

ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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

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LITTLE ROCK, ARK., THURSDAY, SEPTEMBER 18, 1919.

NO. 38

LET YOUR CONVERSATION BE WITHOUT COVETOUSNESS; AND BE CONTENT WITH SUCH THINGS AS YE HAVE; FOR HE HATH SAID, I WILL NEVER LEAVE THEE, NOR FORSAKE THEE.—Hebrews 13:5.

THE THING NEEDFUL.

Recently discussing the war, Secretary of State Lansing, after declaring that no human agency could have prevented it so long as greed and ambition were the supreme impulses of the German autocracy, said: "The fact is that under present conditions, even with autocracy vanquished and democracy triumphant, we have to face the same problems, though modified by a better conception of the truth and a less ruthless disregard of right. It is, I believe, a better world, but by no means a perfect world. Though less threatened by the sinister influence of national avarice we are not free from it entirely. I do not know that the world will ever be until it is spiritually regenerated."

WOE! WOE! WOE!

"Seek ye first the kingdom of God, and his righteousness; and all these things (food and raiment, material blessings) shall be added unto you."

Christ lays down the general principle that those who put God's business first shall have that which is needful for their maintenance. God deals with the soldiers in his army as a good government deals with loyal soldiers. They make everything secondary to service and their necessary wants are met. They do not have luxury, but a fair subsistence. Whenever an army indulges in luxury its downfall is almost certain. Good soldiers must think not of food and raiment, but of drilling and marching and fighting. They must be ready for hardships and even death, but they must not be troubled about the question of food and clothing. These things will be added, not as a reward, but as necessities for keeping them fit for service. Neither are their meager wages adequate reward; but the honor and appreciation which come from a grateful country and the joy that fills the heart with a sense of duty faithfully performed are the true guerdons of the loyal soldier.

While there are far better rewards for godliness than material things, still, as God desires to spiritualize all things, He gives material prosperity to nations and peoples who serve him. As national recognition of God is only partial, so his rewards to a nation must bring some blessings to the unworthy as well as to the worthy if the whole nation prospers.

A careful study of history will show that, if the whole life of a nation is duly considered, its real prosperity will be largely in proportion to the element of godliness found in its policies and among its people.

Before the great war none of the European nations was righteous but they had recognized God more fully than had the heathen nations, and therefore prospered in greater degree. Indeed the relation of a nation to Christianity might almost have been known by the rate of its wages.

Our Master enunciated also another principle when He said, "Unto whomsoever much is given, of him shall be much required."

To these European nations God had given much. He had a right to require much. They failed to honor Him with their substance, but consumed it on fleshly lusts and devised new ways to accumulate wealth and new methods of selfish enjoyment. God looked upon this waste of His resources and despised it. He saw men seeking first food and

raiment and merely hoping that the kingdom of God might be promoted.

He permitted the awful war to come so that men might cease selfseeking and by sacrifice become heroic, because it is better to die for one's country than to live for self.

America, land of pious pilgrim and heroic pioneer, had prospered because God was in large measure in the thoughts of our forefathers. As we advanced, we gave more liberally than other nations to missions and free churches and education. God could afford to give us largely of material things because we seemed inclined to honor him with our substance. Our churches and our schools so fertilized our soil that it brought forth abundantly.

When the war came God would have kept us out of it if we had shown that we would use our increase for humanity. But we were growing fabulously rich

LAKE JUNALUSKA GOAL.

Whereas we, the Presiding Elders, Centenary Executives, other missionary workers and Editors of the Conference papers of a group of fourteen Annual Conferences of the Methodist Episcopal Church, South, assembled at Lake Junaluska, August 28, 1919, recognize the importance of increasing the circulation of our Church papers as part of the Centenary program;

Be It Resolved, That we heartily endorse the action of the Centenary Commission in making an increase in the circulation of our Church papers a part of the Centenary program;

And Be It Further Resolved, That we recommend that the Presiding Elders and Pastors of the several Conferences assembled endeavor to put the Nashville Christian Advocate into at least all of the homes of our official members and to increase the circulation of their Conference papers at least 25 per cent in excess of their present circulation.

out of the blood of others and were not lavishing our wealth upon spiritual things; hence to save us from the grossness of greed and prosperity God permitted us also to engage in that which required heroism and sacrifice.

Our noblest sons became soldiers and offered their lives for a worthy cause. Our farmers planted, our workmen labored, our women sewed—all gave what they could and were spiritually lifted up. There were selfish and disloyal profiteers; but the vast majority of our people threw themselves unreservedly into whatever service they were capable of rendering. They were ready for any sacrifice for a great cause. It was tragic, but it was ennobling.

With the baptism of blood we seemed born into a truer life. We were ready for supreme sacrifice. We asked God to accept it and bless our cause. He heard and answered our prayers. Then we shouted and praised God and promised to be a better people. But what has happened? We are bickering and quarreling among ourselves over a League to Preserve Peace! We are eating more food and wearing richer raiment and occupying finer houses, and are bitterly dissatisfied when we can not have automobiles and all the other luxuries which inventive art can devise. We demand higher wages and salaries, not to spend the difference in promoting the kingdom of God, but to have more money to spend upon our selfish desires. The richest people that

ever lived on this earth, we are clamoring for more and yet more. The best fed people, we want the means to become gluttons. The best clothed people, we wish to dress in purple and fine linens. The best housed people, we seek palaces. The most thoroughly entertained people, we cry out for new and unusual forms of diversion. With political institutions which have given us a larger measure of political and industrial liberty than any great people ever enjoyed, we are fanning the flames of discontent and encouraging sentiments and tendencies which will ultimately destroy both church and State.

Instead of acting like divinely guided men with humanity's biggest opportunity opening before us, we are behaving like petted and spoiled children out from parental restraint. We seem determined to provoke God to the last degree of forbearance. Is it not time to repent and indeed seek the kingdom of God? If we refuse, we may hear, "Woe, woe to the inhabitants of the earth."

There is yet time to turn to God, but we should not be presumptuous lest our folly bring destruction upon us, and God smite the earth with a curse. Unless we spiritualize the abundance of our material things they will materialize us and make our souls gross. We must justify God's faith in us, or our nation, like the other great and forgetful nations, will perish.

GOOD NEWS.

After the Business Men's League of Hot Springs had received a letter from Circuit Judge Scott Wood in which he opposed race meetings, it was decided that no race meeting should be held in 1920.

Judge Wood emphasized the fact that gambling and book-making had been adjuncts of the racing and could no longer be tolerated. He argued that Hot Springs should be made a health resort rather than a pleasure and sporting resort and that the two objects were incompatible. He urged that gambling of all kinds should be suppressed and Hot Springs be made the cleanest resort city in the world.

As this is what we have always advocated, we are gratified and congratulate Judge Wood and the Business Men's League, and assure them that we shall take great pleasure in promoting the welfare of that wonderful health resort and wish it abundant success.

OBJECT OF SPECIALS CAMPAIGN.

Rev. S. A. Neblett, who has charge of the Centenary Campaign for Specials, desires that it should be understood that the Campaign for Specials is not for the purpose of securing additional subscriptions, but is to give congregations, Sunday schools, and individuals opportunity to direct the money which has already been pledged in the eight day drive toward specific objects mentioned in the Centenary program of progress and enlargement. It is hoped that all contributors will study these objects and arrange for a Special.

THE Y. M. C. A. CAMPAIGN.

We recognize the Y. M. C. A. as one of the great interdenominational agencies for good. It was doing fine work before the war, and during the terrible conflict it rendered an invaluable service. It is still needed, and is attempting larger things for our boys and young men. Let all Methodists be ready to assist in the financial campaign soon to begin.

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A. C. MILLAR, Editor

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CENTENARY CONSERVATION SLOGAN:
 "NO SHRINKAGE, BUT A SURPLUS."

PERSONAL AND OTHER ITEMS.

Reports indicate that all of our colleges are having their best openings this year.

Profits of \$1,200 an acre have been reported by pecan-growers. The average profit is \$600.

The date of the Louisiana Conference has been changed from November 19 to November 12.

Westminster College, the Presbyterian school of Missouri, has just completed a campaign for \$500,000 and secured \$700,000.

It is to be regretted that the Crossett Lumber Co., in the ideal mill town of the South, has suffered a tremendous loss by fire.

The fortieth session of the Arkansas Conference of the Methodist Protestant Church will convene October 31 at Salem Church, in Drew County.

A letter from a friend gives information that \$37.50 more has been sent to "A Pastor's Wife," and a letter from her expresses great appreciation.

The editor appreciates the compliment paid by the Baltimore Southern Methodist in reproducing his recent travel letter on "The Shenandoah Valley."

Tuesday Mr. J. L. Deloney of Foreman called and made a good report of conditions in his section. He was accompanying his daughter to Galloway College.

Rev. B. Carradine, once a prominent evangelist, suffered a painful accident about a year ago, and is in bad physical, mental, and financial condition. He is in Wesley Hospital, Chicago.

It is claimed that now every twelfth person whom you meet in the United States is a Methodist, while, when the Constitution was adopted, there was only one Methodist to every 250 of the population.

Mr. C. W. Pipkin, son of Rev. E. M. Pipkin, will soon enter Harvard University to work for his Ph.D. degree. He is a graduate of Henderson-Brown College and last year took the master's degree at Vanderbilt.

The South needs men and money; the opportunities are bigger than in the West, which is the bread-house of America. The South will be the land of fruits and the meathouse of the world.—Correspondent of Manufacturers' Record.

Rev. J. D. Dunn writes: "We are in a meeting at Hartsville this week, with Bro. F. C. Cannon of Gordon to assist. The prospects are good. Brother Cannon is doing fine preaching and the people are anxious for a good old-time revival."

The Plumb bill, with its purpose of forcing the nationalization of the railroads, is the attempted beginning of a dictatorship of a class which has shown that it will ride rough-shod over the rights of others, regardless of who or what it may injure.—Exchange.

J. R. Jewell, B. C. Riley, A. M. Harding and J. C. Jordan, all members of the faculty of the University of Arkansas, have been selected by the National University Extension Association as exchange

institute lecturers and community workers for the universities of the United States. Men from each State university will be appointed, and when called on will also advise institute directors and commercial club and extension secretaries, ten thousand of whom the Association serves.

Our readers will be interested in the following Missouri Conference appointments: W. A. McKee, Monroe City; O. E. Brown, Y. M. C. A.; A. C. Johnson, Mexico District; A. C. Zumbunfen, Secretary of Surveys; J. M. England, Craig; C. S. Rennison, Savannah.

At a special election held in Little Rock Monday to vote on an ordinance for an occupation tax, the measure was approved by a large majority. This is a distinct victory for the policy of Mayor Brickhouse and will make possible better salaries for firemen and police.

Forty persons joined the First Church, Little Rock, Sunday morning, the 14th, making more than 200 additions during the past nine months. Dr. George S. Sexton, pastor of First Church, Shreveport, La., will assist the pastor, Rev. P. C. Fletcher, in a meeting in October.

According to the Pacific Methodist Advocate, the recent session of the Northwest Conference was unusually notable and successful. It has about sixty appointments and eighty members, and its net increase in members was 641. Bishop DuBose is doing constructive work on the Pacific Coast.

Mrs. Hively, wife of Rev. C. F. Hively of Gardner Memorial, North Little Rock, who has been in feeble health for weeks, is now in an infirmary preparing for an operation. Brother Hively and family appreciate the interest of many friends and desire their prayers for the recovery of their loved one. Last week his people remembered the parsonage with a generous pounding.

Rev. J. W. Rogers of DeWitt called this week on his way to Oklahoma. He reports a great revival, having as helpers Rev. J. H. Bell, North Mississippi Conference evangelist, and Rev. J. E. Cooper of St. Charles. The ladies of his church presented Brother Rogers a check and his board granted him a vacation, which he will spend with his father, who is the pastor at Kingston, Okla.

Rev. M. K. Irvin of Magnolia writes: "We are in the midst of a great revival, under the leadership of Rev. Bascom Waters and Joe M. Hampton, his singer, of Clinton, Tenn. Power, pathos, persuasion, with a vein of pointed humor, characterizes every sermon. Singing is wonderful. Our entire town is moved of God. Full report will follow at the close of the meeting."

Rev. Theodore Copeland, one of the strong men in the Methodist Church, has returned to Texarkana, where he is pastor of the First Methodist Church, after a series of lectures and revivals held in Mississippi and Alabama. Dr. Copeland is a strong speaker and has a host of friends, both in and out of his church. Whenever Dr. Copeland addresses an audience he sows the seed of morality and religion. —Memphis Commercial Appeal.

The Board of Christian Literature of the Missouri Conference was fortunate to have Dr. Millar, editor of the Arkansas Methodist, make the address for them on the occasion of its first anniversary. Dr. Millar made a strong case for our church publications, and particularly the Conference organs. The St. Louis Christian Advocate feels itself indebted to him for his able presentation of the situation.—St. Louis Christian Advocate.

The editor had the pleasure, along with Rev. and Mrs. R. L. Jackson, of dining in the home of Mrs. Whitson, near Berryville. This good woman, who lives with her daughter, Mrs. Clark, and her son, is ninety years old, and is still sprightly. She has a grandson, great-grandson, and a great-great-grandson living in Little Rock, who are the son, grandsons, and great-grandson of Mrs. Clark. The time was delightfully spent in this good old-fashioned home.

The Kentucky Conference reports a decrease of over 2,000 in membership and 6,000 in Sunday school enrollment. The vote on the change of creed was 50 for and 59 against the change. The question of Unification was presented by Bishop Denny. The subscription list of the Conference Organ, the Central Methodist, has increased from

5,500 to 10,500. Dr. W. E. Arnold, who is making a strong paper, continues as editor and is to have Rev. S. A. Arnold to assist him as business manager. Rev. G. E. Cameron, formerly of Little Rock Conference, now of Kentucky Conference, has been appointed presiding elder of Lexington District; E. G. B. Mann is Commissioner of Education, and W. A. Swift, formerly of Little Rock Conference, has been transferred to Tennessee Conference.

The National Association of Retail Druggists at Rochester, N. Y., has just passed the following: "Resolved, That, in view of the pending and proposed legislation to prohibit the sale of alcoholic liquor, the National Association of Retail Druggists, in convention assembled, is of the opinion that such legislation should not provide for sales by the pharmacists of the country, of such alcoholic liquor for any purpose, and urge every retail dealer to refrain from taking out a liquor permit."

The railroad men are among the best paid people in America. They and the mechanics have, on the average, a far larger income than the majority of physicians and lawyers, and preachers, and teachers, and of thousands of others of every line of activity outside of the trades. Shall these people be made to suffer still more than in the past by continued advances in wages to the railroad people piling high on the backs of the others the advanced cost of living which necessarily must now follow every advance in wages?—Manufacturers' Record.

One of the most important factors in grading cotton is cleanliness," says E. A. Hodson, assistant professor of agronomy with the College of Agriculture, University of Arkansas, "therefore the vital thing to watch in picking cotton is to keep it free from trash." Prof. Hodson adds that it is important that cotton be picked dry. If it is necessary to pick it wet, then it should be thoroughly dried before being stored. Cotton should be picked before it begins to fall on the ground, as dirt—especially clay soil—stains the cotton and thus lowers the grade. The first picking should be saved for seed, as this tends to induce an earlier strain. Another reason is that frost tends to lower the vitality of the seed.

For the purpose of discussing the inter-racial situation in the country, as manifested in the Chicago race riots, a representative group of leaders of the Christian Church of all denominations, both North and South, met in the office of the Home Missions Council, New York City, September 4. Representatives of several philanthropic and sociological organizations were present, the purpose being to secure the widest possible activity in a nation-wide movement for the bettering of relations between the white people and the negroes and for the development of a satisfactory program to meet the present negro situation. A committee on pronouncement will report through the Federal Council of Churches of Christ in America. Bishop Wilbur P. Thirkield of New Orleans, chairman of the committee on negro churches of the Federal Council of Churches of Christ in America, presided. Dr. Alfred Williams Anthony, secretary of the Home Mission Council, was secretary of the Committee. It was the unanimous opinion of those present that the negro situation in both North and South is critical; that it is no longer a sectional but a national problem, and that it is the immediate duty of the churches and of all earnest, patriotic men and women throughout the land courageously to meet the issue.

Last Saturday the editor went from Berryville to Grandview on the train and the pastor of Berryville Circuit came over later on horseback. We have no organization there, but a number of members in the vicinity who expect to organize, hence the visitor explained to the large congregation assembled at the Baptist church the spirit and polity of Methodism. The night was spent at this beautiful place, which is appropriately named as it is on an elevation in a bend of the lovely King's River, from which the valleys and mountains are visible for ten or twenty miles around. It is a charming spot and would be a fine place for a summer resort. Sunday morning Brother Henry Schoepell came with horse and buggy and transported the traveler across the river to Pleasant Valley Church, about half-way back to Berryville, in the neighborhood of the home of Rev. R. E. McCloud, the local preacher who is supplying the circuit and carrying the mail. Here a good congregation assembled at 11 o'clock, local time, and after the sermon enjoyed a bounteous repast spread under the trees, and then met for an

other sermon. Brother Jackson was present, having preached at Berryville at 11, government time. This church is charmingly located in a grove near the great Jefferson Highway, which is under construction, and is in a prosperous farming community. Many new people have moved in and identified themselves with our church, and are well pleased with their new homes. This country is making marvelous progress. Brother Schoepell had bought 160 acres two years ago for \$50 an acre and recently refused \$100. This is one of the choicest spots for diversified farming and with the completion of the highway will be thronged with prospectors and tourists. Brother McCloud is doing fine work with a fine people behind him and the near future will find a strong circuit there.

Keeping an engagement of long standing the editor spent from Friday to Monday in Berryville and vicinity. Friday night a reception was given to the new members and the editor delivered an address, after which refreshments were served and a social hour enjoyed. The enterprising pastor, Rev. R. L. Jackson was working for a new parsonage, so he had his Boy Scouts guide the people through the vacated old parsonage and explain its weaknesses. He then had the new project explained and announced almost half enough subscriptions. He is temporarily living in a nice cottage which he hopes to purchase for a parsonage. It is ideal and will be much better than to build. Sunday night, having returned from the country, the editor preached to a moderate-sized congregation, the attendance being cut down by the fact that a revival was in progress in another church, and the relations of the churches are so cordial that many of our members were co-operating. The Epworth League was visited and found active and progressive. Brother Jackson has practically all of the church organizations and is warm in his laudation of all. Berryville is an old mountain town growing and taking on new life. It has electric light and water works, the water coming from a deep well. The situation, on a slight elevation in a lovely valley surrounded by a picturesque fringe of mountains, with the Osage River almost in sight, is peculiarly attractive and is highly suggestive of Shenandoah Valley conditions. The farming country is being rapidly improved and blooded cattle and dairy herds are being developed. The fruit and other crops are good and the people are prosperous and happy. The great Jefferson Highway runs through the town and will soon bring this Arcadian community in touch with the outside world. There is the making of a fine station here and Brother and Sister Jackson are fully doing their part in getting results.

RESOLUTION ON UNIFICATION UNANIMOUSLY ADOPTED BY THE MISSOURI CONFERENCE.

"Whereas, it has been indicated to this Conference by the presiding bishop that the Unification Commission of our Church desires the Annual Conferences to express themselves on the subject of Unification, with particular reference to the method by which the reorganization of Methodism shall be consummated; therefore Be It Resolved, That the Missouri Annual Conference hereby reaffirms its unanimous action in favor of unification, and that we refuse to tie the hands or embarrass the deliberations of our commissioners by indorsing any particular plan before the commissioners have recommended it to the Church."

MY LITTLE CIRCUIT.

Traveling from Mexico, Mo., to Fayette, I passed through all the little towns on my one-time charge, Higbee Circuit, and a flood of pleasant memories filled my mind.

During the college year 1903-4 I was teaching History, Economics and Philosophy at Central College and was librarian and manager of the dormitory, Cupples Hall. As my Sundays were free, I agreed with Rev. R. H. Cooper, the presiding elder, to take a light charge convenient to Fayette and was given Higbee Circuit with Rev. W. O. Rutherford, a student, as junior preacher. There were four appointments, Higbee, a town of 1,000, on the railroad fifteen miles from Fayette, Clark and Renick, two villages on two other railroads, and New Hope, a country church about four miles from each of the latter. As Higbee required two Sundays a month I took it, and Rutherford took the other three, which required only one Sunday each, and on our

open Sundays we would exchange visits or find other appointments in the country.

As the trains ran, I could go to Higbee Saturday evening and return early Monday morning, or, if necessary, Monday evening. Higbee was a coal-mining center and nearly all of my people were in some way involved in mining. One of my stewards was bookkeeper in the Company Store, and knew everyone; hence he would arrange for my entertainment at different homes. As I would go to a different home every trip and take meals at different places, I had opportunity to get very close to all my people. Most of the homes were small and humble, but I thoroughly enjoyed getting into the real life of the people. There were two homes where I could always go unannounced without embarrassment, hence I rarely had any occasion to go to the hotel.

As I always had my sermons prepared before leaving Fayette, I spent all my time at Higbee in pastoral visiting, and in three months knew all my people who could be found and had been in many other homes. As I was a college man, these laboring men would not have appreciated my ministry if I had not thus found my way into their homes. I went to several homes where preachers had been despised and cursed, but by braving the fierce dogs and eating with the family and showing interest in the children, I won the rough men and got them to church.

In one home the wife was slowly dying with cancer. I arranged to visit there before Sunday School almost every Sunday, and would give the sick woman the substance of my sermon, and she would pray for me while I was preaching. It was the finest kind of preparation. When she died I had the privilege of preaching to an overcrowded church, and the story of her saintliness and suffering was my best sermon. I had an almost similar experience in another home of triumph over affliction. There was no trouble to find subjects for sermons when I was in the homes of the people.

I had a local preacher who taught the Bible class and held the mid-week prayer-meeting. He was an intelligent and well-read English miner whose face seemed illuminated as he listened to the preaching. As I often spent Sunday night in his little cottage, we would talk together about religion. His fine face helped me in preaching, and then he would often (not always) say: "Brother Millar, I have heard great preachers and read great sermons on your text, but I liked your handling of the subject best of all." I learned much from this sweet-spirited, horny-handed saint.

The Sunday School superintendent, another splendid Englishman, was always present and always prepared. His was a lovely home, and when years later the fine son was taken away, there was a bond of sympathy between us.

The choir leader was a little, almost illiterate Welshman, who had a poor voice and knew only the simplest music, but he never failed me; nor did the faithful organist, whose musical soul was often sorely tried by the unharmonies of the chorister. With these dependable leaders we always had music, and sometimes the specials were worthy of high commendation.

One of my stewards had been in early life a bar-keeper. He could not speak in public nor lead in prayer, but he was always at his place near the door to welcome the stranger and suppress disorder. His strength and his early reputation as a fighter qualified him pre-eminently to be a doorkeeper in the house of the Lord in a town where drunken rowdies had been known to interrupt the services. He used the gifts which he had and thus rendered as valuable service as the man who led in prayer.

Two good women did most of the collecting, and did it well. One was the energetic wife of the editor of the local paper, and the other was the daughter of the superintendent of the coal mines. Under our present law they would be stewards.

I found that there were many people living within five miles who would not come to the church, so I made appointments for 3 o'clock services at school-houses, and thus reached a larger constituency. Usually some of my best men would accompany me. One Sunday, going to a new place, we wandered through the woods and fields for many miles and at last found a big crowd awaiting us. Another Sunday, on account of muddy roads, we were almost an hour late, but the congregation had been held

by a good Presbyterian brother who told the impatient crowd that Brother Millar never failed to meet his appointments and would come if he was alive.

One Sunday I preached at a very disreputable mining camp where no one had preached for years. The schoolroom was filthy and littered with the accumulated trash of weeks. A drunken man, at first inclined to be nolsy, fell asleep with his head on the school desk. Several hungry souls were discovered and became useful members of the church.

I went down into the mine with a crowd of my members and they allowed me to dig coal until my hands were blistered. From these men, English, Welsh, Danes and Norwegians, with a few Americans, I learned to appreciate the true worth and the religious capacity of ordinary men. They all belonged to the union, and had many good things to say of the helpfulness of the union, and yet they practically all dreaded the tyranny of their leaders and were in perpetual fear lest they should be forced to strike. This was always a serious matter, because few miners are savers. They live well when they have work, and then suffer when the strike or shut-down comes. While there I read John Mitchell's great book, "Organized Labor," and became an admirer of that great and sane leader. I regret his recent death, as men of his type are needed today in labor circles. As my people were the steady, sober element, I had opportunity to understand labor on its best side. The saloons controlled a certain element which I was not able to reach except as I was called in to bury their dead or comfort the sick and sorrowing. There was a large camp of Italians, but, lacking knowledge of their language, I could not touch them effectively. I was much affected when they had a big funeral for one of their number wantonly murdered by an American desperado. I decided that street-preaching was needed to reach the crowds which loafed and would not attend the regular services, but circumstances prevented me from carrying out my plan.

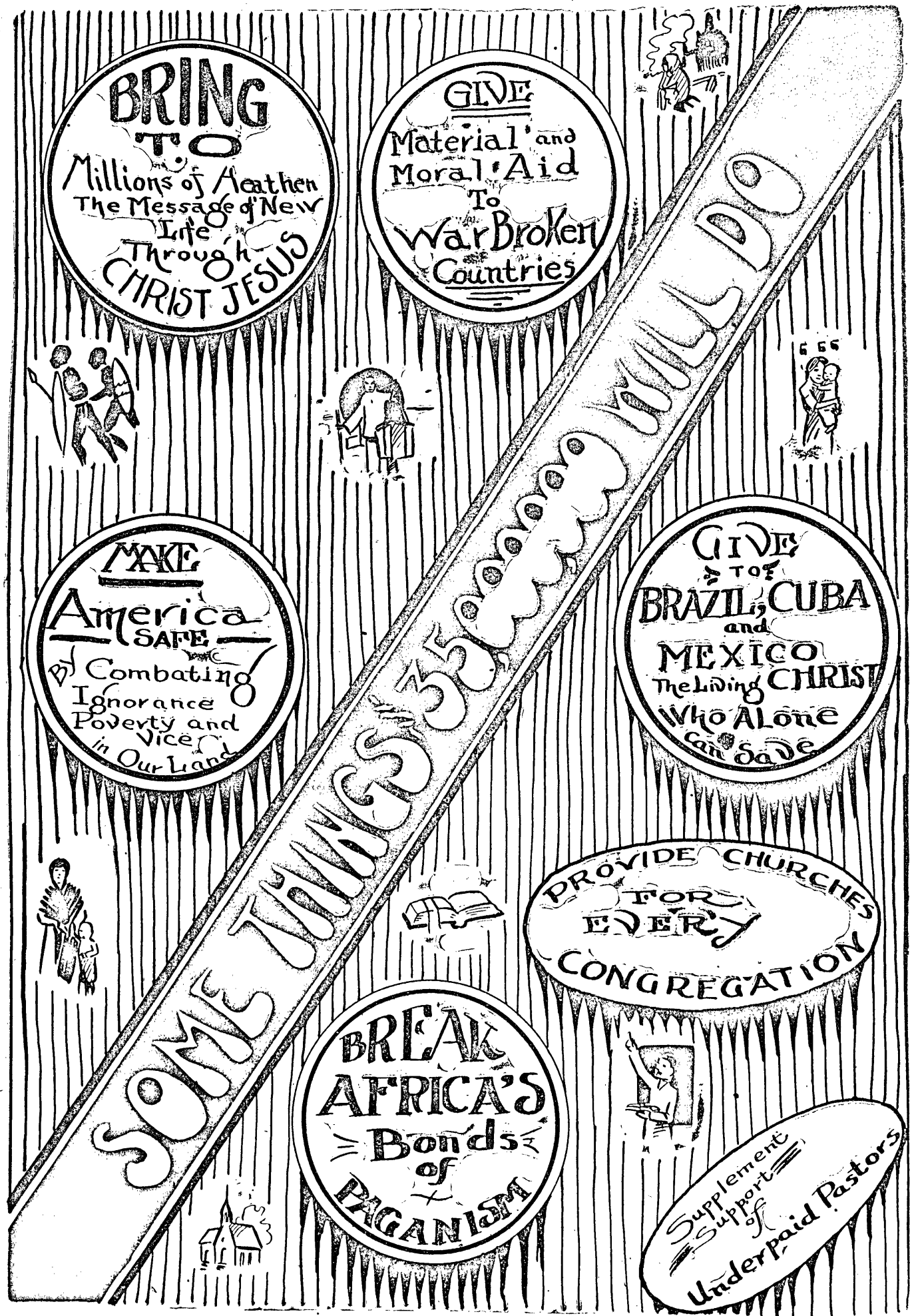
I spent several Sundays preaching at Rutherford's appointments, and during the summer vacation, we co-operated in holding revivals all over the circuit. As neither of us had the special gifts of a revivalist our meetings were quiet and comparatively few were converted. However, we toned up our members, and rounded up many who had neglected to transfer their membership from other places. At one place I was unexpectedly requested to baptize and receive some applicants. I did not have a discipline and had never memorized the ritual, but I used what I could remember and extemporized the connections so that there was no embarrassment except in my own mind.

There were those who criticized Methodism, but as at Higbee we always had in attendance members of other denominations, I announced at the beginning that I would not without previous notice discuss controverted themes. At last, feeling compelled to meet a certain issue, I announced that I would discuss a certain subject and advised that all who were not willing to hear remain away. I had a large congregation, explained the Greek text so that the unlearned could comprehend, occupied two full hours, and had no further occasion for such preaching. I made no converts from the opposition, but they ever afterward treated us with respect. That is as near as I ever came to a religious (?) debate.

My salary was small, as most of my people were in moderate circumstances, but, although it was known that I had a living from other sources, the salary and all claims were paid in full for the whole circuit and about forty accessions were reported. Brother Rutherford and I worked together most harmoniously and I found him a helpful and congenial yokefellow. Brother Cooper, the presiding elder, wise and tactful, rendered just the service needed to preserve satisfactory relations.

That was a busy year, but I had perfect health, and my different tasks so supplemented each other that one served as recreation for another, and I reached the close weighing 199 pounds, my maximum, never reached again. It was an intensely practical and profitable experience which has enabled me to understand and appreciate many phases of life that might otherwise have been unphased. As I passed through these towns recently I regretted that I could not stop and revisit the field of cherished memories.—A. C. M.

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CONTRIBUTIONS.

HOW A MISSIONARY SPECIAL REVIVED A DEAD CHURCH.

Singing at the wedding of my predecessor, I caught the spirit of the occasion. Yes, he was supremely joyous; he was to have always, the most capable helpmate in his work; his new appointment sent him out of the Conference into another state, and into a new field of labor. I anticipated success for him, as he took charge of a large settlement work in a wicked city.

But what would I do with the Mission church he left behind? It, too, was in a community such as is often ministered to through a settlement house. The Mission was supported by a nearby large and well-to-do church, which none of the Mission people ever attended, and none of its benefactors visited the Mission. The membership was around 40, but, strange to say, there were always new faces greeting me when I arose to speak, whether at the Sunday or Wednesday service, or at a monthly social. The superintendent explained to me, that the Sunday School attendance likewise maintained a certain average, but was largely a different group from week to week. The superintendent had been at work in the mission for eight years, but the classes of the Sunday School lost their leaders sometimes as often as quarterly.

The pastor was paid a given amount annually by the large church, and the people of the Mission were expected to contribute to his support as they could. This besides buying his coal, covered all conception of Christian Stewardship that the Mission had. As it stated in one of the leaflets distributed by the board of Missions, people use the term "almighty" when speaking of God, and when speaking of the dollar. I was convinced that my best opportunity to build up the Missions was to lay a stewardship foundation—not rock, but gold. I proposed the carrying of a Mission Special. The people accepted the proposition with misgivings, but reminded each other that there was no law compelling them to pay the amount, and that twelve months was a fairly long time in which to raise the amount. I appointed a Missionary Superintendent in the Sunday School. Each class in turn was to elect a Missionary Secretary. The amount contributed monthly by the pupils was to be recorded on the blackboard by classes each Missionary day. Imagine the delight of the entire school when, on the first Missionary Day, the gift totaled \$5.50. Instead of taking one year, the Sunday School paid the Special in exactly three months. Imagine the delight of the Missionary Superintendent, when the school begged for another special. Another \$25.00 Special was pledged. Witness the interest of the people—this Special was also paid in three months.

The Presiding Elder, seeing that the people had a conception of Christian Stewardship, placed an assessment on the Mission, the first one in its history. The \$35 assessment was made at the third quarterly conference, and was to be raised in a year from that date. In the three months remaining before conference, every cent of the amount had been paid.

The elderly gentlemen, who had known more of the history of the Mission than any one else, and with whom my predecessor had lived, told me that the preacher often received

as little as thirty cents a month. As against that amount, the people were now paying the pastor an average of \$18 a month. They had put in the envelope system, and were realizing the value of doing their part on a weekly basis.

As against a lifeless financial program with never a cent raised that did not have to be paid out, the Mission now has a balance in the bank of \$23.30.

Previously, when reports were needed, the Mission looked to the big church for the finances. This year the Mission, or one of its now organized classes, papered the building and paid for it promptly.

Instead of caring only for their own homes at the Christmas time, the Mission reached out this year to help the poor; \$17 cash for clothing for neighbor children, three dinners, three well-filled baskets were given out.

Whereas, the Mission had never been able to do anything for the poor, they gave \$22.70 this year to a worthy woman to assist her in paying for an operation.

The Mission Special did not stop at Stewardship in its good work. Seeing that they could do things never before attempted financially, they believed they could organize the Sunday School, keep their leaders, organize a teacher training class and a mothers' club, all of which things have been done, and are constantly bringing their good returns. It is needless to say that greater reverence for the hour of worship, too, has grown out of the interest in, and the service to, the heathen. Visiting campaigns are easy to organize. Those who will give money to help men afar, will give time to help those near at hand. Again the Mission Special has set a new goal before the Mission, in that it has led to the assessment, which in turn, interested the people in the varied and far-reaching works of Methodism. The Mission has in her goal, a determination to carry every year, responsibility for all the great work of Methodism entered on the list of assessments, as large as that carried in proportion to any church.

MEANING OF THE SPECIAL TO THE MISSIONARY.

The Special means much to the missionary, both directly and indirectly. Directly, it helps him to do work that he could never do were it not for the Special coming at the opportune time. It ties him to the contributors and links the lives of all closer together, making it possible for prayer for each other to be made with a clearer conception of the others' need. In other words, ALL can pray more INTELLIGENTLY. It gets the people at home and those abroad interested in each other, and the tie of friendship is strengthened. I have known young Chinese to get in touch with Sunday school classes at home, correspondence taken up, pictures exchanged, Christmas presents given, and an interest developed that would not have been otherwise.

Personally, one of the great helps to me has been when I have met contributors here at home I have found that they have not only been contributing, but they have been praying for me and for the work to which they were giving. Nothing helps one so much as to know that the people at home, strangers even, have been remembering him before the Father's throne. To have made a sweater for

a soldier who stood on the Argonne front means much to the heart which prompted the hands. But to have a part in a work that is breaking down the strongholds of the enemy in one of his oldest and most strongly fortified centers, will mean more to the heart that cries out in the secret place, and then goes with the cry with some of God's money.—John C. Hawk.

YOUR CENTENARY DOLLAR.

What It Will Do and Where It Will Go.

By Will U. Payne.

"What will your Centenary Dollar do?" It will do almost anything you want it to. Would you rather that it would feed the hungry or clothe the naked? Just as you say, for the Centenary Dollar is a wonderful piece of money, and can accomplish wonderful things. What shall it do? Speak up! What will you have your Centenary Dollar do?

"Ah, the Boy Scout in the gallery says that he would like to have his dollar feed some hungry person. Well, that is natural, as he is young and probably hungry himself. My friend, do you want to feed someone at home or abroad? At home? All right.

In our large cities there are thousands of people that have not enough food. There is a particular family in one of these cities, your city, perhaps, that hunger is harassing. It is the old story of a sick father and a frail mother unable to go out and wrest a living from the world. The eldest child, a boy about thirteen or fourteen, is the chief bread-winner, but he is unable to feed the hungry mouths of his brothers and sisters, nor to provide his father with much-needed medicine. The father grows worse, the mother becomes pale and thin, the children cry for bread. It seems as if the whole family is destined to starve. But the Methodist Deaconess, who works in this district hears of their suffering, and, with your Centenary Dollar, buys a basket of food and carries it to them. The family is helped until the father is well and again able to work. His recovery was hastened by the medicine and the tender care of the deaconess and the district nurse. YOUR Centenary Dollar, together with other Centenary Dollars, brought health and happiness, even life itself, to this family. And while it was doing this work, somebody else's dollar supported the good deaconess through whom your Centenary Dollar was given an opportunity to serve. Some dollar, that Centenary Dollar!

Is there anyone else? Don't be bashful, speak up! A young lady responds. Wonder if she wants her dollar to buy clothes for savage women? If they needed hats, I suppose she would pledge her dollar for that purpose. All right, my dear young lady, we will buy clothes with your dollar, and that is a wonderful thing to do, for the Master said, "I was naked and ye clothed me." Just as there are hungry people at home and abroad, so, too, there are people who lack clothes, both here and over the seas.

In a crowded city in Japan lives a dear little almond-eyed girl. She wants to go to school, wants to amount to something, wants to accomplish something with her life. There is a mission school in the city, but her parents cannot, or will not, provide the clothing that will enable

her to attend. A missionary hears of the child's desires and of her needs. She immediately takes your Centenary Dollar, and buys suitable clothing, so that this little daughter of the Sunrise Kingdom may attend the Mission school. Through the ministry of the school the child not only grows to beautiful womanhood, but leads her whole family to Christ and to better, happier ways of living. Thus, through the medium of clothes, your Centenary Dollar serves in far-away Japan.

All right, now, the lady in black taffeta is going to spend her dollar. She is a teacher, and education is what she wants to invest in. An American boy or girl is to receive the benefit of her generosity. The only people who are really pure-blooded Americans are our mountain people. They alone have failed to become mixed with other nationalities. We will try to locate a sturdy mountain boy.

Up in the country that produced Alvin York, there is a boy about sixteen years old. He thirsts for knowledge with a thirst unquenchable at the little district school. He wants to learn to be an engineer, to build bridges and railroads. He wants to do things. His father and mother are dead and he lives with his grandfather, who has neither the inclination nor the money to send his ambitious grandson off to school 'yan side the mountain.' The boy, however, does not give up, and goes on doing the best he can, all the while hoping that some day he will realize his cherished dreams. One day a circuit rider, supported by Centenary Dollars, finds out his desire, persuades the old grandfather to allow the boy to leave home, and with the help of your Centenary Dollar, arranges for his board and tuition at Sue Bennett. While your dollar is enabling this boy to obtain an education, the Centenary dollars of other of your teacher friends, will give a similar chance to many other bright boys and girls of the mountains.

Is there some one else who would like to direct the spending of a Centenary Dollar? Ah, there's a mother who wants her Centenary Dollar to help mothers in our own land. Just like a mother, always wanting to help someone! A Methodist mother and a Centenary Dollar! My, what a combination! All right, mother, here's your picture of "before and after" the arrival of the Centenary Dollar.

It is in a crowded city, the weather is hot, ice and milk are scarce. It is necessary for mother to work to keep her family in food. Baby is sick, no one to leave him with. Did I say no one? Yes, there is someone, too. The deaconess will take care of the baby in the kindergarten at the Wesley House. She will also teach mother to save money by getting the right kinds of food. She tells mother, too, what is best for baby to eat. Mother receives almost an entire education



in domestic science from this source, and keeps her home better and cleaner, making it an inviting place. Mother becomes a mother in the truest sense of the word, and then a generation of clean, upright young Americans is assured. Quite a task for an ordinary dollar—but a Centenary Dollar, backed by a Methodist mother!

Well, I have time to dispose of one more Centenary Dollar; whose shall it be? The distinguished looking gentleman with the Vandyke beard has the floor. He wants his Centenary Dollar to carry medical aid to suffering brothers across the waters.

There is a man in China desperately ill. He moans with pain and tosses and turns. The room is crowded with relatives and friends, beating pans and gongs and crying aloud. The noise is terrific and the air stifling, but they are doing what they think best. They are trying to cast out the evil spirit that caused all the suffering. Meanwhile, the native doctor thrusts hot needles into the prostrate body. While all this is going on, the medical missionary comes in. He puts all the people out, orders cold water and bathes the man's fevered head, and administers the proper medicine. Sounds natural, doesn't it, doctor? The missionary keeps the man under his care until he is well, and while he ministers to the sick body, the still more diseased soul is treated. So, when at last he is well physically, he is also healed in spirit. And while your Centenary Dollar was doing all this good in China, your colleague's dollar was doing the same thing in Africa, in Japan, Mexico, Cuba, Brazil—everywhere where the medical missionary has gone, carrying the healing touch of the Great Physician.

I wish I had time to tell what your Centenary Dollar will do for the Indian the negro the immigrant the miner and the people who live in the remote country settlements and the desolated lands of Europe. As it will minister to the physical needs of the people of all lands and of every race and color so will it heal the sick soul of people everywhere. To heal, to feed, to nurse, to clothe, to educate, are all wonderful, essential things. But more important than any of these is the preaching the gospel of Jesus Christ, the giving of the bread of life to starving millions, soothing stricken souls and comforting troubled hearts. My Centenary Dollar will do all of this, and will be the means

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for liver complaints, constipation, dyspepsia and indigestion. You will be delighted with results. It is purely vegetable and not habit-forming; makes lazy livers active and restores a healthy condition. Sold by druggists. 25c per box.

FOOT TROUBLES

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

According to the testimony of hundreds of people living in the southland and elsewhere, J. R. Simon of 1539 Broadway Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require remarkable comfort shoe. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

of making this world a better, happier place—a place where people live, not merely exist.

You have seen the different routes the Centenary Dollar may take. You have seen that all these roads lead to one goal—the betterment of the world, the helping of your fellowman. Now, pay your Centenary Dollar when it falls due, so that without delay it may start upon its errand of mercy.

If you cannot decide where your Centenary Dollar will do the most good, write to the Centenary Bureau of Specials, Nashville, Tenn., and they will help you select an object.

The Centenary Dollar! Surely, no dollar in the world could have a higher destiny than to be a Centenary Dollar. And what of the person who controls the dollar? Don't you suppose that if he realized the wonderful purchasing power of this coin, at least one out of every ten dollars that he holds in trust would belong to the Centenary?

AN ALTAR IN THE HOME.

By Elmer T. Clark.

I wandered one day through the cell houses of the largest state prison in America a bastille in which nearly three thousand human beings were caged like the beasts of the jungle and denied the freedom of God's great out-of-doors. I was interested in their faces in the occupations to which they had been assigned, in the stories they told in the records of the crimes they had committed. But the one thing which attracted and held my interest more than any other was the very thing which I least expected to find in a prison. Nearly all of these felons had hung upon the wall of their cages a gaudy, betinted, and multi-colored card bearing, in gay letters, some familiar quotation from the Bible.

Here was one which read: "God so loved the world." Another said: "Peace on earth, good-will to men." Still another carried the legend: "The Lord is my Shepherd." There were practically no exceptions to the rule; in every cell one of these cards kept its holy message always before the unfortunate wretch who occupied the place. Some mission worker had offered the cards, and the poor, caged criminals had eagerly received them.

It occurred to me that if these scripture cards had been hanging on the walls of the homes from which these men came, they would not then have been behind the bars. Criminals do not come from Christian homes, but from homes wherein the religious atmosphere does not prevail. And if we had some method of making Christian homes we would at once eliminate most of the crime from the world. So give us more scripture cards upon the wall; more great family Bibles on the center tables, more of everything in the home which remind the people of God.

It is a most unfortunate thing that the "family altar" has all but disappeared. There was once a time when parents gathered the children before the old hearth in the evening, and the day was closed with devotions. Then there was a real home life, then there was piety, on the part of the parents, and a deep respect on the part of the children. And most of us believe there was a casual connection between the altar in the home and this situation.

At any rate, the decline in the

practice of family prayer has been accompanied by a corresponding decline in the quality of our home life. Indeed, home life is almost a memory among a large part of our population. When piety leaves the home, spiritual power leaves the Church. Now both parental authority and filial respect are on the decrease. We need to do something to revitalize the home life of the people.

If there were an altar in the home our difficulties along this line would soon end. For in those homes where families daily gather in prayer to God, where the old family Bible is not covered with dust accumulated through long disuse, where scripture mottoes hang upon the wall and influence the lives of the children—in such homes there is life and vitality. Criminals do not breed in such an environment.

A PROGRAM FOR THE IMPROVEMENT OF RACE RELATIONS PRESENTED TO THE GOVERNORS' CONVENTION, SALT LAKE CITY, UTAH, AUGUST 20, 1919.

Recognizing that the Negro is a permanent and increasingly important factor in the development of our national life, the Southern Sociological Congress considers the solution of the problem of race relations as the most delicate and difficult single task for American Democracy. We believe that no enduring basis of good-will between the white and colored peoples in this country can be developed except on the fundamental principles of justice, co-operation and race integrity. The obligations of this generation to posterity demand that we exert our utmost endeavor to preserve the purity of our Democratic ideals expressed in the American Constitution as well as the purity of the blood of both races. With this belief the Southern Sociological Congress has worked out a program for the improvement of race relations which we respectfully submit to the Conference of Governors in the earnest hope that this body of distinguished leaders may lend its powerful influence toward making this program effective throughout the Union.

The program is:

First, that the Negro should be liberated from the blighting fear of injustice and mob violence. To this end it is imperatively urgent that lynching be prevented:

(1)—By the enlistment of Negroes themselves in preventing crimes that provoke mob violence.

(2)—By prompt trial and speedy execution of persons guilty of heinous crimes.

(3)—By legislation that will make it unnecessary for a woman who has been assaulted to appear in court to testify publicly.

(4)—By legislation that will give the governor authority to dismiss a sheriff for failure to protect a prisoner in his charge.

Second, That the citizenship rights of the negro should be safeguarded, particularly:

(1)—By securing proper traveling accommodations.

(2)—By providing better housing conditions and preventing extortionate rents.

(3)—By providing adequate educational and recreational facilities.

Third, That closer co-operation between white and colored citizens should be promoted, (without encouraging any violation of race integrity):

(1)—By organizing local commit-

tees, both white and colored, in as many communities as possible for the consideration of inter-racial problems.

(2)—By the employment of negro physicians, nurses and policemen as far as practicable in work for sanitation, public health and law enforcement among their own people.

(3)—By enlisting all agencies possible in fostering justice, good-will and kindness in all individual dealings of the members of one race with members of the other.

(4)—By the appointment of a standing committee by the governor of each state for the purpose of making a careful study of the causes underlying race friction with the view of recommending proper means for their removal.

Southern Sociological Congress,

Theodore D. Bratton, Pres.

J. E. McCulloch, Secretary.

THE UNDERPAID PREACHER AND THE CENTENARY.

By R. B. Eleazer.

A recent press report from Rome says that the priests of Loreto, a celebrated religious center, have gone on a strike asking for amelioration of their financial condition, owing to the high cost of living. This is something new in ecclesiastical circles, but perhaps not so inexplicable as it seems.

I know nothing about the financial provision made for the Roman Catholic clergy, but I do know that there are a thousand or two preachers of our own denomination who could make a strong case for similar course of action. According to the records of 1917 there were more than 2,700 of these men, nearly one-half of our active preachers, who were receiving less than a living wage according to present day standards.

Apart from the injustice involved in paying such insufficient salaries, depending upon the preachers' sacred calling to make them submit, this policy is also suicidal from the standpoint of the pew. We cannot hope to continue getting efficient men for the ministry unless we can guarantee them at least a decent measure of support. Consequently the pew, at last, and not the preacher, will be the greater sufferer.

The Centenary, among its many fine objectives, set out to remedy this deplorable condition, by means of Conference Mission funds to supplement these salaries, the lowest to receive a minimum of \$600, and those now above that figure to a minimum of \$1,000. This is a timely and worthy objective, and ought to be realized.

The subsidy idea, however, is attended with grave peril, and should

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Miss Sara Weston, 120 Kishwaukee Street, Kildeer, Ill., writes: "I am pleased to state that Foley Kidney Pills made a great difference in me. I was in great agony. I could not stoop down, and when I was down I had to crawl up by a chair. I was so lame all over I suffered agony. Now I feel like a new person, stronger and better in every way. My general health is quite improved. I can and do heartily recommend Foley Kidney Pills to all suffering in the same way."

to be employed with care. It must not be made a means by which stingy congregations may shift their honest obligations to other shoulders. Rather should the Centenary result in a stewardship education of the whole church that will lift to liberal self-support thousands of charges now depending on Conference funds. This would release for actual home mission work in destitute fields hundreds of thousands of dollars that now go to the relief of charges that are fully competent to care for themselves.

I do not mean to suggest that Conference Mission subsidies should in every case be withdrawn. In many instances, doubtless, they are worthily applied. It is a well known fact, however, and universally acknowledged, that the Conference Mission fund is often dreadfully abused. With larger means available because of the Centenary, the greatest care must be taken to make this fund a stimulus for leadership, and for the highest degree of spiritual service.

The Centenary impetus should by all means have that result—doubtless it will, but not unless the leaders of the church connectional and local, clerical and lay, bring it to bear vigorously upon this problem. As a beginning let every layman determine that henceforth his charge shall pay his preacher a living wage, if it is not already doing so, a wage that will enable him to care for his family in decency and comfort, to read and study and theorize, and fit himself for leadership, and for the highest degree of spiritual service.

MAKING ALIENS ALLIES.

By Mrs. J. H. McCoy.

"He does most to Christianize the World and to hasten the coming of the Kingdom, who does most to make thoroughly Christian the United States."

In 1917, because of war conditions, a bad year, numerically considered, for immigration to the United States, three hundred thousand aliens landed on American soil avowing their purpose to immigration officials to make the United States their permanent future home. Of this number more than one hundred and five thousand were of the laboring or servant class. Nearly one hundred and twenty thousand of the number had less than \$50 in money in their possession, and nearly sixty thousand had no friend or relative in America to whom they could go for counsel, protection or relief. About thirty thousand of this number, or one in ten, indicated their purpose to settle in the Southern States. It is reasonable to assume that of the number coming South, many had less money than it would cost to live six weeks, and that between six and seven thousand had no friend nor relative to whom to apply in time of distress.

In view of pre-war conditions, it seems likely that with the close of hostilities and the completion of the task of bringing our soldiers home, many ships will be released for passenger service, and the old tides of immigration will again set in towards America. The new immigration

laws, and the new literacy tests are not likely to hold back to any great degree, the home-seekers of devastated Europe. That the tides may turn Southward in increasing ratio is not unlikely.

America has made friends with the nations more rapidly in the last four years than in any similar period of her history. Foreigners are in our midst, and the foreigners who are coming to us are more nearly our Allies, in sentiment and intent, than they have ever been before. Let America beware of exploiting or neglecting these people who come seeking the hospitality of our shores.

The Methodist Episcopal Church, South, through its Home Mission Department, is endeavoring to measure up to its responsibilities.

Along the Texas border, where vast numbers of the Mexicans are temporarily established, the Christian minister, the deaconess, the doctor, and the teacher are rendering valuable concerted help, seeking to unfetter the imprisoned intelligence of illiterate people, to heal their diseased and suffering bodies, and to illumine their superstitions and benighted souls with the glory of the living Christ. More than a million Mexicans are now finding harborage on our borders. For work among the Mexicans, \$181,000.00 will be set aside for the women of Southern Methodism from Centenary offerings.

Along our Gulf Coast at Biloxi, Miss., New Orleans, La., and Galveston, Texas, the church is reaching out a friendly hand to the foreigners in our midst and to those who shall come to us.

The disadvantaged French people of Louisiana, held in bondage by Roman Catholicism, are not being overlooked. Too strong a bond exists between the French and the American for America to under-value our French citizens or to neglect them. From the Centenary askings, the women of Methodism will set aside \$82,566.00 for work along the Gulf coast.

A larger program is being prepared for reaching the foreigner of our inland cities, and Southern Methodists have reason to believe that God's power will be released to supply workers and money in proportion to the high conception of the church of the needs of the hour.

"Let no man suppose that progress can be divorced from religion, or that there is any platform written for the minister of reform other than the platform written in the utterances of our Lord and Saviour."

HENDRIX COLLEGE NOTES:

Hendrix College opened Wednesday, Sept. 10, with the largest enrollment in its history except last year, when the army swelled the attendance. By the close of the week 500 students had been classified, almost 200 of whom are college students. This means an enrollment of 275 during the year.

The formal opening exercises took place Thursday morning and class work began on Friday. The popularity of the new dormitory is indicated in the fact that every room was engaged two weeks before the opening. It is a great student body.

Howard Bishop, an alumnus of Hendrix, famous as an all-round athlete, a Rhodes scholar, who has been in "Y" work in the British army eighteen months in Africa, seven months in Mesopotamia, five months in India and three months in China, addressed the students Friday morn-

ing. He is on his way back to Oxford.

Rev. E. R. Steel, pastor of our church at Pine Bluff, preached the opening sermon to the students Sunday morning at 11 o'clock, and by special request of the students, he spoke at night. He gave two excellent messages.

A general get-acquainted reception was given to the new students by the old students and faculty Thursday night. A more enthusiastic, helpful student body never assembled.

Professor Winfrey, our able professor of modern languages, has returned from the army to his classroom. Likewise Coach (captain) Headrick. Professor Simmons has also resumed his work, sound and well after an absence of a year. Professor Nutt is a new man from the University of Kansas. He takes the chair of Biology. Miss Ethel Millar appears as a full-time librarian.

President Reynolds spent Monday and Tuesday of this week in Dallas, considering with Centenary leaders, the best plans for evangelistic work among the colleges this year.—Reporter.

VIRGINIA LETTER.

I am sorry that my Paige was in the hospital when you were here. We had just made a twelve hundred-mile trip, and on our return it needed a little doctoring. I would like to have taken you over this wonderful country, every mile of which evokes expressions of wonder and is thrillingly historic. Luray is longitudinally in the center of the so-called Shenandoah Valley. But it is far from being a valley, if we mean by that a level country. If you can imagine the great mountains that wall it in on the east and west for one hundred and fifty miles removed, you would see a very hilly country.

The headwaters of the Shenandoah and the James rivers are perhaps, only a mile apart—the James flows in a southeastern direction and the Shenandoah directly north for one hundred and fifty miles. It has been said that there is only one other river in the United States that flows north its entire course. I do not vouch for this. The territory included in the Shenandoah Valley is exceedingly fertile. It is settled for the most part with a thrifty class of farmers. It has a number of beautiful little cities—Lexington on the south, where lie the remains of Lee and Jackson, and is also the seat of Washington and Lee University and the V. M. I., a worthy rival of West Point. Then we have Staunton, Harrisonburg, Waynesboro, Elkton, Shenandoah, and Luray.

Methodism is strong in all these places, and her houses of worship range from twenty thousand to one hundred thousand. Methodism was planted in this valley by Asbury himself. The room still stands in Harrisonburg in which he held a session of the Baltimore Conference.

The footsteps of mighty men, ecclesiastical, civil and military, unsurpassed by any of Adam's race and as immortal as these giant mountains on either side, have been on almost every mile of this valley. From the Valley of Virginia the ill-starred expedition of the pompous and self-opinionated Gen. Edward Braddock. I think I am justified in saying that this expedition and that of Gen. R. E. Lee, more than a hundred years after, set out from the same place—both crossed the Potomac at Wil-

liamsport, Braddock going west and Lee east. The trail along which Braddock marched has become the Great National Highway, which is the most expensive road that was ever built on this planet.

It is only about 60 miles from Luray to Harper's Ferry, which is at the confluence of the Potomac and Shenandoah Rivers, one of the most historic places in America, as well as one of the most picturesque. Thomas Jefferson said it was worth a trip across the ocean to see this wonderful place.

I have recently read a good sized volume on Harper's Ferry and the John Brown escapade. I could have introduced you to two old Confederate veterans while in Luray who witnessed the execution of Brown, one of whom assisted as a guard. He is now 86 and as active as a boy and still a Confederate and votes the Democratic ticket. I have in my church a lady who remembers Brown before the Harper's Ferry denouement as being seen clandestinely among her father's negroes endeavoring to persuade them to deeds of violence. The negro was too honorable and too well pleased with his home to listen to Brown's temptations.

Five miles from Harper's Ferry, up the Potomac, on the north side, is the battlefield of Antietam, or Sharpsburg. Never was Gen. Lee in a closer place, and never did he display greater generalship than at Antietam. He fought this battle with 35,000 men against 100,000, and at one time his whole army was out of ammunition.

On the south side of the Potomac, and opposite Antietam, is the quaint old city of Shepherdstown. Here was launched the first steamboat in the world's history. The inventor was James Rumsey instead of Robert Fulton, who gets credit for the invention 20 years later. The State of Virginia is soon to unveil a splendid monument to Rumsey on the bank of the river overlooking the place—

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E. SUMTER SMITH, Principal



a merited recognition, if not a timely one.

Luray is within a few hours' run of some of the most famous places in the world's history. Only 40 miles across the Blue Ridge Mountain is Charlottesville, the seat of the University of Virginia and the home of Thomas Jefferson. Only about three hours' run by auto is the Wilderness where Jackson fell, with a monument to tell the very spot. Twelve miles further are Fredericksburg and Spotsylvania, around which were fought seven great battles, in which fell one hundred and ten thousand brave Americans—twice as many as fell in the recent world war. It is less than a day's run from here by auto to the battlefield of Gettysburg. It is only 30 miles south to the famous field of Port Republic, which was the high tide of Stonewall Jackson's military career, and crowned him with immortality as a military genius. It is only about 90 miles, as the crow flies, to Washington, D. C., and less than a day's run by auto to Baltimore. About 30 miles north is a country chapel where the saintly Bishop Meade, of the Episcopal Church was pastor for many years. In the same vicinity is White Post, where George Washington lived for many months, as an engineer, or surveyor. He lived there for several winters, doing his own cooking and washing.

Luray has a population of perhaps 3,000. Its water supply is about four miles distant, far up on the Blue Ridge Mountains—as pure as flows out of the earth—and comes into the city by its own gravity. Nine-tenths of the citizens were born here. Rev. H. M. Strickler, an honored superannuate member of the Baltimore Conference, now 75 years old, lives in Luray, and was born three miles from here, on the banks of the Shenandoah. The dwelling, a large stone house, built in 1790, still stands and is the home of a brother, also a Methodist.

The old Baptist was once the leading denomination in Page County, of which Luray is the capital. Methodism was perhaps the feeblest in the field. Some 20 years ago the Baltimore Conference sent Rev. H. H. Sherman, now Dr. Sherman, to this place. By his self-denial and tact as a wise master-builder, he built the church you preached in—a church which would be a credit in Washington City, or anywhere else. It has a large pipe organ and some 14 Sunday school rooms. By the way, Dr. Sherman has more monuments in the Valley, in the way of great churches, than any and all others. He built the Harrisonburg Church and also the Staunton house—each perhaps

cost a hundred thousand. The work which he did here put Methodism in the way to get on her feet, which she has done, and is now the leading church as to numbers in Luray. Dr. Sherman is entitled to everlasting honor for the work he has done for Methodism in this Valley.

Here is located the famous Luray Cavern. Excursionists come here from all parts of America. Some days there are as many as two thousand tourists. And alas! oftentimes on the Sabbath day, when they interfere most seriously with the services of the church.

Mr. Editor, this is a great country and has a glorious history. If you will read the history of Virginia back in 1845 and 1850, you will be surprised to find that Virginia had more than fifty thousand free negroes—more than any free state in the Union had. Customs differ much here from the West and political parties are more evenly divided. To my surprise I found old Confederate soldiers rantankerous Republicans, a thing almost unheard of in Arkansas. The Hard-Shell Baptists are numerous here. They are as scarce as hen's teeth in the West. The Missionary Baptists often commune with us here, for which they would be expelled with you. The Episcopalians are more fraternal here than there.

The Baltimore Conference is one of the greatest in Methodism—she has bishop timber in her ranks—and a great constituency—but for stalwart character, big souls, loving and lovable, refined and cultured people, no country that I have ever seen has anything on Arkansas.—J. C. Hooks.

BIBLE SUNDAY, DECEMBER 7.

Let All Unite to Magnify the Word of God.

Have you ever tried to imagine a world without a Bible? Suppose, for instance, that by some miraculous means, the Bible and its influence could be erased from the history of man. Instantly thousands upon thousands of beautiful churches and cathedrals would become senseless edifices, and the sacred ideals for which they stand, meaningless nonsense. You and I would not know from whence we came, nor whither we were bound, or for what purpose we lived, and death we would regard with a sickening sensation of horror. Much of our finest canvasses, and a great deal of our best music be silenced forever. This may seem like a startling statement, but it takes something of the sort to make us stop and think how much we owe to our Bible.

"Oh," I hear you say, "of course I know how much we owe the Bible." That is just the point; you stated it yourself in those two words, of course. That is just how a great many of us think of the Bible, as a matter of course. Just as a great many families love Mother. Of course they love her, but Mother has to go away for a visit before Sister realizes that the dust does not stay out of the parlor of its own accord. Father finds that the buttons are not irrevocably attached to his clothes, and Brother discovers that his shirts do not go to the laundry unless they are sent. Then they begin to appreciate Mother, not as a matter of course, but as a real, vital, necessary part of their lives. Is that the way you appreciate your Bible?

You honor your flag, don't you? On Flag Day everyone mentions the fact that this is the day set apart to do

honor to the flag and nearly all of us hang one in the window or wear a bit of flag ribbon on our coats. What do you do on Bible Sunday? Do you mention the fact that this is Bible Sunday at the breakfast table? Do you suggest to your pastor that some special recognition of the fact be made in the morning service? Do you give a special Bible talk to your Sunday School class? Or do you just let it slide by as a matter of course? Is it to you the Book of books the Companion of your daily life or is it just something that gives a solid respectable look to the parlor table and helps to furnish the family pew?

December the seventh, the third Sunday before Christmas is Bible Sunday. The idea of Bible Sunday is that on one and the same day, all Christians everywhere shall unite to exalt the Word of God. The necessity for the observance of one special Sunday, when the Book of Life shall be the theme of prayer and teaching, the wider circulation of which shall become the zeal of the church, is at once apparent and commendable. There is special value that all unite on that day. An individualistic and scattered cheer would not make much impression compared with the cheer from a thousand throats shouted simultaneously. The Anglican and Episcopal church has for centuries emphasized the Bible on this day. The New York Bible Society, taking this Sunday, which is near to December 4, the day on which the Society was organized 110 years ago, has enlisted the endorsement of official bodies of the Presbyterian, Reformed, Methodist and Baptist Churches. The International Sunday School Association has recommended that every Sunday School observe this Sunday as Bible Sunday. The annual observance of this day must result in an intensity of purpose, and a fraternal spirit that will tend to magnify Jesus Christ through the honoring of the Word. The Bible is the Book of Life and Power, and there is greater need of emphasizing its value today than ever before. We suggest that you start now to plan in what way you will observe it. Find out what is going to be done in the church service and in the Sunday School. Remind your pastor so he will have time to prepare an appropriate sermon. If more church members asked their pastors to preach on the Bible, fewer of the men in the pulpit would be wandering so far afield. The church that loves the Bible the most is invariably the strongest church.

Literature giving suggestions and information regarding Bible Sunday and its observance can be obtained by writing the New York Bible Society, 675 Madison Avenue, New York.

John C. West is president, Jas. H. Schmelzel, treasurer and Rev. George William Carter, Ph.D., the general secretary.

MRS. CHARLES JEROME GREENE.

Euella, daughter of Joseph C. and Femia (Fawkes) Pettus was born in Okolona, Arkansas, May 31, 1866, and died at her home in Conway, Ark., July 7, 1919.

She was married to Rev. Charles Jerome Greene June 20, 1892. Three children were born to their union; Verna J., the eldest, was drowned when swimming in the Ouachita River, near Arkadelphia, when about sixteen years of age; Ruby, a lovely daughter, died when about ten years of age; Charles Jerome, Jr., eight years of age, is still living.

By birth and training Mrs. Greene was most richly endowed. Some of the best blood of the South flowed in her veins and she inherited many of the fine traits of character which belonged to her honored father and mother. She was educated in the public schools and in the University of Arkansas. Her course in the University was cut short by the death of her mother which made it necessary for her to assume the care of her father and the home. She continued, however, to be a careful and constant student of the best literature, both current and classic, and became an exceptionally well informed woman. She not only possessed a rich store of knowledge, but, better still, a trained mind and a cultured soul.

She was a woman of strong convictions, lofty ideals and dauntless moral courage. She abhorred hypocrisy, conceit, and impurity of every kind, but she had unmeasured respect for the aristocracy of character wherever found. She was so frank and outspoken in her views that people sometimes made the mistake of thinking that she was unkind. But those who knew her better knew that her heart was full of kindness and that her charity was exceptionally broad. One of the last conscious acts of her life was to plead for a delinquent boy, and the erring and unfortunate were always the objects of her sympathetic regard. She has been known to rise from a sick bed and cook a meal for a hungry tramp, and to the poor and the sick she was always as an angel of mercy.

Twenty-four of the twenty-seven years of her married life were spent as the wife of an itinerant Methodist preacher, her husband having been for these years, as he is still, an honored member of the Little Rock Annual Conference. Nine of those years were spent in the pastorate and fifteen in Hendrix College. Both in the pastorate and in the work of the college she was always ready to make any sacrifice of her own pleasure or comfort in order to keep her husband in his work.

She gave her life to the care and assistance of her husband, the nurture and training of her children, the work of the church, and the relief of the sick and the needy. Endowed as she was with rare force of character and unusual intellectual ability, she might easily have become a leader in any circle of social or religious life, but she was joyously content to reign as a queen in her own home, receiving the homage of those whom she loved and the gratitude of those whose burdens of sorrow or misfortune she helped to lighten.

Very early in life she gave her heart to God and the church. In her mind this committal was final and complete. Her loyalty never wavered and her purposes never changed. As already indicated the shadows were deep and long about the closing years of her life. Added to the tragic

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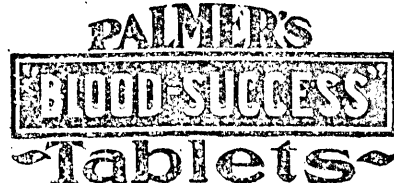
SICK KIDNEYS

MAKE LAME BACKS

Cause broken, unrefreshing sleep, and in many cases that tired feeling that makes it so hard to get up in the morning. They also cause loss of appetite, lack of ambition, and other troubles.

Hood's Sarsaparilla contains the medicinal herbs, barks, roots, etc., that strengthen and tone these organs, and relieve their ordinary ailments. Take it.

And if you need a laxative take Hood's Pills—they work right.



A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver spots and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

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death of her noble boy and the gradual fading out of the life of her almost angelic daughter were the years of intense bodily suffering in her own person. These sorrows and afflictions tested the fiber of her faith and it did not shrink. There were seasons when her mind was perplexed by the mysteries of Providence or the deeper passages of the Bible, but her heart trusted in God always. In the midst of her greatest suffering she would find solace and rest as her husband read the Word of God, or sang the songs of Zion. Truly, she "kept the faith" and we doubt not that she has received the "crown of righteousness which the Lord, the righteous judge, shall give to all those who love his appearing."—J. A. Sage.

Lemons Whiten and Beautify the Skin! Make Cheap Lotion

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, smoother and beautifier.

Just try it! Make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It should naturally help to whiten, soften, freshen, and bring out the hidden roses and beauty of any skin. It is wonderful for rough, red hands.

Your druggist will sell three ounces of orchard white at little cost, and any grocer will supply the lemons.

Eat Less and Take Bitro-Phosphate To Put On Flesh

A PHYSICIAN'S ADVICE.

Frederick S. Kelle, M. D., Editor of New York Physicians' "Who's Who," says that weak, nervous people who want increased weight, strength and nerve-force, should take a 5-grain tablet of Bitro-Phosphate just before or during each meal.

This particular phosphate is the discovery of a famous French scientist, and reports of remarkable results from its use have recently appeared in many medical journals.

If you do not feel well; if you tire easily; do not sleep well, or are too thin, go to any good druggist and get enough Bitro-Phosphate for a two weeks' supply—it costs only fifty cents a week.

Eat less; chew your food thoroughly, and if at the end of a few weeks you do not feel stronger and better than you have for months; if your nerves are not steadier; if you do not sleep better and have more vim, endurance and vitality, your money will be returned, and the Bitro-Phosphate will cost you nothing.

\$100 Reward

We will pay \$100 for any case of Chills and Fever, Dumb Ague, Swamp Fever or Influenza, due to malaria, that SCHAAP'S LAXATIVE CHILL TONIC fails to cure, if taken according to directions.

It is the best CHILL TONIC made, requires no pills, for it acts thoroughly on the liver and bowels.

Price 60c per bottle. For sale by all dealers. Prepared by John Schaap & Sons Drug Co., Fort Smith, 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.

Rejoice evermore. Pray without ceasing. In everything give thanks. 1 Thes. 16-18.

MEXICO'S CALL HEARD.

The call for \$200 that a Mexican girl might be able to finish her course in Scarritt has been heard and answered and we rejoice that our prayers have been answered and give thanks to Almighty God and the liberal donor that it is now possible for her training to be completed and she become a missionary to her people. Later we hope to give the story of the girl and the giver, till then, again we say, thank you.

SCARRITT BIBLE AND TRAINING SCHOOL.

Registration of pupils at Scarritt began September 12, but if any one wanting to go has been detained a later entrance may be made. Write for catalog at Norledge and Askew streets, Kansas City, Mo.

MRS. SMITH'S APPRECIATION.

The Thank You given by Mrs. S. W. C. Smith in rhyme at the summer conference is found in "The Siftings Herald" September 4th edition, of Arkadelphia. Our treasurer is making many poetic flights from which we may surmise that figures no longer dull one's brain but brighten it.

AN APPRECIATION.

Written by Mrs. S. W. C. Smith, Conference Treasurer of Hot Springs.

Three years we've met together here
With leaders true and girls so dear
And guests invited, to take a place.
On program planned, with skill and grace.
And it becomes tonight, my privilege rare
Of thanking those whom the burdens bear.

To all our friends in Arkadelphia fair
Who have done so much for us, everywhere
At station, in auto and college so grand,
We've had pleasures meted out on every hand.

To Dr. Workman, college host and friend,
For his presence, his interest and his advice to lend;
Mrs. Workman, house hostess, has made us feel
A very hearty welcome which is truly real.

To Mrs. Neill Sloan, who planned with care,
Helped the local committees their work to bear.
For the pageant directed with skillful art,
And for the young people who acted their part.
The advertising work, which is always so great
Was done by Mrs. Huie, and was done first rate.
Miss Butler, with musical special has made
Our programs much brighter by her kindly aid.

Automobiles to lend and not for hire, Mrs. McDaniel secured by note and by wire.

The decorating so appropriate, and tasty and rare,
Was done by Mrs. Callaway, with very great care.

Madames Riffin and Scott, with a smile,
Have made us feel happy, all the while.

To Mrs. McDonald, we're all very grateful,
For the cool reception, so cordial and tasteful.

And there's no other in all creation
Can equal Mrs. Barkman for wholesome recreation.

'Tis not only true of a man that I can tell,
That to win his heart you must feed him well.

Mrs. Evans has won by her menus so fine,
Girls' hearts by the score, and yours and mine.

To our gifted Miss Andrews, who has given so much
Of her time and talent, with sweet Christian touch,

Inspiration she brings and with it good cheer,
We hope she will meet with us here every year.

The presence of one who has given her life
To serve in the lands of heathen strife

Has been an inspiration to every one
With her message of love, our hearts she's won.

We think of Miss Van Hooser in daily prayer,
That God may go with her everywhere.

And to dear Miss Rosalie Riffin, who
From our Conference family in this service new,

Is giving her life for those at home,
Who have need of a Savior to call their own.

And may God bless and keep her each day.
In preparation; in service, and all the way.

The greatest among you our Savior said,
Shall be your servant. From this we're led

Dr. Cook to accuse of feeding us high
And serving each day our needs to supply

In a style so full of inspiration and cheer,
Makes us want to give Christ better service each year.

And to him we extend our heartfelt thanks
For spending this week within our ranks,

We hope he'll be guest of honor again,
This master of missions, our brother and friend.

And last but not least are the girls so dear,
Who have come to this conference from far and near

Inspiration to receive and faith to renew.

You have given us courage and strengthened us too.

Your presence we appreciate, and will ever remember,
To pray for your leader and every member
Of the Y. P. M. Society each day,
May he guide and direct you in every way.
So come next year, bring your neighbor and friend,
A good time we assure you, if you'll only attend.

SUMMER CONFERENCE IN MINIATURE.

The young people of Central, Hot Springs, presented a beautiful program for the adult auxiliary which was the summer conference in miniature. The different girls presented the different parts of the program, repeating their stunt, and it was a very enjoyable afternoon. After the program the adults entertained them with greetings and delightful refreshments. It is not too late for others to do likewise.

THE SCHOOL BELL RINGS.

In almost every place throughout the state the school bell has rung this week and our little ones resume their regular duties. So do I feel that we as auxiliaries should resume our regular work and frequent meetings.

We have been deflected here and there for things outside our regular work. The responsibilities upon us are great, the need is pressing, time is flying and we must bend every effort to do the things that are committed to our care.

So with the ringing of the school bell may we feel anew the call to duty and may each one of us be true to our trust.

LETTER FROM MRS. BELL.

North Arkansas Conference Superintendent of Study and Publicity Mrs. Jno. W. Bell writes:
Mrs. F. M. Tolleson, President of the North Arkansas Conference has called an executive meeting of the

PILES

MEMORRHIDS

A NEW TREATMENT

There are pain-ridden people everywhere who continue to suffer with piles, because they have been unable to obtain relief except at the cost of an operation. To these we have a message of great importance, Hemol, a new treatment for piles, will bring instant relief. Hemol is safe and simple to use; contains no narcotics or dangerous drugs and is guaranteed to give satisfaction from the first application, or money refunded. Why suffer longer. Send today for a \$1.00 tube of Hemol for hemorrhoids and chance misery into happiness. Hemol Company, Box 307, Detroit, Mich.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkable Attractive Offer.

Washington, D. C., (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 120 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.

officers to be held in Conway September 25, 1911.

Our topic for September, "Making Democracy Safe Socially" with our motto, "The future of the whole world is pivoted on the question whether the Protestant Church in the United States can hold its own enlightening and purifying the people born or gathered into its compass," presents to us a splendid subject for thought. Our social service problems are varied. And presents an opportunity for charity to shine in all its beauty. For none of the new fashions in religion can ever take the place of old-fashioned charity. A rhapsody of spiritual ecstasy is no substitute for a loaf of coal sent to the needy. A loaf of bread is often a more acceptable offering to God than a long prayer. Given a choice between spending half a day in a conference for the deepening of the spiritual life and spending a like time in ministering to the poor, the wise Christian will not hesitate an instant in adopting the latter course. Jesus "went about doing good"—actively seeking opportunity for service; who so walks that same way is likely to meet with Him. There are 860,000 Mexicans on our southern border. Our Social Service Department has here subjects to work on and show the essence of Scriptural teaching. The best way to find Jesus is to help, in His name, some mortal in need.

"Gently in my heart comes stealing,
Like sweet joy bells softly pealing,
Pure, divine and happy feeling—
God is love."

IN MEMORIAM.

Mrs. Sallie Thomas, a beloved member of the Woman's Missionary Society at Roe, ascended to the heavenly home on August 29. Loving tributes were paid to her memory and resolutions of respect signed by Mrs. J. W. Oliver, Mrs. J. E. Hardaker and Mrs. Ardie Mayberry, were adopted by the auxiliary, saying that, in the death of Mrs. Thomas, the society has lost one of its most faithful members, the community a kind neighbor and loyal friend, and the bereaved husband and little children a devoted wife and mother, to whom tenderest sympathy is extended.

A tribute to Mrs. F. R. Dowell.

The Woman's Missionary Society of the Methodist Church of Hermitage mourn the loss of its president and most active member, Mrs. F. R. Dowell.—A loyal wife, a devoted mother, and a consecrated member, she is missed everywhere: in the home, in the Sunday School, Missionary Society, and the town. Her influence will live on forever.

To her family the Missionary Society extends heart-felt sympathy in this time of loneliness and sorrow.—Mrs. Guy Stephenson, Mrs. Eva Phillips, Mrs. G. C. Tobin, Committee.

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Keep Your Eyes
Clean—Clear and Healthy
Write for Free Eye Care Book Murine Co., Chicago, U.S.A.

Colds
Can be "nipped in the bud" if you will, right at the start, use
RAMON'S COLD PILLS

Sunday School

SUNDAY SCHOOL SPECIALS.

By J. L. Neill.

The Centenary Commission of the Methodist Episcopal Church, South, through the Department of Missionary Education of the General Sunday School Board, has presented to the Sunday schools of our Church the most attractive lists of Specials which, in all probability, has ever been offered by any Church to its Sunday schools. Each item was carefully selected with the Sunday school needs in view.

The Specials have been arranged in sections for the various classes or departments of Sunday school work. The sections are as follows: Those for teacher training classes; those for Home Departments; those for Young People's and Adult Departments; those for Intermediate and Senior Departments; and those for Elementary Departments. This has been done because it is much better from an educational standpoint for each class or department to carry its own Special than for the entire school to carry one big Special. In order to make it easy for classes or departments to assume separate special arrangement has been made whereby any item in the entire list can be assigned in shares of \$25.00 each. That is, a class or department can asked for one or more \$25.00 shares in any item listed regardless of the total cost of the item. This arrangement will also allow any class or department to assume more than one form of Special, which plan will have its added educational value.

The most noticeable and immediate result from the carrying of some attractive Special will be found in increased enrollment, a higher average attendance, and a much finer class and Sunday school spirit.

Sunday schools carrying definite Specials have, without exception, become more interested in efficient and effective teaching methods and better equipment for the school.

By far the greatest advantage attached to the carrying of some definite Special will be found in its educational value. The pupils begin to know personally the nature of the work done and the results attained, their sympathies will be broadened, they will become more interested in personal work at home, many will be inspired to volunteer for definite missionary work and above all will give to the Church a generation of Methodists who are missionary to the core. There is no better way to enlist the interest and to make a permanent missionary impression on the minds and hearts of Sunday school pupils than the support of a Special.

ATTENTION, PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS!

Dear Brethren:

About nine thousand Sunday Schools have made a definite pledge to the Centenary to date, totaling around sixty thousand dollars per month.

The Sunday School contribution is to be made monthly on Missionary Sunday and mailed at once, direct to the General Centenary Treasurer, Box 38, Nashville, Tennessee. To September 1, a total of \$65,000 had been received. While this amount is fine, it shows that many schools have made no payment to date and that

EPWORTH LEAGUE DEPARTMENT

REV. F. A. LARK, Editor
REV. A. W. MARTIN, Associate Editor
HOWARD JOHNSTON, Treas. N. Arkansas Conf., Conway
E. M. SHARP, Treasurer L. R. Conf., Prescott
All communications should be addressed to Epworth League Editor, 310 Maple Street, North Little Rock, Ark.

EPWORTH LEAGUE TOPIC FOR SEPT. 28.

Subject: "Shall Africa Stretch Out Her Hands in Vain?"

Ps. 68:18-35; Acts 8:26-40.

For the Leader and the President of the Local Chapter: The objective of this meeting should be the pledging of all members and Chapters to the African Special. If your Chapter made its pledge at the Summer Conference, get your individual subscriptions to cover that pledge at this time. If your Chapter did not pledge at the summer Conference, then secure your individual subscriptions just the same and send in the total amount to your Conference Treasurer as the pledge for your Chapter. The Conference Treasurers are given at the head of this department.

Send to Smith & Lamar for Africa Special pledge cards. They are free, so get enough to place one in the hands of every member of the League. See that absent members get theirs.

For seventy-five cents you can get a very good wall map of Africa from Smith and Lamar. It will be helpful in the rendering of this program, and should be left on the wall of the League room, as a perpetual reminder of our obligations in that land.

Get the little booklets, "The Centenary and the Epworth League," and "Centenary Specials—Africa." They are free. Send to 810 Broadway, Nashville, Tenn., for as many copies as you will need.

Be sure to send in the amount of your pledge to your respective Conference Treasurers.

Use all the material you can find to make this program as interesting and inspiring as possible. Our limited space prohibits us from giving very much. Consult the Epworth Era very freely, especially the two articles in the September issue, "The Epworth League's Responsibility for Africa," and "The Founding of Our Mission" in the regular prayer meeting topics. On the last page, but the cover, is a brief and compact statement of the needs in Africa. Read all

other schools are behind with their payments.

Please give immediate heed to the personal letter that has just gone out to each superintendent from the Centenary Treasurer's office, urging prompt remittances. It is exceedingly important. A Treasurer's Record Book for Sunday School Missionary offering with remittance blanks will be mailed you free on request to J. L. Neill, 810 Broadway, Nashville, Tenn.

The Sunday School has the privilege of directing its Missionary contribution to some one or more of the Centenary objects. Write to the above address for copy of Centenary Specials for the Sunday Schools, if you have no copy, and direct your offering. You will find that it will pay you in every respect.

Yours sincerely,

J. L. Neill, Superintendent, Department of Missionary Education, General Sunday School Board, 810 Broadway, Nashville, Tennessee.

the books you can find on the subject. The fuller we are of information the greater will be our inspiration.

On the Firing Line. We are giving below a few items from the latest reports of our missionaries in Africa. There reports were received a very short time ago, and are the very latest information that can be had from the Congo. Mr. C. R. Porter, the Executive Secretary of the Centenary Bureau of Specials, in speaking of theme says: "At no hour since the work was opened in Africa, has the Mission needed more your loving thought and earnest prayers. The present line is most fragile. A strong, competent doctor must be found as soon as possible, to go out and take care of the missionaries and to minister to the many thousands who are now being turned away. Won't you pray to this end? Not since Dr. Mumpower came home on a furlough have they had a physician. Miss Wilson, the nurse, has been taxed to the utmost. God has graciously blessed her efforts. When Mr. Reeve became ill the past winter, the nearest doctor was called. It took him nine days to reach our Mission. A Missionary's life in the Congo is very precious. This life could have gone out while the nearest physician was hastening to his bedside. Keep this situation on your hearts until relief is furnished."

The following is an account by Mr. H. P. Anker, who is in charge of the work at Wembo-Niama, in the absence of Dr. Mumpower, of the work carried on during the first three months of 1911.

"Regular work under this department could be carried on for less than two months of this quarter. When, in the latter part of February, influenza was found to be prevalent in the Mission village, all service in church and school were at once stopped; work was closed down, and all our strength and time was devoted to combatting this disease. Each of the four missionaries of this station, as well as Mr. and Mrs. Reeve of the Lubefu Station, were called upon to assist in the medical work here, at different times. Fortunately, only two of the missionaries at Wembo Niama were taken with the disease, and these at different times, enabling us to do our best for the natives during the entire course of the epidemic here. All blankets for sale in the Mission store were loaned to the sick, and everything possible to relieve the condition of the sick was attended to.

Ten natives died in our village, and one other—a workman—died in a neighboring village to which he had gone to obtain treatment from a native witch-doctor. We were wondering, when the disease came, as to how the native doctors would deal with this "new sickness," as they called it. But, as many of the "doctors" took it themselves, most of

GRANULATED LIDS
and all inflammation caused by sore eyes, can be speedily relieved and cured with Dickey's Old Reliable Eye Water. Harmless and will not hurt. Demand the genuine packed in Dickey Drug Co., Bristol, Va.

them wisely said: "We do not know this sickness, it is a white man's sickness." We are very grateful to God, that all of our lives were precious in His sight, and were spared while death reigned all about us. Hundreds of white men in Congo have died with this dread disease, and many more hundreds of natives. We believe, however, that the coming of this epidemic to our village has resulted in one good thing at least—it brought the native and missionary closer together than ever before. The natives were permitted to see that none of the missionaries counted their lives precious, but spent themselves in ministering to the sick. It offered us an opportunity to practice what we preached, which is something the African doesn't always do, and needs to witness.

Only eight Sunday morning services were held with an average attendance of 261. The average attendance at Sunday School for the quarter was 324. Work was opened up in one new village, Dimaña, and Ombo was transferred from Wembo Niamia No. 2 Church, to this new work. The home was nearly completed during the quarter, the work being stopped by Influenza. Bible school was taught most of the quarter by Mrs. Anker.

There is urgent need of reinforcements. There is some building work which must be done, and so there is much of the Evangelistic Department left undone, as one man has charge at present, of both of these Departments. Outstation cannot be properly supervised, new work can scarcely be begun, supervision of evangelists and mission students is at long range, tithing and other Centenary plans carried out only with difficulty. The harvest truly is plentiful, but the laborers are few."

MISS KATHRON WILSON, TRAINED NURSE, WRITES OF THEIR EXPERIENCE WITH THE INFLUENZA:

"There were 240 cases reported in Wembo-Niamia.

"A great many native superstitions and native customs were seen during the epidemic. We had difficulty in buying things to eat, because the people of the surrounding villages refused to accept our salt or money in fear of contracting the disease from it. We were told that those who had our salt, which they had gotten from

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The Strength-Creating Power of **GROVE'S TASTELESS CHILL TONIC** has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get **GROVE'S TASTELESS CHILL TONIC** when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 35c. per bottle.

us, or our our people, took it outside and placed it some distance from their houses. When our people were sent to buy eggs and other produce, they were told to "get out." In their superstition, they claimed it was a white man's disease, and that the Mission people would give it to their people.

"It is hard for the people at home to realize the squalor and the absolute lack of all comforts that these people really have; their beds are nothing but grass mats, placed either on the ground or else on a bed made of a few boards obtained from the Mission. For a pillow, a stick of wood suffices. We supplied all we could with blankets during the epidemic of Influenza. One woman was loaned a new blanket and one evening, about dusk, she died. Very quickly her friends and relatives from another village gathered up the body and took her to her former village for burial. Early next morning cloth was sent to wrap the body in, when, to our surprise, we found that the body had been wrapped in the new blanket and already buried. One woman having a temperature of 104, was given a blanket and told to stay quiet in bed, next morning I called and found her sitting outside the house on the damp ground with millet flour rubbed all over the body. The body was entirely nude and on her forehead and leg she had cut little gashes and the blood was oozing out, to let out the sickness, as she explained. Strange to say, the next day when I called I found her much improved and she now seems to be entirely well. Another interesting event occurred in connection with one of the witch doctors in Wembo Niamia's village. He had been quite sick himself, but, upon sufficient recovery he called together the people in his part of the village, and told them he had a vision in which his idol had told him to have all the people bring to his house some of their produce, or money; he was to take this to the forests, an offering to the idol, who would then drive away the Influenza. But in spite of all this, a large majority of the people contracted the disease, including another one of the witch doctors. When the first witch doctor recovered, he killed a goat and a pig and called in his intimate friends; they had a feast in worshipping this idol, who, he claims, cured him of Influenza. This idol, which I have seen, is just a piece of wood-carved image of a man, with eyes of cowry shells. Little knives and feathers are stuck in the head. There is just one instance where we see how the witch doctors deceive the people and work their evil influence. But we believe the tide is beginning to change. Many are asking questions and beginning to suspect their deception. Pray that their blinded eyes and still blinder souls may be opened to the light of Jesus Christ."

TAKE A SHARE IN AFRICA SPECIAL.

The Epworth Leagues have had a distinctive place in the Centenary cultivation. Beside pledging as church members, during the period of the Big Drive, they also made pledges for the continued work in Africa and the advance askings of the Centenary for Africa, and the Building Program of Paine College. In other words Epworth Leaguers have contributed twice in the Centenary askings: first as Epworth Leaguers for the Africa

CHILDREN'S DEPARTMENT.

DUMB?

A DOCTOR, summoned to his door
By sounds of suffering, found there
A collie with a wounded paw
Held up to him as if in prayer.

"Well, well, poor dog, come in!" he said:

"None come to me for help in vain!"

And with deft touch he dressed the wound,

Removed the thorn, and soothed the pain.

With every show of gratitude,
And honest eyes that seemed to say

He never would forget the deed,
The knowing beastie limped away.

Full twelve months passed; again was heard

A call for help, and at the dog
Was found another wounded dog,
Brought by the suppliant of yore.

"Well, Collie, so you told your friend,"

The kind physician, laughing said,
"Just where to come for help—wise dog!"

Stroking the graceful, silky head.

We call them "dumb," these faithful friends,

Whose voiceless language of the heart

We fail, alas, to comprehend
When they its meaning would impart!

Through miles of space man speaks to man,

Through air and sea his message sends:

Mayhap he yet may learn the speech
Of his four-footed humble friends,
Fondla C. Poole in Dumb Animals.

Special, and again as church members.

The slogan for Epworth Leaguers is: A PLEDGE BY EVERY CHAPTER; A PLEDGE BY EVERY MEMBER for the Africa Special. It is not sufficient that Epworthians raise the money asked for. It is necessary that every member feel his share of the missionary responsibility and enter into the privilege of contributing.

To make the contributors realize the greatest good, the entire budget of the General Board work in Africa and the building program of Paine College, is reserved for the Epworth Leagues. This has been divided into Specials, and shares made, so that every chapter, regardless of its strength, can take a share. If your Leagues have not taken a share write the Department of Missionary Work of the Epworth League, 810 Broadway, Nashville, Tenn., asking for information.

Rally Day in the Epworth League, September 28, is the day when all chapters check up their pledges for the Africa Special, and every Leaguer makes his individual pledge. This should be a great day for the Epworthians in conserving the interest of the summer months. Not only this, but recognizing his stewardship of the means intrusted to him, he will make his pledge.—Garfield Evans.

TO FORREST CITY LEAGUE SECRETARIES.

All Epworth League secretaries will please mail me their quarterly reports by September 30 so that I may send my report in due time. Thanking you in advance, F. J. Henderson, McCrory, Ark.

Loss of Vitality is loss of the principle of life, and is early indicated by failing appetite and diminishing strength and endurance. Hood's Sarsaparilla is the greatest vitalizer—it acts on all the organs and functions, and builds up the whole system.

JIMMY BUTLER'S MISSIONARY TREE.

Jimmy Butler had lived way up on the side of Lookout Mountain; not on the top, by any means—but about half-way up the steep mountain. Years and years ago some of Jimmy's ancestors staked off a claim of land which had passed from generation to generation, until at last it fell into the hands of Jimmy Butler's father. So it happened that when Jimmy Butler came into the world his home was a comfortable cottage on the old, handed-down land on the side of the mountains.

Jimmy was an only child, and there being scarcely any neighbor children to play with, the little boy grew up with the little children of nature in the woods. He knew just where old Molly Cottontail kept her little family; he knew where Gray Bunny stored his winter food; he knew where the old black vulture made her nest, and every spring hatched her snowy babies from specked eggs. He knew the hiding place of the mocking bird, bob-white and Jenny Wren. Yet Jimmy was often lonely; he wanted a companion. But boys very seldom went to the mountains, and Jimmy very seldom went down the mountain to Chattanooga, so friendship with boys was almost out of the question; so day by day he became more and more interested in his nature companions.

But one day an unusual thing happened. The mail carrier stopped at the gate and left a letter in the mail box.

In a state of excitement Jimmy got the letter and hurried to the house. "Look, mother," he exclaimed, "what a funny letter we've got."

Mrs. Butler took the oblong letter from Jimmy's fingers and uttered an exclamation of surprise.

"It's from father!" she cried, eagerly tearing open the envelope and hastily scanning the page.



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your chickens
and stock
well?**

**If not—
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"O, Jimmy," she murmured, "your grandfather is coming to see us. He's never seen you, and you have never seen him, but I know you both will enjoy each other. He'll be here Saturday," she woman continued, day after tomorrow, Jimmy, you shall see your Grandfather Gordon."

And Mrs. Butler immediately began to set the house in company order. Jimmy, as usual, sought the woods.

"I wonder what a preacher is like?" he mused aloud. "I wonder if he'll like my wood friends? I hope so, anyway," the boy concluded, "especially if he's going to stay long."

Jimmy was one of those characters we seldom find, who never builds castles or bridges until he was sure it could or must be done, so he decided not to puzzle his brain over what his grandfather would be like until he arrived, for Jimmy only knew his grandfather had been a missionary in Japan for fifteen years, and that he was coming home on a visit.

"We'll just wait and see what he's like Jenny When," he said to the little brown bird in the grapevine, and Jenny When warbled a song in answer.

Two days later Grandfather Gordon arrived. Father Butler met him in Chattanooga and brought him up the mountain road in a buckboard drawn by a big red horse, for Jimmy Butler lived on the steep side of Lookout Mountain, where, as yet, no car has been able to come near his door.

Together they tramped over the mountains, Jimmy introducing him to his nature friends, which, to the boy's surprise, seemed to take to the grandfather as lovingly as they had to himself; and Grandfather Gordon in turn told Jimmy of the days when the Chickasaw Indians occupied Lookout, and later, how the Confederates spent a miserable winter there. He knew all the old tales that accompanied the mountains, and he and Jimmy were inseparable.

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NEWS OF THE CHURCHES.

REVIVAL MEETING AT MT. ZION IN LAWRENCE COUNTY.

Rev. Swift Anderson has just closed one of the most successful meetings at this place that has been held here in years.

Rev. Sam Watson from Paragould, was in charge of the meeting and preached some wonderful sermons. Brother Watson is yet a young man, but he preaches with the ability of a mature and experienced man. He caused every one to think and brought home to every one, who heard him, the message that led on to a better life. From start to finish he kept pouring out the gospel fire with such force and conviction that every soul was afire with the flames of human passion.

This makes the second meeting

So it happened they left the mountains one morning and went for a day in Chattanooga. Jimmy had often been there, but never for a whole day before, so he thoroughly enjoyed the visit.

But just as they were preparing to go home, Jimmy spied a new species of plum in a fruit dealer's window.

"What kind of a plum is that, grandfather," Jimmy asked.

"It's called a Japanese plum," the man answered, "and it's delicious."

"Suppose I take one home to mother," Jimmy suggested. "She always brings me something when she comes alone."

"That's a lovely idea," the man answered. "Run in and get a bagful."

"No, I don't want a bagful, grandfather; I just want one for mother. See, it wouldn't be her gift if I took enough for everybody."

"You're a queer youngster," grandfather answered; "but the thought is rather good, and I like it. Just get one."

When they got home the man noticed the pleased expression on the mother's face as she received the gift and heard the story.

"It's the most delicious thing I ever ate," she declared, as she tasted the luscious fruit.

"Here, Jimmy boy," she laughed, when at last only the seed was left.

"Thank you, mother," Jimmy replied as he took the seed and carefully examined it.

Suddenly a light came into his boyish face. "Say, grandfather," he exclaimed; "you were telling me the other day about the missionary trees you had planted in Japan. Why couldn't I plant one here?"

"You can, sonny," the old man answered, "and I told you the story, hoping you would do that."

"Then I will, grandfather," Jimmy replied. "I'll plant this plum seed on the south side of the hill, and whatever it yields I will contribute to the missionary funds."

Five years have passed away since Jimmy planted the plum tree, and during those years Jimmy Butler has been a very busy boy. He has attended school through the winter, made his tuition through the summer by being a guide to the visitors on Lookout, and not long ago the missionary in Japan, who now is a hale and hearty old man, received a check for \$32 from his grandson, Jimmy, with a note, saying he was a boy of his word, and the enclosed was the result of the first year's crop on the missionary tree.—A. L. Whitson in World-Wide.

Bro. Watson has conducted for Bro. Anderson at Mt. Zion. Both meetings have been held with great results.

The influence of this meeting can never be told. The school and the entire community have been wonderfully blessed.

New ideas have been formed. New standards and reforms along all lines are plainly seen. The church and the school have been lifted to a higher plane.

One of the results of this wonderful meeting is the purchasing of the parsonage in Walnut Ridge, a beautiful place in an ideal neighborhood, where the pastor will be conveniently located for his work.

The spiritual results of the meeting are over forty-one conversions and thirty accessions to the church.

Sunday, September 7, Bro. Anderson baptized about 30 in the presence of a large congregation.

The people all feel greatly indebted to Bros. Watson and Anderson for this grand meeting. They realize that they have a part to play in maintaining this influence, and consequently have organized two prayer meeting nights a week, namely, Wednesday and Sunday nights. They realize now, that greater work lies out before them, but they are willing to take hold and do all in their power for the future interest of the church. We are proud of Mt. Zion and its people, and we believe that greater things await us in the future.

W. H. Land,
George Benson,
John Lingo.

THE ORPHANAGE.

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

E. A. Anderson, Paragould, \$5.00 twice, making \$10.00.

Miss Eleanor Overton, Little Rock, \$10.00.

Mrs. S. W. Redding, Little Rock, \$10.00.

Mrs. A. W. Canaday, Sweet Home, \$5.00.

Junior League, Gardner Memorial Church, North Little Rock, \$1.00.

Missionary Society, Danville, one package of toys.

First Church, Little Rock, sewing machine, thimbles, tape lines and remnants of merchandise.

Young Matron's Auxiliary, First Church, Little Rock, one and one-half yards of sand.

Mrs. Brown, Lonoke, two quilts.

Portland Missionary Society, box of clothing.

Mrs. Harrison Norwood, Little Rock, one dress.

Rev. J. E. Gold, Washington, box of peaches.

Womble Missionary Society, lot of clothing.

Rev. W. A. Steel, Warren, two boxes canned fruit.

Joy Bearers, by Mrs. R. L. McCoy, Prairie Grove, one quilt.

Circle No. 4, First Church, Little Rock, ice cream and cookies.

Circle No. 4, First Church, Little Rock, one ice book and 28 water glasses.

Ben Schaad, Little Rock, one water cooler and ice book.

Mrs. P. K. Deal, Booneville, three ladies' waists.

F. W. Sanders & Co., Little Rock, 30 plates.

Junior League, Gardner Memorial Church, North Little Rock, candy and picture books.

Leslie, Arkansas, one basket peaches.

Mrs. Lanius, Little Rock, three bushels potatoes.

George Thornburgh, Supt.

REVIVAL AT BRIGHT STAR.

Closed a very successful meeting on my mission at Bright Star. We doubled the membership and only stayed one week. I never saw any better work done by a few workers. They were loyal. On Wednesday, at the 11 o'clock service we had five saved. After I had closed my service I preached on "excuses," and when I made the call for those who wanted to come to the Lord, a young man who was in the choir just dropped his book and came and took me by the hand and said he was going to lead a better life, and just after he had returned to his seat he came again and said he was saved and that he wanted to join the church. Two more young men came then and a young lady, our organist. She left the organ and came and was saved, and her sister also. It was an affecting scene. We all had just covenanted together to go to prayer at 4 p. m., but the Lord gave us the victory before we got away from the church.

We have only a small membership here, but they are all workers. Bright Star's membership up to that date, paid on an average of \$3.50 per member. We have only 12 or 14 members and they are assessed \$75 and have paid \$52.

The meeting went away beyond our expectation. They will pay out. I visited 19 homes, and while out calling Thursday afternoon during the electric storm and rain, called on one of God's handmaidens, who had been a Christian, she said, for many years, but had never connected herself with the church. She is very feeble. Has quite a number of girls but none of them are grown. After reading and praying with her, while the thunder was roaring and the lightning flashing, I asked her what church she held to. She told me she had been reared Methodist. I then suggested to her if she was not able to come to church to let me receive her there in the home in the presence of the children. She said it was about the best opportunity she would ever have for she didn't feel able to go to church. So I administered to her the vows and received her. It was a very affecting service. No greater work have I ever been able to do in God's

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The Co-operative Publishing Co.,
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vineyard than personal work Sister Dudney, who belongs to Christian Church took her car and brought sister Wilson out Saturday night to the last service and I had her come forward and sit in a chair, and all gave her the right hand of fellowship and we received her. Sister Wilson is a true child of God. I told her I would call some time in the near future and talk to her in regard to taking her children with her into our church.

We began at Liberty Church yesterday at 11 o'clock for a week's battle against sin. Had large crowd last night. Many came forward and gave their hand that they would do all they could in prayer and work to help, that we might have a revival there.—J. A. Hall.

PIPE ORGAN FOR ROGERS.

It was announced Sunday morning at the hour of public worship by the pastor that Central Methodist church was to have a new pipe organ. When the announcement was made a look of surprise was seen on the face of some and a question mark came into the mind of others. But when it was announced that the organ was a gift of Mr. E. M. Fant of Coaloma, Miss., in memory of his father, Mr. C. H. Fant, and his brother-in-law, Mr. W. F. Rozelle, a gleam of joy was seen on all faces. The organ was presented with some stipulations, as follows:

That the church install a new steam heating furnace and redecorate the entire interior of the church, make necessary repairs, such as construct about six class rooms in the basement, put in cement steps leading to the basement, and such other repairs necessary to put this church building in first class shape. A meeting of the official board and the board of trustees was called to meet Monday evening at 3 o'clock for the purpose of acting in the matter. The entire membership of the two boards were present last evening, except three, and after enthusiastic remarks, the proposition was accepted in toto. Committees, to do certain work, were appointed and the meeting adjourned at about ten o'clock, with their faces turned toward the rising sun. Several organs made by different firms have been under consideration for some time, but the one that seems to claim the most attention is the one made by the M. P. Moller Co., of Hagerstown, Mr., and the cost is not limited. The object is, that it shall be one of the best and most up-to-date instruments in this part of the state.

When this organ is properly installed, and the other repairs are made, this will be one of the finest and best equipped places for public worship in this western end of the state.—Rogers Daily Post.

OLD SORES

Should Not Run On Forever.

While it may not look dangerous and may not rapidly grow larger, its progress may fool you. Dirt and millions of germs will attack it every day. Blood poison is likely to set in at any time. Buy a box of Gray's Ointment. It immediately soothes the pain, cleanses the wound, kills the germs and begins healing. It is immediately effective with sores, boils, cuts, stings, burns, bruises, eczema and the many similar forms of skin eruption. If your druggist can not supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.

OBITUARY.

DEENER.—Sarah Amanda Deener was born the 28th of September, 1832, in Franklin County, Georgia, and was married to John J. Deener November 13, 1851. To this union was born five children. Three have passed on and two remain to follow, Mrs. G. W. Dobbins and Mrs. Shem Petty of Searcy, Ark.

Since the death of her husband, twenty-four years ago, she remained a widow and made her home with her daughter and son-in-law, Mr. and Mrs. G. W. Dobbins, who live six miles west of Searcy, Ark. In this commodious home she had all the comforts and attention necessary to make her feel happy, and truly she was happy and appreciated life and all that was done for her.

She was converted and joined the Methodist Episcopal Church, South at Jones' Chapel in Fayette County, Tenn., when thirteen years old, and lived a consecrated Christian life since. It was the writer's privilege to visit her often, and in her last sickness she told him she was glad she started in early life toward the better world. She had lived so that when death came she had nothing to do but to die.

The going down of a beautiful day, the 16th of May, 1919, marked the going out of her long, beautiful life on earth, to begin the life of joy and happiness of the sweet beyond. In the presence of her two living daughters, their husbands, her grand and great-grandchildren, with a company of sorrowing friends we laid her body to rest in the afternoon of May 17, 1919, in the cemetery at Smyrna Church, six miles west of Searcy, Ark., where her membership had been for many years. May we all emulate her great life and meet her in the Beyond.—Her Pastor, G. P. Fikes.

WYATT. — Nancy A. (Smith) Wyatt was born June, 1829, in McNary County, Tenn. She was married to Wm. A. Wyatt in November, 1849. To the union were born seven children, three boys and four girls. The husband was killed in the battle of the Wilderness, Va. Only three of the children are yet living, Jefferson, pastor at Shelby Methodist Church, South, Miss.; Wesley, a lumberman at Memphis, Tenn.; Eliza, physician at Walnut Springs, Ark. Sister Wyatt joined the Methodist Church early in life and was a true Christian to the end. She had been living for the last six years at Walnut Springs. Her passing with this life came August 19, 1919. She was 90 years and one month old. She lived a long and useful life. Widowhood and the hardship of the care of her children brought to her serious and vexing problems, but through it all she passed with unshaken faith in God and a hope that made life full of joys. Her sweet Christian life was a charm her death triumphant. "Blessed are the dead who die in the Lord."—Her Pastor, J. F. Leonard.

WALKER.—J. Hunter and R. Sidney Walker were boys from a Methodist home in Dallas County, Ark. J. Hunter Walker was born October 24, 1892, and died October 11, 1918, at sea and buried at sea while on way to France. R. Sidney was born April 27, 1897, and died November 6, 1918, at Camp Pike. These boys gave their lives for their country as truly as did those who fell on the battlefields and

they did it willingly. J. Hunter said to his Y. M. C. A. secretary that he was not afraid to die because Jesus was his Savior.

This writer, having been reared with these boys, knows something about how much they are missed in the community and in the home. The vacancy cannot be filled. But may we point the parents, brothers and sisters and others who may be bereaved to the fact that they died in a worthy cause and that "all things work together for good to them who love the Lord." It is very true that their lives were very, very short, but a short life well lived is worth a great deal more than a long life poorly lived.—J. L. Dedman.

BEASLEY.—Mrs. Alice Stewart Platt Beasley was born in Marion, Miss., August 21, 1870, and departed this life June 20, 1919. "Blessed are the dead who die in the Lord." She was the only child of John and Josephine Stewart and upon reaching womanhood united in marriage with Rev. J. D. Platt. To this union three children were born all of whom survive. After a few years of happy wedded life the hand of the murderer struck down the husband and father. She bravely struggled through the perils and difficulties of widowhood, and strove to bring up her children in the nurture and admonition of the Lord. In later years she again united in marriage with H. A. Beasley. To this union two children were born, one of whom preceded her to the glory world. She suffered as few here ever suffer, and for several years scarcely left her couch of pain. At last God said "It is enough. Rest!" and the tired spirit soared away to be with the Savior whom she had served here and the mother and father she loved so well.

Dearest and best of mothers, rest until we shall all meet around the great white throne, an unbroken family.—Her daughter, Mrs. Esther Platt Harris.

MODE AND DESIGN OF BAPTISM.

"And thus shalt thou do unto them to cleanse them: sprinkle water of purifying upon them."—Numbers, 8:7-1.

This is the first place where water is used as a religious ordinance, and it is the only place where the mode is commanded. I challenge contradiction here, and it is the only place where the design of it is commanded. Thus "sprinkling shall be a perpetual statute." (Numbers, 19:21.) But, says one, that belongs to the ceremonial code, and this pure water is to be mixed with blood. The blood is to represent the atonement and water the effects of the atonement.

God called Moses and Joshua up into the mountain and then wrote with his own finger this upon a rock, which secured its permanency, and thus sprinkling was perpetuated clear through the Old Testament.

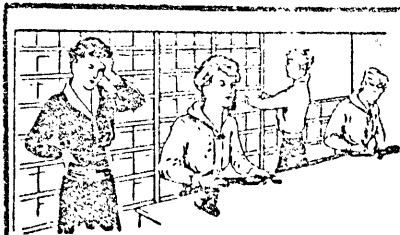
Read Hebrews 9:19, "For when Moses had spoken every precept unto all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people." We see St. Paul recognized the Jewish code and that it symbolized purity. We will now see what the general teachings of the Bible are.

I Corinthians, 10:1-4, "Moreover, brethren, I would not that you should be ignorant, how that all our fathers

were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that Rock was Christ." There were present six hundred thousand men, beside women and children. Now, says an exclusive immersionist, that was symbolic immersion. This gracious assumption would do if the Bible did not specifically tell us the mode. (Psalms 77:17-20.) "The clouds poured out water; the skies sent out a sound; thine arrows also went abroad." "Thou leddest thy people like a flock by the hand of Moses and Aaron."

We see that inspiration settles the mode. The people passed across dry shod. It could not have been immersion.

We will now see what the prophets foretold. If they foretold the mode to be immersion, I would be compelled to be an immersionist. The prophets, ascending the mount of inspiration, gazing out upon the coming kingdom and glories of the Church in its extension, not only foretold the application of water, but of the spirit. (Isaiah 44:3. "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring." They not only foretold baptism, but the mode, which is pouring, and the baptism of the Holy Spirit, which is also to be poured out. One regenerates and the other represents that work. (Isaiah 52:15.) "So shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider." (Ezekiel 36:25-6.) "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon



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you, and ye shall be clean, a new heart will I give you, and a new spirit will I put within you." Thus, we see that all the prophets foretold baptism to be "sprinkling," and "immersion" is not hinted at from beginning of Genesis to the winding up of the Old Testament. What are we to look for when we come to the New Testament? (Matthew 3:10.) "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire." There, he uses the same preposition with water, applies the water to the subject and not the subject to the water, and the same preposition applies the Spirit, and not the subject to the Spirit. Now notice the exact fulfillment of the prophecy of Ezekeil. (Acts 2:5.) "And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven," "and when the day of Pentecost was fully come, they were all with one accord in one place, and they were all filled with the Holy Ghost.

Joel represented God as saying: "I will pour out My Spirit upon all flesh." John calls it pouring. Immersionists say it is not baptism. St. Luke calls it baptism, Prophet Joel says it is baptism, the three witnesses concur, the Scriptures all say it is pour, and symbolizes purity. Now, immersion doesn't mean anything of the sort. The word immerse simply means a certain state or condition in which it leaves

31 HENS—467 EGGS

Mrs. Laura Higgins writes, "I fed 'TWO for ONE' to my hens this winter and was truly surprised at the way they laid, in the coldest weather I was getting eggs every day, December I got 467 eggs from 31 hens." All poultry keepers can do as well. Now is the time to insure yourself an ample egg supply for the coming winter. Give your hens "TWO for ONE" the scientific tonic composed of every beneficial ingredient known to poultry experts, it increases your egg supply and doubles your profits. Produces fertile eggs which will insure you 100 per cent hatchings. It has yielded more eggs and healthier chickens for others than anything known and it will do the same for you.

Send \$1.00 to the Kinsella Co., 2916 Le Moyne Bldg., Chicago, for a trial box of this wonderful tonic or send \$2.00 for a full supply which will last you an entire season. Make every chicken that you hatch a greater money-maker, and at the same time your order will entitle you to a free entry in our big \$5,000 egg-laying contest which starts September 1, which is open only to users of "TWO for ONE." Remember, if you have 10 hens you have as good a chance of winning a prize as the owner of 1,000. Send in your order today and get full particulars of prize contest which are enclosed in every box of "TWO for ONE."

YOUR SCHOOL NEEDS

The State School Song.

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the body. Now, what does the word immerse mean?

According to the books, Webster, which is standard, and Worcester, Johnson and Walker all agree in the definition. Immerse means to "dip," to "plunge," to "cover over," "envelop," "hide from view." How could you get baptism out of that definition? None of them define immerse to mean baptism. Nor does immerse mean anything symbolic. Yes, says one, it represents the burial of the dead. That can not be. The Scriptures say: "Go teach all nations, baptizing them in the name of the Father, and the Son and the Holy Ghost." There, we find the Gospel is to go into all the world and baptism is to go with it. We find in some nations the dead are buried on scaffolds, some under pyramids, some cremate and put the ashes in urns. Baptism must mean the same things to all nations. How can immerse mean anything to them who burn their dead? Nor does baptism represent the burial and resurrection of Christ, as immersionists teach. The Scribes and Pharisees asked him to give them a sign, and he answered: "There shall be no sign given to it, but the sign of the prophet Jonah." "Jonah was three days and three nights in the whale's belly, so shall the son of man be three days and nights in the heart of the earth." Christ said he would give no other sign. I know he has not done it. Those who take this position make the two sacraments, the Lord's supper and baptism, to represent the atonement, which is a misrepresentation of the teaching of the Bible. Immersion does not represent purity. Immersion, going down into the water amid frogs, frog eggs, tadpoles, fish and snakes, represents impurity—nothing else. It is a direct violation of God's Holy Book. (John 5:7-8.) "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one." We see that spirit is invariably poured. (Hebrews 9:12.) "When Moses took blood and water and sprinkled both the book and all the people." (Hebrews 10:22.) "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (I Peter 1:2.) "Through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ; grace unto you and peace be multiplied." In Acts, "I continue unto this day saying none of the things but Moses and the prophets said should come." Acts again, "These are more noble than those in Thessalonica. They search the Scripture to see whether these things were so."

Of course, they meant the Old Bible, for not a word of the New had then been written. And now the rich man and Lazarus. "The rich man seeing Lazarus in Abraham's bosom, he cried, Father Abraham, have mercy on me and send Lazarus to warn my five brethren that they come not to this place of torment." (John 5:30.) "Search the Scriptures, for in them ye think you have eternal life." He referred to the Old Testament Scriptures, for not one chapter had been written of the New Testament, nor accepted as inspiration by the general church. They had not been translated nor canonized. For a hundred

and fifty years after that the Roman monks were appointed to translate and canonize the Scriptures.—E. N. Watson.

HIS SECOND COMMISSION.

"Dear Father," the soldier boy's letter read, "I know you and mother will be glad to learn that I have passed the final tests in the officers' school. I received my commission as Lieutenant this morning. Some of the fellows who used to beat me at the university in mathematics and in chemistry failed to pass; they could not stand the grind. I'm not crowing over them, of course, but I can't help feeling set up a little over my first commission, for, if I do say it, I worked hard, and I thought of you and mother, and I was bound to pass."

The middle-aged couple who had given to the service their only son read his letter with tears of pride.

"The boy is doing well," said the father, as he perused it a second time. "Lieutenant" sounds right to me. We must not forget to address his letters that way. He has earned his title."

The mother murmured assent and tenderly placed the letter with the others that the boy had written since leaving home.

A year afterwards a letter from the boy came from "somewhere at the front," bearing the mark of the "Y. M. C. A." and in the handwriting of a Red Cross nurse. This is the way it ran, in part:

"I have been here three months, and they tell me you have been kept informed of my condition. This is the first time I have been able to dictate a letter." (Here followed an account of the engagement in which he had been wounded.) "While lying in this hospital I have had a remarkable experience. There are five nationalities in my ward, and the Red Cross administers its wonderful aid to us all alike, of course. A few nights ago, in a sort of waking vision, I seemed to see these nations lifting up beseeching hands for help to be lifted out of darkness into light. Then a figure came walking through the ward all in white, and it was the Christ. He stopped by my cot, and I heard Him say as plain as I ever heard you or mother speak, 'I commission you, with thousands of others like you, to preach the gospel to the world that has not heard or heeded it.'"

"All that was as clear to me as any real happening. It was a real happening. I cannot describe to you the wonderful beauty of that figure as it came down between the cots. But I, as I lay there that night, said to my Lord and Master that I would accept his commission. If I am spared, I will come back as a gospel messenger to fight the battle for souls. I have received my second commission, father, and it is greater than the first, don't you think?"

Is that vision of the young lieutenant coming to thousands of young men after the war is over? They have been living the life of adventure and excitement. It will not be easy for them to settle down to the commonplace of civic and business life. But the world will lie open to the great adventure of the gospel messenger as never before. The nations that have felt the hand of the Christ held out to them through the Red Cross and the Young Men's Christian Association, and the other agencies of mercy, will be ready as never before to accept Him. May the vision of Him and his great commission come to the young

men now in the fighting ranks as it came to this one in the hospital "over there."—Youth's Companion.

OPENING THE WINDOW.

When we come to think of it, there is so much good in every day that it does seem too bad that any of us should go around with our eyes shut and our souls closed. Life has its ills and its burdens and its tragedies, and you and I are compelled not only to see them, but to carry our share of them, and at times they do seem to make a grievous and taxing load. And yet there never was a day so cloudy that there was no hint of sunshine in it there never was a night so dark that there was no sign of a star of hope anywhere, there never yet was any man so compassed about with care and trouble that he could say that God had left him to himself or that joy and gladness had flown quite away. And what a pity it would be if we missed the sunlight by staring blankly into the clouds, if we looked so steadfastly at the darkness that we missed the star, if we hugged our care and trouble so closely that they became monster obstacles shutting out God and all the gladness and glory of life.—Christian Guardian.

THE SONG THEY SANG.

Rev. Elmer T. Clark, Centenary Secretary for the Methodist Minute Men, is recently back from France, where he served as war correspondent for leading American newspapers. Dr. Clark got very close to the realities while in France and has many stories to tell of the splendid unselfishness of the boys and of their real regard for the eternal verities.

In many of the ruined cities and villages may be seen the church spires still standing. It was not the custom of the Germans to destroy the towers and steeples of large buildings, as these high points were useful to them in establishing a range.

One evening Dr. Clark was walking along the streets of the little French village of Lironeville, which had been

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ARKANSAS SONG LEAFLET.

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utterly destroyed by the guns of the enemy. His heart was saddened by the desolation on every side. High up on a hill side stood a tall church spire surmounted by a gleaming cross. All around were devastation and disaster. As Dr. Clark paused to take in the scene a soldier appeared. He, too, seemed impressed by the sight of the cross standing unharmed in the midst of so much ruin. As the soldier, an American sergeant, stood gazing aloft at the cross radiant in the glow of the setting sun, he uncovered his head and unconsciously began to sing that grand old hymn, "In the Cross of Christ I glory, towering o'er the wrecks of time."

As Dr. Clark approached, and, silently clasping the soldier's hand, joined in the singing, he could but thank God for the providential timeliness of the Centenary Movement which includes in its program the reconstruction of war ravaged countries, and which has for its underlying principle the Cross of Jesus Christ which will ever prevail against all wanton waste and sinful destruction.

ARCHBISHOP OF GREECE CONFERS WITH PROTESTANT REPRESENTATIVES.

During the visit to America of the Most Reverend Melchios Metaxakis, Archbishop of Athens and Primate of Greece, the Archbishop was especially desirous of learning as much as possible about Protestant Church institutions.

He met the Administrative Committee of the Federal Council of the Churches of Christ in America in a very pleasant, informal conference.

The Archbishop said that the Greek people felt very sympathetic towards the Protestant Churches. He seemed to believe that co-operative movements were possible and that the Greek Church and the Protestant Church had many things in common.

He expressed on the whole warm sympathy with the Protestant missions as they exist in the East, especially with relation to educational and charitable work. He felt, however, that such missionary work should be confined to the conversion of the Mohammedan element.

The people of the Greek Church feel that general missionary propaganda should not apply to members of the Greek Church.

He believes that in the main the leaders of the Greek Church would welcome a conference with Protestant Christians, but was in more doubt as to the welcoming of any such conference with Roman Catholic bodies.

The attitude of the Archbishop towards the Protestant brethren in this country was very frank, simple and fraternal.

On different public occasions, Rev. Frank Mason North, President and Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, were invited to participate in the addresses of welcome to him.—Bulletin.

"PRINT AND PULPIT."

The Outlook of April 9 carries an article on "Print and Pulpit," in which there are some very striking observations, observations that will not fail to interest every earnest preacher and every honest seeker who will read them. The author says that "The first requisite of preaching is publicity," and that that publicity can best be secured through the printed page.

He says: "The Church as a human institution has never decayed and never will decay, but religion is so vital an energy that it is always finding new ways to reach people." "The common people still hear gladly, but with their eyes open to the printed page rather than with their ears open to the pulpit." "The transference of the pulpit to the printed page presents certain advantages, both for the preacher and the hearer. The man who is inspired to inspire his fellowman has fewer restrictions on the freedom of his utterances of he speaks on paper than if from the pulpit." "A man devout and devoted may feel greater freedom in a periodical than in a pulpit." "Many a man may, often unconsciously, heed the printed word who would not have the temerity to enter a church, where his fellows may observe his reactions." "For both preacher and listener the printed sermon has the advantage of entire personal liberty." The author might have added that a much wider hearing may be secured through the printed page than through the pulpit and that the wise pulpiteer uses the printed page, either for carrying his own message or that of others, as earnestly and as faithfully as he does the pulpit. He circulates the Church literature and encourages the reading of good magazines and books.—Exchange.

CHRISTIAN LITERATURE.

The time was, and it is not more than half a decade back of us, when the Conference, Annual or District, that had any place for even a mention of the Christian printing press which keeps the whole machinery of the church moving, was a shining rarity. Things are different now. We have known at least one Annual Conference session in which a whole evening was given to the cause of Christian literature. The presiding elders are beginning to feature in their District Conference programs the General and the

Conference Organ. Lying before us is the program of the recent McAlester (Okla.) District Conference, Rev. Chas. L. Brooks, presiding elder. It is good for the eyes and hearts of editors of church papers. Just think of it! A whole morning given to the discussions of these vital questions: "Church Publicity," "Knowledge of the Church and Its Christ the Basis of Love and Service," "Should a Pastor Try to Induce His People to Read?" "Why the Conference Organ?" "Why the Connectional Organ?" "The Bible and Human Liberty." The whole program was a model. The afternoon of the first day was given to missions; of the second day, to the Sunday School; of the third day, to education and church extension; of the fourth day, to the women and the church. There was a prominent place for the Centenary and for the several gospel sermons, not to speak of other important features of church life. We can never lift our church to a basis of strong spiritual life and efficient service until we get the discussion of Christian literature into our Conference programs. That is what counts.—Exchange.

The Church has been cursed through its own departure from the teachings of the Bible. We have followed the traditions of men more than has been wise. God has spoken and very plainly indicated in the Bible the way of truth, and yet many of us have felt that we could encourage the faiths of men by tacking on our own interpretations of the Scriptures. The result has been not a coming nearer to God, but a drifting away from him and his thought.—Herald of Gospel Liberty.

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QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.

(Third Round.)

Tigert and Lonsdale, Davis' Chapel, Sept. 20-21.
Princeton, at Lunius Chapel, Sept. 27-28.
All other places will be arranged by personal notice.

T. D. SCOTT, P. E.

BATESVILLE DISTRICT.

(Fourth Round.)

Central Ave. and Bethesda, at B., Sept. 20-21.
Sulphur Rock and Moorefield, at S. R., Sept. 21-22.
Kenyon Ct., at Kenyon, Sept. 27-28.
Tuckerman, Sept. 28-29.
Lead Hill Ct., at Cedar Grove, Oct. 4-5.
Yellville, Oct. 5-6.
Melbourne Ct., at Chapel Hill, Oct. 8-9.
Calico Ct., at Galatia, Oct. 11-12.
Viola Ct., Oct. 18-19.
Bexar Ct., at Bexar, Oct. 19-20.
Mt. View Ct., at Marcella, Oct. 23-24.
Salado and Oil T., at Eimore, Oct. 25-26.
Newport Ct., at Jacksonport, Oct. 26-27.
Newport, Oct. 26-27.
Mt. Home, Nov. 1-2.
Calico and Cotter, at Cotter, Nov. 2-3.
Floral Ct., Nov. 4-5.
Evening Shade Ct., at E. S., Nov. 8-9.
Cave City Ct., at Cave City, Nov. 9-10.
Charlotte Ct., Nov. 14-15.
Newark, Nov. 15-16.

W. L. OLIVER, P. E.

CAMDEN DISTRICT.

(Fourth Round.)

Huttig, Sept. 21.
Kingsland Ct., at Cross Roads Church, Sept. 27-28.
Thornton Ct., at Providence Church, Oct. 4-5.
Eagle Mills Ct., at Eagle Mills, Oct. 12, 11 a. m.
Bearden and Millville, at Millville, Oct. 12, 8 p. m.
Atlanta Ct., at Fredonia, Oct. 18-19.
Wesson, Oct. 19, p. m.
McNeil Ct., at Logan's Chapel, Oct. 25-26.
Waldo, Buckner, at Waldo, Oct. 26, p. m.
Junction City, Nov. 2, a. m.
El Dorado, Nov. 2, p. m.
El Dorado Ct., Nov. 4.
Strong Ct., at Rhodes Chapel, Nov. 5.
Bussey Ct., at Sharmen, Nov. 8-9.
Magnolia, Nov. 9, p. m.
Chidester Ct., at Chidester, Nov. 12.
Hampton Ct., at Hampton, Nov. 15-16.
Fordyce, Nov. 16, p. m.
Stephens, Nov. 20.
Camden, Nov. 23. J. A. SAGE, P. E.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Overworked Women

It is the never ceasing treadmill of household duties — washing, ironing, cleaning, mending, cooking; the house to keep tidy, children cared for and well dressed, church and social duties to perform — that so often overtax a woman's strength, and she falls a prey to those dreaded female ills.

How Mrs. May Recovered Health

Columbia, Pa.: "I was very weak and run down — backache and dragging-down pains. I could not get around and do my housework, and had to sit down and rest often during the day. Lydia E. Pinkham's Vegetable Compound restored my health and strength, and I want to recommend it to every woman who suffers as I did."

Mrs. Elizabeth May. R. F. D. No. 1.

Lydia E. Pinkham's Vegetable Compound

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CONWAY DISTRICT.
(Fourth Round.)

Clarksville, Sept. 11.
Altus, D. and Hartman, at Denning, Sept. 21.
Pottsville Ct., at Pottsville, Sept. 27-28.
Russellville, Sept. 28 (night).
Dover Ct., Sept. 29-30.
Vilonia Ct., at Vilonia, Oct. 4-5.
Clarksville and Spadra Ct., at Spadra, Oct. 6-10.
Springfield Ct., at Hill Creek, Oct. 11-12.
Plumerville, Oct. 13 (night).
Damascus and Batesville, Oct. 15 (B. 11 a. m., D. 7 p. m.).
North Quitman Ct., at Goodloe, Oct. 18-19 (2 p. m.).
Quitman Ct., at Quitman, Oct. 19.
Naylor Ct., at Hammons Ch., Oct. 25-26.
Rosebud Ct., at Rosebud, Oct. 26 (night), 29.
Conway Ct., at Graham's Ch., Nov. 1-2.
Conway, Nov. 2 (night).
Morrilton, Nov. 4 (night).
Lamar and London, at London, Nov. 5 (night).
Greenbrier Ct., at Greenbrier, Nov. 9 (11 a. m.).
Atkins, Nov. 9 (night).
R. C. MOREHEAD, P. E.

FAYETTEVILLE DISTRICT.
(Fourth Round.)

Elm Springs, at Elm Springs, Sept. 20-21.
Fayetteville, Sept. 21-22.
War Eagle, at Pace's Chapel, Sept. 27-28.
Pea Ridge, at Bright Water, Sept. 28.

THE BEST CATECHISM.

The Infant Catechism prepared by Mrs. Thernburgh for young children is the best for giving the little fellows correct ideas on Scriptural subjects. The Catechism No. 2, prepared by Geo. Thernburgh, is fine for older children. These have long been used in Arkansas Sunday schools. You need them. A dozen of either kind sent postpaid for 50 cents. Order of A. C. Millar, 200 East Sixth St., Little Rock, Ark.

AMERICAN BIBLE SOCIETY.

The fire that swept the Masonic Temple destroyed the Arkansas Depository of the American Bible Society.

Temporary headquarters will be at 714 1-2 Main street.

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714 1-2 Main St., Little Rock, Ark.

WANTED—A second-hand, roomy roller-top desk in good condition at right price. American Bible Society, 714 1-2 Main St., Little Rock, Ark.

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

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Jewell Charlotte MacDonald, Plaintiff,
vs. No. 24731.
Horace MacDonald, Defendant.
The defendant, Horace MacDonald, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Jewell Charlotte MacDonald.

September 15, 1919.
W. S. BOONE, Clerk.

F. M. OLIVER, D. C.
Buzbee, Pugh & Harrison and John W. Rose, Solicitors for Plaintiff.
G. E. Garner, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
V. S. Pearson, Plaintiff,
vs. No. 24607.
Margaret Law Pearson, Defendant.
The defendant, Margaret Law Pearson, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, V. S. Pearson.

August 19, 1919.
W. S. BOONE, Clerk.

J. A. GIBSON, D. C.
J. I. Trawick, Solicitor for Plaintiff.
J. B. Webster, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Margaret Lorimer, Plaintiff,
vs. No. 24646.
W. A. Lorimer, Defendant.
The defendant, W. A. Lorimer, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Margaret Lorimer.

August 23, 1919.
W. S. BOONE, Clerk.

J. A. GIBSON, D. C.
C. M. Walser, Solicitor for Plaintiff.
James Coates, Attorney ad Litem.

Springdale, Oct. 1.
Zion and Goshen, at Goshen, Oct. 4-5.
Huntsville, at Huntsville, Oct. 5-6.
Osage, at Piney, Oct. 11-12.
Eureka Springs, Oct. 12.
Berryville Ct., at Pleasant Valley, Oct. 18-19.
Berryville Station, Oct. 19.
Green Forest, Oct. 25-26.
Wedington, Nov. 1-2.
Siloam Springs, Nov. 2.
Springtown, November 8-9.
Gentry, Nov. 9.

W. F. EVANS, P. E.

FORREST CITY DISTRICT.
(Fourth Round.)

West Helena, Sept. 20-21.
Helena, Sept. 21-22.
Marianna, Sept. 27-28.
Elaine, Sept. 28-29.
McCrary, Oct. 4-5.
Wynne, Oct. 5-6.
De View, Oct. 11-12.
Wiville and Jells, Oct. 12-13.
Haynes, Oct. 18-19.
Colt, Oct. 19-20.
Clarendon, Oct. 25-26.
Hunter, Oct. 26-27.
Marvell, Nov. 1-2.
Holly Grove, Nov. 2-3.
Parkin, Nov. 5.
Widener and Madison, Nov. 6.
W. B. HAYS, P. E.

FORT SMITH DISTRICT.
(Fourth Round.)

Van Buren Ct., Sept. 21; 11 a. m.
Van Buren Station, Sept. 21, 8 p. m.
Winslow, at Winslow, Sept. 27.
Kibler, at Kibler, Oct. 4-5.
Alma, Oct. 5, 8 p. m.
Mulberry and Dyer, Oct. 11-12.
Hackett, at Hackett, Oct. 12, 8 p. m.
Cass, at Combs, Oct. 19.
Ozark Ct., at Gar Creek, Oct. 25-26.
Ozark Sta., Oct. 26, 8 p. m.
Charleston, at Grand Prairie, Nov. 1-2.
Hartford, Nov. 9.
Huntington, M. & N., Nov. 16.
J. K. FARRIS, P. E.

JONESBORO DISTRICT.
(Fourth Round.)

Vannsdale Ct., at Vannsdale, Sept. 20-21.
Earle, Sept. 27-28.
Crawfordsville, Sept. 28-29.
Marion, Oct. 4-5.
Wilson, Oct. 5-6.
Osceola, Oct. 11-12.
Luxora, Sept. 12-13.
Blytheville Ct., at Promise Land, Oct. 18-19.
Blytheville, First Church, Oct. 19-20.
Leachville and Manila, at Leachville, Oct. 25-26.
Lake St. and Dell, at Dogwood R., Oct. 26-27.
Monette and Macey, at Macey, Nov. 1-2.
Lake City Ct., at Lake City, Nov. 2-3.
Trinity Ct., at Bono, Nov. 8-9.
Marked Tree and Lepanto, at Lepanto, Nov. 9-10.
Gilmore, Whitton and Bard's, at Whitton, Nov. 15-16.
Tyronza, Nov. 16-17.
F. M. TOLLESON, P. E.

LITTLE ROCK DISTRICT.
(Fourth Round.)

Mabelvale Ct., at Primrose, Sunday, 11 a. m., Sept. 21.
First Church, 8 p. m., Sunday, Sept. 21.
Twenty-Eighth St., 8 p. m., Wednesday, Sept. 24.
Lonoke, 11 a. m., Sunday, Sept. 28.
England, 8 p. m., Sunday, Sept. 28.
DeVall's Bluff, 11 a. m., Sunday, Oct. 12.
Des Arc, 8 p. m., Sunday, Oct. 12.
Austin Ct., at Mt. Tabor, Saturday, Oct. 18, and Sunday, Oct. 19.
Highland, 8 p. m., Wednesday, Oct. 22.
Hickory Plains Ct., at Cross Roads, Saturday, Oct. 25, and Sunday, 11 a. m., Oct. 26.
Carlisle, 8 p. m., Sunday, Oct. 26.
Kco Ct., at Kco, 3 p. m., Sunday, Nov. 2.
Asbury, 8 p. m., Sunday, Nov. 2.
Mauemelle Ct., at Roland, Saturday, Nov. 8, and Sunday, 11 a. m., Nov. 9.
Hunter Memorial, 8 p. m., Sunday, Nov. 9.
Tomberlin Ct., at Tomberlin, Saturday, Nov. 15, and Sunday, 11 a. m., Nov. 16.
Forest Park, 8 p. m., Sunday, Nov. 16.
Oak Hill Ct., at Walnut Grove, Saturday, Nov. 22.
Henderson Chapel, 3 p. m., Sunday, Nov. 23.

PARAGOULD DISTRICT.
(Fourth Round.)

Corning, 8 p. m., Sept. 20.
Peach Orchard, at Knobel, 8 p. m., Sept. 21.
Gainsville, at Camp Ground, Sept. 27-28.
Lorado, at Pleasant Hill, Oct. 4-5.
Pocahontas Station, Oct. 12.
Pocahontas Ct., at Oak Grove, 8 p. m., Oct. 12.
Maynard, at Maynard, 11 a. m., Oct. 13.
Reyno and Biggers, at Datto, 8 p. m., Oct. 14.
Black Rock, at Flat Creek, 8 p. m., Oct. 15.
Smithville, at Shiloh, 11 a. m., Oct. 16.
Rector Ct., at Mary's Chapel, 11 a. m., Oct. 26.
Rector, 8 p. m., Oct. 26.
Ravenden, at Ravenden Springs, Nov. 1-2.
Ash Flat, at Ash Flat, preaching Monday p. m., Conference 10 a. m. Tuesday, Nov. 3-4.
Mammoth Spring, 8 p. m., Nov. 4.
Salem, at Camp, 8 p. m., Nov. 5.
Imboden, 8 p. m., Nov. 6.
Hoxie, at Portia, 8 p. m., Nov. 7.
Walnut Ridge Ct., at Rich Woods, Nov. 8-9.
Walnut Ridge, 8 p. m., Nov. 9.
East Side, 8 p. m., Nov. 13.
Marmaduke, at Hurricane, 11 a. m., Nov. 15.
First Church, 8 p. m., Nov. 17.
Fifth Meetings.
Lorado, 11 a. m., Nov. 11.

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For Sale by All Dealers.

Paragould Ct., 11 a. m., Nov. 12.
New Liberty, 11 a. m., Nov. 13.
Gainsville, 11 a. m., Nov. 14.
St. Francis, 11 a. m., Nov. 16.
Piggott, 8 p. m., Nov. 16.
Let every pastor see that Sunday School Day is observed in every congregation and that the Arkansas Methodist is placed in every home, if possible, before the Fourth Quarterly Conference.

L. M. HUGHEY, P. E.

PINE BLUFF DISTRICT.
(Fourth Round.)

Altheimer and Wabbaseka, at W., Sept. 21, a. m.
Sherrill and Tucker, at T., Sept. 21, p. m.
Roe Ct., at Shiloh, Sept. 27-28.
Pine Bluff Ct., at Union, Oct. 5, a. m.
Hawley Memorial, Pine Bluff, Oct. 5, p. m.
Humphrey and Sunshine, at H., Oct. 19, a. m.
Stuttgart Sta., Oct. 19, p. m.
Grady Ct., at Grady, Oct. 26, a. m.
Carr Memorial, Pine Bluff, Oct. 26, p. m.
Sheridan Ct., at Bethel, Nov. 1-2, a. m.
Sheridan Sta., Nov. 2, p. m.
St. Charles Ct., at Prairie Union, Nov. 8-9, a. m.
DeWitt Sta., Nov. 9, p. m.
Gillette Ct., at G., Nov. 11, 10 a. m.
Rison Ct., at Mt. Carmel, Nov. 15-16.
Rowell Ct., at Mt. Olivet, Nov. 22-23, a. m.
Swan Lake Ct., date fixed later.
New Edinburg Ct., date fixed later.
W. C. WATSON, P. E.

PRESCOTT DISTRICT.
(Fourth Round.)

Highland, at Orchard View, Sept. 20-21.
Bingen, 3 p. m., Sept. 21.
Liberty Mission, at McNab, 11 a. m., Sept. 25.

Okolona, at Center Grove, Sept. 28.
Delight, Oct. 4-5.
Blevins, at New Hope, Oct. 11-12.
Columbus, at Saratoga, Oct. 18-19.
Washington, Oct. 19-20.
Mineral Springs, at School, Oct. 25-26.
Nashville, Oct. 26-27.
Mt. Ida, 11 a. m., Nov. 1.
Caddo Gap and Womble, 11 a. m., Nov. 2.
Amity Mission, Nov. 8-9.
Amity and Glenwood, Nov. 9-10.
Murphreesboro, 7 p. m., Nov. 10.
Hope, 11 a. m., Nov. 16.
Hope Mission, 3 p. m., Nov. 16.
Emmet, Nov. 22-23.
Prescott, 7 p. m., Nov. 23.
J. A. HENDERSON, P. E.

SEARCY DISTRICT.
(Fourth Round.)

Marshall Station, Sept. 20-21.
Higden Ct., at Higden, Sept. 21-22.
Clinton Ct., at Archie, Sept. 27-28.
Leslie Station, Sept. 28-29.
Augusta Ct., at Fitzhugh, Oct. 4-5.
Auerger and Weldon, at Tupelo, Oct. 5-6.
Griffithville and West Point, at —, Oct. 11-12.
West Searcy Ct., at Higginson, Oct. 12-13.
Heber Springs Station, Oct. 18-19.
Pangburn Ct., at —, Oct. 19-20.
Bellefonte Ct., at —, Oct. 25-26.
Harrison Station, Oct. 26-27.
A. E. HOLLOWAY, P. E.

TEXARKANA DISTRICT.
(Third Round.)

Lewisville, at Garland, Sept. 20-21.
Walnut Hill, Sept. 21-22.
Stamps, Sept. 27-28.
Patmos, Sept. 28-29.
Umpire, Oct. 4-5.
First Church, Texarkana, Oct. 8.
J. L. CANNON, P. E.

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