Hyomel and let it rid you of catarrh; it gives such quick relief that all who use it for the first time are astonished.

Hyomel is a pure pleasant antiseptic, which is breathed into the lungs over the inflamed membrane; it soothes the sore spots, and heals all inflammation.

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ed the former should surrender also.

It would smack of insufferable conceit to claim that Southern Methodists are naturally more capable of learning and interpreting history than are their northern brethren; but there are certain psychological conditions which render it possible that Southern Methodists may know the history of "the separation" better even than the most intelligent Methodist of the North, just as the average citizen of Hawaii understands the relations of his islands to the United States better than does the average American citizen.

The reasons are simple and obvious: 1. The Methodists in the North have the name of the undivided church, while the Methodists of the South have a name which suggests sectionalism. 2. The Methodists in the North seldom come in contact with Southern Methodists and rarely have seen a building marked "Methodist Episcopal Church, South," while Southern Methodists, on account of the presence of the Methodist Episcopal Church in the South, are constantly reminded of the division. These two facts make it necessary for Southern Methodists much more frequently to discuss the history and relations of the two churches. This is no reflection on the Northern mind on the one hand, nor mark of superiority of the Southern mind on the other hand, but is the

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For your protection, Calotabs are sold only in original sealed packages, price thirty-five cents. All druggists recommend and guarantee Calotabs by offering to refund the price if you are not delighted with them.—Adv.)

result of different psychological attitudes growing out of different experiences.

May it not help the Northern brethren to appreciate the problems of unification if the Southern viewpoint is frankly presented? In order to appraise the following arguments it is necessary to remember that no attempt is made to accommodate the facts to the Northern interpretation, except that an effort is made to avoid unkind or unbrotherly language, because it may as well be frankly admitted that Southerners in discussing what they consider the aggressions of the Methodist Episcopal Church often use stronger terms than are here employed and they feel that the plain facts of history justify them.

The Slavery Question.

It should not be forgotten that human slavery was a legal institution in America long before Methodism made its appearance, and was found in both North and South. Mr. Wesley was opposed to the slave trade, but in organizing American Methodism made no rule on slavery; but in 1780 the Methodist Conference in America took the first action in Methodist history by advising preachers and members to set their slaves free. This Conference, which met in Baltimore, was composed largely of Southern preachers, and Jesse Lee, who planted New England Methodism, objected, saying it was "going too far, and calculated to irritate the minds of the people." Again and again does advice on slavery appear in the Discipline, and in every instance Southern men helped to put it there.

It is well known that the African slave trade was carried on largely by Northern traders, and ceased only when the agreement reached on the adoption of the Federal Constitution was enforced. After the importation of slaves was legally ended, conditions favored the continuance of slavery in the South and its extinction in the North, and it was due to economic conditions and not to moral reasons that slavery became a Southern institution, just as the child labor problem was for years only a Northern problem.

In 1816 the General Conference made it illegal for slaveholders to hold any official station in the church where the laws of the state in which they lived would admit of emancipation and permit the belated slaves to enjoy freedom. This rule was expressly recognized in 1840; but in the General Conference of 1844 the question of slavery came up over the case of Bishop Andrew, who by marriage had through his wife become connected with slavery. The records show that, at the Annual Conferences held in the North just previous, a memorial on slave-holding had been vetoed down; hence there was no imperative demand for a change.

Bishop Andrew had accepted the rule as he had found it, and not being

able legally to free his wife's slaves, he believed that he was violating no rule, and that was the general feeling in the South. However, the question was agitated by those opposed to slavery, and, after first dealing with another case, the Conference, in which the North had a majority, attempted to set Bishop Andrew aside without a trial. Two issues thus arose, namely, slavery and the authority of the General Conference over a bishop. The Northern and Southern delegates took opposite views and thus the different theories of the two churches on the relation of the General Conference were formulated.

It finally became evident that agreement could not be reached, and it was believed that Methodism would be doomed in the North if the Southern view prevailed, and in the South if the Northern view was adopted. Then the idea of a peaceable division of the church into two parts was suggested, and the Plan of Separation was formulated and adopted by an almost unanimous vote.

Formation of Church South.

Acting strictly under the provisions of the Plan of Separation, which had been adopted by the General Conference of the united church, the Southern Conferences formed the Methodist Episcopal Church, South, and in 1846 held their first General Conference. This church was thus established by law as a co-ordinate branch of the church in the North, which retained the original name. No changes were made in the Discipline except such as were necessary for a separate jurisdiction, even the rule on slavery being permitted to stand as it was found. It is not without significance that Bishop Soule, a New Englander, the author of the constitution of 1808, the recognized legal mind of the church at that time, voluntarily adhered to the Church South.

Conferences in the North began to declare the plan unconstitutional, and in 1848, when the General Conference, composed of delegates from the North, met, it repudiated the plan by a vote of 132 to 10.

Under the plan the property of the united church was to be equitably divided, but after the repudiation by the Northern General Conference, it became necessary for the Southern Church to maintain its rights in the Federal courts, where the decision of the Supreme Court of the United States, the highest possible legal authority, was to the effect that the General Conference of 1844 was competent to adopt the plan, "and that each division of the church, under the separate organization, is just as legitimate and can claim as high sanction, ecclesiastical and temporal, as the Methodist Episcopal Church first founded in the United States;" hence the court gave to the Methodist Episcopal Church, South, its share of the property. It is worthy of note, in passing, that the vote in the Northern Annual Conferences on changing the Restrictive Rule authorizing the division of the property was 1,164 in favor and 1,070 against, and while this was not the three-fourths majority which some claimed was necessary, but the court decided was unnecessary on the ground that the property was not being diverted from its original purpose, still it shows that a majority even of the members of the Northern Conferences approved the plan.

The spirit of the two General Conferences may be best understood when it is known that the fraternal delegate sent by the Southern General Conference was not received by the Northern General Conference.

Strange as it may seem in spite of the decision of the Supreme Court of the full legality of the plan, the purpose of which was to establish two separate and distinct jurisdictions, the one North and the other South, the Methodist Episcopal Church (North) has ever maintained organizations in Southern territory.

Then, that which exasperated Southern Methodists more than anything else, and caused them to feel that the church in the North had violated all fraternal bonds, was the seizure of Southern Methodist churches by Bishop Ames of the Methodist Episcopal Church in 1863 and the holding of these churches, not simply till hostilities ceased, but until his representatives were ousted by the courts of law. This action indicated that, if the courts had not intervened, the Methodist Episcopal Church might be holding Southern Methodist churches at the present day. It is not on record that any other Northern church took such action against its Southern kindred branch. When this is remembered, is it strange that Southern Methodists have a peculiar feeling when they see Methodist Episcopal churches in the South? Would our Northern brethren feel differently if the situation were reversed?

It is necessary, in justice to the Southern Church, to mention the fact that it retained the rule of the undivided church on slavery, and that the Northern Church did not insert a positive non-slave-holding rule until two years after slaves had been legally emancipated by President Lincoln, and that there were slaveholders in the Church North as long as in the Church South.

Summary of Facts.

This brief recital of principal facts, in sum, shows the following situation:

1. Although slavery was the occasion of the "separation," the legal attitude of both churches was always the same, the Southern Church still advising against slave-holding, and the Northern Church tolerating it even for two years after the Emancipation Proclamation.

2. The Plan of Separation was almost unanimously adopted by the General Conference of the undivided church. This explicitly gave the Southern Conferences authority to organize a separate church, which with practical unanimity the Southern Conferences proceeded to do.

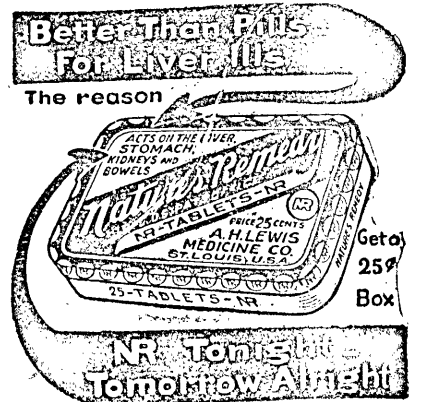
3. The General Conference of the Northern Conferences deliberately repudiated the plan; but the Federal Supreme Court fully sustained the Church South.

4. In spite of this the Church North continued to operate in Southern territory, and in 1863 one of its bishops, who was never rebuked by his church for his conduct, took forcible possession of property of the Southern Church, and it was held by the Northern Church until its representatives were dispossessed by the courts.

5. The Church South sent its fraternal delegate to the Northern General Conference, but he was not recognized, and subsequent history shows that, although the bishops of the Church North negotiated for fraternal relations in 1869, the Northern

General Conference did not formally authorize fraternal relations until 1872, twenty-four years after the refusal. For almost a generation the Methodist Episcopal Church by its legal attitude held itself aloof from the Church South, thus virtually denying it any standing among churches. Is it remarkable that Southern Methodists should have peculiar feelings toward a church of the same faith and polity which had said to the world for twenty-four years that Southern Methodism was unworthy of fraternal relations?

Now, Southern Methodists do not claim to have been perfect and above criticism in all of their dealings with the Church North, but they appeal to the records to prove beyond question: (1) that, without something like the Plan of Separation, Methodism in the South would have practically ceased to exist; (2) that, by the adoption of the plan, both masters and slaves were kept under the ameliorating influence of Methodist Christianity and the horrors of a servile uprising prevented during the war; (3) that the Methodist Episcopal Church, South, has an indefeasible right to jurisdiction in the former slave-holding states, and that under both ecclesiastical and civil law the Methodist Episcopal Church has no such right, or, in other words, that the Plan of Separation created co-ordinate and mutually exclusive jurisdictions, just as they exist by agreement with the Methodist Church in Canada, and that, all things considered, the Southern Church has more consistently kept its compact; and (4) that from the day of separation the Southern Church held itself in readiness for fraternal relations,



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which were formally refused for twenty-four years by the Church North.

Northern Methodists in Southern Territory.

Consequently, Southern Methodists emphatically deny that their church is the result of "secession," or that their fortunes were in any way involved in the fate of the Southern Confederacy, and, refusing to acknowledge the Methodist Episcopal Church as "the mother church," they cannot consistently accept an invitation to "return," which would be a stultification of their history.

If these are facts—and their substantial accuracy cannot be controverted—Southern Methodists argue that the first step toward right relations would be the withdrawal of Northern Methodism from the legal territory of Southern Methodism, which might be reciprocated by the withdrawal of Southern Methodism from the legal territory of Northern Methodism. This would still leave the West, which was not involved in the original plan, mutual territory where satisfactory negotiations could easily be concluded. If it is argued that the Church North cannot afford to abandon its members now in the South and leave them in the midst of

the strong Church South, the answer is simple: In case of any kind of real union will not these members necessarily be in Southern Conferences? If the Southern Conferences cannot be trusted in the one relation, how can they be trusted in the other? If to this it be replied that the North requires an organization which will permit it to control the South, the answer is ready, that the South will go into no organization which will permit one section to rule over another.

Attitude Toward Negro.

Coming now to the attitude of the two churches toward the Negro, let this be said: 1. While the Southern Church had for many years hundreds of thousands of Negro members in its membership, in the North at an early day the Negroes found it desirable to organize the African and the African Zion Methodist Episcopal Churches. 2. After the war the Church North came South with the theory of social intermingling, and for a time had mixed Conferences. So had the Methodist Church, South. When the Church North, after experience, discovered that its theory of mixed membership would not work, its Negroes were organized into separate Conferences. Influenced by the presence and disintegrating power of the two African churches and the Northern Methodist Negroes, the Negroes of Southern Methodism decided that they preferred a separate church, and, realizing that they would otherwise be lost to Southern Methodism, the Southern Methodist Church set its Negroes up as the Colored Methodist Episcopal Church, an independent but fraternally related church, which has prospered and now numbers almost as many members as are found of Negroes in the Church North. 3. The Church North now maintains separate Conferences even for its Negroes in the North, while the Southern Church still has a few Negroes connected with its white congregations and draws no color line in its Discipline. It also has Negroes in its membership in Cuba, Brazil, and the Indian Mission Conference, and a mission for Negroes in Africa, and provides a white president for a Negro college. 4. The Northern Church has Negroes in its General Conference, but refuses to elect Negro bishops with full authority. The Southern Church has no Negroes in its General Conference, but ordained full Negro bishops for the Colored Methodist Episcopal Church. 5. The members of the Southern Methodist Church are in closer touch with the Negroes of the South than are the white members of the Northern Church in the South. 6. It is readily conceded that there are Southern men who mistreat Negroes. With rare exceptions, however, they are not Christian men, but are the same kind of men who mistreat Negroes in the North; and especially are they not Northern Methodists. The difference between the attitude of the two churches toward the Negro is in that the Southern Methodists are dealing with the problem at first hand, while the Northern Methodists, for the most part, deal with it practically as they deal with foreign missions. To be sure, now that the Negro is going North, it becomes a home mission question.

Southern Church as Democratic as Northern.

It has been claimed by men prominent in the Church North that the Southern Church, as compared with

the Church North, is not so democratic, because the Southern bishops are supposed to be more autocratic. If the action of the last Southern General Conference is considered, it will be found that the Southern Church is directing the activities of its bishops rather more in detail than is the Church North. Then, in realizing democracy, it is true that the Southern Church introduced full lay representation six years before partial lay representation was accepted by the Church North. Now, eight laymen from each district may become full members in a Southern Annual Conference, while the Northern Church has not yet admitted laymen to membership. The Northern Church admitted its women to laity rights earlier than did the Southern, but now our women are eligible to become full members of all Conferences, including Annual Conferences, and they are already on some of our principal boards and commissions.

After this survey of the situation, let the arguments for the Southern solution of unification be briefly presented.

Southern Solution of Unification.

1. The division of white American Methodism into three or more regions is desirable; because, just as in the states of the Federal Union, it is best for a homogeneous membership to manage its own local affairs. If the general laws are passed by a supreme General Conference and their impartial administration guaranteed by the oversight of a Supreme Judicial Council, what difference does it make to Maine Methodists how Mississippi Methodists organize and manage their district and quarterly conferences? If Southern bishops are regarded now as perfectly competent to hold Southern Conferences, why should it be deemed necessary after unification to send a bishop from Massachusetts, who does not fully appreciate Southern customs, to discipline Southern Conferences? Just as we have an admirable union of states, each self-governing up to a certain point, why may we not have a perfectly united Methodism by working through Regional Conferences with a measure of self-government? Instead of calling this "union by division" may it not be rather "union in essentials with toleration in unessentials?"

2. It is claimed, and perhaps justly, that unification is delayed on account of the difficulties of the Negro problem. Is there no solution? Some Northern speakers assert that their attitude and ours are diametrically opposed. Have we not shown that there is little difference in the actual relation? The Southern Church prefers that the Negroes be organized into an autonomous Church in fraternal and co-operative relation. One of the strongest arguments for that view is that there are four principal bodies of Methodist Negroes now in the United States. These four different Churches may be found wherever many Negroes are living. They are in sharp rivalry and need unification far more than the white Methodists, who are in competition in only a few places outside the border states. To unify white Methodists and fail to unify Negro Methodists would be a very inadequate and unsatisfactory solution of the problem. To effect an organization which would practically render the unification of the Negroes impossible would be little short of a crime. Yet it is not to be expected that fifteen hun-

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dred thousand Negroes now in their own strong Churches with two-score bishops would come into a subordinate relation with six million white Methodists simply for the sake of uniting with 300,000 other Negroes. No one who knows white men in the North, to say nothing of the South, would favor securing union by giving two millions of Negroes the balance of power in a General Conference and all church affairs. There is no place on earth today where such a thing is contemplated.

The Northern Church is now dealing with its Negroes in America on a missionary basis, giving them representation in the General Conference, but refusing to make them full bishops. Southern Methodism recognizes the Negro as a missionary problem and is now ready to do far more than heretofore, but desires a relation that will not cut it off from its own Negroes (Colored Methodist Episcopal Church) and that will permit the real unification of all Negroes.

To arrange for unification without definitely securing a plan that meets all these conditions, would be an injustice to the Negro. If he is a missionary problem and unification of all Negroes is desirable, there is no impropriety in providing for a Negro Regional Conference with limited representation and a legal method for a more independent relation when these Negroes are ready for it.

To provide for separate Churches is not to treat the Negro as less than a brother, but to give him the right to develop that which is best in him untrammelled. If separate Regional Conferences for races are wrong, then the Northern Church has been guilty in helping the Negro to have his own churches in New York and Chicago. Any other view involves hair-splitting casuistry.

Preparing For a World Church.

3. Then there is a still larger problem to be considered. Methodism as now organized is essentially Anglo-Saxon. It is purely missionary among other races. Is it unreasonable to suppose that Chinese and East Indians and Africans have their own modes and sentiments which they have a right to express in their own way? Why should Methodists in all

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ARKANSAS SONG LEAFLET.

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lands be bound down to Anglo-Saxon forms of church government? The time is near when, if our hopes are realized, there will be millions of Methodists in China and India and Africa. Are they, if numerically superior, to make laws for American Methodism? Would we take kindly

to a Methodism expressed in Chinese modes of thought?

As that problem is bound to present itself in a few decades, why should we not so organize in unification that all races, Chinese, Indian, African, Latin, Teutonic, may have the privilege, at the proper stage of

development, of becoming organically independent without secession? If the practical independence of foreign Methodisms is almost certain, why should they not be in Regional Conferences which by their form and representation recognize the real situation? There is good reason to believe that with the knowledge that they were expected to become autonomous, these peoples would develop faster and more naturally in their effort to qualify.

4. There is an obsession in some minds that we must so organize as to become a world ecclesiasticism. Then we must either take in Canadians and English and Australians and Japanese, or undertake competitive work in those lands. Now if we are not obliged to swallow those Methodisms, we are certainly not under any moral necessity to effect an organization which will virtually require us to absorb or displace other well-organized bodies of the same faith. We are usually unwilling to admit that a closely articulated ecclesiastical Methodism might in a few generations follow the example of Rome and become more intoxicated with power than interested in service. It is far better to have spiritual unity, such as exists in the British Empire, than to develop a great ecclesiasticism which might become secularized and dangerous.

5. So far as American Methodism is concerned, there are just two things necessary: One is to eliminate unnecessary duplication and rivalry in the United States, and the other is to unite all of our resources of men and money to win the heathen world to Christ. The first object may be accomplished either by an agreement to divide the United States into two or three independent but co-operating jurisdictions, or by one General Conference with Regional Conferences judiciously arranged; and the second can be accomplished either through a union board of missions and unified missionary administration, or through a unified church and Mission Conferences.

While Southern Methodism has doubtless seemed to many in the Methodist Church to be provincial and prejudiced, may it not be true that the Northern Church has an obsession—if not expressed in words, nevertheless implied in its relations to other American Methodisms—that it is the Methodism and all others must look up to and learn from it? It has often dealt with Southern Methodism with the spirit of the victor toward the vanquished. Has it ever occurred to Northern Methodists that the Northern people politically are more generous toward the South than Northern Methodists are toward Southern Methodists? Should it be so?

A Way Out Must Be Found.

The Christian world today cannot understand why two Churches with the same faith and polity, dividing over issues that are largely of the past, should still be fighting each other—because that is practically what they are doing in many of the smaller communities where two strong churches are not possible. When Northern boys and Southern boys can fight and die today for the same cause is it not necessary that Northern and Southern Methodists should be able to fight and die together for Jesus Christ? A way out of the present situation must be found. The church that obstructs by useless quibbles cannot stand before

the Christian sentiment of this age. The church that most generously opens the way will win. Shall not each side endeavor to outrun the other in showing brotherly love and confidence?

We of the South are ready to unite on any plan that will guarantee to each section local self-government and to each race the right of self-expression.

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The time during which the pamphlet "How to Tithe and Why" will be sent free, postpaid, to pastors in sufficient numbers to supply one copy to every family in their congregations, has been extended until July 1, 1919.

We further invite Sunday School teachers and superintendents also active members of the Christian Endeavor Society, Epworth League, and Baptist Young People's Union, who are interested in tithe, to write us for a very special offer which we are sure will interest the young people and children of the Sunday School.

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Therefore, physicians mentioned below, advise those who feel the need of a strength and blood builder to go to their family doctors and obtain a prescription calling for organic iron—Nuxated Iron—and present this to their druggist so that there may be no question about obtaining the proper article. But if they do not wish to go



Judge G. W. Atkinson

to a Methodism expressed in Chinese modes of thought? As that problem is bound to present itself in a few decades, why should we not so organize in unification that all races, Chinese, Indian, African, Latin, Teutonic, may have the privilege, at the proper stage of

organic iron may be nothing more than a metallic iron compound which may in some cases produce more harm than good. The widespread publication of the above information has been suggested by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Out-door Dept.), New York, and the Westchester County Hospital; Dr. Ferdinand King, New York Physician and Medical Author and others, so that the public may be informed on this subject and protected from the use of metallic iron under the delusion that it is Nuxated Iron or at least something as good as Nuxated Iron.

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to the trouble of getting a prescription for Nuxated Iron then be sure to look on the label and see that the words NUXATED IRON are printed thereon—not Nux and Iron nor any other form of iron, but Nuxated Iron. The remarkable results produced by Nuxated Iron and its widespread sale (it being estimated that over three million people annually are today using it), has led to the offering of numerous substitutes, and these physicians say that health officials and doctors everywhere should caution the public against accepting substitutes in medicines and they especially warn against accepting substitutes for Nuxated Iron, which, instead of being

United States Judge G. W. Atkinson, of the Court of Claims, Washington, D. C., says: "It is without hesitation that I recommend Nuxated Iron to persons who in the stress of physical or mental labors have permitted the system to become debilitated, the body exhausted or the nerves run down. It has restored my appetite and my vitality. I feel that I have dropped off the burden of months of toil in the few weeks that I have been following the very simple directions for the use of Nuxated Iron."

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Woman's Missionary Department

Edited by
MRS. W. H. FISHBURN.....203 East Sixth St., Little Rock, Ark.
PRESS SUPERINTENDENTS:
 North Arkansas Conference.....Mrs. A. B. Halton, Paragona, Ark.
 Little Rock Conference.....Mrs. W. P. McDermett, 2403 Louisiana St., Little Rock
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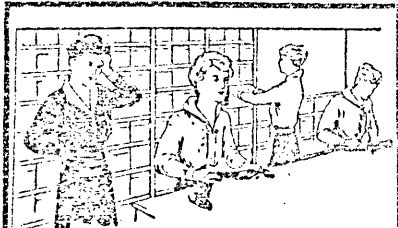
"I personally believe that the tenth of one's property is an irreducible minimum of a man's obligation as a stewardship of everything he has. As a man's ability to give increases he will take delight in increasing the amount which he gives."—Centenary Bulletin.

PERSONAL MENTION.

Many friends will be glad to know that Mrs. W. E. Barkman, Superintendent Social Service of Little Rock Conference Woman's Missionary Society is well again and that Mr. Barkman, her first aid in every good work, has almost recovered from a severe attack of influenza and its debilitating effects.

FOR THIS DEPARTMENT.

News and notices of the annual



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meetings of the North Arkansas and Little Rock Conference Woman's Missionary Society are cordially solicited for publication in this department.

In order to have good delegations in attendance, the dates, places of meeting and something about prospective progress should be published ahead of the time.

RELATIONSHIP BETWEEN WOMAN'S MISSIONARY SOCIETY AND WOMEN'S CONTRIBUTIONS TO THE CENTENARY.

From so many sources have come letters of inquiry regarding the relationship of the pledges given in Woman's Missionary Auxiliaries and the Centenary contribution that a few brief, clear statements are deemed necessary.

Let it be fully understood that the \$7,000,000 a year for five years called for by the Centenary movement is divided into two parts:

First—Two million dollars already being raised annually by the various missionary departments of our church of which our Woman's Missionary Society contributes nearly \$600,000. Everything paid in dues and pledges in our auxiliaries will be counted in this \$2,000,000, and our women must carefully and definitely keep up their auxiliary contributions and send them through their Conference Treasurer to the Council Treasurer. No money collected in the Woman's Missionary Society will go through the Centenary treasury.

Second—Five million dollars to be raised annually over and above everything heretofore collected by our church for missions.

To this extra Centenary offering our women are expected to contribute individually as lay members of our churches, just as the men do, and to subscribe to this fund during the Eight Day Drive—(April 27-May 4, 1919) only. The subscriptions made during the Eight Day Drive are to be paid through the authorized Centenary channels of the local church and not through the auxiliary treasury. No Woman's Missionary Society is to become responsible for the raising of any specified quota of the Centenary allotment of its church. The Missionary Society will aid the pastor in every way possible in conducting the Centenary campaign, but will serve as individual church members and not as a Woman's Missionary auxiliary.

We urge our Southern Methodist women not to emphasize the finances of the Centenary just now, but to give the next two months to prayer and to the study of their debt of obligation to their Lord. When the Eight Day Drive comes we will pay as God shows us our duty.

We would suggest that this letter be read in all Woman's Missionary Societies.

Mrs. Mary L. Hargrove, Centenary Secretary of Woman's Department.

Mrs. B. W. Lipscomb, Home Base Secretary, Woman's Missionary Council.

Sunday School Department

A. L. DIETRICH.....Special Correspondent
 818 Broadway, Nashville, Tenn.
REV. C. W. BAKER.....Field Secretary, Little Rock Conference
 314 Masonic Temple, Little Rock, Ark.
REV. J. Q. SCHISLER.....Field Secretary, North Arkansas Conference
 Conway, Ark.

"LEST WE FORGET."

Every Sunday School in the Conference is expected to sign up the card pledging 5 cents per member per month for the Centenary and return same at once to Rev. J. L. Neil, 810 Broadway, Nashville, Tenn.

All Centenary money from the Sunday School should be sent to J. J. Stowe, Box 38, Nashville, Tenn.

All pastors in Arkansas are urgently requested to report changes in superintendents at once to their Field Secretaries: Rev. Clem Baker, 314 Masonic Temple, for the Little Rock Conference; and Rev. J. Q. Schisler, Conway, for the North Arkansas Conference.

The last General Conference changed the name of "Children's Day" to "Sunday School Day," and our General Board has set the third Sunday in May for its general observance this year. Programs will be furnished free to all schools in both conferences in due season.

SOME THINGS UNCLE BILLY SAID AT THE TEACHERS' MEETING.

"Whether I'm sprainin' my orchard for coddlin' moth or San Jose scale determines th' kind o' solution I spray with; an' if it's giggles or snickers ails my Sunday School class, them determines th' sort o' ideas I spray 't with."

"Some folks thinks they've done fine reformin' work when they picks a 'kid' out o' the mud-puddle an' wash it up. They'd do a better job by makin' th' mud-puddle impossible."

"A good teacher knows how to figger 'rithmetic—he can add his life to his teachin', he can subtract hisself from it, he can multiply his ministries, an' he can divide his blessin's with the members o' his class."

FROM THE NORTH ARKANSAS CONFERENCE.

We had the pleasure of visiting the prayer meeting at Fisher Street, Jonesboro, on last Wednesday night. The pastor, Rev. T. A. Bowen, was in bed with something like the "flu," but there was present a fine crowd of young people. They plan to organize a Teacher Training class soon and Brother Bowen hopes to see other of his plans (including some Graded Lessons) materialize before the end of the year.

Sunday was spent with Brother Riley Jones at Sulphur Rock. A trip out on Charlotte Circuit had been planned but the snow prevented Bro. Reaves, the pastor, coming to meet us, so the day was spent with Brother Jones. The bad weather kept most of his people away from the church, but we had opportunity to discuss the Centenary in the Sunday School with his Superintendent, Judge Jimerson.

The name of Rev. Jefferson Sherman of Earle should have been included in the list of new individual students in the Teacher Training Course last week. Rev. R. L. Jackson of Berryville and Rev. Riley Jones of Sulphur Rock are other new students. The total is now 94.

The Districts that are leading in the number of preachers enrolled in Presiding Elder-Pastor Teacher Training class in our conference are: Jonesboro with 22, Fort Smith, 15; Searcy, 14. Whose will be the first 100 per cent district in the conference?

Besides the regular Sunday School literature every Sunday School teacher should have the Arkansas Methodist and the School Standard. Get the Sunday School Times if you will. It is good. But first of all get our own publications.

Rev. Roy Blevins of Floral writes that he has begun the use of Graded Lessons in one of his schools and desires to try it out in others on his charge. This is a step in the right direction.

Rev. John Seare of Parkin is planning a "Go to Sunday School Drive" in cooperation with the Baptists of his town for February 23. We appreciate his invitation to be present on that day.

We met with the new Teacher Training class at the church in Conway last Thursday night. Prof. M. J. Russell, superintendent of the Sunday School is the leader. Seventeen are enrolled, which number will be increased. Besides this class of those now teaching in the Sunday School, a large number of the young people have promised Prof. Russell to form two more classes to meet at the Sunday School hour.

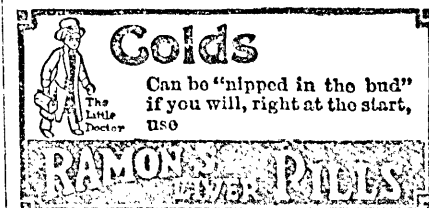
The following items are reported from the Fayetteville District by Rev. R. L. Jackson of Berryville:

The Sunday School at Eureka Springs is making rapid progress. About 15 new members in the young

RAISED ENTIRE INCUBATOR HATCH

Mrs. Dan Holyeross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, White Diarrhoea. Reefer's Ready Relief is the invention of a famous poultry expert. Send \$1 today to E. J. Reefer, poultry expert, 5254 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million dollar bank guarantees he will do it. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.



CAPUDINE

The Liquid Remedy for Headaches. A Good Preventive Treatment for INFLUENZA also. Relieves Quickly. Try it.

ladies' class and other classes growing. The pastor, Rev. B. L. Harris, knows how to get hold of the young people as well as the old. A progressive Sunday School is the sign of a progressive church.

The Gravette Sunday School led the schools of Benton county in the Armenian Relief funds by its contribution of \$60. The pastor, Rev. Carter is well pleased with the progress of his Sunday Schools.

During the influenza quarantine at Perryville the pastor organized a Young Men's Bible Class. Among those that joined are some of the leading men of the county including county judge, circuit clerk, county clerk, bank cashier, merchants, clerks, physicians and others. All are interested. Two meetings were held at the parsonage. Some said: "I once attended Sunday School and will go again". Twenty-three now belong to the class. In securing pledges for conference claims the members of this class pledged about one-fifth of the total. A Teacher Training Class is being organized.

Special efforts are being made in the Fayetteville District to organize the Cradle Roll and the Home Department in the Sunday Schools. A list of schools that put these departments in will be mentioned from time to time.

This is a fine report from Brother Jackson's district. Let us have such items from each district in the conference for we want the Sunday School page to represent every nook and corner of our great territory.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Bilioussness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, bilioussness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

WANTED—Young ladies, physically and mentally sound, and of good moral character, to enter the "Florence Sanitarium Training School for Nurses." The spring class will open January 1. For further particulars address Supt. of Nurses, Florence Sanitarium, Pine Bluff, Ark.

Genuine Frost Proof Cabbage Plants, well rooted, winter grown in open field. Early Jersey and Charleston Wakefield. Succession and Flat Dutch. Postpaid, 25¢ for \$1.00, 50¢ for \$1.50, 1.00 for \$2.50. By express, \$2.00 the thousand. Prompt shipment and satisfaction guaranteed. UNION PLANT COMPANY, Texarkana.

TOBACCO HABIT BANISHED
In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER," and positive proof.

EPWORTH LEAGUE DEPARTMENT

REV. F. A. LARK.....Editor
REV. A. W. MARTIN.....Associate Editor
All communications should be addressed to Epworth League Editor,
310 Maple Street, North Little Rock, Ark.

LEAGUE TOPIC FOR MARCH 2.

Subject: "The Lure of the World."
(Consecrated Meeting.) John 2:15-17, 2 Tim. 4:10.

For the Leader.

Speak briefly in the beginning of this program about the meaning of the subject. Let us understand that by the term "world" we mean everything that is opposed to God and his kingdom.

The Meaning of the Scripture Lesson.

The world we must not love is not nature nor humanity, but the system of things that draws men away from God. Any experience that draws us farther from God is of the world. And it doesn't have to be a great overwhelming experience either. An unkind word falls from our lips, an impure thought is harbored in our hearts, our faces are turned from God toward the world and we have taken the first downward step before we are scarcely aware of it.

This system of things opposed to God has three methods of approaching the unsuspecting young man or woman. The 16th verse tells us that this approach is made through our desires, sight and ambition or pride. All these avenues of approach must be constantly watched and every advance of the evil one is blocked if we are to do the will of God and, as the 17th verse says, "live forever."

The Lure of the World.

As the preceding speaker has said, the world approaches us from many different angles. And its advances are not always labeled with their true contents either. The true nature of the consequences of the proposed act is often hidden in an appeal to our desires or our pride. Men with power throw a glamour over some of us and we forget that the spirit of Jesus is quiet humility. Like Eve, we believe that we "shall be as gods," and to obtain this end we throw good name, character, everything to the winds. Somehow we have come to think that we are a superior sort of individual, especially favored of the universe, and that we will not have to pay any penalties, no matter what our course through life may be.

But one day all the results of our toil and our vanity and our riches suddenly collapse. Why? Because they, like the house built on the sand, have had a flimsy foundation. God has had no part in them. And it has ever been true that, whenever an individual has left God out of his life, ruin has always come sooner or later. It may be popular to follow the world. A certain kind of pleasure may be found in worldly experiences. But at best it will be a very unsatisfactory sort of pleasure. And between it and the joy of spending a life in the service of Christ there is no comparison.

Freedom.

Wars have been fought in freedom's name. Men and nations have laid their all on her altar. Freedom for nations and individuals has become a household word throughout the world. We are ready to take up arms against anything or anybody who even attempts to restrain our liberties.

And right here we young people face a great danger. The world of illusion

and pleasure has made "freedom" its watchword. And on every hand men who pose as our friends advise us that liberty is found only among the followers of worldliness. God is pushed aside and His place taken by vain desires and worldly ambitions.

But true freedom is not to be found in this system opposed to God. The universe isn't made that way. Christian men and women enjoy the fullest liberty, not when they are trying to see how narrow a margin they can maintain between themselves and the questionable things of the world, but when they are doing their duty as Christ did His, pressed down, good measure and running over. Christ calls us to follow Him. "Come out from the world" is His call. It is our privilege to live at a higher altitude than the world demands. And it is only in the higher altitudes far above the entangling things of the world that real freedom is to be found. It is this sort of life that can say,

"My heart is at ease from men . . .
And belief overmasters doubt and I know that I know,
And my spirit has grown to a lordly
great compass within."

This is the kind of life needed in the world today. Men who dare to turn their eyes from the world and fix them on Christ and follow where He leads. Remember the magnetic rock in the

sea in the story of Sinbad the Sailor. Silently it drew his boat toward it, loosened the bolts and destroyed it. As this rock drew the boat so the world draws men today. Our only hope is in Christ and His leadership. Look to Him.

EPWORTH LEAGUE SLACKERS.

Epworth League slackers are those who come without preparation to the meeting as well as those who stay away; those that refuse to lend a hand and do their part; those that are always ready with a word of criticism for those who try to do their part;

Vigor

SUCCESS IS ACHIEVED

by vigorous men and women. When one is lacking in strength and endurance when good health is wanting, when physical power is at low ebb, it is impossible to accomplish one's work.

One of the causes of ill health and low vitality is the improper functioning of the kidneys. Trouble results when they fail to eliminate waste and poisonous matter from the system, and rheumatic pains, backache, stiff joints, sore muscles, and other symptoms quickly follow.

Foley Kidney Pills

banish effects of kidney and bladder trouble by removing the cause. They are healing and curative. They tone up and strengthen the weakened or diseased organs.
H. D. Castleberry, Marine Engineer, Port Vincent, La., writes: "I consider Foley Kidney Pills the greatest medicine for kidney and bladder trouble I ever used. I recommend them to all who suffer with kidney and bladder trouble."

YOUR SCHOOL NEEDS

The State School Song

"MY OWN LOVED ARKANSAS"
25c a Dozen; \$1.25 per Hundred.
Arkansas Methodist, Little Rock, Ark.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

HELP TO PAVE THE LAST MILE

For the
Superannuated
Preachers

The Board of Finance of the M. E. Church, South, 801-3 Mercantile Bldg., St. Louis, Mo., is constantly struggling to raise money for a Superannuate Endowment Fund, the interest from which goes to the aged and worn-out superannuated preachers and the widows and orphans of deceased preachers of said Church. This Board was organized by the last General Conference and authorized to do this work.

These old heroes have been sadly neglected. They receive an average of \$200 each per year—a mere pittance. Many of them suffer for the bare necessities. They have a just claim for an adequate support from the Church to which they have given their all. To neglect them in their days of need is to repudiate the rich blessings they have brought into our lives. Help them:—

- (1) Make a cash donation in any amount.
- (2) Make a subscription payable in any number of installments that you desire.
- (3) Donate a Liberty Bond.
- (4) Donate War Savings Stamps.
- (5) Donate a Life Insurance Policy.
- (6) Purchase an Annuity Bond. (Write for information on this.)
- (7) Join Triple C (Conference Claimants Club), which means to have a heart for the cause, lend a hand in service, and pay a dollar at the annual roll call. Send your name, address and dollar—and you are a comrade.

Spend at least part of the Lord's money, which you hold as trustee, for this holy cause which lies so near the heart of your Lord.

Send all gifts to the Board of Finance, 801-3 Mercantile Bldg., St. Louis, Mo.

LUTHER E. TODD, Secy.

Your Eyes

Granulated Eyelids. Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write Murine Eye Remedy Co., Chicago.

those who have no time for the things of God's kingdom. Are we one of that crowd?

JONESBORO DISTRICT.

The Leagues of Jonesboro District are taking on new life.

The District Secretary had the pleasure of visiting with 3 Leagues last week. The Leagues visited were Leachville, Blytheville (Lake Street), and Promise Land. The Promise Land League is a new League. It is on the Blytheville Circuit.

Each of these Leagues, together with the Blytheville First Church League, and others of the District are planning great things.

Leachville League had made no African special pledge, but at our suggestion a \$25.00 pledge was made.

Jonesboro District has as her part of the Centenary \$274 per year. This has already been over-pledged, but we will not stop yet.

The Traskwood Epworth League gave a supper and social evening on February 14, the proceeds of which were applied on their "African Special" pledge and other obligations of the League. Judging from the program of the evening it must have been a very fine one, a real literary and social treat. The list of those taking part on the program would indicate a fine membership and one that is on their job and accomplishing things that are worth while. We are so glad to hear from them and hope they will soon write again and send it directly to the manager of this department of League work.

Miller's Antiseptic Oil, Known as

Snake Oil

Positively Relieves Pain in Few Minutes Try it right now for Rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the head, back and limbs, corn, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used internally and externally for Coughs, Colds, Croup, Sore Throat, Diphtheria and Tonsillitis. This Oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.

Accept no substitutes. This great oil is Miller's only. Every bottle guaranteed—30c, 60c and \$1 a bottle at leading druggists everywhere, or mailed direct from Herb Juice Medicine Co., Jackson, Tenn.

Connectional Benefit Brotherhood Methodist Benevolent Association

Gives first-class insurance protection AT ACTUAL COST to preachers and laymen of the Methodist Church, South, by

1. Good business principles.
2. Paying benefit claims promptly.
3. Paying 50% of face of policy for disability.
4. Paying annuity for disability or old age.
5. Paying \$1,200 on \$1,000 claim in 12 years.

For information write

J. H. Shumaker, Secretary, 212 Broadway, Nashville, Tenn.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Jewell Charlotte Macdonald, Plaintiff,
vs.
No. 23687.
Horace Macdonald, Defendant.
The defendant, Horace Macdonald, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Jewell Charlotte Macdonald.

January 22, 1919.

W. S. BOONE, Clerk.

J. A. GIBSON, D. C.
Buzbee, Pugh & Harrison, Solicitors for Plaintiff.

Walter L. Morris, Attorney ad Litem.

NEWS OF THE CHURCHES.

ALTHEIMER AND WABBASEKA.

By the appointment of Bishop Mounzon, we moved on this delightful charge. Indeed, we were received kindly, and today we are enjoying the hospitality of a truly wonderful people, among whom are faithful Christians characterized by unswerving and uncompromising devotion to their profession.

Dr. W. C. Watson, our worthy presiding elder, is a splendid executive. I need scarcely say, that we all admire the charms and graces which adorn his daily life.

I do not hesitate to say that our official board is one of the very best in the Conference. The day to which we looked forward as the blissful reward of our mutual constancy, was, of course, the first Quarterly Conference, and to say the least, everything came up to expectations. The presiding elder and pastor's salary was raised from \$1,200 to \$1,714, with the first quarter paid in full.

Upon the recommendation of our Woman's Missionary Society, our officials had no trouble whatever in furnishing the parsonage. We have received many other good things, for which we are very thankful.

We are very proud of our Sunday Schools, and you will understand why, when I tell you that we have Rev. Grover Cleveland and Bro. R. A. Dickey for our superintendents. They are fully alive to all the interests of the church.

During January we added three members to the church, and there are many more to follow. Our congregations are very complimentary, and the interest taken is satisfactory. These, together with other things, give me a heart gladdened by a belief that the people of Altheimer and Wabbaseka are going to fill out their place in the chain of the economies of His grace. —J. D. Rogers, P. C.

THE ORPHANAGE.

Since my last report in your paper, I have received special contributions to the Methodist Orphanage as follows:

White Rock Church, Lincoln Circuit, R. A. Robertson, P. C. \$3.80
E. A. Anderson, Paragould. 5.00
Mrs. Della King, Keo. 6.50
Mrs. A. M. Robertson, Texarkana. .85
Rev. S. W. Adams, Huntington. 2.80
Mrs. J. L. Casper, Lynn. 5.00
Rev. J. L. Shelly, Clarksville, one quilt.

Mrs. H. P. Smith, Keo, one quilt.
Missionary Society, Fort Smith, Dodson Avenue Church, one box clothing.
Mrs. J. L. Boaz, Route No. 5, Fayetteville, one quilt.—Geo. Thornburgh.

NORTH QUITMAN CIRCUIT.

Am glad to report that everything looks good on my work. I am serving a fine bunch of people and they know how to make an M. E. preacher feel at home. Our Quarterly Conference will be on the 25th of February. We are looking for great things. God bless the paper and its work.—G. W. Hooten, P. C.

MORRILTON.

Our work at Morrilton is moving along nicely. Much interest is being taken in all the departments of the church. Our Sunday School has doubled in attendance in two months' time, and our prayer meeting is well attended, as are our other services. We find a loyal people here, good to

their pastor and ready to serve the church. Bro. R. C. Morehead, our presiding elder, was with us last Sunday for our first quarterly conference. He preached a great sermon at the morning hour. The finance of our church is moving along fine. More than 50 per cent of the claims have been collected and the pastor's salary was raised from \$1,800 to \$2,000 at the first meeting of the Board. We have a strong church in many ways, and we are expecting great things for the Master.—S. M. Yancey.

ST. CHARLES CIRCUIT.

We have been at Malvern for several years, connected with the Junior High School, but, at Brother Watson's request, have severed our connection with the school and have become a traveling preacher in charge of this circuit. The good people of St. Charles have received us with open arms and wife and I are happy in our new work. We need the prayers of our friends and hope and pray that we may be successful in winning souls. The parsonage is new and the pounding was already waiting for us. Our first Quarterly Conference is over. The assessment for preacher and presiding elder is \$1,600. We enter upon this work with great hopes for usefulness. The people of St. Charles know how to make the preacher and family happy. With prayer and consecration and hard work we hope to be useful in the Methodist ministry.—Jas. E. Cooper, P. C.

CENTRAL AVENUE AND BETHESDA.

We arrived on our new charge the last day of November and found, as usual, some of the best people in the world. Our pounding started on the first Saturday and has not ceased yet. We were given a nice raise in salary and all the finances collected on the budget plan. Our work is taking on new life on all lines. Our Sunday Schools are doing splendid work, with increase in attendance, collections and interest. No charge has a more enthusiastic Missionary Society than we have at Central Avenue. We have had so much sickness at Bethesda that we have been unable to accomplish what we should and would otherwise. We are well pleased with our work and people, and are looking forward to a great year. Interest in the Centenary movement is growing.—E. H. Hook, P. C.

FORTUNES IN OLD

CONFEDERATE ENVELOPES

They may be worth a lot of money. Among the old letters of many Southern folks there are thousands of very rare envelopes and stamps. Many have been found and sold for fortunes. Some as high as \$300. Many have brought upwards of \$50.00. It sounds "fishy," but it's true. They are rare, not because there are only a few, for there are many of them, but simply because many of them are stored away and forgotten in old attics.

Look among your old war letters. You are likely to find a fortune. If you find some old Confederate envelopes or stamps bearing the year 1861 and date or cancelled some time during the spring, summer or early fall of 1861, send them to Mr. Harold C. Brooks, Marshall, Michigan, and he will immediately write you, stating whether they are of value, and if so, will offer you full value for them. He is a private collector of rare stamps and envelopes, and will give

you full value for them if they are of value. Send only the complete envelopes and stamps.

The advertising manager of the Arkansas Methodist has known Mr. Brooks for years and you may place fullest confidence in his integrity. He will advise you frankly and is willing to pay the highest prices for the higher priced ones are the rarest stamps, and he wishes the rarest ones.

In 1861, just after the war was declared and before the Confederacy had time to make their regular issues of stamps, many local post offices were allowed to make provisional issues. These stamps and envelopes were issued in 1861 by the postmasters of different cities. In marking the envelopes the cancelling stamps of the post office were frequently employed. It is often difficult to determine whether such a mark was used provisionally or merely indicates postage paid at the time the letter was deposited in the post office. Occasionally, the same mark was used for both purposes. These stamps are the ones that are valuable. The regular issues of the Confederacy are not rare. Look for the local issues. You can identify them. They are known to have been issued by the following towns:

Aberdeen, Miss.; Albany, Ga.; Athens, Ga.; Atlanta, Ga.; Augusta, Ga.; Autaugaville, Ala.; Baton Rouge, La.; Beaumont, Tex.; Bridgeville, Ala.; Charleston, S. C.; Columbia, S. C.; Columbus, Ga.; Danville, Va.; Emory, Va.; Franklin, N. C.; Fredericksburg, Va.; Galatin, Tenn.; Goliad, Tex.; Gonzales, Tex.; Greensboro, Ala.; Greenville, Ala.; Greenwood, Va.; Grove Hill, Ala.; Hallettsville, Tex.; Heiden, Tex.; Independence, Tex.; Jetersville, Va.; Jonesboro, Tenn.; Kingston, Tenn.; Knoxville, Tenn.; Lenoir, N. C.; Lexington, Miss.; Livingston, Ala.; Lynchburg, Va.; Macon, Ga.; Marion, Va.; Memphis, Tenn.; Milledgeville, Ga.; Mobile, Ala.; Montgomery, Ala.; Mt. Lebanon, Tenn.; Nashville, Tenn.; New Orleans, La.; New Smyrna, Fla.; Petersburg, Va.; Pittsylvania, C. H., Va.; Pleasant Shade, Va.; Raleigh, N. C.; Rheatsville, Tenn.; Richmond, Tex.; Ringgold, Ga.; Salem, N. C.; Salem, Va.; Salisbury, N. C.; Selma, Ala.; Spartanburg, S. C.; Statesville, N. C.; Tellico Plains, Tenn.; Thomasville, Ga.; Tusculum, Ala.; Tuscaloosa, Ala.; Uniontown, Ala.; Victoria, Tex.

Possibly other towns had provisional local stamp issues. But the above are all that are known to collectors. Should you find any of these rare local issues, send them to Mr. Brooks. He will offer what he regards them as worth to him and in case the offer is not satisfactory, will return the envelopes and stamps to sender. Don't deface nor detach the stamps, but send the complete envelopes. Your search may be a very profitable one for you and a greatly welcomed one for Mr. Brooks.

Most of these were probably what you might call franked envelopes instead of adhesive stamps. Still, there are both envelopes and stamps in this class of postage. The probability is that they were issued at the time the war began to take the place of the Federal issues and before the Confederate Government had time to prepare regular national stamps.

The first regular issue of the Confederate stamps was late in 1861, so that these issues put out by the various cities were in use from the beginning of the war until late in 1861 and consequently, all would bear the postmark date of the year 1861. Address Mr. Harold C. Brooks, Marshall, Michigan.

Sunday schools that have used the Thornburgh Catechisms will be pleased to know that they may be had at 50 cents a dozen from A. C. Millar, 200 East Sixth Street, Little Rock

Rheumatism Quickly Relieved

THE WELL KNOWN REMEDY FOR RHEUMATISM, GROSS' SPECIFIC, IS A
POWERFUL BLOOD PURIFIER

G. S. Removes uric acid and impurities from the blood, and at the same time acts on the liver and kidneys, carrying the poisonous secretions out of the system through the natural channels. The system is thus cleansed of the poisons of Rheumatism, and the sufferer is relieved of those dreadful pains and the swelling. G. S. is a very safe and sure remedy and a powerful enemy of Rheumatism. It is an effective uric acid solvent and gives quick relief to the sufferer. G. S. is also very efficient in treating related diseases, such as Lumbago, Sciatica, Neuralgia, Indigestion, Dyspepsia, Biliousness and Constipation.

ABSOLUTE GUARANTEE

Such excellent results have been secured from the use of G. S., and so surely will this remedy relieve rheumatic sufferers, that the manufacturer guarantees G. S. to give beneficial results. If no relief is secured, your money is promptly refunded.

THE BEST PHYSICIANS ENDORSE G. S.

Noted Physician of Forty-two Years' Experience Recommends G. S.

Fort Smith, Ark.

L. M. Gross:

I have practiced medicine for forty-two years and have had a great deal of experience in the treatment of Rheumatism, but I have not found anything that equals G. S., and I take great pleasure in recommending it for Rheumatism in any form.

R. M. OSBORN, M. D.

Physician Urges Rheumatic Sufferers to Use G. S. After His Own Experience.

St. Paul, Ark.

L. M. Gross:

I, as thousands of others, am glad I met you or heard of your medicine. I have practiced medicine for thirty-nine years. I have had rheumatism for fifty years and constipation for thirty-five years. I have taken two bottles of G. S. and am now well, and I am recommending and using it in my practice. I believe it is the best Rheumatism, Blood, Liver and Kidney Medicine in the world.

GEO. KIDWELL, M. D.

G. S. Only Medicine That Gave Relief.

Lake View, Miss.

Mrs. Loyd is praising your wonderful medicine by making speeches of its merits and its cures, which is calling people from every walk of life to consult me about your medicine. It will speak some credit to you by printing her testimony when many knew how low she was. She says she could talk her lifetime for G. S. and Mr. Gross, the discoverer.

THE REV. G. W. LOYD.

G. S. Used by Soldiers at Camp Hancock With Splendid Results.

W. H. Morse, M. D., 449 Zion Street, Hartford, Conn.

Dr. Gross, Little Rock, Ark.:

Dear Sir: I enclose a Consulting Chemist's Certificate on your "G. S.," which came to my notice as the "Great Stuff" used by our boys at Camp Hancock. That which they said, made me curious to know the Why and Wherefore of its chemical character and therapy. The Certificate states results.

I have said to the boys that at the camp, or anywhere else, where the renal, hepatic and splenic functions become deranged, if "G. S." is used, "Hic Habitat Felicitas" may be written over the door.

Finally, I congratulate you on your preparation, and am sure that with it in the house, one will not find any pleasure in having rheumatism, gout, or a bilious spell. Heartily yours,

W. H. MORSE.

Entirely Relieved of Rheumatism After Taking One and One-half Bottles of G. S.

Hot Springs, Ark.

L. M. Gross:

Dear Sir: I have been taking G. S. for two weeks, and I am receiving great benefits when all other treatments have failed. I would recommend G. S. to anyone suffering with rheumatism. I have received much benefit from one bottle of this medicine, and more than I did from 60 baths and 40 electrical treatments.

Yours truly,
O. A. PATTON (A Visitor).

A Consulting Chemist's Statement.

W. H. Morse, M. D., Consulting Chemist.

To Whom It May Concern:

This is to certify that I have had the opportunity of examining the preparation "G. S.," purchased in the open market in Atlanta, Ga., and of exhibiting the same in medical practice.

I find it to be a meritorious remedy, carefully compounded, and of high therapeutical value in the treatment of derangements of the functions of the kidneys, liver and spleen, which derangements are indicated by rheumatic, rheumatoid and gouty disorder.

The exact cause of rheumatism is unknown, but it is generally supposed to be due to an excess of uric acid in the blood. That excess occurs when the functions of the kidneys, liver and spleen are deranged.

Therefore, as "G. S." restores those functions, and thus frees the blood of uric acid and all else that is contaminating, it stands to reason that it is remedial in rheumatism, gout, lithaemia, uricacid-aemia; and auto-infection from all suboxidation products of the uric acid type. Respectfully and heartily submitted,

W. H. MORSE.

Thinks G. S. Greatest Medicine in the World.

Butler, Pa.

Dear Sir: I will write you a few lines to let you know what one bottle of your medicine has done for me. I think it is the greatest medicine in the world, and I will praise it, I don't care where I am. I have another friend that sent after it. They have seen what it has done for me. Send me three bottles. I have suffered for eight years with kidney, liver and bladder disease and rheumatism. I could not sit up straight in a chair; bent over all the time until I got your G. S. I have dreamed of it a many a night and God showed me it would cure me.

J. H. JORDEN.

Said G. S. Is a God-Sent Medicine.

Marie, Ark.

L. M. Gross:

Your medicine is doing wonderful work in my town. My wife used one bottle and said it is a God-sent medicine to broken down women. God bless Rev. Covington for giving her your address.

REV. E. L. JONES.

Thankful for G. S.

1915 N. 15th St., Ft. Smith, Ark.

Mr. L. M. Gross:

Will drop you a few lines to let you know that I got the medicine you sent me and have taken one bottle and part of the other one. I feel better than I have felt for some time, and I want to thank you for the medicine. May the Lord bless you in your business. I would like to see you.

MARION GENTRY.

Best Medicine She Ever Used.

Schlater, Miss.

L. M. Gross:

Dear Sir: I received the bottle of G. S. and it is serving me fine. Send to me another bottle of G. S. I do not believe that I will ever use anything but G. S. It is the best medicine I have ever used. I have rested better since I have taken G. S. than I have rested in four years.

MAHIE NELSON.

TAKE GROSS' LIVER PILLS. PRICE 25c.

If you can not get G. S. from your dealer, write direct to the manufacturer.
Price, \$1.00 per Bottle, or Six Bottles for \$5.00

L. M. GROSS

BOX 17

LITTLE ROCK, ARKANSAS

Be Sure to Mention This Paper