

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, AUGUST 7, 1919.

NO. 32

THOU THEREFORE ENDURE HARDNESS; AS A GOOD SOLDIER OF JESUS CHRIST. NO MAN THAT WARRETH ENTANGLETH HIMSELF WITH THE AFFAIRS OF THIS LIFE; THAT HE MAY PLEASE HIM WHO HATH CHOSEN HIM TO BE A SOLDIER. AND IF A MAN ALSO STRIVE FOR MASTERIES, YET IS HE NOT CROWNED, EXCEPT HE STRIVE LAWFULLY.—2 Timothy 2:3-5.

A CONSERVATION CONFERENCE.

In our Centenary Church in St. Louis, July 29-31, a group of our leaders from Colorado, Missouri, Illinois, Kentucky, West Virginia, Tennessee (Memphis Conference only), Mississippi, and Arkansas, gathered to discuss the Conservation Program of our Centenary Movement.

There were present such men as Bishops Atkins, Murrah, McMurtry, and Darlington, and Drs. Beauchamp, Goddard, Cram, Bennett, Stowe, and others.

The Centenary had been a great success. Fully \$53,000,000 had already been pledged, and before any money was due enough had been paid in to cover all expenses. Up to June the cost had been only 1½ per cent, which is a record unsurpassed.

It now becomes necessary to collect on the pledges, secure further pledges to cover all losses, secure specials to create greater interest and permanent revenue; and promote a genuine revival so that we may reach our unsaved neighbors.

Mr. John E. Edgerton, the newly elected treasurer, explained the standard plans which have been prepared to carry forward the Movement. He sees a complete change of attitude among our leading laymen, who have been accustomed to consider church obligations secondary, but now realize that they are primary. There not only should be no shrinkage, but the amount should ultimately reach \$75,000,000. Many men of means are dissatisfied with their small pledges and are increasing them.

The Conference, on the suggestion of Dr. H. A. Boaz, adopted as its slogan, "No Shrinkage, but a Surplus."

The primary importance of intercession was stressed and pledges for more intercessors will be pressed among our people.

The necessity of finding a multitude of our choicest young people as workers, both at home and abroad, was urged. There are now 2,500 fewer foreign missionaries than before the war, while many more are needed. We must inspire our young people with a willingness to let God have his way fully in their lives.

Then the Church-wide revival must come if we are to meet our responsibility toward the four million people at home who look to our Church for their spiritual influences. It is not thought best to fix any number that we expect to add to the Church, but it is right to recognize our duty to these four million and make definite plans to present Christ to all of them.

Bishop Darlington made an impassioned appeal for a real revival to begin in our own hearts, and pledged all to a deeper consecration for service.

The stewardship of our property was ably presented. It will be our effort to create interest in tithing as a recognition of God's claims upon our possessions. Already much has been accomplished in this direction.

The value of the denominational papers, particularly of the Conference Organs, was developed, and it seemed to be the feeling that an immediate campaign should be conducted to put these papers into every Methodist home, so that the Centenary

might be carried to every member. It can be done, but the pastors are the men upon whom we must depend to do this, because they alone know the needs of all their people and have access to them.

The leadership and full co-operation of the Presiding Elders was emphasized. They are on the ground to lead and inspire both pastors and people.

The success of the Centenary would not have been possible without the hearty support of these leaders.

The Methodist Minute Men have rendered valuable aid. Their organization will be preserved and their number increased. We have 70,000, and want 100,000 of them.

It was stated that every man who had been asked to serve in this capacity had responded. This is wonderful, and means new interest among the laymen and development of talent for service.

Plans for the Conservation Campaign have been put into the hands of the Presiding Elders, and they, with the co-operation of the District Managers and the Conference Missionary Secretaries, will call group meetings in the Districts to lay the plans before the pastors and official laymen.

The weather was intensely hot, but the attendance was good and the interest and spirit fine. All seemed to feel that the work already done in the Centenary was only the beginning, and that our Church would respond loyally to the call for larger and better things.

The following were present from Arkansas: Presiding Elders J. K. Farris, J. A. Anderson, W. L. Oliver, W. B. Hays, F. M. Tolleson, J. M. Hughey, W. C. Watson, James Thomas, J. A. Sage and J. A. Henderson, Secretaries F. S. H. Johnston and R. W. McKay; Lay Directors J. H. Reynolds, E. D. Irvine, and Will Pyle; Mrs. F. M. Tolleson and F. M. Williams representing the Missionary Societies.

RACE RIOTS.

While we deeply regret the fact that race riots have recently occurred in Washington, Chicago, and other cities, we are not surprised. Indeed, in conversations with prominent men of the North, we have often heard expressed the fear that just such outbreaks were likely to occur in the industrial centers into which the negroes have been crowding during the last two years.

It is not difficult to discover the fundamental causes nor to interpret the situation. In the first place, there is general unrest growing out of war and industrial conditions. Agitators representing Anarchism, Socialism, and Bolshevism have insinuated themselves into every element of industrial life, and are inflaming the minds of men and inciting them to violence. There would be rioting in many communities if no negro were there. It is simply easier to create friction, under the circumstances, when race prejudices are aroused.

Then, unfortunately, many negro leaders, through the press and on the platform, have been, since the armistice, declaring that returned negro soldiers would demand different treatment from that to which they had been accustomed. By these suggestions an attitude of mind has been created which causes both negroes and whites to be suspicious of one another and to be ready to resent real or fancied insults and injuries. Fuel has been accumulating for a conflagration. It has required only a spark to kindle the fire.

Our columns bear witness to our utter detestation of "lynch law." We have ever argued that, whatever the crime, the only wise and safe way was

to invoke the law and sustain our courts. We recognize the fact, however, that certain elemental passions, when stirred, break over all restraints; hence our safety is in preventing the crimes which arouse the mob spirit.

Unfortunately, when negro leaders denounce mob violence and call for the protection of the State, they usually fail to denounce the crimes which provoke the mob. This is notably true in connection with the Washington riot, which, whatever the immediate occasion, followed a series of assaults by negroes upon white women. The negro preachers of Washington, while saying to the President, "We desire to call your attention to the extreme lawlessness that has enacted itself against law-abiding colored citizens by the soldiers, sailors, and marines in the uniform of the United States, assisted by civilian sympathizers," utterly failed to mention the outrages committed by negroes. The officers of the National Association for the Advancement of Colored People in telegraphing the President were guilty of the same omission. The feeling on the part of many white men that negroes condone these offenses and assist the black criminals to escape, causes resentment which is hard to control.

We are glad, however, to be able to record wiser utterances by certain negro leaders. Bishop J. M. Conner of the A. M. E. Church, living in Little Rock, replying to a telegram asking for "any message of advice or admonition in regard to the race riots," replied: "I would advise the colored people to take no stock in Bolshevism, the Socialist party, or violence of any kind but to line up with the better class of white people for the good of all concerned. We are passing through a very crucial period, when the least that might be said may be misconstrued and thereby cause trouble. We appeal to the conservative element to remain on guard."

Rev. J. W. Jackson, a negro contributor to the *Southwestern Christian Advocate*, says: "The subsidence of race prejudice was not coincident with the downfall of Germany, nor will it be with the formation of a League of Nations. The white man has it, the black man has it—most men everywhere still have it. He who arouses in the negro expectations of a speedy democratic solution of all his depressing race problems will, I fear, do him much harm. It will give frequent occasions for irritating disappointment, which would work evil in various ways. I say to my people: Be patient. . . . Be upright. Be in all things honorable!"

While the editor of the *Southwestern Christian Advocate* writes much that is unwise and calculated to stir prejudice, yet in closing a recent editorial he shows the Christian spirit, saying: "We plead for prayer, prayer for security and prayer for poise. We must exercise faith, faith for strength and determination."

It is amazing, however, that Dr. W. F. Warren, ex-president of Boston University, writing in *Zion's Herald*, and referring to the refusal of the Railroad Administration to abolish the "separate coach laws," says: "The present outbreak of inter-racial war in Washington is one of the natural results of such neglects of golden opportunities to redeem past errors and wrongs." This indicates utter and hopeless ignorance of the situation. Any properly informed and reasonable person knows that without the "separate coach laws" race riots would be far more common. They keep inflammable material apart. On this question it is significant that the *Chicago Tribune*, which has ever been an unkind

(Continued on Page 3, Column 3.)

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PERSONAL AND OTHER ITEMS.

Rev. Hoy M. Lewis writes that he has just closed a good meeting at Howell.

Dr. John A. Rice of Sumpter, S. C., will preach for the University of Chicago, August 10.

Dr. D. S. Hill has been elected president of the University of New Mexico. He is a son of Dr. F. R. Hill and a student of Central College, Fayette, Mo.

Rev. F. E. Hall of Calico Rock writes that he is in his first protracted meeting for the year and has had twenty-three conversions, and the meeting is gaining in effectiveness.

Dr. E. B. Chappell, Sunday School Secretary, has returned from Syria and Armenia, where he had been sent with representatives of other American churches on a tour of inspection.

As the most important work of the Centenary is yet to be done our people will need the Church Paper in order to know what the Movement is doing.

Prof. I. W. Blacklock and son of Bryant called Tuesday. After years of successful teaching at Bryant Prof. Blacklock will become principal of the school at Rondo at an increased salary.

On his way to visit his daughter in Morrilton Dr. W. M. Hays of Stephens called last Tuesday. He is enjoying his work at Stephens, and recently assisted in a great meeting at Strong.

Dr. Stonewall Anderson, Secretary of our General Board of Education, has recently been at Pine Bluff conferring with representatives of the Arkansas Haygood School concerning the proposed new building.

Rev. A. C. Holder of Shreveport, La., one of the general evangelists of the Church, passed away suddenly while holding a meeting in Texas. He was well known in Arkansas, where he had often assisted in meetings.

Rev. E. K. Sewell, who recently returned from army Y. M. C. A. service overseas, has been appointed to Wilson Station, in North Arkansas Conference to fill the vacancy caused by the transfer of Rev. U. G. Reynolds.

Dr. George W. Truett, the great Baptist preacher, says: "Any man who masters his money is master of the situation. Any man whose money masters him is the most fearful slave that today cringes before any altar in the world."

Dr. Geo. M. Gibson, pastor of Oak Cliff Church, Dallas, Texas, called last week while visiting his daughter, Mrs. W. F. Corruthers, in our city. He will dedicate a church in Virginia and visit his son in Columbia University during his vacation.

If every reader would secure a new subscriber the Paper would prosper and do more for the Church.

It is announced that a contract has been let in Clarksville for the building of a Presbyterian church to cost \$100,000. As this is the town where the State Presbyterian College is located, it is wise on their part to have the best possible church building.

In the death of Capt. J. T. Henderson our church at Newport has lost one of its oldest and most honored members. For many years he was an official member of our church at Auvergne and a trustee of Hendrix College. He was a pioneer and a leader in all good enterprises.

The Fifth Avenue Presbyterian Church, New York, one of the five largest churches in the world, has called to its pastorate Dr. John Kelman of St. George's Free Church, Edinburgh, Scotland, to succeed Dr. J. H. Jowett, who resigned to become pastor of Westminster Chapel, London.

Pastors who have not used our special offer to secure new subscribers should make unusual efforts during the coming month to put the Paper into every home in their charges.

Brother Abner Sage has received in the last three Sundays eight by certificate and two by profession of faith and baptism, the latter being a man and wife, neither one ever having been a member of any church, the woman having been brought up in a French Catholic home.—Pacific Methodist Advocate.

Mrs. F. M. Williams sends the following message from the Young People's Missionary Conference at Henderson-Brown College: "Ninety have registered. Expect a hundred before the day is gone. Opened under delightful conditions. Splendid representation from every District. Dr. E. F. Cook of Scarritt Training School is with us."

On July 23 Mr. Edwin Vernon Nash and Miss Mary Evelyn Rooker were married in Brooklyn, N. Y. Miss Rooker has been a teacher in Galloway College and has many friends in Arkansas. Mr. Nash, who was at the beginning of the war a Rhodes scholar in Oxford University, has been in Y. M. C. A. work in England, Africa, and India.

Rev. E. A. Townsend of the East Oklahoma Conference has been appointed principal of a school which has been established by our Board of Missions at Smithville, in the mountains of Southeast Oklahoma. Brother Townsend is a graduate of Hendrix College and Vanderbilt University, and has written much on the history of Methodism. He is a son of Rev. H. Townsend of Little Rock Conference.

At the St. Louis Conservation Meeting Dr. W. E. Arnold of the Central Methodist, Dr. A. F. Smith of the St. Louis Christian Advocate, Dr. H. A. Carley of the New Orleans Christian Advocate, and the editor of the Arkansas Methodist enjoyed a dinner together and discussed their problems. It was a very pleasant occasion, and all the editors hope that they may again have opportunity for such fellowship.

Brother Pastor, the Centenary managers say that you can render no greater service to the Church and to the Centenary than to put your Conference Organ in every Methodist Home in your charge. Will you do this little thing that will mean so much to your people?

In the death of Col. S. W. Fordyce, August 3, at the age of seventy-nine, Arkansas loses one of her most prominent and useful citizens. A Federal soldier, he married and settled in the South and identified himself with the advancement of railroads and other important interests. He made his home in Hot Springs and did much to promote its upbuilding. He was a Democrat in politics, but not an office-seeker.

In a recent address Bishop Francis J. McConnell of the Methodist Episcopal Church said that the most effective, self-sacrificing and heroic missionary he had ever known at first hand was Bishop Walter Lambuth of the Methodist Episcopal Church, South. This sentiment accords with the views of thousands in our own church and in other churches, who have closely touched the life of this remarkable man.—St. Louis Christian Advocate.

Mr. Nathan Scarritt Hendrix, only son of Bishop E. R. Hendrix of the Methodist Church, South, and

Miss Margaret Kruger, who was educated in France, were married at high noon, June 28, by the father of the groom. They will live in Kansas City. Mr. Hendrix was engaged in Y. M. C. A. work, having been refused admission to the army on account of his health. He is engaged in the bond business in Kansas City.—Northwestern Christian Advocate.

Mr. Robert McClelland of Oldham County, Ky., died a few days ago. Some time since he made a gift to the M. E. Church, South, of the large and splendid farm upon which he lived for the purpose of establishing an industrial school for boys. We do not know the exact terms of the gift, but we take it for granted that these terms will now be met by our General Board of Education and the school put in operation as soon as possible.—Central Methodist.

Do you know Waldrip, the Hot Springs pastor? Well, if you ever have to turn down Taft, or Mott, or Billy Sunday to hear Waldrip, don't hesitate a minute to let them go and hear the Ozark parson. We brought him to Mansfield to speak about the great Centenary movement, a movement which in itself appealed to every intelligent Methodist as of surpassing interest. And busy as he must be, he came, and made a wonderful address.—S. A. Steel in New Orleans Christian Advocate.

It was our intention that the report of Dr. J. A. Burrow on the Joint Commission on Unification should appear in our issue of July 24, in which we discussed "Progress Toward Unification," but the forms were made up during the editor's absence, and the report was inadvertently overlooked. It appears in this issue, and should be carefully read in the light of our editorial. Several provoking typographical errors occurred in that editorial. We trust to the intelligence of our readers to supply the corrections.

As our collections during the summer are always much less than expenses, our friends who now promptly remit for arrears will help their church paper when it is fully appreciated.

The Baptist 75 Million Campaign Committee has designated August as "Information Month," and calls for 100,000 new subscribers to their State organs. They say that the denominational weekly is by far the most effective means of communicating knowledge, and without it a general and working knowledge of their enterprises is practically impossible. In their great movement they expect to depend upon their denominational papers. Do we have equal appreciation of our papers? And are we determined to maintain them?

Whatever may be a man's religion or his lack of godliness, in his thought he connects the idea of righteousness with God. It has been observed universally that where God is excluded there is anarchy, lawlessness, rebellion, disorder. Only the righteousness which comes from God can establish governments in peace and perpetuity. The Church must bring God to the consciousness of the Nation. All our schemes of rebuilding civilization will fail unless at the base we place adherence to the laws and worship of the most high God.—St. Louis Christian Advocate.

Only through a continued development of diversified farming can the South attain its largest measure of prosperity. As a one-crop system cotton has meant economic slavery to the producer and mental thralldom to the South, which has thought in terms of cotton to such an extent that its educational and religious contributions are largely influenced by the ups and downs of the cotton market. Even if cotton were double its present price, it would be unwise for the South to concentrate upon cotton production as in the past.—Manufacturers' Record.

Chaplain James Cannon III, who has been in France for several months, has just returned from overseas service, and passed through Richmond en route to Blackstone. He was accompanied by his father, Bishop James Cannon, Jr., who met him at the port of debarkation. After the signing of the armistice Chaplain Cannon attended one of the universities in England, and just completed his course prior to his return to the United States. He will remain in Blackstone a few days and will then leave for Lake Junaluska, N. C., where the Methodist school will open next Wednesday.—Virginian.

We do not believe that unification is desirable at any cost and any hazard—and we do not believe that it is coming in any such way. But the long course of the negotiations has served to clear the atmosphere of a great many uncertainties and perplexities, and we are beginning to feel that we have arrived at the place where, as brethren, we may deal calmly with the things that keep us apart. Our own hope is that an equitable adjustment of the difficulties in the way of unification may be made that will enable Methodism in the United States to present an unbroken front to the enemies of righteousness at home and abroad.—New Orleans Christian Advocate.

 * If any one who has not ordered the Arkan- *
 * sas Methodist receives it, he may know that it *
 * is sent by the pastor or Official Board in order *
 * that the Centenary may be properly presented. *
 * Payment can be made to the pastor. *

REPORT ON CIRCULATION.

The following pastors have sent in new subscribers since our report on June 5: Roy Blevins, Floral, 1; J. W. Black, Melbourne, 2; J. M. Williams, Danville, 2; H. A. Stroup, Rosebud, 6; J. F. Carter, Gravette, 2; E. W. Faulkner, Springdale, 1; C. E. Gray, Charleston, 2; J. M. Crenshaw, Lavaca, 1; F. E. Singleton, Helena, 2; M. N. Johnston, West Helena, 1; M. L. Mack, Smithville, 1; C. F. Hively, Gardner Memorial, North Little Rock, 5; J. R. Dickerson, Hot Springs Ct., 2; J. C. Johnson, Strong, 8; W. R. Jordan, Hickory Plains, 1; L. E. N. Hundley, Lonoke, 2; T. O. Rorie, Jr., Mabelvale, 2; Ross Nabors, Palestine, 3; A. L. Miller, Humphrey, 16; E. R. Steel, Pine Bluff, 1; J. H. McKelvey, Washington, 10; I. N. Cade, Whelen Springs, 1; J. T. Rodgers, Lockesburg, 5.

THE SHENANDOAH VALLEY.

Leaving Washington City early Saturday morning I was able to spend a few hours at Harper's Ferry before proceeding to Luray.

There is nothing extraordinary along the Baltimore and Ohio railroad until within a few miles of Harper's Ferry one sees spurs of the Blue Ridge Mountains, along whose bluffs the Potomac river tumbles over rocks and shallows and the Chesapeake and Ohio canal is discovered between the railroad and river. Several hundred canal boats drawn by mules are in service for transporting coal from Cumberland to deep water.

The train rushes through a tunnel and across the Potomac and stops on the bridge, half in Maryland and half in West Virginia at the mouth of the Shenandoah river, where wagon toll bridges cross each stream. On this point only a few hundred feet wide is the business portion of historic Harper's Ferry. At the junction of the two rivers the united stream breaks through the Blue Ridge Mountains, whose almost perpendicular bluffs rise some 800 feet on either side. The hill on the point rises about 300 feet and the residences of Harper's Ferry are nearly all on top along a single street (formerly a country road) which runs windingly on through the village of Bolivar, the two towns together having about 1,500 people.

From this height the view is magnificent. One is standing in West Virginia, and, looking down the Potomac, sees Maryland on one side and Virginia on the other. However, the State line is on the southern bank of the river, and the line between Virginia and West Virginia runs along the mountain top. Both rivers are shallow and, being full of projecting rock, are exceedingly picturesque. West and south the landscape opens and pretty farms are visible. Here, on Bolivar Heights, a battle was fought September 15, 1862. Generals T. J. Jackson, A. P. Hill and R. S. Ewell commanded the Confederate armies, which were on the heights across both rivers and behind the fortification on Bolivar Heights, where the Federal force, under General White, Col. D. S. Miles and Colonel Ford, were partially entrenched. The battle was fought largely with artillery, and as the Confederate cannon were on the superior heights and in the rear of the Federals, when the ammunition of the latter was exhausted and their 1,500 cavalry had slipped out along the river, the Federals surrendered their force of 12,500 men, although they had lost only nine

killed and 39 wounded, and the Confederates had lost six killed and 69 wounded. Colonel Miles was mortally wounded and died in a house which still stands.

All around are historic fields. Only a few miles up the Potomac is Antietam, while Charlestown, Shepherdstown, Martinburg, Sharpsburg, Frederick and Winchester are nearby.

Of course, Harper's Ferry is celebrated as the scene of John Brown's attempted raid, September 6, 1859, to arouse the negroes to servile insurrection. He, with 21 men, occupied a small fort near the present railroad station. After most of his men were killed he was captured and later executed at Charlestown, the county seat. The old Armory and Arsenal were destroyed during the war between the States, and the engine house, where Brown made his last stand, has been removed and reconstructed on the hill in the campus of a negro school, whose pupils have put up a memorial tablet.

The Jefferson Rock, a few hundred yards away, overlooks the Shenandoah and is so named because Thomas Jefferson is said to have made a speech there. It is reached by a circuitous footpath over the rocks, past a pretty Romish chapel on the hillside. The whole place is quaint and picturesque and well worth the trouble of a trip. It is a favorite resort for Washingtonians, many of whom have summer homes on the hills. A beautiful summer hotel was recently destroyed by fire.

I would fain have lingered longer, but must needs continue my journey to reach Luray before Sunday. My good friend, Rev. J. C. Hooks, well known in Arkansas and Oklahoma, and Memphis Conference, is pastor here. He was expecting me; hence in a few minutes I was welcomed at the parsonage by Sister Hooks, who, having often entertained me as "the elder," knew my capacity and tastes and provided sumptuously for the wayfarer. Parenthetically, I may remark that I have never at one dining enjoyed more ice cream and never saw any boy eat more of it than did Brother Hooks, and we are both alive and well. After hours of refreshing companionship, I slept and awoke ready for preaching. The Sunday School was large and interesting and the congregation fairly filled the auditorium. At night the Epworth League was well attended, and the congregation made a good record at the lecture on Cuba.

Brother Hooks has a membership of 460, which is 120 more than he found there two years ago. In an attractive county seat of some 1,800, in the very heart of the Shenandoah Valley, our church at Luray is an interesting and delightful charge. Brother Hooks and his people seem to be mutually pleased, and he and Mrs. Hooks are renewing their youth in these charming surroundings.

Luray is on a slight eminence in the midst of the valley, with the river about two miles away and the mountain ranges in full view from three to five miles away. The scene reminded me of Berryville, Ark., and its environment, only the Virginia hills are a little higher and the country is more open and more fully improved. It is a good farming country and practically all under cultivation or in pasture. The farmers appear prosperous and live in good houses. Corn, wheat, oats, hay and fruits are grown throughout the Shenandoah Valley. Apple orchards are everywhere and the trees are bending under their luscious loads. Many of the people bear German or Dutch names, but as they are of the third or fourth generation removed from the Fatherland they are good Americans.

On Monday morning at 8:30 Brother Hooks and I entered the famous caverns of Luray and spent an hour and a half in an enchanted land. The entrance to the cave is on the side of a slight elevation about a mile from Luray. From the external evidences one would hardly suspect that he was in the vicinity of one of nature's wonders. There are winding corridors connecting splendid chambers decorated with fantastic stalactites and stalagmites. It is practically impossible in words adequately to describe the varied colors and weird shapes. Every turn affords a new surprise. A natural bridge spans one chasm and pellucid pools reflect the light and lure the unwary to test their mystic depths.

As steps have been built or hewn in the rock and a cement walk has been laid, while hand railings guide and protect and electric lights illumine, the passage through is not difficult and with a con-

stant temperature of 54 degrees the atmospheric conditions are delightful. With a competent guide to explain, the experience is highly educative. Thousands of visitors annually see the caverns, and multiplied thousands should make the opportunity for this wonderful visit. The charges are reasonable and hotel accommodations are said to be good.

I left Luray before noon Monday and continued up the Shenandoah Valley to Basic, where the Chesapeake and Ohio railway crosses the Norfolk and Western. Here I took an automobile to Staunton, eleven miles west. The road is a fine turnpike through a beautiful farming country, where orchards abound.

Nestled among the hills, Staunton is a little city of many attractions. The Presbyterian manse, or parsonage, where Woodrow Wilson was born, is still occupied by the pastor and is a substantial old fashioned brick house. The Military Academy, with large buildings and a new barrack in construction, is on top of a hill and has a magnificent outlook. The Mary Baldwin College has good buildings but a limited campus in the residence section. There are many fine churches. The Episcopal Church is indicated as the place of meeting of the Virginia General Assembly in 1781, when it was in danger from the British army.

After seeing Staunton I took the train for Clifton Forge, so that I might spend the night there and have daylight for the trip through the mountains, which, along the Chesapeake and Ohio, are remarkably beautiful.—A. C. M.

RACE RIOTS.

(Continued from Page 1.)

critic of the South, now says: "If whites and colored cannot refrain from riots and bloodshed and interminable violence on the bathing beaches, how long will it be before this question is asked—Shall there be separate bathing beaches for the whites and colored? If the races cannot get along in certain neighborhoods without fights and brawls and police interference, how long will it be before segregation will be the only means of preventing daily murders and perhaps a recurrence, on a scale vastly enlarged, of the East St. Louis disaster?"

We are sorry that race riots have occurred in the North; but we are glad that hundreds of thousands of negroes have gone North; and we would like to see two or three million of them go into the same direction. It would be best for the whole country; because with scarcity of labor in the South the negroes who remain with us would be more appreciated and white labor would be better paid, and with the general distribution of negroes the race problem would become national and would be settled without sectional bias. The negro is the South's heaviest burden. The Christian people of the South earnestly desire to help him to the fullest realization of the best that is in him. He has many fine qualities, and with proper training after several generations should be able to make his own contribution to our civilization. If we neglect his moral and mental training, he is a weight that may drag us down. If we push him too rapidly, before he has time to mature and become adjusted to new things, he loses balance and again becomes a menace both to himself and to those who help him. He is immature. It is not his fault. We must honestly recognize his shortcomings, and deal patiently and kindly with him. The white race, with thousands of years of opportunity, still has much of barbarism to overcome. Surely then we should not expect the negro who has never had such advantages to reach the heights in a generation. If all negroes were in Africa we would send them money and missionaries. Because they are our neighbors we must not neglect them. We may not be able to stop race troubles, since we have not been able to secure peace and harmony among white races; but as Christians we should not cease to do all that we can to uplift our weak and immature neighbors. If we can by patience and Christian education make our negroes what they ought to be we shall have accomplished one of the greatest missionary achievements in history. Regardless of criticism, in spite of opposition and misunderstanding, let us as Southern Methodists in the spirit of our Christ take up this noble task. Recalling the wonderful work of the fathers among the slaves and of Haygood among the freedmen, let us take courage and press forward.



NOT UNTIL PRAYER OCCUPIES ITS FIRST AND RIGHTFUL PLACE IN THE PROGRAM WILL THE CENTENARY BE ABLE TO GO FORWARD WITH ITS EVER-WIDENING WORLD TASK

Prayer Is the Most Powerful Dynamic in Efficiency

Pastors Must Preach It

Minute Men Must Talk It

Intercessors Must Be Enlisted

Family Altars Must Be Established

THE CHURCH MUST GO TO HER KNEES IN PRAYER

WE DARE NOT FACE THE TASK IN HUMAN STRENGTH

Men have lost confidence in materialism and rationalistic philosophy. They are hunting the paths that lead to God. We must know how to show them. To do so we must have power. We must get our hands on the altar. Prayer releases power. The path of Prayer is the path to God.

ONE MILLION INTERCESSORS IN METHODISM MEANS THE GREAT REVIVAL



ENLISTMENT WEEK AUGUST 24-31
For Literature, Missionary Centenary
Box 38, Nashville, Tenn.



CONTRIBUTIONS.

PRAYER.

Right-minded people pray instinctively. The first thing a convicted sinner does is to cry out his penitence to God. We turn to God in joy and sorrow, in pleasure and in peril. We voice in prayer our gratitude for blessings received, or our plea for relief needed.

Prayer underlies all other means of grace. It enables one to get the most out of public worship. By prayer we are prepared to rightly partake of the Supper of the Lord. The Scriptures yield their choicest treasure to him who rises from his knees to search them. Good works unaccompanied by prayer are "dead works" or "vain works."

"More things are wrought by prayer than this world dreams of" Jesus did not find it necessary when planning for the evangelization of the world through human agency to provide his disciples with material means for the accomplishment of the task. Prayer was their unfailing and sufficient resource. "Truly, truly I tell you, whatever you ask the Father, he will give it you in My name." They were to be sorely tempted and tried, but power to endure and conquer was to come to them through prayer.

The sense of a personal need often leads one to pray over-much for one's self and to lose sight of the needs of others and of the wider reach of prayer. Selfishness at this point may dwarf the Christian life and defeat the very purpose of prayer. For prayer should enlarge our sympathies, increase our ability to serve our fellowman, rescue life from narrowness and littleness and cause us to grow more like the Master. Such will be the case if we are keenly alert to use this wonderful means of grace on behalf of others. "He who embraces in his prayer the widest circle of his fellow creatures", says Goulburn, "is most in sympathy with the mind of God."

The leaders of the Church have squarely faced the fact that most of our failures in the past have been due directly to an inadequate prayer life. The Centenary message, therefore, to every individual member is, "First of all, pray". No man can live at his best spiritually who does not begin, continue, and end every day, every activity, every enterprise, in prayer.

It is by prayer that we come into direct communion with God and learn to appreciate things at their true value. Prayer then should be first of all, because it makes us realize both our utter dependence upon God and the impotency of human plans that are not realized by prayer.

The slogan of the Centenary from the beginning has been "Make God First". It has been well said that the

primacy of prayer in any heart means the primacy of God in that life.

We do only the lesser half of the task when we collect men and mobilize men and women for winning the unsaved masses. The big thing is to literally envelope them in prayer.

In a very real sense we may actively participate through intercession in the work of a missionary on the field thousands of miles away. Our intercession releases divine power which clears away difficulties that have never yielded to human solutions. Prayer strengthens the hands of the worker for whom it is offered and saves him from discouragement. Constant daily intercession for specific missionary objects will soon dissipate the idea of distance and we will find ourselves thinking of them as close at hand.

A MILLION INTERCESSORS IN METHODISM.

By Rev. S. A. Neblet, Intercession Secretary.

The remarkable success of the first year of the Centenary served to emphasize very clearly Methodism's unfinished task. Every man, every woman, and every dollar enlisted for definite service, stands out in bold relief against the larger background of the unenlisted. It is because a few have been enabled to do so much, and because so very many have apparently not been actively engaged in the Centenary Christian labors which the Centenary has undertaken to promote, that the second Centenary year must of necessity be a very intense and busy period.

First of all comes prayer, intercessory prayer. The permanent conservation of every benefit that has come to the Church as a result of the Centenary depends upon our success in getting a large portion of the membership of the Church to engage more constantly and systematically in prayer. No amount of money subscribed and paid in can be made to do the work of prayer. Indeed the working power of our money is enhanced by the volume of prayer that is back of it, while money without prayer accomplishes little. We cannot substitute service for prayer and expect to satisfy God's demands upon us.

There is no substitute for prayer. Pastors recognize this, and therefore take frequent occasion to pledge people to pray for specific objects. Evangelists for the same reason, at the beginning of a meeting, or before, insist that people pledge themselves to pray for the meeting. On the same principle we deem it essential to the success of the causes represented in and encouraged by the Centenary that a very large per cent of the church membership be pledged to participate by prayer in them.

During the past year fiftythree per

cent of the pastors and ten per cent of the members of the church enrolled in the Fellowship of Intercession. Even that result, while far short of what ought to have been done, is gratifying as a beginning. But with the larger work before us of more completely manning the foreign fields, discovering a host of laborers and cooperating with them by prayer; with an enlarged view of the home mission problem demanding hundreds of trained workers to be supported by prayer and in many sections by intelligent, personal cooperation; with a church-wide revival just in the first stages, the aim of which is to make the part of America Christian in which we live, is it too much to expect that a million Southern Methodists will give themselves as never before to intercession?

To the end that this additional seven hundred and seventy-five thousand Southern Methodists may definitely associate themselves together in the Fellowship of Intercession, the last week of August has been designated as "Enlistment Week." All pastors have been supplied with intercession literature and enrollment forms. They are requested to utilize their committees on Spiritual Resources and intercession in the distribution of literature among Methodist families and in personally canvassing the membership for enlistments. August 24 to 31 should be even more memorable than May 18 to 24, because the Church shall in prayer, "come up to the help of the Lord, to the help of the Lord against the mighty."

TO THE LOCAL CHURCH TREASURERS.

My Dear Friends:

I have just returned from St. Louis, where was held a very fine conference on the conservation of our Centenary work. Several of our bishops, the whole Centenary Commission, a number of missionary secretaries, and most of the presiding elders from twelve Conferences were present. For three full days this band of leaders in the church prayed and talked about our plan for the future work of the church. Everything was gone over and some very important conclusions were reached.

First of all, we have just begun our church movement. We must work and pray until all of our people are joined in a league of prayer for the peace of the world and the salvation of all mankind. God does hear prayers and if all of our people would pray what wonders we could do. Human plans and human efforts surely will fail unless God is in it all. Let us find Him and know His plans and purposes and submit our ways to His guidance.

Then again, we must have a new financial plan for running our church. The old plan is not sufficient for this new day. The Bible is clear, a tithe of our income will take care of our expenses. This will give us all we need at home and do all of the Mission work planned by the Church. We are conscious of the need of a better ministry and a better paid ministry. Many of our works are too large and need to be divided. New fields need to be opened, and many new workers are needed. Therefore, we must pray as never before that God will call to the ministry and to specific work many young men and women for the pressing need now before us. I am sure God will call enough for this work if we but ask Him. Our

old men are dropping out rapidly while our demands are ever increasing. We must have a larger number of recruits or else our work will suffer. Pray earnestly that God will call to His service enough to fill up every gap and to go into every open field both at home and abroad.

Already the men needed for the foreign field for this year have been found. They must go out soon. We shall need every dollar of the first payment of the Centenary subscription at once. These men and women are to be equipped and sent out to the field and it can not be done until our subscriptions are paid.

Less than four months of the Conference year remain. The pastor and stewards will need an open field for some weeks before Conference to get the pastor's salary and Conference collections. We need to collect our Centenary offering early so as to be out of their way. Dr. J. J. Stowe has resigned as treasurer of our Centenary Fund and Colonel John E. Edgerton was elected in his place. Colonel Edgerton is one of the great business men of the South and will have full charge of all finances. He will have his office at Nashville at the same place as Dr. Stowe's was. Let every local church treasurer change the account at the bank to John E. Edgerton, Treasurer, instead of J. J. Stowe, Treasurer. This can be done in a few minutes. Let us press the Centenary collections now. The high cost of living makes it necessary for us to pay the pastor every dollar of his salary and add a little if possible.

We have done splendidly so far. Methodism has watched on a new task. The world started to see us as we go. May our work go on and the greatest revival we have ever seen come to every church. God calls us to service and he is not less interested in our people at home than those abroad. We must have our own people. May God pour out His Spirit upon the ministry and the Church until men are convicted of sin and brought into the Church of God. This is the time for the church to work. God's Spirit is moving in the earth.

I am interested in everything that has been done at home and abroad. So far as time will allow I am at your command for any service. May we work so as to meet God's approval and stand at the judgment.

May God bless you and give you great success.

Yours sincerely,

R. W. McKay,
Missionary Secretary.

THE JOINT COMMISSION.

The Joint Commission of the two great American Methodisms met in called session at Hotel Statler, Cleveland, Ohio, July 7, 1919. Telegrams to Church editors announced that they would be admitted, so I bled me hither. For all of the first day I was the only editor present, and remained the only Southern Methodist editor throughout. This does not take into account Dr. Ivey and Dr. Joy, of the Nashville and New York Advocates who are members of the Commission.

Two editors from the Methodist Episcopal Church, came in later, and we three held the reporter's fort unto the end. We were admitted to all the joint sessions. I was welcomed to the sittings of the Southern delegation apart, as I suppose the other

FELLOWSHIP OF INTERCESSION ENLISTMENT WEEK
AUGUST 24-31

Our Goals:

1. Every pastor signing the Intercession pledge.
2. Every official member a member of the Fellowship of Intercession.
3. A minimum of 40% of the membership of the Church enlisted in the Fellowship of Intercession.

We need you in order to reach these goals. Secure an enlistment blank and sign it up now.

editors were to their delegation conferences.

The Commission paid a beautiful tribute to the memory of Bishop Elijah Embree Hoss, ascended. Then they plunged into the middle of things by ordering a committee of ten—five to be elected by each delegation—said committee to proceed at once to consider the status of the Negro to the proposed reorganized Methodism of America. The committee chosen was as follows: Bishop Cannon, Dr. Bradford, Dr. Thomas, Judge White, Mr. Madden, Bishop McDowell, Dr. Goucher, Dr. Blake, Mr. Harris and Judge Simpson.

The next morning the committee asked for a little further time to complete its work, which was readily granted. In the afternoon the committee made a majority and a minority report. The majority report was brief, and read as follows: "We propose to the Joint Commission that the colored membership of the Church shall be constituted and reorganized as a quadrennial or Regional Conference, with proportionate representation in the General Conference." This report was signed by Dr. Bradfield in addition to the five representatives of the M. E. Church.

The minority report, which will be given further on, provided for the formation of Regional Conferences for Colored People in America, for Latin America, for Europe, for Eastern Asia and for Southern Asia. The purport of the plan was to place the colored people in line with the Missionary Regional Conferences, needing development, funds, and watch-

ful oversight, under such restrictions as appear in the report. The discussions which followed were candid, courteous, brotherly. I did not hear a sharp utterance, or see the shadow of a discourtesy. Some of the Southern delegation were willing to grant proportionate representation to the colored people in a General Conference under the safeguards hitherto tentatively agreed upon. The Northern delegation seemed anxious to protect the minority at every possible point. Dr. Edgar Blake made a memorable speech. His mind is as clear as a bell, and his spirit is admirable.

The delegation met separately that night. The Southerners dealt frankly with the situation. What did the majority report mean? What was the full import of its words? If it meant a colored Regional Conference on a parity with the white, with colored bishops in co-ordinate relations, then the delegation was not willing to agree. Dr. Bradfield, who was serving as an alternate for Dr. Chapell, now in Europe, declared that his signature to the majority report was on the assumption that all restrictions hitherto tentatively agreed upon were in full force. The delegation adjourned to await further light.

The full Commission met next morning. After some discussion, interlarded with cross-questions and answers—all in the finest of spirit—it was decided to recommit both reports with instructions to define more clearly the full meaning of the same. Dr. Young, Mr. Hyer, Dr. Wallace and Mr. Robertson were added to the committee, these being selected by their respective delegations. The Commission then adjourned to give the committee time to do its work.

On the reassembling of the entire Commission, the committee brought in two reports, as follows:

REPORT NO. 1.

We propose to the Joint Commission that the colored membership of the Church shall be constituted and recognized as a quadrennial, or Regional Conference, with proportionate representation and the same rights and privileges in the General Conference as belong to other Regional Conferences, recognizing fully the limitations at present due to the smaller number of members who would constitute the colored Regional Conference.

1. In harmony therewith, we recommend the amendment of Art. IX, Sec. 4, sub sec. 4 (page 12 Savannah folder) by the substitution, in line 3, of the words "two-thirds" for the words "a majority of," so that the section shall read:

"Whenever a majority of each of two Regional delegations shall so request, a vote shall be taken on any pending motion or resolution, except amendments to the Constitution, by Regional delegations, and it shall require the concurrence of two-thirds of the Regional delegation to adopt said motion or resolution, provided, however, that no motion or resolution shall be adopted that does not receive a majority vote of the members of the General Conference present and voting."

2. We recommend that Art. IX, sec. 3, sub. sec. 3 (page 12 Savannah folder) be amended to read as follows:

(5th line) "The General Superintendents, before the General Confer-

ence convenes, shall elect from their own number, by a two-thirds vote, one Bishop, or more, to preside during the session.

3. We recommend that Art. IX, Sec. 2, sub. sec. 7 (page 10 Savannah folder) be amended by adding after the word "supervision" in the 10th line, the words "if a majority of the resident Bishops of the jurisdiction to which he is assigned shall concur in said assignment."

4. We recommend that to Art. VI. (pages 1 and 2, Savannah folder) there be added a section to be numbered (7) reading as follows: "The Annual Conferences, Mission Conferences, and Missions embracing the work among colored people in the United States."

5. We recommend that Art. VI, Sec. 2 (page 4 Savannah folder) be referred to the Committee on Conferences for a restatement in harmony with the principles of this report.

6. We recommend that Art. VII, Sec. 1 (page 3 Savannah folder) be amended by the omission of sub-section (1) and that the sub-sections be renumbered accordingly; also that the words "not otherwise provided for" be omitted from sub-section (2).

This report was signed by Bishop McDowell, Dr. Downey, Dr. Goucher, Dr. Blake, Mr. Harris, Judge Simpson, Dr. Wallace and Mr. Robertson.

REPORT NO. 2.

We suggest:

I. That there be the following additional Regional Conferences:

- a. Colored People in America.
2. Latin America.
- c. Europe.
- d. Eastern Asia.
- e. Southern Asia.

II. These Regional Conferences shall each have representation in the General Conference in proportion to their membership in full standing, provided that each of such Regional Conferences shall be entitled to at least five clerical and five lay delegates; provided further, that the number of delegates from any one of these Conferences shall not exceed five per cent of the entire membership of the General Conference.

III. These Regional Conferences shall have the powers proposed for the General Conferences as contained in the report of the Committee of Conferences as amended at the Savannah session of the Joint Commission on Unification.

IV. Whenever the membership in full standing of any of these Regional Conferences shall exceed 400,000, upon request of said Conference, the General Conference shall organize the membership of said Conference into an Associate General Conference with the powers proposed for such Associate General Conference in the report of the Committee of Conference at the Savannah meeting of the Joint Commission. Such Associate General Conference shall have representation in the General Conference of ten clerical and ten lay delegates, with the right to speak and to vote in the General Conference on all matters which affect their relation to the Church.

V. The relation of these Regional Conferences to the General Conference may be changed by the vote of two successive General Conferences.

VI. We reaffirm the action of the Commission taken at Savannah in reference to the Colored Methodist Episcopal Church.

For HEADACHE

Take the Old Reliable Liquid Remedy. 20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

This report was signed by Bishop Cannon, Dr. Randolph, Dr. Thomas, Judge White, Mr. Madden, Dr. Young and Mr. Hyer. It is identical with the original minority report. Bishop McDowell explained that the two reports were on an exact parity so far as parliamentary rules were concerned, neither having technical nor tactical precedence over the other. Bishop Mouzon, as chairman of the Southern delegation, stated that he was directed to say that said delegation unanimously preferred plan No. 8 (called so for mere convenience); that a majority of said delegation put the plan up to the Methodist Episcopal Church as a distinct proposition; that in the event the Northern delegation could not see its way clear to adopt the plan and ad-interim committee be appointed to consider the whole matter of the unification of American Methodism, and report to the Joint Commission at a time and place to be agreed on.

Bishop McDowell laughingly copied the verbiage of Bishop Mouzon, as expressing the will of the Northern delegation; that is that they preferred plan No. 1; that they put it up to Methodist Episcopal Church, South, as a distinct proposition; and that, in the event the Southern delegation could not see its way clear to adopt the plan, an ad-interim committee be appointed, etc. Judge Simpson, of the Supreme Court, of Pennsylvania, moved, as a substitute for both reports, that an ad-interim committee consisting of seven members from each delegation, be appointed to consider the whole matter of Methodist unification, and report to a subsequent meeting of the Joint Commission. The motion unanimously prevailed. Each delegation apart selected the following representatives:

Methodist Episcopal Church — Bishop McDowell, Dr. Blake, Dr. Goucher, Mr. Harris, Judge Simpson, Dr. Wallace, Mr. Robertson.

Methodist Episcopal Church, South—Bishop Cannon, Dr. Thomas, Dr. Linn, Judge White, Mr. Madden, Dr. Young, Mr. Hyer.

The committee will meet in Richmond, Va., November 3. The Joint Commission will meet January 15 at a place to be hereafter agreed upon.


Thus ends another chapter in the history of the union of American Methodism. Slowly but surely the

WINTER'S MINTS W. CHILL TONIC

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

Freckles

The fairer the skin the more ugly it is when marred by freckles, and they are really unnecessary. As soon as the warm sunshine or the hot winds bring them out, causing the natural embarrassment that every woman feels, get from your druggist a package of Kintho Beauty Cream. This is usually an easy and effective way to remove them, and quickly have a soft, clear, youthful and beautiful complexion, which, of course, should have no freckles. Use Kintho at the first sign of freckles, applying night and morning, and you should be delighted to see how rapidly these ugly spots begin to disappear. It is also well to use Kintho Soap as this helps to keep the skin clear and youthful. KINTHO MFG. CO., Ellicott Sq., Buffalo, N. Y.



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parts are coming together. The M. E. Church has yielded on the point of a Regional Conference for the colored people. The M. E. Church, South, has yielded on the point of proportionate representation of colored people in the General Conference, under specified limitations. In time, with patience and prayer, the remaining distance between the two will be brought together. Dr. Edgar Blake told me that this was decidedly the best meeting the Commission had yet held. Dr. Downey was not so sure of substantial progress. Dr. Goucher, Bishop McDowell and others, were more than hopeful. Of our own delegation, Bishop Mouzon, Bishop Moore, Dr. Charles Bishop, Dr. Paul Linn, Mr. Blackwell and Mr. Hyer are progressive for union. Bishop Cannon is close on their heels, but a little more cautious. Bishop Denny, Judge White, Judge Sanford, Dr. Lamar and one or two others are conservative. Nobody seems disposed to "take the bit between the teeth."—J. A. Burrow, Editor Midland Methodist.

TRY THE COMBINATION.

The Conference for Social Workers will be held at Lake Junaluska, North Carolina, August 17 to 24. The Conservation Conference of the Centenary Commission will be held August 26 to 28. Combined attendance on these meetings, getting a full week or ten days of helpful Conferences in a delightful climate in beautiful surroundings at a minimum of cost. Board can be had at from \$12 to \$15 per week.

Or combine Conference for Social Workers with the Bible Conference, August 19 to 17, staying for both, or for part of both.

For information concerning the Conference for Social Workers, address the writer, James Cannon, Lake Junaluska, North Carolina.



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

WHAT OF YOUR BOY?

His education and training, and the development of his mind, body, and character depends on you, his parent. It is a grave responsibility, for there are so many antagonistic influences that come into play in a boy's life. As every boy looks back over his education and training he can always point out some one influence, some one life that has had a more profound influence. To thousands of boys this influence has been the guiding spirit, the personal association and the inspiring character of Mr. Robert K. Morgan, principal of Morgan School for twenty-five years. He knows boy nature. The close personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents, and his special needs, have given great prominence to his school and have characterized the success that he has merited in successfully shaping the lives of thousands of youths at the shaping age. A postal card to Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about this school.

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.

YOUR BOYS IN FRANCE.

In France, Decoration Day, 1919.
To the Mothers of the Khaki Dead:

My thoughts have been of you today even more than of your noble sons whose graves I have helped in decorating. I wish that you who have sons buried here in France might have been here today. Some of you, no doubt, have had visions of your boys resting in graves unmarked and unkept. The fact is, this is true of but few, very few, of our dead even now, and long before another decoration day comes, every one of them will be at rest either in a beautiful cemetery provided by our government or in some French cemetery. And above each grave there rises a plain white cross, fit emblem for the resting place of one who died as did your lads; for

"More honorable far
Than all the Orders is the Cross of Wood,
The symbol of self-sacrifice that stood
Bearing the Christ whose brethren
they are."

On Decoration Day these graves all over France were things of beauty, made so by the loving hands of comrades in khaki and of the French people. Each grave, it matters not where it was located, was covered with lovely flowers, and each cross had a beautiful wreath hung upon it. And this is to be done each year so long as your sons lie buried in the soil of France. In gratitude for what the fallen heroes of America did for them, the French people have asked that they be permitted to decorate the graves of your boys each year, just as they decorate the graves of their own dead. It would do your hearts good to know how tenderly and lovingly the French mothers care for the graves of American soldiers. Down in a little cemetery in a village in Southern France I buried the first one of our regiment to die after we had landed over here, and I received not long ago from a dear old mother in the village a letter in which she referred to the lad's grave in the following touching way:

"You be sure it, my dear Mr. Chaplain, we keep his grave clean and sweet. We have much joy for because you left the little grave us to keep it. Much mothers of France that they lost sons also in war come to kiss it on their knees and put flowers very much on it also as their own. All mothers of France love it much for because your boy is dead also for France. Dear Mr. Chaplain, we keep it good and sweet for you so long time we all live, and after we die many others they also keep it good. All mothers of France tell you this by me."

Can you mothers in America read a letter like this, written with much difficulty in the language that you speak, without being made to feel that the women of France know better than anybody else in all the world the anguish of your hearts and that they will never let the graves of your dear lads be neglected, but will lavishly give care and attention to them?

And then I wish that you might have been present to hear the beautiful tributes which French and American orators, expressing the feelings of all, paid to the memory of your dear sons for their heroic service and their noble sacrifice. There must be times when you mothers, human as you are, feel that you have had to pay too dearly for the victory that has come to the world. There may even be moments (we love you none the less if there are) when you feel bitter in your heart that you have been singled

out for suffering, having to give, perhaps, an only son, or one of your noble lads, when thousands of less noble, some even slackers, still live. Ah, it would have been balm for your hurt hearts to have seen on this, the world's greatest Decoration Day, what significance two great nations attach to the sacrifice which your sons have made in the gift of themselves. Rupert Brooke, the gallant young English poet who made the supreme sacrifice himself, beautifully characterizes the sacrifice of your soldier boys in his poem, "Gifts of the Dead:"

"These laid the world away; poured
out the red,
Sweet wine of youth; gave up the
years to be
Of work and joy, and that unhopd serene
That men call age; and those who
would have been
Their sons, they gave their immortality."

And their sacrifice, great as it has been, has not been made in vain. They died to bring back to thousands of women and children in France the smiles and joys that had seemingly gone forever; they died to loose the world from the iron grip of despotism and to banish forever from the earth the scourge of war; they died to cleanse the temple of human civilization of its vandal polluters; they died that the tragedy of Calvary may not have been in vain. Can the world ever forget such service as this?

These are the heroes that we have been honoring today, and you are their mothers. I know that you did not bear your sons for war, but much less did you bear them for cowardice and dishonor. I know that there is a pride shining in your tears, a pride that comes with feeling that the lads for whom you faced death were not unwilling to go to death for others. I know that even in your sad hearts there is a song, the song of mother love made to feel that sacrifice and suffering have not been in vain. Your sons dead upon the field of glory are your sons still; your sons alive as cowards and slackers would be unworthy to have you call them sons and more unworthy still to call you mothers. Yes, you are the mothers of our khaki dead, and it is you, after all, that we are honoring on Decoration Day.—Claude M. Reves, Chaplain, U. S. Army.

A PLEA FOR LIBERTY.

Dear Methodist and Brethren of Like Precious Faith: Hear me. While pastor of the First Baptist Church of Batesville, Ark., I partook of holy communion with other sheep of our common Lord, which sheep were not of the Baptist fold. This is contrary to Baptist teaching, but not contrary to Baptist practice even in the South. I was summarily dealt with and my resignation was asked, tendered and accepted to become effective the day tendered. This, too, violative of the agreement between us that either church or pastor desiring a change give the other thirty days' notice.

I wrote the Baptist Advance a notice for publication which the Advance refused. It did, however, give its own opinion in regard to the matter.

It is not right, fair or honest that condemnation be heaped up and punishment meted out without a hearing of the accused. So I am trusting to your fraternal consideration and Christian love and therefore expect to

see in next issue this article in print.

In the "Teacher", published by the Sunday School Board of Southern Baptist Convention, Nashville, Tenn., I see just what I want to see in regard to the "Baptist Distinctive." I quote from this publication, July number, page seven. Dr. J. S. Kirtley is writing and says in speaking on "The Baptist Distinctive": "It is 'The Competency of the Soul Under God', 'Soul Liberty', 'Freedom of Conscience.' These Dr. Kirtley calls the best short descriptive terms and has said it is not immersion nor even believers' baptism, but freedom to do as God directs rather than do as man or men may demand. Said he: 'The moment any man or body of men or institution gets in between the soul and God and says, 'you can't have any dealing with God except through me, you can't understand his will unless I interpret it to you, and you must accept my interpretation of it and obey my laws, that moment such a man or group of men, or institution violates the Baptist distinctive, and, as we believe, disturbs the most fundamental function of the soul.'"

To this statement all good Protestant Christians agree. I ask, where does the compliment light on the Batesville church itself and the other folk who say the church in Batesville did right?

If the Advance wants to jump on me about this let it jump. It seems to me it gets it here in the same place the Thanksgiving turkey got his.

Fraternally,

H. T. Crumpton.

PRIZES OFFERED FOR TRACT LITERATURE.

At a meeting of the Board of Managers of Tract and Evangelistic Literature held at the Publishing House, Nashville, Tenn., July 30, 1919, it was voted to offer a first prize of \$25 for the best tracts on the following subjects:

First, for two evangelistic tracts, one describing the condition of an unsaved soul, the other setting forth the character and blessedness of a soul saved by Christ. These two tracts to be limited to 2,000 words each.

Second, two tracts for instructing

Lemons Beautify!
Make Quarter Pint
of Lotion, Cheap

Here is told how to prepare an inexpensive lemon lotion which can be used to bring back to any skin the sweet freshness, softness, whiteness and beauty.

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan, and is the ideal skin softener, smootheners and beautifier.

Just try it? Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands, and see for yourself.

applicants for church membership in their duties and privileges—one for adults and one for children. These two tracts to be limited to 4,000 words each.

Third, two tracts, one on Baptism and the other on the Lord's Supper. These two tracts to be limited to 10,000 words each.

All manuscripts submitted in this contest must be typewritten and must be in the hands of the secretary of the Board not later than December 1, 1919. The name of the author must be placed in a sealed envelope accompanying the manuscript, but must not appear elsewhere. The Board reserves the right to purchase the second best manuscripts for the sum of \$15 each. It also reserves the right to reject any and all manuscripts submitted. The Board would caution all contestants that while it values a scholarly presentation of Biblical truths, it must be borne in mind that these tracts are designed to convince men and women of varying intellectual grade, and that therefore the presentation must be mainly to the popular mind and buttressed by Biblical quotations.

Signed for the Board,
A. J. Lamar, Chairman,
Frank M. Thomas, Secretary.

A MINISTERING MEMORIAL.

It will be read with much interest all over the church that Dr. A. D. Betts, a widely known and much beloved superannuate of the North Carolina Conference, who died at an advanced age last December, had been for many

Strength

WOMEN NEED STRENGTH to meet the stress of life during these troublous times. Worry, anxiety or sorrow undermine strength and health. To be strong and well, all the organs of the body must perform the functions assigned to them by nature.

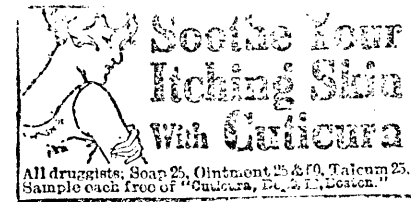
Foley Kidney Pills

help weak, overworked or diseased kidneys and bladder to normal and healthy action, so that the system is freed from waste and poisonous matter that causes backache, pains in side, sore muscles, stiff joints, lumbago, rheumatism, puffiness under eyes and kindred symptoms.

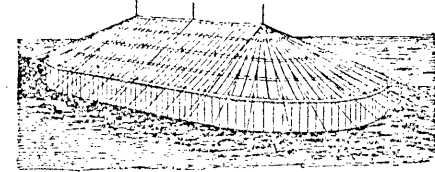
Mrs. J. D. Miller, Syracuse, N. Y., writes: "For many years, off and on, I suffered from kidney trouble and rheumatism. I had a severe backache and felt miserable, and I got to a place where I had to do something. I bought Foley Kidney Pills and after taking two bottles I can say my backache is gone, and where I used to lie awake nights with rheumatic pains, I now sleep in comfort and enjoy a good night's rest. Foley Kidney Pills did wonderful things for me and I recommend them."

Your Eyes

Granulated Eyelids. Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smearing, just Eye Comfort. Your Druggists or by mail 60c per Bottle. For Book of the Eye free write -
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years sending annually to Trinity College a part of his meager income for the help of some young man preparing for the ministry. Without the knowledge of Dr. Betts, the college replaced his gifts from other sources and allowed his donations to accumulate. It has been proposed to increase this sum by contributions and to establish out of it a memorial to Dr. Betts, to be known as the A. D. Betts Memorial Loan Fund for the aid of young preachers at Trinity. Among the letters received along with contributions to the fund there is given below one from a young minister and his wife, which reveals a beautiful spirit of cooperation in a good cause, and which is greatly appreciated.

"Kannapolis, N. C., July 26, 1919.

"Dear Dr. Few:

"Mrs. Vick and myself have thought for some time that we would like to give something to Trinity College.

"We have just read in the Advocate that you propose to raise a memorial fund to the great Dr. A. D. Betts, which is to be used to help young preachers in their struggle for an education. We are enclosing a subscription to this memorial of \$1,000. We wish that we could make it more, and hope that we can in the future.

"We feel that we want to leave some of the fruits of our labor upon earth, to be a power in the world for good after we are dead and gone. The best way to do this, according to our judgment, is to leave something that will aid young men to prepare themselves for the ministry.

"Then we want to honor Dr. Betts, because he was so good to us and our parents.

"Dr. Few, may the good Lord, who loves and keeps us, bless you in this new effort of yours to honor the saints and help mankind. We are,

"Your faithful friends,

(Signed) "Mr. and Mrs. G. W. Vick."

A TRIUMPH OF FAITH.

By the time this reaches your sanctum I will have reached the sixty-second anniversary of my ministry, and next October it will have been sixty-two years since I was admitted on trial to the Memphis Conference and transferred to what is now the Little Rock Conference. My health is good and I am still able to preach with ease and with much pleasure, at least to myself. And now, on the eve of my ministerial anniversary, I feel inclined to be a little reminiscent, and will for the first time offer for publication the following bit of personal experience. I have often thought of doing so before, but have felt that it was almost too sacred to be given publicity.

Many years ago I was holding a revival meeting in the village in which I was living. For several days and nights there had been a very decided interest in the meeting. The attendance was large, both day and night, and a very profound impression had been made upon the community. At every service a number of deeply convicted penitents were at the altar. No urging was necessary to get them to come forward, but there were no conversions. I was at a loss to know whether to continue the meeting or close it, for I was to begin at another church in the next few days. So one night I announced that we would have services on the next day at 11 a. m., and that by that time I would decide

whether to close or continue the meeting.

After leaving the church God seemed to be speaking to me through the Spirit, somewhat as follows: "You are thinking of closing this meeting and leaving those penitents unconverted, and why? God wants to save them; Christ has died that they may be saved. The Holy Spirit has convicted them. The promises to the seeker of salvation are abundant. Therefore, there is nothing lacking on God's part in order to their salvation. Then why are they not saved? Upon whom will the awful responsibility rest if they are not saved?"

This is but a brief outline of the train of reflections that took possession of my mind and heart. I was deeply moved. My responsibility and that of the church were beyond all question. The struggle that ensued I cannot commit to paper. The result was a determination to meet the crisis. I would take God at His word and put His promises to the test. Therefore I would not close this meeting until those penitents were saved. On the following morning I told the congregation of my prolonged struggle and of my purpose. I said: "I am trusting implicitly in God's promises. They cannot fail, and this meeting will be continued until our friends are saved, and for their conversion I pledge everything I hold sacred and dear." Great power came upon the congregation. The stillness and the sense of the presence of God was almost oppressive. But there were no conversions. At the evening hour I repeated what I had said in the morning. Again there was felt the power of God, but no conversions. On the morning of the next day I reiterated my former statement. We had a gracious service, but without conversions. At the night service there was a great congregation. Penitents flocked to the altar. In a few minutes there was a very bright conversion, and then another, and another, and so on until every man and woman at the altar was most happily converted. The victory was complete, and in a scene of great rejoicing the meeting closed.

I would not have dared to do what I did had I not been led and sustained by the Spirit of God.—C. O. Steele.

Hot Springs, Ark.

STEREOPTICON AND LANTERN SLIDES.

There seems to be some uncertainty in the Church as to the manner and place of obtaining stereopticons, slides, moving picture machines, films, and illustrated lectures. Certain persons are writing to Smith & Lamar, to the Methodist Publishing House, to the Board of Missions, and other addresses.

This procedure is an error. Stereopticons and slides are furnished by the Centenary Commission through the Department of Publicity. Rev. T. A. Matthews is the manager of the Stereopticon Section of this Department, and all communications should be addressed to him at the Centenary Building, Nashville, Tennessee.

The Publicity Department maintains a complete plant for the manufacture of the highest grade of lantern slides. They are made by our own photographers and each slide is colored by our own artists, and the lectures are prepared by our men who are familiar with the fields about which they write.

Stereopticons may be purchased at the lowest market prices, and a sys-

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.

tem of deferred payments may be arranged if desired. Slides are rented at \$4 per set for one exhibition and \$2 for each subsequent showing by the same person on the same shipment. A limited number of moving pictures films are also available.

Our lectures now cover the following subjects: Africa, Cuba, China, Japan, Making Democracy Safe for the World, and Rebuilding the World. The last lecture shows 75 views of the devastated regions of Europe.

We have in course of preparation six different lectures on the Centenary Celebration at Columbus, Ohio, a European lecture, a general Missionary lecture, and a lecture on the Centenary Conservation program. Others will be produced from time to time.

Elmer T. Clark,
Director of Publicity.

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

ARKANSAS SONG LEAFLET.

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

Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON.....303 East Sixth St., Little Rock, Ark.
PRESS SUPERINTENDENTS.
North Arkansas Conference.....Mrs. John W. Bell, Greenwood, Ark.
L. R. Conference.....Mrs. W. P. McDermott, 2403 Louisiana St., Little Rock
Communications should reach us Friday for publication next week.

PROGRAM LITERATURE FOR AUGUST AND SEPTEMBER.

The following leaflets have been prepared and issued through the regular conference channels for use in preparing programs. If your society has not received them, notify the Conference officer in charge of literature.

All of these leaflets are helpful and attractive and your society cannot afford to be without them in preparing the programs.

For Adults.

Information for Leaders for August—"Japan and Korea."

Information for Leaders for September—the Social Service Study—"Making America Safe Industrially." (In most of the conferences, this leaflet is sent out by the Conference Social Service superintendent. If an Auxiliary has no Social Service superintendent, or has failed to send the name of this officer to the Conference Superintendent, no leaflet will be received.) Attend to this in time to get the literature for the September meeting.

For Young People.

August—"A Japanese Garden Party." (A personally conducted tour of the cities about the Inland sea.)

September—"The Liberty of the New Democracy." A demonstration. (Social Service.)

For the Children.

Leader's Supplement to the Yearbook, containing helpful plans and suggestions for each meeting of the quarter. The supply of yearbooks for the year is exhausted, but this supplement, the Young Christian Worker and the following leaflets are all that is needed in order to make full and attractive programs:

August—"Jack and the Japs."

September—No leaflet—material for program, see Young Christian Worker.

NOTES FROM CENTENARY CELEBRATION.

Woman's Day at the Celebration.

The work of the Woman's Missionary Societies of both churches was graphically portrayed on Woman's Day, not only by the strong speeches that were made from the platform,

GET A GOOD GRIP

ON HEALTH

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

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

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For information write

J. H. Shumaker, Secretary, 819 Broadway, Nashville, Tenn.

but also by the impressive procession of the loyal and consecrated missionaries and members of missionary societies who were present. The banner which headed the procession had upon it a symbolic figure of the Woman's Missionary Movement encircling the world. Following the banner marched the Conference officers of the missionary societies, who preceded a long line of the membership of these societies. The meeting was presided over by Miss Belle H. Bennett, the president of the Woman's Missionary Council, M. E. Church, South. It is a notable fact that Miss Bennett was the only woman who was a member of the Centenary Commission. Her appointment to the commission was due to the fact that at the time of her election the Board of Missions of the M. E. Church, South, with one exception, was the only Board that admitted women to its membership.

A Famous Missionary.

Mrs. E. W. Parker, widow of Bishop Parker, who has spent sixty-four years as a missionary in India, was one of the most honored guests of the Centenary. She celebrated her eighty-fifth birthday during her stay in Columbus.

Life Service at the Centenary.

The response of the young people at the Centenary for life service was one of the great outstanding features. During the first two weeks 110 young people signed life service pledges, and the number was on the increase. Workers in the Life Service Department had as many as thirty interviews in one day with prospective missionaries. The high-water mark of the Celebration was probably reached on Sunday, July 6, when Bishop Henderson put three propositions to the young people, asking them to respond by coming forward to the platform. The first call was for those who knew that if they did God's will they would be led to the foreign field; the second was for those who were willing to respond if it should be God's will for them to serve in the home land; the third was for those who were willing for God to direct their lives into whatever channel he might choose. The response was spontaneous, and at each call masses of young people flocked forward without a moment's hesitation until the platform and the adjoining inclines were filled. The number that came was between 450 and 500 young people.—Miss Haskin in Missionary Bulletin.

SECOND QUARTERLY REPORT OF NORTH ARKANSAS CONFERENCE.

June 30 closed the record of the second quarter of the Woman's Missionary Society, which is gratifying, but incomplete in some Auxiliaries. Through the faithfulness and earnestness of the nine District secretaries, the Conference can claim 126 Adult Auxiliaries, with 2,810 members, 18 Young People, with 292 members, and 44 Junior, with 926 members. This membership does not include those Auxiliaries that did not report. With regret it must be said that one-fifth of the Auxiliaries did not report. The majority of the "non-reporters" were

those of the Junior Division. It is hoped that the full membership can be given next quarter.

The interest in the Bible and Mission Study is slowly but most assuredly increasing, but the presentation of the Monthly Missionary Bulletin is being neglected. Every Auxiliary should have the benefit of this newsy messenger, just from the workers in foreign lands, in home land, and on the seas.

The Christian Stewardship program was presented by only 84 Auxiliaries. This program is given in the Year Book and is of great importance. May every District secretary be able to report 100 per cent observance of Christian Stewardship in her District next quarter.

The financial reports of some of the Districts are above the average. The \$9,000 pledge and other financial obligations will be met, by each member doing her part. Some Districts have oversubscribed their assessment.

The list of subscribers to the Missionary Voice is 1,096; Young Christian Worker, 356.

Number of Bible women supported, 10; scholarships, 1, and day-schools, 1. Let not one Auxiliary forget its obligation to the rural church or churches within its territory. It is a splendid idea for every Auxiliary president and Conference officers and District secretaries to read frequently the reports of the various committees adopted by the Conference held at Batesville last April, that she may leave nothing undone which it is her duty to do. Let none forget that their opportunity never has been what it is today. We must go forward and expand. Methodism has had an awakening which must be sustained, and, dear women, the opportunity of today will be gone tomorrow. May each be burdened with her personal responsibility to do her part, leave not a prayer unuttered nor a service unrendered that would be for the advancement of Christ's kingdom here on earth. The Booneville, Fort Smith, Fayetteville, Jonesboro, and Paragould Districts have held their District meetings. All reported enthusiastic meetings with good attendance. The District meeting is growing to greater importance each year. It is a time for the secretary and Auxiliaries to further their District work, to interpret the plans of the annual meeting, and to cultivate the unbreakable tie of love and harmony between secretaries and Auxiliaries, which always assures success in the Woman's Missionary Society.

It is hoped that the young people of each District will be represented at the Young People's Conference to be held at Henderson-Brown College, Arkadelphia, August 4-9. It is an opportunity for preparation and consecration, an opportunity for making a definite epoch in each young woman's life who attends. Let every adult member especially pray that this gathering will mean to each one that for which it has been established. May God's hand be laid on each young woman for definite service in the church and for humanity, either at home or abroad.

Miss Ida Johnson, the missionary from Japan who was with the North Arkansas Conference at Batesville, and who captivated all by her attractive personality and stirring talks, will sail back to Japan in August. Let all pray for her safe arrival at her post of duty, Hiroshima, and may her life be spared for many years that she may be able to do that which is so

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L. M. GROSS, Box 17, Little Rock, Ark.

dear to her heart for her Japanese friends. She is happy in the Lord's service, abounding in good works.

May every missionary woman keep busy in the service of her church and with eyes fixed on that one goal, the world for Christ. May all keep steadfast and faithful to their responsibility.—Mrs. Preston Hatcher, Corresponding Secretary.

Y. P. SUMMER CONFERENCE, HENDERSON-BROWN COLLEGE, AUGUST 4-9—PROGRAM.

Opening Day—Monday Afternoon.

4:00. Registration.

5:00. Recreation.

6:30. Dinner.

Monday Evening.

8:30. Music by orchestra.

Devotional, by Dr. W. R. Richardson.

Greetings, Mrs. Neil Sloan, Chairman of Local Committee.

Fraternal Greetings to North Arkansas, Mrs. F. M. Williams, President Little Rock Conference Society.

Response, Mrs. F. M. Tolleson, President North Arkansas Conference Society.

Chorus.

"Why We Are Here," Mrs. C. F. Elza, Superintendent of Young

FEELING BLUE? LIVER LAZY? TAKE A CALOTAB

Wonderful How Young and Energetic You Feel After Taking This Nauseless Calomet Tablet.

If you have not tried Calotabs you have a delightful surprise awaiting you. The wonderful liver-cleansing and system-purifying properties of calomet may now be enjoyed without the slightest unpleasantness. A Calotab at bedtime with a swallow of water—that's all. No taste, no salts, nor the slightest unpleasant effects. You wake up in the morning feeling so good that you want to laugh about it. Your liver is clean, your system is purified, your appetite hearty. Eat what you wish—no danger. The next time you feel lazy, mean, nervous, blue or discouraged, give your liver a thorough cleansing with a Calotab. They are so perfect that your druggist is authorized to refund the price as a guarantee that you will be delighted.

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Send for catalog today. Address REV. J. W. MALONE, A. M., D. D., Pres., Cleveland, Tenn.

People's Work.

Response, Miss Ruth Simpson.

Piano number, Miss Aileen Hodges.

Music, by orchestra.

Centenary Day—Tuesday Morning.

7:00-7:30. Morning prayer.

7:30-8:00. Breakfast.

8:45-9:00. Devotional.

9:00-10:00. The Young Christian and the Missionary Crisis.

10:00-10:15. Assembly singing.

10:15-10:30. "Taking a District for the Y. P. M. S.," Miss Mattie Mac-Millan, Miss Ruth Turner.

Song, Miss Ruth Turrentine.

11:00-11:30. A Message From Our People From Our Conference President, Mrs. F. M. Williams.

11:30-12:00. Bible Hour; topic, "Prayer As a Working Force," Dr. Edmund F. Cook.

Tuesday Afternoon.

5:00. Reception by local committee, Mrs. J. R. McDonald, Chairman.

6:30. Dinner.

Tuesday Evening.

8:30. Music by orchestra.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—A.P.V.

You Do More Work,

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

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

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

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And for keeping the skin in perfect condition there's nothing excels the celebrated

MANTA ROSA FACE POWDER

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POSITION WANTED.—Young lad: stenographer, without experience, desires position with good employer. Willing to work for small salary till experience is gained. Will furnish good testimonials. Address Stenographer, care of Arkansas Methodist, Little Rock, Ark.

Assembly singing.

Devotional, Rev. T. D. Scott.

Greetings from President Workman of Henderson-Brown College.

Song, Mrs. J. B. Meador.

Report of the Centenary Celebration at Columbus, Ohio, Mrs. C. F. Elza.

Arkadelphia Day—Wednesday Morning

7:00-7:30. Morning prayer.

7:30-8:00. Breakfast.

8:45-9:00. Devotional, Miss Anne Andrews.

9:00-10:00. "The Young Christian and the Bigger Missionary Program," Dr. Edmund Cook.

10:00-10:15. Assembly singing.

10:15-10:30. "The City and the Y. P. M. S.," Miss Mary Alice Darr.

Reading, "How One Man Loved," Miss Nellie Bowen.

Piano solo, Impromptu Valse (Roff), Miss Elizabeth Sorrels.

11:00-11:30. "The World's Need Today," Miss Ruby Van Hooser.

11:30-12:00. Bible hour; topic, "The Process and Power of Faith," Dr. Edmund F. Cook.

Wednesday Afternoon.

5:00. Swimming party to Caddo Gap.

6:30. Dinner.

Wednesday Evening.

Arkadelphia evening.

Reconstruction Day—Thursday Morning.

7:00-7:30. Morning prayer.

7:30-8:00. Breakfast.

8:45-9:00. Devotional, Miss Van Hooser.

9:00-10:00. "The Young Christian in the Program of Reconstruction," Dr. Edmund F. Cook.

10:00-10:15. Assembly singing.

10:15-10:30. Twin Auxiliaries for the Y. P. M. S.

Song, Mrs. Jan Williams.

10:45-11:00. "Americanization," Mrs. C. F. Elza.

11:00-11:30. "Christian Citizenship for Girls," Miss Anne Andrews.

11:30-12:00. Bible hour; topic, "The Discipline of Difficulty," Dr. Edmund F. Cook.

Thursday Afternoon.

5:00. Swimming party at Rock Bar.

6:30. Dinner.

Thursday Evening.

Auxiliary night.

Life Service Day—Friday Morning.

7:00-7:30. Morning prayer.

7:30-8:00. Breakfast.

8:45-9:00. Devotional, Miss Anne Andrews.

9:00-10:00. "The Young Christian and Sacrificial Service," Dr. Edmund F. Cook.

10:00-10:15. Assembly singing.

10:15-10:30. "The Passing of the Nickel in the Y. P. M. S.," Mrs. R. T. White.

Song, Miss Ruth Turrentine.

10:30-10:45. "A Message From Scarritt Bible and Training School," Miss Rosalee Riggan.

11:00-11:30. "A Call to Life Service," Miss Van Hooser.

Gospel solo, Miss Andrews.

11:30-12:00. Bible hour; topic, "The Comradeship of Jesus," Dr. Edmund F. Cook.

Friday Afternoon.

5:00. Swimming party at Caddo Gap.

6:30. Dinner.

Friday Evening.

8:30. Music by orchestra.

"An Appreciation," Mrs. S. W. C. Smith, Conference Treasurer.

Song, Dr. Charles A. Evans.

Address, "The Christian and the Call to Service," Dr. Edmund F. Cook.

Sunday School Department

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

BETTER BOYS AND BETTER SUNDAY SCHOOL EQUIPMENT IN ARGENTINA.

One church in Buenos Aires has spent \$6,000 in setting up and equipping a playground for children in its neighborhood. This indicates a feature of work among children and young people that is standing out prominently in connection with a number of the Sunday schools. The children of these countries are in very great need of a healthy and wisely directed play life. It would be hard to exaggerate the importance of these playgrounds for the health and morals of the coming generation in these countries. The Latins have never gone in very much for athletics, and this new movement will do much to create in the young people healthy minds and clean hearts where the seed of the Gospel will find good soil in which to grow up. This is the statement of Rev. George P. Howard, Field Secretary for South America of the World's Sunday School Association.

"I wish you could see," Secretary Howard writes, "some of the ragged urchins from the neighboring slums that have been converted into clean

little athletes, anxious to care for the body and 'keep it under,' cutting out the cigarettes, the late hours, etc. Then on Sunday you will see them in a Sunday school class hearing for the first time that they have a soul to care for and that there are certain spiritual exercises very necessary to make the inward man strong and healthy. An interesting feature of this particular playground is the willingness with which many of the younger Christians are giving part of their time in the direction of groups of boys and girls. A new vision of Christianity as service has come to many of them. It fills me with peculiar satisfaction to see that an ever increasing number of our Sunday schools are aiming to minister to the whole child and to do so not only on Sunday, but throughout the week."

Another trend in South American Sunday school work is a movement in favor of the erection of suitable Sunday school buildings. Formerly, as in so many instances in the United States, very little attention was given, in planning for a new building, to the needs of the Sunday school. Now, as methods improve, the importance of

WHY THE PEOPLE ARE TURNING TO HENDRIX COLLEGE.

I. Because of Its Rapid Growth.—Here are the facts of the last twelve months: (1) Hendrix enrolled last year 511, an increase of over 200 in one year; (2) the College has erected eight new buildings in the last twelve months, including a \$110,000 fire-proof dormitory, the best in the Southwest, a model for convenience and comfort, with hot and cold water in each room, and every room within five steps of bath and toilet; an apartment house for married students, especially young ministers; a well equipped hospital in charge of a graduate nurse; a "Y" hut with a moving picture machine, victrola, reading room, and a homelike fireplace; a model bath house; a temporary gymnasium and building for biology and manual training. These buildings add greatly to the physical equipment of the college; (3) Already more rooms have been reserved for this fall than usually are reserved by the opening of college in September.

II. Because of Its High Standing and Integrity.—The people of Arkansas have learned to trust Hendrix College. Her thirty-five years of glorious history, her high standards of business integrity, of scholarship and of positive Christian influences have established the college in the affections and confidence of the people of the entire State.

III. Because of Her Unequaled Facilities and Methods of Looking After the Physical Welfare of Students.—Her athletics and compulsory physical training are headed by Capt. W. M. Headrick, one of the ablest athletic directors in the South. Her health program includes thorough physical examination of all students at the opening, free medical attendance during the year, the use of a modernly equipped hospital and the service of a graduate nurse. A modern fire-proof dormitory, a temporary gymnasium and an excellent bath house complete the program.

IV. Because Expenses Are Moderate.—Fraternities and sororities which foster expensive social habits are forbidden. Simple, inexpensive, healthy social life and functions are fostered by the Y. M. C. A., Y. W. C. A. and by the Literary Societies. Hendrix life is rich with such wholesome college activities as literary societies, athletics, the "Y," intercollegiate debates and student publications. The college keeps expenses as low as possible consistent with efficiency.

Hendrix opens September 10. For further information, address

THE PRESIDENT'S OFFICE,
Conway, Arkansas

having the school adequately housed is being increasingly appreciated. In several instances Mr. Howard has been called into consultation by building committees who desired to provide suitably for a growing Sunday school. Central Church in Montevideo finds that in putting up its \$60,000 church some years ago, it made such poor provision for its children and young people that the Sunday school has completely outgrown its quarters, making it necessary to avoid any special efforts for increasing the attendance. They are at present raising \$10,000 for additional class rooms. A truly modern Sunday school building will soon be erected in Rio de Janeiro. Teacher Training Institute in Persecuted Korea.

Persecutions have brought Christian work in the Hermit nation to the attention of the world. A Teacher Training Institute was in progress in Seoul, when the recent difficulties became acute. This Institute for the training of Sunday school teachers was the first to be held in Korea. At least 200 were in attendance. Rev. J. G. Holdercroft is the secretary in Korea for the World's Sunday School Association, and he writes with enthusiasm about the working of this school.

There were many features resembling a Sunday School convention, but greater emphasis was placed in the Institute on study and a larger period of time was assigned. The course covered three weeks. One night a week was required to complete the well proportioned program. The fact that so many Koreans are fitted to lead in an institute of this kind is eloquent testimony to the thorough work done by the missions in days gone by.

Chosen Christian College is located in Seoul. The faculty of that institution is planning to give lectures on Sunday school organization and methods as a part of the course in the Bible.

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Sweet Dreams Offers Instant Relief.

Doubtless in the dark corners of your room, mosquitoes sing in congress assembled.

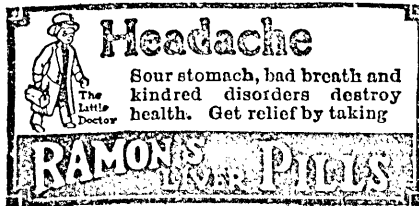
Sprinkle a little Sweet Dreams around in these corners and see what becomes of their assemblies.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

lical Department. More than one-third of the students are already helping in Sunday school work, and there is abundant opportunity for them to observe good Sunday school work in Seoul.

"To Tokyo I Want to Go."

When the International Sunday School Convention was held in Buffalo last year a badge was distributed in the exhibit room of the World's Sunday School Association bearing the words, "To Tokyo I Want to Go." These words express the sentiment of a large number. Though the eighth Convention of the World's Sunday School Association will not be held until October, 1920, many are now applying for credential blanks that they may become delegates to this world gathering of Sunday school workers in Tokyo. Bulletin No. 1, giving suggested routes and rates, has been distributed to many inquirers. Copies can be had upon application to the World's Sunday School Association, 216 Metropolitan Tower, New York City. Since the number of delegates for whom accommodations on Pacific ocean steamers can be obtained is limited it is important that early application should be made to the World's Association by all who purpose attending this Sunday School Convention in the Far East. The committee has arranged for one thousand reservations. At least ten different tours have been outlined by the Transportation Committee, and an additional tour, which goes around the world, will be announced as soon as arrangements can be made. The entire space on one steamer has been reserved for Tokyo Pilgrims. Including the time at the convention in Tokyo, three weeks will be spent in Japan. The ship used is the "Empress of Japan," starting from and returning to Vancouver. This trip will occupy 49 days. Other tours will extend to Korea, China, or the Philippine Islands.

SUNDAY SCHOOL DAY OFFERING FROM NORTH ARKANSAS CONFERENCE.

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Helena	40.20
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Wesley Chapel (Colt Ct.)	25.00
First Church, N. Little Rock	11.19
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First Church, Paragould	18.13
West Helena	8.50
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Goodwin	1.00
Cotton Plant	6.40
Washburn	3.20
Lorado	8.30

Total \$402.30

This report will act as a receipt to all Sunday schools.

Frank P. Jernigan,
Treasurer Sunday School Board,
North Arkansas Conference.

EPWORTH LEAGUE DEPARTMENT

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REV. A. W. MARTIN.....Associate Editor
HOWARD JOHNSTON, Treas. N. Arkansas Conf.....Conway
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All communications should be addressed to Epworth League Editor,
310 Maple Street, North Little Rock, Ark.

LESSON NOTES FOR AUGUST 17.

Subject: For What Do Men Sell Their Birthright? (Gen. 25:27-34; Heb. 12:15-17). Esau, the cunning hunter, returned from the chase, suffering from extreme fatigue and hunger. Upon reaching home he found Jacob, his brother, preparing a savory dish of pottage made of lentils, which is "still a favorite dish in Egypt and Syria." Esau, already ravenously hungry, was "emptied by the aroma of the food" and asked his brother to share it with him. Jacob, seeing his opportunity to secure for himself the coveted birthright, which belonged to Esau, said to his brother: "Sell me this day thy birthright."

And Esau, overcome by the demands of his appetite, sold his birthright for a mess of pottage.

The twin brothers offer a most interesting study. Esau, the elder, was a lover of sports, strong and vigorous. Had he lived in the Twentieth Century, no doubt he would have been a noted athlete. He was impulsive, caring little for the future. His policy may be well summed up in the Epicurean motto: "Eat, drink and be merry, for tomorrow ye die."

Jacob led a less active life, and was of a thoughtful disposition. Doubtless, he had been waiting for years for the opportunity which is recorded in this story. At this time in the life of Jacob we can find little to admire in his character. He was selfish, deceitful, and unscrupulous. But in Jacob, the "plains man, dwelling in tents," were those qualities wherein lay the possibility of the greater Jacob which we know in later years.

The birthright for which Jacob exchanged the mess of pottage, consisted of the rights belonging to the first-born in the Hebrew family. They included blessings, both material and spiritual. The eldest son of the family inherited a double portion of the earthly possessions in Canaan; he held lordship over the other members of the household; he was specially set apart by God to perform the priestly offices of the family, and he was heir to the covenant blessing to Abraham, that his seed should be "as the stars of the heaven, and as the sand which is upon the sea shore."

The modernity of this story is striking. The tribe of Esau is today as great as if he had received the covenant blessing. Men and women sell birth rights as sacred as that of Esau for no more gain than a mess of pottage. What are these blessings which are so lightly cast aside by some, and so highly treasured by others?

Perhaps the one birthright which is most often sold for a mess of pottage is that of strength and health. Overwork, unnecessary mental strain, and unwholesome amusements reap their toll in broken down constitutions, shattered nerves and shortened lives. For the sake of a mess of pottage, men go through life as weaklings, unable to give to society the service due.

Another birthright which men often sell for a mess of pottage is that of happiness. God intended that all his creatures should be happy. But the

price of happiness is sacrifice, unselfishness, and obedience to the laws of God. For selfishness, ambitions and self-indulgence men sell their birthright to happiness.

Many are the blessings which men ruthlessly cast aside. For a petty spirit of jealousy, or envy they sell the priceless gift of friendship. God has clothed the world with beauty, but in the rush for material possessions, the glory of God's handiwork remains unnoticed. Master minds have left us a rich heritage of literature. The mind of God has been revealed, and the wonders of his universe; but our sense of appreciation has been so dulled by sensational trash that we cannot love the truth. Happiness in the home is often sold for a few hasty words and a selfish spirit.

The highest privilege given to man is the companionship of Jesus Christ. It is given to us to live daily in conscious companionship with our Lord. But to enjoy this best of all friendships, many things must be cast out of our lives. There can be no place for hatred of one's fellows, no selfish ambitions in such a friendship. For a mess of pottage men sell the greatest joy given to man, that of companionship with the Most High.

To the first born of the Hebrew family belonged the inheritance of a home in the land of Canaan. But to the Christian is the heritage of eternal life in the home of our Father.

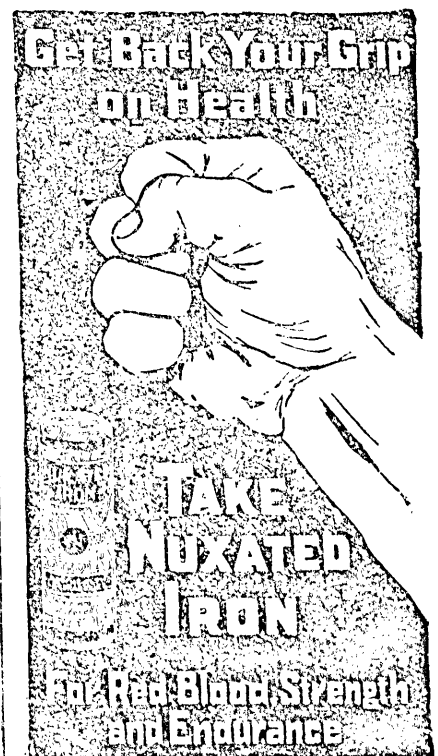
"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Yet like Esau, men live for the present, forget the future, and sell their heavenly home for a mess of pottage.

When Esau realized that his father's blessing had been given to Jacob, we are told that "he cried with a great and exceeding bitter cry." Such must be the grief of all those who realize, too late, what it means to have sold their birthright for a mess of pottage.—Anna Barlow.

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FROM THE EDITOR.

I am sorry to have to report that Brother Martin is still sick and will not be able to furnish our "Lesson Notes" for this coming week. He is suffering with slow fever.

We are introducing some of our young people, whom I know, as writers of these "Lesson Notes." There are many more that we could use if we could reach them, but I am using these, for they are near, and they are the salt of the earth. I trust our Leaguers will not be critical, for our writers are new and are at the great disadvantage of short notice. I wish you knew their beautiful lives as they are lived every day for Christ and the Church. We are sure that many of our Little Rock Conference Leaguers are acquainted with Miss Anna Barlow, she being a graduate, with high honors, from our Henderson-Brown College. Miss Barlow and Miss Craig are both volunteers for our Mission work.

There are three live Leagues on this side the river, one having just been organized at the east end of the city, in what is to be the Washington Avenue Methodist Church, which is now under the efficient organizing leadership of Rev. Horace Lewis, one of our boys who is just back from "over-seas."

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Our League life over here has taken no vacation, but is working and growing and growing and working all the time. Come over and see these Leagues at work.

We are glad our Leagues are doing their part in the revival campaigns that are now on everywhere in the state. Let us redouble our efforts to make Christ's Kingdom come among men in our land. We are leagued together for winning men to Christ, and keeping them saved and working when they are won. I was leading in a meeting once where there were sixty-five conversions and every one was led to Christ by a Leaguer. The League gives us trained workers as no other organization in the church is doing. We pastors and the church know it. God bless them. Tell us about your revival victories, Leaguers.

LEAGUERS OF THE LITTLE ROCK DISTRICT.

Never before in the history of the Epworth League organization have we had the opportunity that we now have to accomplish something really worth while in our League work. Are we doing our best? Let all of us work together and pray together to make every League in our District a Standard League. Hunter Memorial and Capitol View Leagues have already sent me typewritten copies of their policy for 1919-1920. May the slogan of our District be "Preparedness."

If I can be of any assistance to any of you in your League work, at any time, please do not hesitate to call on me.—Your co-worker, Sue Medlock, District Secretary.

NOTES FROM THE NORTH ARKANSAS CONFERENCE.

Brother Lark, our editor, will attend a family reunion at his mother's home near Van Buren this week. For a few days the Lark's nest, from which the little Larks have all flown, will be full again and the mother Lark's heart will be made glad. We wish for Brother Lark a happy reunion with his loved ones.

The Leagues of North Little Rock have organized a City League Union and will hold their meetings on the second Friday of each month. First Church, Gardner Memorial and East End are the churches represented in the union. The officers elected are: Mrs. C. S. Roath, president; Mr. Oscar Goss, vice president; Mr. Carl Casteel, treasurer, and Miss Elizabeth Hively secretary. With such a splendid cabinet the organization can not help but thrive.

NOTES FROM THE LITTLE ROCK CONFERENCE.

The Conference Secretary has received very encouraging letters from the Secretaries of the Pine Bluff and Arkadelphia Districts, and the outlook for the year's work in those Districts looks good.

Each of the District Secretaries is writing the pastors in her District in regard to the work for the year. Will the pastors please show their appreciation and interest by replying? Nothing is so inducive to hard work as recognition of efforts put forth.

The League at Bryant, Miss Dovie Nethercutt, president, gave a very delightful social recently, in which all of the young people participated. Games were played and ice cream and

cake served. Give the young people recreation through the church and they will not trouble to hunt for it in questionable places.

The Capitol View Leaguers were entertained last Sunday by Echoes from the summer Conference; reported by the new Conference President, James W. Workman. Could there be a dull meeting with our red-headed president at the helm?

Mr. Leslie Smith, President of the Little Rock District, gave the First Church Leaguers a very interesting and comprehensive survey of the work done at the recent conference at Prescott. The plans hatched by our leaders there were such that no young person should be willing not to have a share in them.

What did your District do of interest last week? Don't let our League Department be lopsided. Let's have items of interest from every District Secretary.

TO THE FIRST DEPARTMENT SUPERINTENDENTS OF THE LITTLE ROCK DISTRICT.

My Dear League Workers:

Of course we are all doing our very best to make this year our very best year in the work of the church, especially in the Epworth League work.


The thing we want to do is to make our Leagues spiritual and upbuilding. Each First Department Superintendent

ought to and must do his best to make his League the very best in the District. The spiritual services mean the most to us. We want to be true Christian workers before our League, and it will cause our members to become more spiritual. We want to invoke the blessings of God upon our home League and let His Spirit guide us in carrying on our work in the true and right way, and in the way that will be pleasing to God.

I should be very glad to hear from any or all of the First Department superintendents and learn of your work. If you wish any information or instructions as to the work, I shall be very glad to help you in any way you can use me. We must co-operate with each other and put our hearts into the work in order to accomplish the good that God expects of us. I am praying for each League in the Little Rock District, that we may do much and lasting good through our

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J. M. WORKMAN, President,

Arkadelphia, Arkansas

Epworth League work. Let us all be prayerful and do our best in the up-building of God's kingdom on earth. I hope to hear from all the First Department superintendents about their spiritual work soon.

We sincerely desire the prayers and help of the other officers and the ministers. With our work and prayers combined with theirs, we expect to do great things in our Epworth League work.—Sincerely yours in God's work, Dovie Mae Nethercutt, Dist. Supt. of the First Dept., Bryant, Ark.

JUNALUSKA AND THE EPWORTH LEAGUE ASSEMBLY.

What girl is there who does not enjoy a surprise? The keen pleasure that was my fellow passenger to Junaluska owed its existence, no doubt, to the unexpectedness of the trip.

In sifting over all the good things that I saw and heard at the Assembly I found that the trouble was going to be not "what to say", but "what not to say", and as the space

the rippling streams—and I dressed at five and spent the rest of the time before pulling into Asheville in breathless enjoyment of my surroundings. Opportunity was given both going and coming to see something or Asheville, and I did not waste a minute, but rode to the end of five street car lines—went out to Biltmore, the estate of the Vanderbilts that is famed for its beauty, and all through Grove Park Inn, without exception, the most beautiful place of the kind I have ever seen. The distinguishing things about it were the great boulders from which it was built, taken from the mountains of North Carolina and left in their natural state, with even the moss clinging to them—and the fireplaces in the "big room" or lobby which were so immense that whole tree trunks were used for fuel.

When I reached Junaluska, late in the evening, and found all the good things in store for me, I thought, "After all it's a good thing my head is as empty as it is, else I could never

be to the girl who had put her hair up on curlers the night before—she was a marked person—for she was most surely late, and a sharp contrast to the sleepy-eyed, hurriedly hooked up young women around her. With the sun rising higher and higher, and the birds in the auditorium giving a wonderful free concert—our prayers and songs seemed to have more spirit and meaning—and I think there was no one present who did not feel the determination to make his life count for something.

To come down to the material, our meals were a delight to every one. "Simple food, well cooked—and plenty of it" would describe what we had to eat, but really if it had been magnolia leaves and sawdust, I doubt if I could have told the difference. The fun we had would make a story of its own.

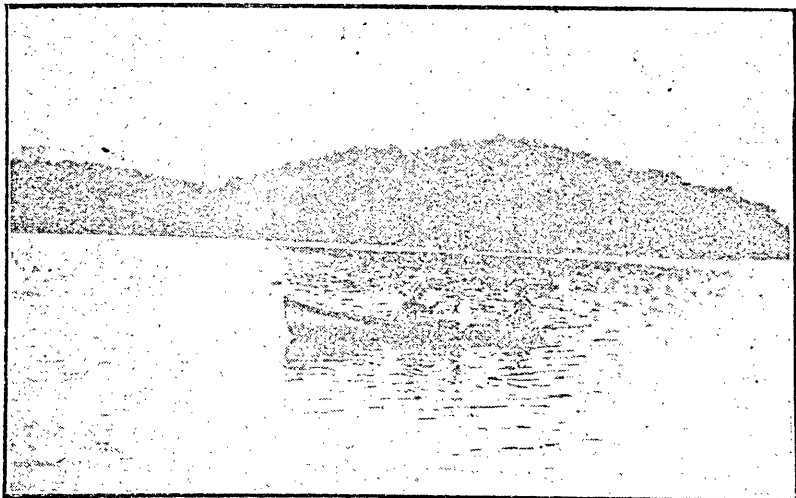
At our table Florida, Georgia, North Carolina, South Carolina, Virginia and Arkansas were represented and each of us tried to be a credit to his state. But I will grudgingly admit that when it came to telling wonderful tales calculated to make your eyes bulge, I had no show whatever against a young missionary to Brazil—who brazenly walked right off with the honors. Of course none of you would ever have been taken in by his mosquito tales—but being of a rather serious turn of mind I listened round eyed with amazement when he announced that he had been one place where many of the mosquitoes weighed a pound. I have always had a deep respect for missionaries, you know.

After breakfast each morning Mr. Stuart conducted the Bible hour. He began with Genesis, and his exposition of the Scriptures opened my eyes to new possibilities in the study of the Bible. I would have been glad to go right through to Revelations with him. Following was the Institute hour, given over to various Departmental Problems. I was particularly interested in the Devotional Department, but managed to get something from each department leader, through personal intercourse—and each one seemed eager to help in any

most anything that an energetic young person in search of amusement could wish.

The climax to the whole trip came when, after a long, hard climb, 65 of us reached the crest of Eagle's nest—and there held our vesper services above the clouds. Can you think of anything more inspiring than 65 young people, all determined to invest their life in service to others, clasping hands there in the late evening, upon the mountain top and singing "Blest Be the Tie That Binds?"

There just isn't time or space to tell any more, but let me suggest as a sure cure for lazy or indifferent Leaguers, a term at the Junaluska Training School for Epworth League Leaders.—Hope Tabor, Conference Secretary.



BOATING ON LAKE JUNALUSKA.

of our League page is limited I shall tell only about the trip itself, and let the rest of it leak out from time to time throughout the year.

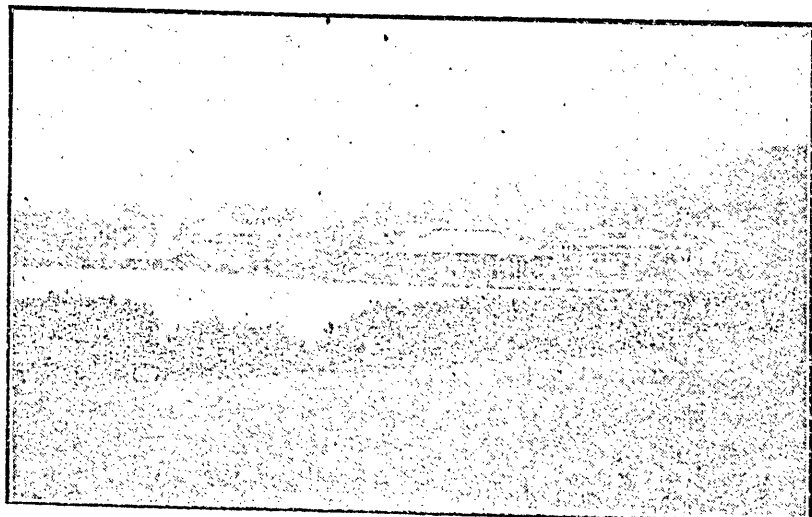
The trip from Little Rock to Memphis was very hot and very dusty, and I think I was inclined to "murmur and repine" and consider the life of a delegate not all it was cracked up to be, but a refreshing night's sleep at Memphis put me in a better frame of mind—and I started on the second lap of my journey eager for what was before me.

Stretches of Tennessee, Alabama and Mississippi were enjoyed immensely, but after each followed the conclusion—"But Arkansas is just as good," and I would settle back contentedly in my seat and even nod a bit. At Chattanooga our train stopped to rest before attempting the steep climb—and I got off to look around. With a young woman whom I had never seen before I took the ride to Missionary Ridge, and although it was night, the view of the lighted city from the top was well worth the trip. I found myself close on to midnight with my new friend, who according to all the rules and regulations should have picked my pocket or kidnapped me, but instead she urged me to take her Baby Ben Clock on to Junaluska—for use during the Assembly, and promised to send pictures of the lake that she had made the previous summer.

A chance remark—"It's too bad you will be asleep when we pass the best part of the scenery" must have had something to do with my wakefulness (not being at all weak-minded) for I spent most of the night propped up on my pillow staring out on the tall shadowy mountains—and

hold all the things I want to remember."

The first service I attended was Vespers on the Lakeside, conducted by Miss Tucker, an evangelist in our church—and her quiet, earnest talk on Christians that are no longer fruit bearing set me to wondering if I were a fruit bearing Christian, or if I ever would be. It caused a real longing to be that kind of a Christian to



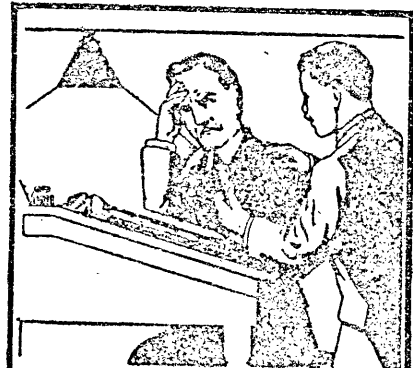
View of Assembly Grounds, Lake Junaluska, N. C. Auditorium and Auditorium Hotel in Background.

spring up in my heart—and the other vesper services, there in the twilight, each evening, with the lake sparkling in front of us and the crickets singing around us, and the voices of young men and women in stirring song and prayer made it seem not too hard a task.

Then in contrast to the gradually lengthening shadows on the lake were the morning prayer services, at 6:30, when at the stroke of the bell we jumped from our beds and made all haste to get into our clothes (and woe

way he could. "The Christianization of America" studied under Dr. Parker and Dr. Hounshell—and lectures on various kinds of social service were just enough to whet my appetite, and the inspirational lectures each evening on various topics of Christian interest were wonderfully helpful.

The afternoons were given over to recreation, and after sitting so still all morning, writing so fast, and thinking so hard, the change of occupation was welcome. There was boating, swimming, tennis, hiking, in fact



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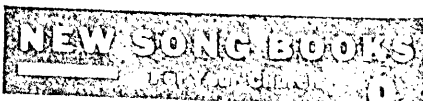
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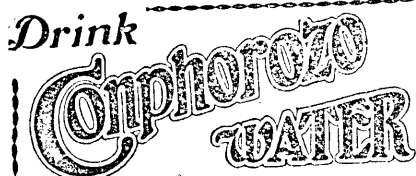
A TREE.

I used to think, some time ago,
A tree was just plain tree,
With trunk, and bark, and branch, and
leaf,
And flower, and fruit, maybe;
But once I climbed the plainest kind—
A maple by our door;
And soon found out a lot of things
I had not known before.
It held a nest of baby birds;
A squirrel in a hole;
A wasps'-nest fastened to a branch,
And round as any bowl.
A spider hung his nest near by;
And in a crotch, his brother—
The jumping kind—lived out of sight;
And there was still another—
A tiny red one on the bark;
And then I saw a worm;
A bug quite small; a beetle large,
With shell both hard and firm.
An ant crawled upward toward the
top;
Another kind crawled down;
I saw an inch-worm; lady-bug;
A caterpillar brown;
A butterfly upon a leaf;
A robin on a limb;
A great, big bug all shiny, but
No name have I for him.
When I climbed down our maple big,
'Twas very clear to me,
The plainest kind of tree you know,
Is never just plain tree!
—Blanche Elizabeth Wade in Ep-
worth Herald.

WHY MISTER BILLY-GOAT HAS
NO TAIL.

By Uncle Mose.

No, sir, Mister Billy-Goat ain't got
no tail; but it's his fault. He had a
tail once, an' ef he'd a minded his own
bizness he mought a had a tail yit.
But Mister Billy-Goat wus one of dese
high-fluten fellers what think more of
what dey got dan dey do uv de good
Lawd what give it to e'm.



For Rheumatism, Gout, Indi-
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WARNING ORDER.

State of Arkansas, County
of Pulaski—ss.
In the Pulaski Chancery Court.
Kittie Cook, Plaintiff,

vs. No. 24428.

Samuel Cook, Defendant.

The defendant, Samuel Cook, is warn-
ed to appear in this court within thirty
days and answer the complaint of the
plaintiff, Kittie Cook.

July 15, 1919.

W. S. BOONE, Clerk.

J. A. GIBSON, D. C.

A. J. Newman, Solicitor for Plaintiff.

J. C. Marshall, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County
of Pulaski—ss.
In the Pulaski Chancery Court.
O. W. Reynolds, Plaintiff,

vs. No. 24414.

Pearl Reynolds, Defendant.

The defendant, Pearl Reynolds, is
warned to appear in this court within
thirty days and answer the complaint
of the plaintiff, O. W. Reynolds.

July 12, 1919.

W. S. BOONE, Clerk.

J. A. GIBSON, D. C.

C. M. Walser, Solicitor for Plaintiff.

James Coates, Attorney ad Litem.

He was dat proud er his tail dat all
de time he tawkin' to ehybody he'd be
switchin' dat tail fum lef ter right
an' back ever word. An' he jest cain't
tawk about nuthin' but tails, all de
time. An' he got sumpin again ever-
bodys tall but his'n.

He said dat Mister Horse had a
mighty fine tail but de hair on it wus
too coarse.

He said dat Mister Coon's tail would
look purty well but it got rings eroun'
it. Den he said Mister Squirrel's tail
would look a heap better ef it, wasn't
de same color all de way down.

He'd tell Oit Brer Possum dat his
tail jes lack Mister Rat's; den he'd
tell Mister Rat dat his tail jes lack
Brer Possum's, and dat'd make 'em
boff maddern'n a wet hen.

He said, Miss Cow's tail looked like
a broom handle wid a brush on de end.

But Brer Rabbit; he jes won't let
'im res' day nur night.

He'd say, "Brer Rabbit, what is dat
speck uv white on de behin'er yo'
pants?" Den he'd s'quat down an' say,
"My goodness, Brer Rabbit, what's
gone wid yo' tail."

But Brer Rabbit'd jes chaw his ter-
backer an wait twell his chanch come.

Now, Mister Billy-Goat orter know
he gwinter git inter trouble when he
fool wid Brer Rabbit. But he jest
aint' got no sense ertall.

Brer Rabbit know dat Mister Billy-
Goat love terbacker better'n ennything.
He don't jes love it ter chaw; no, sir,
he eats it. An 'it don't have to be
Apple Sun Cyoud fur him, eider. He
eats it green stalk an' all.

One day when Brer Rabbit wus a
comin' fum Mister Man's gyarden,
whar he'd been stealin' unyuns, he see
a fine stawk uv terbacker in a fence
corner, right by a big crack.

He say, "Aha! My chanch done
come."

It ain't long twell he meet Mister
Billy-Goat.

He say, "Mister Billy-Goat, deys a
mighty fine stawk uv terbacker in
Mister Man's field right by a big crack
in de fense. Ef you want some I'll
go show you de place."

Mister Billy-Goat say he mighty
much erblige. He so hongry fur some
terbacker his mouf jes a waterin'.

Den Brer Rabbit show him de place.
He say, "Mister Billy-Goat, you kin git
all you want ef you'll jes stick yo'
head thu de crack."

Mister Billy-Goat et all he could
reach uv dat stawk, an' still he ain't
got enuff. Den he see annudder
stawk up de fence crack a little piece
an' he slide his haid up de crack to it.

When he et all uv dat stawk he
try to take his haid out, but it won't
come. He ain't notis it, but de crack
ain't nigh es wide at dat end es it is
what he put it in at. Ever time he
try to take his haid out he'd hang his
horns hin' de rail.

Mister Billy-Goat see he's in a
mighty bad fix, an' he beg Brer Rabbit
ter go fer hep.

Brer Rabbit say he don't know uv
enybody dat kin hep him but Mister
Man. An' Mister Billy-Goat don' want
Mister Man ter come 'cause he been
stealin' his terbacker.

But Brer Rabbit done gone fur Mis-
ter Man an' Mister Billy-Goat caint git
his haid loose.

When Brer Rabbit git to Mister
Man's house he say, "Mister Man, Mis-
ter Billy-Goat been stealin' yo' ter-
backer, an' he done got his haid fais-
e'ned in a crack."

Mister Man say he jes don' know
what he gwine ter do wid Mister Billy-

Goat. He steals everything he can
reach thru de crack.

Brer Rabbit say, "Mister Man, I kin
tell you how to cyou Mister Billy-Goat
fum stealin'."

Mister Man say how can he do it?

Brer Rabbit say, "Jes take a rale
sharp knife an' cut off his tail close
an he won't never steal no more."

Mister Man say, "Brer Rabbit, is you
rale shore dat it will cyou him?"

Brer Rabbit say dat cuttin' off de
tail never has failed to cyou a pussen
fum stealin' yit. He say dat's de way
dey cyoud him when he wus young.

Now, Mister Man know fum de
tracks in his gyarden dat Brer Rabbit
ain't cyoud good yit.

He say, "Brer Rabbit, won't it hurt
mighty bad?"

Brer Rabbit said, "It shore do hurt,
but it's de only thing dat'll do any
good."

So Mister Man jes git out his knife
an' whack off Mister Billy-Goat's tail
close up an' let 'im loose.

Mister Billy-Goat jes holler and
squall all de way home. An' Brer Rab-
bit jes hafter hunt a brier patch ter
laif in. He jes roll an' kick fur two
hours. Den he punch hisself in de
sides an' laif again. Den he think
erbout what he gwinter say to Mister

NEWS OF THE CHURCHES.

MEETING AT DOVER.

We have just closed out one of the
best meetings at this place that we
have had for several years. Twelve
converts, several backsliders reclaim-
ed, twelve accessions to the church.
Brother Yancey of Morrilton did the
preaching. He did some fine work
both in the pulpit and out of it. He is
not only a good preacher, but a good
mixer. He wins his way to the hearts
of the people and they all come out
to hear him. The church overflowed
the first few days. We had to get
the auditorium at the school house so

Billy-Goat an' he jes hafter laif some
more.

When Mister Billy-Goat's tail git
well it jes curled up over his back. He
try to make it hang down lack it uster,
but it jes won't do it.

He won't let Brer Rabbi see 'im fur
a long spell, but one day Brer Rabbit
ketch 'im in a big crowd, an' he say:

"Mister Billy-Goat, what is dat patch
uv white on de behin' er yo' pants?"
Den he stoop over an say, "My good-
ness, Mister Billy-Goat, what's gone
wid yo' tail?"—Alabama Christian Ad-
vocate.

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all conceivable weather conditions the BOUR-DAVIS has proved every
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Box F. Nashville, Tenn.

that we could accommodate the people. Everybody at Dover loves Brother Yancey, but say he can eat more chicken than any little man you ever saw. We are moving along nicely at Dover.—R. N. Davis.

WALDRON.

We have been in a meeting here for two weeks. It was a real revival. Yesterday was a day that will be long remembered. Men and women rejoiced in the Lord and souls were saved. I took a fine class of 20 into the church. Two whole families were among them. Four men that were among our best citizens came in. The church was greatly revived. Rev. A. M. Hutton of Mulberry, Ark., did the singing and did it well. He left here with many friends added to his list. Waldron is a good place to live. God bless her good people. They are the friends of their pastor and they help him. We will be looking toward a new church soon.—G. C. Johnson.

MEETING AT PISGAH.

Brother Colson and I just closed a very fine meeting at old Pisgah. It was the best meeting that has been there since Brother Bolls and I held one nine years ago.

We had fifteen converted, and about fifteen reclaimed, besides large numbers of all the denominations claimed to have been greatly strengthened and helped to a better life. We had two members of the Christian Church who claimed to have been converted, and each of them testified to the same. Ten joined our church. We moved out under the shade of the trees after the second day and the Lord furnished plenty of shade at the night service. It was what we call an old-time revival. Such meetings are not as common these days as they were many years ago. There are too many amusements now to attract the people, and it takes much praying and planning and hard preaching now to interest folks in religion. I have not held a more satisfactory meeting in a year or more. Brother Colson stood by me with his songs and prayers, and many others of the different denominations. We all asked of God largely and he granted it. Everything seems to be very cold and lukewarm at the beginning, but by the help of the Lord we soon begin to see signs of old-time revival. We had Brother Henderson, our good, faithful presiding elder, with us one day and night, and he gave us one of his very best sermons.

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The War Department has designated this school as one of the ten Victory Loan Honor Units of the United States.

at the eleven o'clock hour and every one seemed to enjoy it greatly. He is not afraid to expose sin in every form.

He held Brother Colson's third quarterly meeting, and the stewards from almost all the churches brought up a nice collection. Many of those who attended our services were cold and seemed to be discouraged, but in a short time after we began telling the old Gospel story they fell into line by coming forward and giving their hands for prayer and were made to rejoice again. The old-time shouts reminded me much of the days that Brother Bolls and myself held there. I met some of the good men and noble women that labored with me when I was there nine years ago, but some have gone to their resting place. Many wanted us to carry the meeting on longer, but I had to go to other fields where I am under promise. I think that I will go to Oklahoma in a few days for a meeting or two where I held in other days some very successful meetings near Durant. How sad it made me when I reached the old church at Pisgah on Sunday morning. I thought of many that labored with Brother Bolls and myself. And to think it had been nine years ago. The overflowing well was still giving out its pure waters just beneath the hill, the same as it did just nine years ago. The good ladies several days during the meeting spread on the grounds delicious dinners, and how we all did enjoy them. On the day Brother Henderson was there we enjoyed one. Brother Colson furnished us with the old-time hymns that we used to sing when I was a little boy.

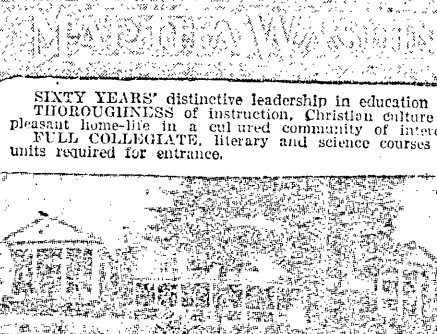
Many old-time shouts went up in praise to God at many of our services. Many came forward last night at the closing service, and gave their hands in token that they expected to live more consecrated lives and meet us in that sweet by and by. My wife



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writes me that she is no better. Pray for us.—J. A. Hall.

HIGHLAND, LITTLE ROCK.

We wrote the Methodist the first year we were in the Conference, but the waste basket caught it. But after seven years we are convalescent. Of course, we will never fully recover from the effects of the untimely death of our maiden effort. However, we must let the powers that be know how we appreciate our appointment. Dr. Thomas stated at our Third Quarterly Conference that Highland Church contributed as much to the success of the Centenary as any church in the District. Highland furnished the District director, who carried the District away over the top at a cost of less than \$100. Highland asked for \$10,000 apportionment, and raised 139 per cent. Also raised \$2,000 to finish the basement of the church to take care of the Sunday school, which has again overflowed its quarters, and some classes

compelled to meet outside under shade of the trees. We now have separate departments, with five separate exercises, and a total enrollment of over 500. The Sunday school is taking care of \$320 a year in specials. Our League has an average attendance the year round of over 50. They have raised almost \$200 this year and raised their mission pledge from \$50 to \$125. Our League attends Sunday school and all preaching services. Four of the Leaguers have offered themselves for definite service, and a total of eight offered themselves in the church. One man licensed to preach this year. Two young ladies want to go to the mission fields. Another wants to be a deaconess. We have a real Missionary Society, and they are adding new members right along. The Circle has raised and paid out over \$450 so far this year, and still is going. Drop in on the laymen's prayer meeting on some Wednesday night and enjoy a real spiritual service. This August weather is hot, but the congregations at both preaching services look like a revival is in progress. Members are discussing means of building a new church, which we so sorely need. About 100 new members received this year, nearly half on profession of faith. Hardly a Sunday passes without an addition to the church. It is indeed a rich heritage that Brother Rainey, Leonard, "Buck" Rogers and Harrison passed on to the present pastor. We hear many kind things about them every day. We doubt if the officers of Highland Church can be duplicated in Southern Methodism. There are few men in the church that do not lead in public prayer. One of the former pastors said, in regard to the chairman of Highland's Board, "As for all-round, consecrated living, he could not be duplicated." And he is not the only one in Highland Church. The church has bought four lots, and a building committee has been appointed to begin work at once on a parsonage. So before Conference we will be in our new home. The pastor's salary was raised in December from \$75 to \$100 a month, and pastor and presiding elder are paid in advance every month. Later the salary was increased from \$100 to \$175 a month. The treasurer's report shows that every bill has been paid and that there is a balance of 137 in the treasury. And not a single steward has asked a single member for a cent this year. Over 150 signed the League of Intercession cards, and we now have over 100 tithers in the church, and their number is increasing every month. The pastor is going to dress up Sunday, being presented by the Board with a new suit of clothes, pair of shoes, silk hose, silk ties and soft silk collars. Brother G. W. Pardee and myself will leave this week to conduct the Davidson camp meeting, in Clark County. The church here is preparing for a great revival, which we feel and know is coming. One of the greatest blessings of my life came during District Conference, which was held with us. My father baptized my little two-months-old son. For over 150 years there has been an unbroken line of Methodist preachers in our family. And he prayed that God might call his grandson into the ministry before he was called home. My wife dedicated him to God before he was born, and prays that he may finally lie down in an unmarked grave at the farthest outpost, pushing the banner into heathen darkness.—P. Q. Rorie.

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MINISTER

believes it saved his life. Rev. James Binkley states:

"I Believe Alkavis Saved My Life!"

Green Forest, Ark., April 25, 1909.

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Yours truly,

(REV.) JAMES BINKLEY.

Eight Years Later
Renewed Testimony

Green Forest, Ark., December 26, 1917.
The Alkavis Co.

Gentlemen:—Sixteen years have passed since I was relieved of my trouble, and it has not bothered me since. I am now seventy-five years old. For the benefit of suffering humanity, I make this and the above statement.

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(REV.) JAMES BINKLEY.

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