

ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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

VOL. XXXVIII.

LITTLE ROCK, ARK., THURSDAY, OCTOBER 23, 1919.

NO. 43

DEAD FLIES CAUSE THE OINTMENT OF THE APOTHECARY TO SEND FORTH A STINKING SAVOR; SO DOTH A LITTLE FOLLY HIM THAT IS IN REPUTATION FOR WISDOM AND HONOR. --Ecclesiastes 10:1.

HAVE COURAGE.

In the present turmoil the giddy and thoughtless are reveling and rioting. The cost of living is high, but multitudes are living high. Wise men are troubled and sometimes seem to lose faith in their fellows because of their folly. Now is the time for the strong of heart to show themselves strong. God still lives and will use omnipotence to help those who trust Him and stand for righteousness. Let men of courage now show their courage and co-operate with God in saving the world from moral bankruptcy. Christians in these perilous days must lean hard on God, who will yet bring confusion upon his enemies. "O Lord of hosts, blessed is the man that trusteth in thee."

OUR DUTY TOWARD THE NEGRO.

In his discussion of "The Status of Negritude" in the October Review, Dr. F. M. Thomas, having stated our position on the relation of the negro to the Church, thus exhorts: "In the meantime we of the South need to awaken more fully toward our duty to these millions about us. The very fact that we declare his immaturity carries with it an implication of our responsibility toward him. We must stand like adamant against every form of injustice toward him; we must see to it that he is not the victim of lawless mobs or race fury, that he has equal accommodations in public travel, that he has a fair chance and a brother's help to rise upward. It is our plain duty, it ought to be our joy, to tirelessly and uncomplainingly assist him to place his very human, often shiftless, yet aspiring feet in the stern and strenuous pathway by which races climb toward the realization of a noble life, the sovereignty of nature, and sonship with God."

CO-OPERATION IN INDUSTRY.

If capitalism is selfish and arrogant, so are Socialism and Syndicalism. The first underestimates the value of those who are helping to convert the capital into products; the second largely ignores the service which the past renders in saving that which might have been used by those who originally produced it and in permitting the saving to be joined to present labor. The one should remember that without labor the capital would lie dormant, the other that without capital the labor would produce less.

Economists argue that labor and capital are natural partners; but each seems to regard the other as a rival, and each strives to take advantage of the other. They are intended to be partners, and the difficulty lies largely in the manner in which they are joined. The true union should give neither the advantage. Each should recognize the worth of the other and form an equitable partnership. This is found in a system of co-operation.

Of this George Jacob Holyoake, an able English economist, thus speaks: "Co-operation means concert for the diffusion of wealth; it leaves out nobody who helps; it touches no man's fortune; it seeks no plunder. It causes no disturbance in society; it contemplates no violence; it subverts no order; it loses no dignity; it accepts no gift nor asks any favor; it keeps no terms with the idle; and it will break no faith with the industrious. It has

its hands in no man's pocket, and does not mean that any hand shall remain long or comfortably in its own. It means self-help, self-dependence, and such share of the common competence as labor shall earn or thought can win. And this it intends to have, but by means which shall leave every other person an equal chance of the same good."

This is not the hate of the proletariat, nor the arrogance of the bourgeoisie; but the spirit of genuine Christian manhood which desires to unite the weak and the strong for the uplift of all. It is the spirit of true Americanism which abhors the present purpose of the anarchistic leaders who fatten on generating class hatred.

Miss A. R. Hale, writing in The Unpartisan Review, thus aptly expresses the relation of those who co-operate: "Co-operators are not haters of capital, but creators of capital, and by changing workingmen into capitalists and capitalists into workers, the strained relations of capital and labor automatically adjust themselves. Thus co-operation loosens up the economic equation without spoliation, and changes the worker's attitude toward capital by making him see it—not as a pitiless taskmaster, but as a useful and profitable servant of industry." Americans believe in co-operation. Shall we search for it, and be patient while we try to find the way?

THE UNITED STATES SUPREME COURT ON THE RIGHTS OF LABOR.

The United States Supreme Court in decisions rendered in the cases of the Hitchman Coal & Coke Company and the Eagle Glass Manufacturing Company, on December 10, 1917, decided: "The same liberty which enables men to form unions, and through the union to enter into agreement with other employers willing to agree, entitles other men to remain independent of the union and other employers to agree with them to employ no man who owes allegiance or obligation to the union. * * * This court repeatedly has held that the employer is as free to make non-membership in a union a condition as the workingman is free to join the union, and that this is a part of the constitutional rights of personal liberty, not to be taken away even by legislation, unless through some proper exercise of the paramount police power."

A NEGRO PARADISE.

In order that our negro friends in the United States may understand how helpless their people are to maintain our form of civilization without the help of white men, let them study the situation in Haiti, where negroes have long had control.

The Missionary Review of the World, which seeks to be impartial, thus quotes Rev. S. G. Inman, secretary of the Committee on Co-Operation in Latin America, who has recently visited that unhappy country: "Little progress has been made in the civilization of Haiti since the days of Christopher Columbus. The capital has no street cars, no sewer, no water or telephone system, only a few private electric light plants and no building ever erected entirely for school purposes. Illiteracy on the island is calculated at 90 to 95 per cent of people over 10 years of age. Many country people have no sense of numbers above five. There are practically no roads, and the northern and southern parts of the island are like two different countries. Venereal disease, hookworm, malaria, tuberculosis and yaws run riot without any idea of how to treat them."

In order to save these poor people from themselves and protect the rights of foreigners it has

become necessary for the United States government to assume a protectorate. It is improving conditions.

Are not the negroes in our country, living under the protection of a white man's government and sharing his blessings, vastly better off than their kinsmen under their own rule in Haiti. Which do they prefer?

OUR FIASCO.

Foreign writers, who at the signing of the armistice, recognized America's opportunity to control the commerce of the world by using our skilled labor, our great natural resources and our new shipping, are now predicting our failure. They point out that our wages will make the prices of our products so high that European labor and capital can easily undersell us; our extravagance and desire for luxury will destroy our resources, and our industries paralyzed by strikes will cease to produce.

We are definitely and surely playing into the hands of the Germans who are determined by industrial and commercial organization to win back their lost supremacy. Are we going to continue playing the fool? If by general agreement we would restore prewar prices and wages and then all pull together for full production, we could lead the world. Shall we do it?

TWO VOICES IN UNISON.

Two recent articles by Methodist bishops, one of the North and the other of the South, glow with such Christian fervor and genuine fraternity that they are worthy of special notice.

In Zion's Herald Bishop Earl Cranston, now a superannuate, but still head of the Northern Commission on Unification, a man whose heart will break if he cannot see a united Methodism, after mentioning the difficult task of the negotiators, wrote: "But their time had not been wasted. Each Church had learned much about the other's difficulties and the other's heart loyalty to God and service to His people. Each had learned more about his own heart. The Commissioners had learned how to go to God together and how to be intimately in communion with Him as one body—a blessed object lesson for their constituencies. In short, they had learned a lesson which, a little better mastered, will lift Methodism to the plane of God's accepted control of all its combined energies and resources, and never again can belligerency be regarded as normal in the relation of these two churches to each other. More and more will it seem a sin. So much has been gained and it is a tremendous advance from fifty years ago. But what now hinders organic unity? Many are praying that it may come and come speedily. For it to fail would be a tragedy, and there are enough tragedies for this generation to manage. . . . The Commissioners feel the mighty spiritual appeal of a bleeding, sorrowing, staggering, starving, almost despairing world groping its way toward deliverance and lasting peace—which can be found only in God through Jesus Christ; and they know that world unity cannot be successfully preached and promoted by a Methodism that sows with the good seed of the Gospel the tares of disunity, so spreading over the earth obstinate ecclesiastical divisions to plague their converts. But will the people called Methodists, North and South, realize the momentous responsibility they are facing? Will the people see that while God is flashing inspiration on the screen of rapidly moving events, it is for these two great Christian communions, long

(Continued on Page 3, Column 3.)

Arkansas Methodist

PUBLISHED EVERY THURSDAY.

A. C. MILLAR, Editor
Owned, maintained, and published by the Methodist Episcopal Church, South, in Arkansas.

Commissioners for the Church.
Little Rock Conference. N. Arkansas Conference
James Thomas F. S. H. Johnston
George Thornburgh J. M. Williams
T. D. Scott J. K. Farris

One Year, Cash in Advance \$1.50
When Payment is Deferred 2.00

Office of Publication: 200 East Sixth Street, Little Rock, Ark.
Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.

Make all money orders or drafts payable to Arkansas Methodist.

1. All subscribers are counted as permanent unless notice is given to the contrary.
2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.
3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

Our Advertising Department is in charge of JACOBS & CO., CLINTON, S. C.

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

PERSONAL AND OTHER ITEMS.

Brother, are you doing everything in your power to advance the kingdom of God?

The Pacific Conference unanimously resolved that single pastors should receive at least \$800 and married pastors \$1,200.

The General Assembly of the Pentecostal Church of the Nazarene changed the name of the denomination to "Church of the Nazarene."

Married.—Dalton Freeman, just back from the army, and Mrs. Elizabeth Naylor, October 17, at Des Arc, Rev. T. O. Rorie officiating.

The General Assembly of the Pentecostal Church of the Nazarene re-elected all three of its general superintendents for another quadrennium.

Rev. C. W. Lester of Siloam Springs writes: "Work is proceeding right along on our new \$30,000 church building. Our church has had a fine year."

Principle R. R. Moton of Tuskegee Institute, Booker Washington's successor, has published a sensible address on "The South and the Lynching Evil."

Passing through our city last week Rev. C. R. Mann of Carthage called and reported the church progressing, but farmers badly injured by the recent rains.

Rev. T. O. Rorie writes that Mr. Geo. W. Edmondson of Des Arc died October 14 and was buried October 15. He was a leader in the church at Des Arc and will be greatly missed.

Among the Holston Conference appointments appears that of Rev. W. B. Mitchell as Professor in Emory and Henry College. He is an Arkansas man and a Hendrix College graduate.

We fully appreciate the many strong letters of approval of recent editorials, and, as it is practically impossible to answer each personally, we take this occasion to express that appreciation.

Radical labor unions, as now dominated, match in their evil quality the hell-devised activities of Germany. They are a part of the same campaign to enslave the world.—Manufacturers' Record.

Nothing is more likely to bring God's blessing on the acquiring and the investing of money than the habit of tithing or at least setting apart a definite portion of all receipts for the service of God.—F. B. Meyer.

Only a race of prematurely aged young folks and of ingenuously youthful old folks, such as the past ten years has been developing, would accord our high-speed amusements anything more than a bored yawn.—Saturday Evening Post.

Our College of Bishops will hold their Fall meeting this year at the beautiful Noel Memorial Church, Shreveport, La., where the meeting was to have been held last year if it had not been omitted on account of the epidemic of influenza.

Dr. H. C. Morrison, president of Asbury College, Wilmore, Ky., announces that the enrollment is 500, of whom 200 are preparing for the ministry. Immediately after the opening he preached at chapel and at night and had a great revival.

Our fathers paid too great a price to produce this civilization for us to throw it to the dogs. We will come back to sane thinking and living by and by. In the meantime let us not get excited, but sit steady and keep cool.—Texas Christian Advocate.

On Hot Springs Circuit, of which Rev. J. R. Dickerson is the efficient pastor, it has become the custom to sell all Sunday eggs for the benefit of the church. Already eggs have been sold to the amount of \$230, and this has been applied on the Conference collections.

Last week Dr. J. M. Workman, president of Henderson-Brown College, called. He was happy over the fine meeting recently held for his students by Mrs. Hargrove and Brother Stewart. The attendance taxes the capacity of the buildings. The barracks are now used for the boys.

After notice of the death of Mrs. Mary F. Cannon had been published last week a card came from her son, Rev. R. H. Cannon of Amity, saying, "Her faith in Christ triumphed gloriously in her last rational moments." She had lived a saintly life of which her triumphant death was the fitting culmination.

Last week at a meeting of the State Council of the Inter-Church Movement called by the State manager, Prof. G. W. Reid, Dr. J. H. Reynolds of Hendrix College was elected chairman and Rev. B. F. Cato of Little Rock vice-chairman. Addresses were delivered by representatives of the Movement.

It becomes the solemn duty, a duty to the people of the whole South, a duty to millions of other lands who are compelled to look to the West for food-stuffs, that the South shall turn more and more to food production and become self-supporting in the raising of live stock, grain, and legumes.—Manufacturers' Record.

The Methodist Church is as pretty as many city churches. Through the energy and perseverance of Rev. R. L. Armor the premises have been cleared of weeds, both at the church and parsonage. The church stands out easily 100 per cent more beautiful than before it took on its recent beautiful appearance.—Marshall Republican.

Industrial peace can be achieved but slowly at best. But if labor and capital can be made to understand that it is only through conference and co-operation that progress in self-government is to be attained, we may be able to escape the social holocaust that confronts Europe. There is no other way.—H. G. Moulton in Yale Review.

The following Pacific Conference appointments are of interest to our readers: Fresno District, H. M. Bruce, P. E.; Sacramento Tabernacle, Jerry Jeter; Yuba City and Gridley, L. C. Beasley; Berkeley, Moffett Rhodes; Fitzgerald Memorial (San Francisco), J. Abner Sage; Stockton, J. A. B. Fry; transferred to Los Angeles Conference, T. F. Hughes.

It is highly significant when that great labor organ, The Labor World, says of the strike in the steel industries: "There can be no doubt now as to the great object of the strike being promoted by I. W. W. advocates and their object is to disrupt the American Federation of Labor." If this be true, it would be well for Mr. Gompers to keep hands off.

As October 27 is Theodore Roosevelt's birthday, Governor Brough has issued a proclamation calling for its observance in order to study the principles of Americanism. As his motto was, "One flag, the American flag; one people, the American people; and one loyalty, loyalty to the American people," it is eminently fitting that we should appropriately honor his memory.

Radical unionism is today slavery. It enforces slavery upon its members. It compels the intelligent men among its members to do things against which their patriotism, their hearts and their brains protest. Free labor means the right to work, to choose his employment, to have that God-given liberty for which America stands—liberty of the individual as well as liberty of the nation.—Manufacturers' Record.

As a matter of fact, Foster is a four-flusher and

a fake labor leader. He is suffering from a case of exaggerated ego. He believes the future safety of the labor world rests on his shoulders, when in truth his following is limited to a small number of crack-brain theorists and revolutionists from foreign countries who want to uproot Americanism and substitute the rotten principles of a decayed Europe.—Labor World.

Until the good honest patriots in the labor unions of America stand out and fight in the open against radicalism they must suffer in public estimation, and their influence, even though they may not so desire it, is against the safety of the nation. There are, thank God, many union labor men who are bitterly opposed to radicalism. Their voice needs to be heard. The responsibility is upon them. They can not remain silent.—Manufacturers' Record.

The right of every man to work untrammelled, unbossed, unbulldozed by radical labor unions is before the country today. The open shop is the synonym of free labor. The closed shop, as now dominated by radicalism, is the synonym of slave labor. Free labor is the labor which refuses to be tied down to strikes against its will, to strike when there is no cause for strike, to be used by radicalism as against the welfare of the country.—Manufacturers' Record.

The bill providing a federal law for the enforcement of prohibition has passed both Houses of Congress and will probably become a law without the President's signature, as his health will hardly permit his examining it. The measure is not perfect, and yet is considered satisfactory. If non-beverage makers and sellers of alcoholic preparations abuse the privileges granted, the result will be additional legislation. Every section has precedent and necessity back of it.

Only ten per cent of Chicago's negroes are Northern born. A large number of them moved north in the exodus of the last two or three years. Their housing conditions, as in the colored districts of other Northern cities, are such as to menace the health not only of the Negroes themselves, but of the whole population. And they are forced to live under conditions that have aroused alarm in the moralist and the sociologist.—Observer, in Central Christian Advocate.

As always, the Biblical Review for October is fine. It has the following articles: "A Balanced Gospel Essential to World Reconstruction," "The Death in the Desert," "The Testing of Jesus," "Neoplatonism and Christianity," "The German Higher Life Movement in Its Chief Exponent," "The Religious Periodical in South America," and "The Tide of Affairs in Asia." One dollar a year, single copies 30 cents. The Biblical Review, 541 Lexington Ave., New York City.

Last Monday Rev. W. G. Harbin called as he was returning from Booneville, where he had for four weeks assisted Rev. L. B. Ellis in a revival. Although greatly hindered by rains the meeting resulted in 89 conversions and forty additions to our church, while eleven young people offered themselves for special service. Brother Harbin, who is a member of the Texas Conference and has been stationed at Cameron, expects at the session of his Conference, to take an appointment as evangelist.

At the recent meeting of the Publishing Committee of the New Orleans Christian Advocate, Rev. H. T. Carley, who has served as editor since the resignation last year of Dr. Meek, was elected for a term of four years. This is a deserved recognition of merit, as Dr. Carley has clearly demonstrated his ability to edit a church paper. May he have continued and even larger success. The present business manager, Mr. C. O. Chalmers, was also elected for four years. He has held his position fourteen years.

The Holston Conference has started an aggressive campaign for 15,000 subscribers for the Midland Methodist in its three patronizing Conferences and asks that the editor give his whole time to editorial duties. Dr. J. A. Burrow has done fine work even when his time was divided between pastoral and editorial responsibilities. He deserves the opportunity to magnify his editorial service, and the Holston, Tennessee, and Memphis Conferences need the kind of paper which he can make if untrammelled.

A good many persons who call themselves Socialists and who talk reverently of Marx conveniently

forget much that he stood for boldly; but if Socialism ever establishes itself we may expect that the doctrines that would be put into effect would be those of the founder rather than those selected and denatured that his less adventurous disciples profess. Those doctrines deny Christianity at every vital point. If the anti-Christ of Scripture has yet appeared on earth, Marx has a good claim to the title.—Youth's Companion.

The editor canceled his last Sunday's engagement in order to respond to a special call for committee service, but as the call was not made, he had the pleasure of worshipping at First Church. The congregation filled the auditorium and overflowed into the galleries. Dr. P. C. Fletcher, the popular pastor, preached a very helpful sermon. He announced that Dr. G. S. Sexton of Shreveport, La., who was expected to lead in a series of services, had been ordered to a sanitarium for rest and could not come. This was a great disappointment.

The men who have brought on the labor strike (in the Steel industries) are Revolutionists, who for years have advocated the overthrow of this and other governments. The bare suggestion of arbitration with such revolutionists who have openly and vigorously advocated bloodshed in order to bring about the destruction of this government, is an insult to every patriotic American. * * * Radicalism run rampant now seeks to ruin this country that it may rule over the wreck of the American government.—Manufacturers' Record.

Rev. J. T. McClure of First Church, Fort Smith, writes: "The work is going forward very nicely on our new church. Our foundation is in and we are ready for the brick work above the ground just as soon as the weather settles a little. We are rounding up what will be the greatest year, I think, in the history of the First Church, in many respects. My wife, who has been in bed for some five months, is slightly improved now, and we are greatly encouraged at the change for the better, and hope for her recovery in due course of time."

On account of a strike among the printers practically all of our New York periodicals have failed to appear for the past two weeks. However, The Literary Digest of October 18 was issued without typesetters by producing copy of the right form on a typewriter, photographing it, and making the plates from the photographs. This comment is made: "As stern necessity is oftentimes the mother of invention, it is possible in this age of marvels that the whole future of magazine publication may be revolutionized by the elimination of what has hitherto been its costliest operation—typesetting."

Insurrection is what is now named as the trouble between the whites and the negroes in Helena, Ark., last week. It was no strike. The day had been fixed by the negroes for the uprising and a sign had been agreed upon as the signal for action. This country will not stand for that sort of thing. A good many white people may be killed and others suffer when misguided negroes attempt any such thing. But the negroes will be the chief sufferers. And when the trouble quiets the negroes will not have got what they tried to secure. Better let that sort of thing severely alone.—Wesleyan Christian Advocate.

Special privilege and supreme power, which is now being demanded by so many of our labor organizations, will wreck all chances of meeting the German program for conquering the world's markets within the next ten or fifteen years, a program which is mapped out with true German thoroughness, and which will certainly succeed if we continue in our present path. This condition must be well considered by all, for the foundation of our salvation and industrial pre-eminence will depend upon our heeding the warning, and our dismal defeat will follow if the warning is permitted to pass unnoticed.—F. H. Wagner in Manufacturers' Record.

In the October-December number of The Unpartizan Review are two articles, "Toward Industrial Democracy" and "Co-Operation to Date," which should be read by all who are interested in the practical settlement of labor difficulties. There is also an interesting article on "The Double Conquest of the Air," and another on "The Politics of Prohibition," the first showing how nitre has been wrested from the atmosphere, and the second indicating the successful methods of organization for

a single purpose. The Review is published by Henry Holt & Co., 19 West Forty-fourth street, New York, at 75 cents a copy, or \$2.50 a year.

Rev. J. W. Nethercutt of Bryant Circuit called last week and reported a very successful meeting at Bauxite with Rev. C. M. Reves as the preacher. The weather was unfavorable and much of the work was personal and in the homes. The result was fifty-one additions and plans for supporting a pastor for his whole time. Under the skillful leadership of Dr. James Thomas the difficulties about church property have been adjusted, and in exchange for the old property the company will build a modern church costing some \$15,000 at a central location. These are consummations long desired and needed. A great opportunity beckons in this important industrial community.

Those in authority should see to it that the common people, the unorganized farmers who are bearing heavy burdens of reconstruction, have a fair chance with every other class. The organized groups should not be allowed to get the advantage of others. It is the duty of government officials to protect those who need protection and prevent any groups or individuals from getting selfish authority. This is a time that tries government officials as well as private citizens. There are selfish organizations trying to terrorize officials or intimidate them to allow them special privileges. All good citizens should stand firm and protect and co-operate with officials to bring the country back to peace and social security.—Farm and Ranch.

The present leader of the steel strikers, who is a syndicalist, has said: "The syndicalist is a radical anti-patriot. He is a true internationalist, knowing no country. He opposes patriotism because it creates feelings of nationalism among the workers of the various countries and prevents co-operation between them, and also because of the militarism it inevitably breeds. * * * The syndicalist accepts on principle the anarchist positions of the modern school of Neo-Malthusianism—marriage, individualism, religion, art, and drama, literature, etc. * * * The Syndicalist League of North America is an organization of syndicalists formed for the purpose of effectively propagating syndicalist tactics, principles, etc., among all groups of organized and unorganized labor."

Approximately 4,000 Arkansas teachers are expected to attend the fifty-first annual session of the Arkansas State Teachers' Association, which meets at Little Rock October 29, 30, 31, and November 1. This will include representatives from every public grade and high school in the State, from every normal school, college, and from the State University. This year's meeting will be the largest ever held, both from the point of attendance and the varied program offered, officials state. More than 14 persons, men and women, from out of the State, educators known nationally, are on the program. Several of the out-of-State teachers will address as many as three sections of the Association during the session. The meetings will be held in various rooms of the Little Rock High School, the Liberty Hall, Scott Street Methodist Church, and the Hotel Marion.

The Anarchist Soviet Bulletin, published by those who are promoting the strike among the steel workers, denounces President Wilson, and calls upon the people to revolt and call general strikes with the aim of overthrowing the present system so that in its place shall be the American Anarchist Federation Commune Soviets. It advises the seizing of factories and industries and warehouses, and urges each one to "take whatever he needs." It says: "The press, church and government and Constitution can go straight to hell. Down with all constitutions, governments, capitalists, churches, and synagogues! Long live Anarchism!" This is the doctrine of many of the mine workers, who have agreed to strike in November, contrary to their contract with the operators. These Anarchists propose to freeze the people into submission to their unreasonable demands.

The October number of our Methodist Quarterly Review is full of magnificent articles. Bishop Hoss, alive again in his words, graphically describes "The Father of Tennessee," and Bishop Mouzon strongly presents "Methodism Facing the New Era." The other attractive titles are "The Idea of Sin," "Mithras or Christ?" "What Has the Psychology of Re-

lion Attempted?" "Studies in the Philosophy of William James," "Bishops Unawares," "The Nearer Heathendom," "David Lloyd George," "Rambling in the Everglades," and "Versailles the Magnificent." Dr. Frank M. Thomas, the versatile and profound editor, writes on "What the World Is Facing," "The Status of Unification," and "How to Prevent Moral Chaos in America." These editorials deserve a much wider circulation and reading than they will get in the Review. Let everyone who reads this order this number from Smith and Lamar, Nashville, Tenn. One copy only 50 cents. Annual subscription, \$2.00.

HELP TO HOLD THEM.

Many of our short-time subscriptions are expiring. Will our faithful allies, the pastors, call attention to the importance of renewing promptly. If these are not renewed on expiration, according to our promise, we must immediately drop them. Help us to hold them.

PAYMENTS ON THE CENTENARY.

The Centenary Record, which is published by the Department of Finance of the Missionary Centenary, reports the Missouri Conference ahead in payments on pledges. It has paid 76 per cent of its pledges, while Little Rock has paid only 27 per cent and North Arkansas 13 per cent. Brethren, we must wake up. It will never do to pledge and not pay. We expect to pay in full. Then let us do it now.

DEATH OF REV. ALEX. MATHES.

A letter from Mrs. Martha Mathes, who is now at Hinkles, Ga., announces the death of her husband, Rev. Alex. Mathes, at the home of his daughter, in Springfield, Mo., on September 10. He had been very feeble for four years, and had been a constant sufferer for many years, and became practically helpless last May. He was a member of North Arkansas Conference and a good man. The bereaved family have the sympathy of the brethren and friends.

TWO VOICES IN UNISON.

(Continued from Page 1.)

estranged in competitive organisms, to demonstrate now—quickly—before it is too late, their fitness for leadership in this new day? Will they, can they see the peril of this crucial year to Methodism and the kingdom of Christ? . . . Can the people be made to realize that we have come upon a year of our Lord in which the course of future centuries is to be set?"

Then in the October number of the Methodist Review Bishop E. D. Mouzon, our own young, strong, far-visioned, statesmanlike leader, head of our Commission, cries out: "As we face the task of world-reconstruction, the historic words of our founder come to take on new meaning. The whole world is our parish. Methodism flies no national flag; the banner of Methodism is the banner of the Cross. Methodism flies no racial flag; her mission is to all races and kindreds and peoples and tribes. And Methodism can fly no sectional flag. The whole land is before us; let us go up and possess it. In the midst of the world's needs, face to face with the problems of today, there should be no divided councils. Methodism must have a united command. A way must be found whereby the full strength of a united Methodism can be delivered upon a given point at a given time. It is nothing less than tragic. It is more: It is a sin that cries to Heaven, to go on wasting men and money, to go on keeping alive issues that should have had a decent burial years ago, while there is so much heathenism in America and while the whole world is rocking in the throes of an earthquake which shakes society to its very foundation. My own position I will not have misunderstood. The essential things in Methodism are experience, and life, and doctrine. Polity is secondary. Forms of Church government are broad while only when they keep alive and spread abroad in the world the things of Methodism. I stand ready to surrender the accidental to the essential at any time, to sacrifice the temporary expedient to the eternal principle. The day has come, the hour has struck when Methodism in America must be one or answer at the judgment bar of God and of an enlightened public opinion."

-and, of course, a Mission Study class!

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What to Study

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UNIFICATION AT CLEVELAND.

By Bishop James Cannon, Jr.

At the final meeting of our Commission on Unification at Cleveland, I stated to the Commission that as I had been appointed a member of the Ad Interim Committee I desired to represent as accurately as possible the views of the membership of our church at the meeting of that Committee in Richmond in November. Therefore, I would be glad to know the sentiments of our preachers and laymen in the sections from which the several members of the Commission came, or of those with whom they came in contact.

Bishop Denny writes me that in presenting the question of Unification to the Illinois and Kentucky Conferences:

"I distinctly stated that the Chairman of the Joint Committee, which is to meet in Richmond on November 3, had said to the members of our Commission that he would be glad to have the opinion of our people in the committees from which the several members of the Commission came, or from which they could be learned. I had in mind the statement you made to our Commission in Cleveland just before we adjourned."

As a member of the Ad Interim Committee, I do desire to properly represent our church, and I shall appreciate any information concerning the views of our people on the general subject of Unification and the issues involved. While, of course, there is no doubt as to the right of an Annual Conference to discuss

questions and to vote upon them, yet I would not care to have it thought that such actions were taken by any Annual Conference at this stage of the negotiations in response to a specific request from me, for I had no thought that such action would be taken.

And now in view of statements which have been made to me, both oral and written, and in view of articles which have appeared in various papers, I have decided to state my position at the Cleveland meeting, as shown by the stenographic report. I have no hesitation in making this statement, because I have from the beginning, in 1915, advocated the fullest possible publicity, and at the Cleveland meeting it was voted to admit the editors of church papers and to permit them to print any part or all of the proceedings.

Two Reports.

As is well known, there were two statements before the Commission, one signed by seven representatives of the M. E. Church, and one by seven representatives of the M. E. Church, South. At the meeting of our Commission, I offered three resolutions for adoption.

1. The Commission of the M. E. Church, South, prefers the report presented by our representatives on the Joint Committee of Conference. (This was adopted unanimously by our Commission).

2. The Commission of the M. E. Church, South, presents the report of our members of the Joint Committee of Conference to the Commission of the M. E. Church as a definite proposal. (This was adopted by our Commission by a vote of 18 to 7).

3. In the event the Commission of the M. E. Church cannot see its way clear to accept this definite proposal made by our Commission, we request that a Joint Committee of Reference, an Ad Interim Committee, be appointed, whose duty it shall be to take under consideration the whole matter of Unification of American Methodism and report at a time to be agreed upon by the Joint Commission on Unification. (This was adopted, I think, with practical unanimity. I do not remember whether a division was called for).

These resolutions indicate clearly the attitude of our Commission. All preferred our proposal as to the status of the negro to that proposed by the M. E. members of the Commission; eighteen of our Commission agreed to present our proposal definitely to the M. E. Commission; if our proposal was rejected, then we were willing to make another effort to come to an agreement.

Desire for Unification.

Was our Commission justified in believing that our church sincerely and earnestly desires Unification? There have been some statements and some articles which insist that the Commission should discontinue its work, because the church does not desire unification or the further discussion of it. But those who have made these statements, so far as I have seen them, were opposed to unification at the time of the Atlanta General Conference. On this question of the desire for Unification by our church, I made a statement to the Joint Commission at Cleveland, which I believed to be correct. (I give here the stenographic report).

"When the matter came up before the Committee on Church Relations at the General Conference at Atlanta,

the question was very clearly before the General Conference whether we should continue the negotiations, whether it was wise to go farther, and, if so, on what basis. And that Committee was overwhelmingly in favor of continuing the negotiations and on the same basis as had already existed. That is to say, when an effort was made in the minority report to instruct the Commission, to tell the Commission it must have regard to certain things, the great majority of the Committee on Church Relations said: 'No, we do not want to do that. We have not done that before.' And then the point was distinctly made that the Oklahoma declaration did tell our Commission that it must not do certain things with reference to the colored membership, it was very distinctly emphasized that that statement was a mistake, that the Oklahoma declaration was not an instruction it was a recommendation. And in the debate that followed on the general Conference floor, in order that it might be very clear, as the Chairman of the Committee on Church Relations, I made this statement: 'We stand on the Oklahoma platform. That says we "recommend." We do not tie the Commission's hands. I was on the Oklahoma Committee which shaped that resolution and I think made the motion to insert that clause. I understood it exactly as inserted, namely, that we "recommend" that the colored membership of the various Methodist bodies be formed into an independent Conference, holding independent relations with the reorganized and reunited church. I believed that that was the correct statement of our position. At Oklahoma we simply requested that. We did not go any further. We did not say to the Commission, you cannot do this; but there is our recommendation. Judge Candler has said that he was willing to abide by the action of our Commission at Savannah. He intimated that he was willing to go that far, but his words now intimate that he is not willing to go that far. That Joint Commission did not break up or say: 'We have come to an impossible situation.' It said: "We transmit to our respective General Conferences the statement of those items, which have been tentatively accepted by the Joint Commission, together with the statement of those items on which agreement has been reached, and we recommend the continuance of the Joint Commission."

"The above is the statement which I made on the floor at the Atlanta General Conference. So, brethren, I may be tedious, but I want to state as clearly as I can, my understanding of the meaning of our General Conference action—our General Conference did not bind our Commission with instructions any more than it was bound in 1914. And those instructions do contain a recommendation of what we think is wise. As far as I knew there has been no change of view on the part of our General Conference. They reaffirmed the Oklahoma City declaration; but we do not say that that is an ultimatum; we do not tie our Commission's hands. And we come here today with the practically unanimous vote of our General Conference saying as plainly as a body can say, that we desire the unification of the Methodisms, if it can be accomplished by such methods that there would not be in our judgment greater damage

wrought by the unification than by leaving things as they are."

"This perhaps is an additional fact which is worthy of mention, namely, that our General Conference by a great majority (what was it? 194 to 74?) put itself on record as desiring the statement to be made that we desire unification so much that we want to declare to the brethren of the Methodist Church that we would call a session of our General Conference whenever the Commission of our Church declared that it was justifiable so to do."

(Extract from speech on same subject the following day.)

"Mr. Chairman and brethren, I hardly think it necessary to enlist or to emphasize that the Methodist Episcopal Church, South, desires the unification of the churches. Our leaders are men of sufficient vision to recognize that Methodism has a great responsibility in the world today, and that God has indicated our duty in the world of Protestant Christendom to carry on aggressive warfare against sin in this country, in Europe and in all the world. I do not think that anything further need be said to emphasize the sense of responsibility which is felt by the members of our Commission on that point. We know, as Secretary Daniels said so forcibly at Columbus on last Saturday, that Methodism is the Church which leads in all the great reform movements in this country, and that we are recognized as a militant Church against all forces of sin. And we are feared as no other Church is feared by the hosts of wickedness. We know also that if Roman Catholicism is to be met in this country and in Europe, Methodism must lead the van. And I personally am more deeply convinced than ever, than I was at the Oklahoma General Conference, or at the General Conference in Atlanta, that we ought to go the extreme limit of our convictions in order to secure unification. I believe, therefore, that there is only one question to be asked by each of us here, and that is, what will, what policy will, what course will, best advance the interests of the Kingdom of God on earth?"

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expediency; that I thought the separation in 1844 was a matter of Christian expediency, and that our fathers acted wisely, for the best interests of Methodism in both sections of our great country when they decided that they could best do the work God had called Methodism to do in two organizations rather than in one. Now to-day the question of expediency confronts us again. What is best for the Kingdom of God? For us to unite, or for us to stay apart? And, if we agree that it is best to unite, what plan can we adopt that will secure the best possible results?"

Status of the Negro.

The discussions at the Cleveland meeting centered largely upon the question of the Status of the Negro in the United Church. The report of the seven members of the committee from the M. E. Church provided for a Regional Conference for the Negro with exactly the same rights and privileges, in proportion to numbers, in the Unified Church as the White Regional Conferences. There were also various recommendations in that report for the protection of minorities and for the practical limitation of the activities of certain negro officials. The report of the seven members from the M. E. Church, South, set the negro membership apart in a Missionary jurisdiction, with a membership in the General Conference limited to five per cent, and with definite limitations upon these Missionary Regional Conferences and upon the bishops and other officials of the same. Eighteen of the members of our Commission thought that the status of the negro in the unified Church was satisfactorily determined by the report submitted by our seven members. Concerning this question it fell to my lot to make the only extended speech from our Commission, and from the stenographic report of that speech I give the following extracts:

"Our General Conference in Atlanta recognized, just as this Commission does today, that the question which must be settled was the status of the negro in the Church; just as in a measure that was the question in

1844, not constitutionally, but as an incidental question, that threw the whole Church into a ferment. And our General Conference at Atlanta certainly expressed its great concern about this matter in such fashion that the delegates from our Church cannot hesitate in agreeing to go farther perhaps than our Church has ever gone before. The General Conference at Atlanta had before it two reports, the majority and the minority, and in the minority report there were two paragraphs concerning the status of the negro in the unified Church. One paragraph said that no further action looking to unification is proper to be taken by us until such times as the Methodist Episcopal Church has taken proper and suitable action with reference to the negro question. The next paragraph said that we believe it due to Christian candor to say that our Church cannot safely depart from the policy that it has followed since its organization of the Colored Methodist Episcopal Church in 1870, and cannot accept any plan of unification which would tend to weaken its interest in, or withdraw its interest from the said Church, to which we are bound by the most sacred obligations. After a very full discussion of that minority report in the Committee on Church Relations, it was voted down by—well, I think perhaps that only the signers voted for it; there may have been two or three more favored the minority report. And when it came to the General Conference, so determined, as I understand it, was the General Conference, that our Commission should not be hampered with positive instructions on the negro question, that it should be free to negotiate, to discuss, to bring back the best plan that it could, that the minority report was finally withdrawn, because the framers of it saw that there was no chance at all for its adoption. And the majority report was adopted with a vote against it of, I think, only six or eight of the entire membership of the General Conference. Before that happened, however, Dr. J. O. Willson offered a resolution as follows: 'We further instruct our Commission that the welfare of the South, and the fixed opinions of the great body of our people make it very necessary, if the peace of our Zion is to be preserved, not to vary from the Oklahoma declaration as to the place of the negro in unified Methodism, and that we must take care of the interests of all Methodism in this country.' That resolution did endeavor to bind the Commission to the Oklahoma declaration so that it could not vary from it at all. That resolution was laid on the table by a great majority."

"I felt, therefore, in acting on this Committee, to which I was appointed by my brethren, free to follow out what I thought to be the attitude of our Southern Methodists on the question. And while I said frankly at Oklahoma that I thought the plan proposed there was a better plan, that the negro should be in an independent organization with the closest possible fraternal relations to our Church (and I still think that is the better plan), yet as our brethren of the Methodist Episcopal Church say frankly, flatly, that that plan is an impossible proposition for them, that they have a negro membership in their Church which is not willing to be set apart in an independent organization and that the white members cannot withdraw themselves from the negroes, (and I agree

to that; I understand their position; I do not see how they can) we are faced, therefore, with the fact that the white membership cannot withdraw, the colored brethren are unwilling to go into this independent organization, and, therefore, if we are going to stand for that plan, we might as well discontinue negotiations at once and wait for another time. I do not think our General Conference at Atlanta meant that. There may be brethren on our Commission who do think that. But I do not. And in acting on this Committee of Conference, I have tried to represent what I think is the view of our church, as indicated by the vote of the General Conference at Atlanta."

"This paper presented by the members of the Committee from the M. E. Church, South, does recognize what we consider to be fundamental, and what we think is in accordance with the position actually taken by the Methodist Episcopal Church agrees with us that the negro should have separate congregations; and that is your practice. The Methodist Episcopal Church agrees with us that the negro should have separate conferences; and that is your practice. The Methodist Episcopal Church is proposing to adopt the Chattanooga platform which provides that the negro shall be in a separate Regional Conference. That is the proposal presented to us today. Now these three things indicate very clearly that the negro is not to be in the unified church in exactly the same relation as the white membership. There is no question about that at all. We are all agreed upon that by our practice and by the proposition which is now before us. He is in a different relation namely, he is by himself so far as his local activities are concerned."

Bishop McDowell: "Mr. Chairman, if Bishop Cannon will allow me, I would not like that statement to go with the understanding that it is accepted as an accurate interpretation of the relation of the negro members of the Methodist Episcopal Church. I do not care to do more than say that."

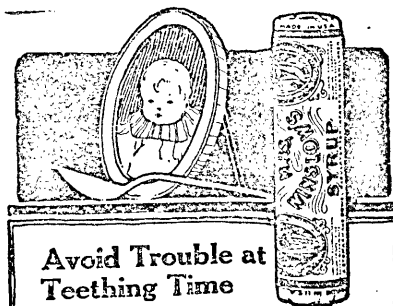
Bishop Cannon: "I am very frank to say that I had no intention of not stating what I understood to be the fact, that the negroes of the Methodist Episcopal Church do have separate congregations, (Bishop McDowell: 'They do.') and that they shall have a separate Regional Conference."

Bishop McDowell: "It is also true that the white people have separate Regional Conferences."

Bishop Cannon: "The negro is put in a separate Regional Conference, just exactly as the white membership is in separate Regional Conferences, but the fact that the negro is placed in separate congregations and is in separate Conferences and that it is proposed to put him in a separate Regional Conference,—that fact clearly indicates that there must be some reason why this procedure is followed. We of our Commission think that that procedure is wise, because we think that the negro is still largely a missionary proposition; that the negro is an immature race; that the negro is a child race; that he should be dealt with from the missionary viewpoint—not every individual negro, not every single church, but the negroes as a mass; that while one negro church may develop or the negro may develop in one special section, yet for the negroes as a mass this

Regional Conference which we are proposing is what is best for him. And this is to our view similar to what we are proposing for the Mexicans, the Brazilians and the inhabitants of Argentine, people who have equally as much civilization as the negro, but who are distinctly missionary so far as their relation to the church is concerned. We propose, therefore, that the negro shall be placed in one of these Regional Conferences just as the Latin American people, and the people of Europe, and the people of Eastern Asia and the people of Southern Asia; and that he shall be given a representation in the General Conference that is limited at both ends, namely, that he shall not have less than a certain number, and that he shall not have more than a certain number."

"Why should we put that limitation? Because we do not think that it is wise to bring into the General Conference a larger proportion of delegates than five per cent from this Negro Regional Conference, or from any of these other Missionary Regional Conferences, thus giving as a maximum of those people who differ from us in race and in habits, and in methods of thought, no more than 25 per cent of the total membership of the General Conference. We from the South are willing to agree that the colored man shall have his Regional Conference just as we do, and that



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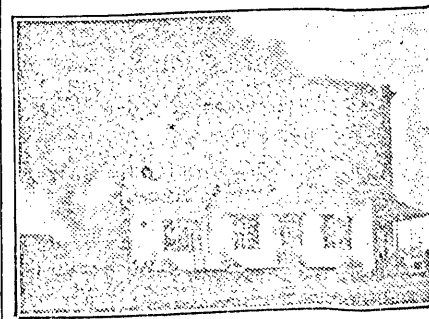
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he shall come into the white General Conference, but with the representation which is suited to his immaturity, his lack of development and his missionary relationship. And now to us of the Southern Church this is just as much a question of moral right, of moral sense as it is for you brethren, when Bishop McDowell states that the negro is entitled to full representation without any limitations whatever. We honestly believe that it is best for the negro and best for the white man, that there shall be this difference, as long as the negro is in the present immature state and as long as he is largely a missionary proposition. Your own church figures will show that your Freedman's Aid Society and your Home Mission Board are pouring money out for the development of your negro Conference. Just as we are pouring money out for our Mexican work on the border, so you are pouring out missionary money for the negroes. They are clearly still as a mass, a missionary field."

"I do not hesitate to say, brethren, that I think it will be far better for the negro, far better for the white people, if the churches unite. I believe that the opportunity for friction will be greatly abated thereby. I believe that the men, who either in the black race or the white race, desire to agitate racial questions for some personal reason or ambition, will find little profit in such conduct when the church is unified and reorganized as we are proposing. I think that there will be a very great gain for both the negroes and the whites by this method."

"Now, as to the expediency of it: I told the Committee first, and say here just what I said there, that if I were convinced that the plan proposed by the majority report would be adopted by your church and also by our church, and that the plan we propose could not be adopted by your church, even if it were adopted by our church, I desire the unification of Methodism so greatly that I might be able finally to vote for that plan. But I do not believe it. I believe that the possibility of the adoption of the plan proposed by the majority report is very much less than the possibility of adopting the plan proposed by the minority. I say frankly that there will be a very great deal of objection even to this minority plan among many of our people. They will say that it is giving the negro representation in the General Conference, and until they get to the bottom of it, they may say 'proportionate' representation. And we must answer that by saying, 'No, it is proportionate representation, with a limit, which safeguards the General Conference

from too great a number of representatives of the immature race.' " And I can stand for that position, and I can advocate each action on the missionary basis among the people of our church. But as to the majority plan, I say frankly that I doubt, I greatly doubt, whether it can possibly be carried through our General Conference and through the Annual Conferences. It might be adopted by a majority of our Commission. It might be adopted by a two-thirds vote of our General Conference. That might be possible. But it would be exceedingly difficult, I think, for it to be adopted by three-fourths of the members of our Annual Conferences. I do not say it cannot be done. I am trying to be just as frank as I can be. It might be done; but it would be very difficult to do."

(The following extract is from the final speech on the following day).

"If the idea of the majority report is that in taking the action they propose, we are to confer upon the negroes exactly the same rights that we give to the white membership, if their relation as delegates to the General Conference is to be exactly the same as that of delegates from the White Regional Conferences, what effect will that have when it comes to voting by Regional Conferences? For myself, I say frankly that the answer to this question would make all the difference between going as far as I said I might go yesterday, and being unable to go one step further under any circumstances than the minority report. I think there must be a clear statement on that point. Certainly it is necessary for me and I understand it is necessary for most of my brethren."

" * * * I am sure that if the majority report had said that proportionate representation meant that the Negro Regional Conference should have the same rights and privileges as the six White Regional Conferences are to have in the General Conference, every one of us would have seen at once how great a difference there is between that proposition and the proposition that the Methodist Episcopal church made at St. Louis. But that point was not emphasized. I realized somewhat while Bishop McDowell was talking yesterday afternoon, that it was evident that in his mind there was the sweeping thought that the negro membership was to have all the rights and privileges of the white membership, and so when I spoke, I emphasized a little more strongly than I might otherwise have done the difference between the two reports, and the fact that the minority report did put the negro membership into a different classification—into a subordinate classification. Now the issue as I see it is a very clear cut one. Stripped of all possible misunderstanding it is something like this: Shall the status of the negro membership in the reorganized church be that of an immature, undeveloped race, with corresponding privileges and limitations, or that of a race that should be given exactly the same rights and privileges as the white race, but set apart in separate congregations, Annual Conferences and Regional Conferences, solely on the ground of race, not to say, color. That, it seems to me, is the issue as we have it today. This good brother, (Dr. Spencer) sitting in front of me has been my friend for many years. We are real friends, but he writes things sometimes that I cannot understand. I do not understand

how he can think that certain things exist. The issue is not, so Dr. Spencer has said in a recent issue of his paper, I think within the last four weeks. He says that it is the race question that is keeping the churches apart; one church standing for the exclusion of negroes from the reorganized church because of their color—that is the Methodist Episcopal Church, South; the other church, under its conception of the Fatherhood of God and the heart of its message to the heathen world, unable to impose upon its own loyal colored membership such an exclusion."

"Now I say that is not the issue. That is not the question here today. That never has been the issue, in the language Dr. Spencer used. It was not the issue in 1844. It was not the issue before the Civil War. The negroes were in our church. We never thought of excluding them from membership in our church. When the war was over and it became evident that unless some new arrangement was made—a new arrangement, for they were in our church—they would practically all leave our church, and their leaders consulted with our bishops and our other leaders and the proposition was made to adjust their church relationship so as to get the best results for the development of the Kingdom of God among the negro people, our leaders first proposed the Associate General Conference idea. When that was proposed the negroes did not want it; they wanted an independent church. We never put the negroes out of our church on the ground of color. They are out of the church because they asked to go out, and because conditions are such, not only in the southern part of our country, but in the whole country, that it has been found better for the negroes to worship in separate churches, and to have separate conferences. Now, this much I wanted to say to Dr. Spencer, and I determined by God's help, after I was placed on this special committee, to go the full length that I could go, while preserving the only principle that is ever to govern me in my attitude toward the negro. At Savannah the Southern Commissioners agreed, by a vote of 19 to 6, that the negroes should be represented in the General Conference. That was two years ago, and this article of Dr. Spencer's is recent, only four weeks ago. We said frankly at Savannah, by a vote of 19 to 6, 'Yes, we will take the negro into the General Conference, but as a child race, as an immature race.' I have wanted it to be so that even Dr. Spencer would be thoroughly convinced that that statement of his did not have foundation. So I proposed in the Committee to go right up to the proposition of the Methodist Episcopal Church in St. Louis, and say, 'Why, yes, take proportionate representation for your present negro membership. Bring the negro into the church. There is no question at all of exclusion, of keeping him out of the church, but bring him into the church in the relationship in which he ought to be in the church, as a child race, and in the same relation as the Mexicans, the Brazilians and other races that are undeveloped and have not yet the capacity to come into the great body and determine the great affairs of the church.' I cannot agree personally to the idea that we are to base the setting up of the negro into separate churches, separate Annual Conferences and separate Regional Conferences, as is proposed in the major-

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ity report, solely on the ground of color and race. They are brought into the General Conference under the plan of our Northern brethren with a proportionate vote, but up to that point the only ground on which they are set apart is the ground of race and color."

"Now, I say very frankly, that there is a sweep to this majority report which I can hardly conceive was in the minds of the brethren who signed it. I must think that it did not carry everything to their minds that it must logically carry. It carries the selection of negro bishops by the negro Regional Conferences and to be assigned as the other bishops by the Board of Bishops. That is something the Methodist Episcopal Church has not done in the past. The Methodist Episcopal Church has not yet selected a colored man bishop. Why? Because of race? I would not think of saying that. It is because of his immaturity, because that church has felt that up to the present time, it was not wise to put the representatives of an immature race in control of the Conferences. I think there is in their minds, as well as in the minds of Anglo-Saxons generally, a certain percentage of racial feeling which is unavoidable. Not saying anything improper; but the fact remains that this report would carry us further, in my judgment, than the Committee which brought it in thought it would do."

"I call attention to what I may have a little pride about, and an honest pride, that this minority report does have some logic in it. That there is a thread running through it from beginning to end. I do not at all claim originality for the details of this proposition, the only thing that I tried myself, to emphasize was, that I wanted to go to the extreme limit that

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had been asked by the Methodist Episcopal brethren on the matter of representation for the colored man, always providing that he remain in the relation that this paper places him in, namely, the missionary relation, if not by the word being used, by the classification in which he is placed."

"Now, this paper goes on in paragraph three and four to carry on the idea of the first and second paragraphs, that these Regional Conferences, all of them, not some of them, not simply those of the colored membership, but all of those subordinate Regional Conferences, Latin-America, Eastern Asia, Southern Asia, all of them, shall have the powers and limitations proposed for the Central Conferences in the report of the Committee on Conferences at the Savannah meeting."

"Now then, section four: We went further in our thoughts than our brethren at Savannah. As you know, they insisted that whenever the time came that the negro membership should reach six hundred thousand it should then pass out of the relationship that it held; that the General Conference must then erect it into an Associate General Conference. It does not seem that that was necessary, but it seems that after these missionary Regional Conferences reach the point that five or six percent is no longer a fair proportionate representation, even though they are immature, child races, they should have the right to ask the General Conference to set them apart in an Associate General Conference, with equal powers and with the proposed means between the two bodies. Therefore, it is declared in this minority report that whenever these missionary Regional Conferences attain a membership of four hundred thousand, it will be possible for each of these Regional Conferences to ask for the relation of an Associate General Conference, and I think then the church ought to give that relation."

"Now, I believe there is one single thread running through this minority report, namely, that the one way to treat people is to treat them in accordance with the facts as they exist. The Southern people have treated the colored people in all the relationships of life, not as our enemies, not as a hostile race, not as a race with whom we can have no dealings, but as a race that is under tutors and governors as a child is. And the civil government in our Southern States has never been animated by hostility toward the negroes in its legislation in reference to the suffrage. It has had in view the interest of both races that they may live together helpfully. There has been injustice sometimes,

nobody has ever denied it. There has been injustice in the North as well as in the South on racial lines. But the intent and purpose of the dominant class of the Southern people has been to order the life in that section of our country so that there would be the best result for both races. To believe that what is true in the State is desirable also in the church. These colored brethren need our help in the State. We are obliged to tax ourselves for their school funds. If it was their property alone, that should be taxed to educate them, they would have no schools at all in some sections. They are developing in property, but we tax ourselves largely for their help. We help them also build their churches. Almost every month negro men and women bring papers to me, and ask help. We do help our colored people; we do desire their good; but to us they are still an immature, undeveloped child race, and this minority report is drawn up in accordance with the facts as we see them. We believe that it would be a great mistake to put the negroes in any other relation."

The above quotations from the stenographic report indicate that the proposition made by our Commission of the M. E. Church is in accordance with the previous attitude of our church toward the negroes, is in accordance with our present missionary policy, and is in accordance with the teaching of the New Testament. The proposal of the Commission of the M. E. Church is to the writer illogical and contrary to the attitude of that church toward the negroes in the logical congregations and in the Annual Conferences.

JAPAN MISSION CONFERENCE.

The following letter has been received by Director General W. B. Beauchamp from the seat of the Japan Mission Conference. Surely every man, woman and child who has contributed any element to the success thus far of the Centenary will feel even more deeply constrained to carry on in the Conservation period in view of the re-dedication of these God-like missionaries on the foreign field.

"At the Annual Meeting of our Mission just held in Kanuzawa we were appointed a committee to convey to you, and your associates the deep interest we feel in your efforts to conserve and perfect the beginnings of the Centenary Movement and to assure you and your colleagues of our earnest and continual prayers for success in the undertaking which lies before you.

"The results of the Centenary Drive were presented to us fully, at our Mission meeting, by Bishop W. R. Lambuth, Dr. E. H. Rawlings and Miss Mabel Howell, whose presence with us was a great inspiration. The session of our Mission this year was most unusual. The note of encouragement, the larger outlook, the fresh consideration of opportunities, the deepened sense of responsibility and the spirit of prayer and expectation characteristic of the occasion gave evidence of a changed attitude of mind. The keynote of the deliberations was expansion, the projection of all activities on a large scale. This we felt was justified by the growth of the work, by the new fields opening before us and by the greatly increased appropriation made by the General Board of Missions. Long delayed building enterprises will be undertaken, our institutions of learning

will be enlarged and evangelistic activities will be widely extended.

"For the success of this new program outlined in our minds, it was felt that your work and that of your colleagues was of vital importance. We have greatly rejoiced and taken fresh courage because God has wrought on the home churches. Our earnest prayer is that the good work begun may be carried to perfection and that the liberality of our people may be fully completed (II Cor. VIII, 11) and that the great beginnings may be measured up to and even surpassed in the coming five years.

"You may be interested to know that the Centenary Movement has been taken up with purpose and enthusiasm by the Japan Methodist Church with a surprising degree of success already achieved. Rev. M. Akazawa has been visiting the churches in that part of Japan where our territory lies as a representative of the Centenary Movement among the Japanese Methodists. He explained to our Mission at its meeting the plans they had in mind including the "One one Principle," namely, at least one verse of scripture read daily, one coin given to the church and one soul led to Christ as the motto for every member of the Japanese Methodist Church. He made the significant statement that the ultimate success of the Movement would depend upon a spiritual experience similar to that of John Wesley at the beginning of the Methodist Revival.

The prospect of great reinforcements for this field through the unprecedented benevolence of the home churches has had the rather surprising effect on the mission field of awakening a deep sense of need on our part. We have felt depressed in view of the weighty obligation laid upon us by the church's pledge of support. We have been made to feel that results are expected of us which God alone can achieve by the power of His spirit. The signs of His presence in the home churches have deepened in us a desire to witness the working of His mighty power on the mission field. We most earnestly, therefore, seek to be remembered in your prayers that the blessing which stirred up expectations and inspired greater gifts may be shared in by us, in order that the good intention of those who contributed to the cause may be fully and perfectly realized.

(Signed)

Nannie B. Gaines,
S. H. Wainright,
J. C. C. Newton,
Committee for the Mission."

ON THE DEEP.

By Rev. E. H. Rawlings, Foreign Missionary Secretary.

A day in Chicago, just as the big race was spending its force, two days' delightful travel across the wheat fields of Wisconsin and Minnesota, two days through west Canada, one of these in an open car through mountain scenery in no whit less magnificent than the mountains of Switzerland as I recollect them, a day in Vancouver, seven days on the deep, and now within three days of our port at Yokohama, Japan—this is our record since leaving Nashville fourteen days ago.

And not all the record at that. A part of the story has to do with a storm, quite unusual even for this northern route, which we encountered on the second day, and while it does interest, it does not seriously concern my readers. Better men have en-

countered storms on the Pacific and lived to tell the story, and told it; why should I?

Gathered on the ship are many sorts of people, including many interesting groups. I should say the missionary predominates, going from various boards and bound mainly for Japan and China. Dr. R. A. Ward, Associate General Secretary of the Centenary for the Foreign Board of the Methodist Episcopal Church, is on with an interesting aggregation of workers going to China. Among them is Mr. Wood of the New York World. Mr. Wood did splendid feature work for the Centenary, and the Methodist Board sends him out to gather material for special stories about China. What the interest of these stories for a great metropolitan newspaper is a news interest and lends itself to striking feature presentation, makes his work not less valuable to a mission board, and, with characteristic enterprise, the Methodist Episcopal Board is using a big newspaper man in this quite unusual way. Dr. Ward is taking out two thousand lantern slides of views made mainly in the Centenary, and last night delighted the ship's company with a stereopticon lecture.

Some of our passengers are traveling just for the satisfaction of seeing the world. Many are business men representing lumber companies, oil companies, and other great commercial organizations hurrying to seize the great main chance to make money everywhere opening up in this wonderful Far East.

I am especially interested in the foreigners abroad, mainly Japanese and Chinese. In the Japanese company is a gentleman who came abroad in mid-ocean from a ship sailing from Seattle which broke down and had to return. I understand that he is a distinguished member of the Peace Conference. Around him is gathered a distinguished looking group of his own countrymen. Another group is a number of Chinese students, two of them alumnae of our McTyre Institute that came to America as indentured students and after graduating at Wellesley College are now returning to their native land. Several of the young men are secretaries of the

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Young Men's Christian Association, go out for work among their own people. I notice that these Japanese and Chinese groups keep as far as possible from each other. It is hard for people in America to realize how serious is the feeling between these two nations. It makes one pause and wonder for the future of these two nations.

As I am writing, a beautiful young woman enters and begins to read, awaiting her turn at a vacant writing desk. Her striking looks would attract attention in any company, and her story. A few months ago she figured in a sensational newspaper story that went the rounds in America. An American official in the Philippines, tiring of his wife, was securing a divorce, or she was, in order that he might marry a young woman scarcely half his age. This is the young woman. Very beautiful, but her beauty only emphasizes the scandal of this offense against the high moral sentiment of a Christian country. Let him divorce his wife and marry this young woman and have the papers full of its vulgar features, as the law allows, if he will, but let him have the decency to resign the office in which he misrepresents the best sentiment of this country abroad.

In Vancouver we met Dr. R. A. Hardie and wife, of the Korea Mission. They had come over in this same ship a few days before and were waiting to see us and talk over the situation in Korea. His discussion of conditions in that unhappy country, with no bitterness for the Japanese, but an intense love for the Korean people, was exceedingly interesting. He is spending a short time at his home in Canada, but his furlough period he will spend mainly in the South and I feel sure that his plea for the Korean people will not fail to reach the heart of the Church. Dr. Hardie is one of our ablest and best missionaries.

In Vancouver we were joined by Bishop Lambuth and our secretary, Brother Emmons. The departure of Bishop Lambuth on this ship was quite in doubt until the very last on account of the illness of Mrs. Lambuth. So serious was her illness that ten days before the date of sailing Bishop McMurtry wired Bishop Lambuth offering to go in his stead. It had been understood that Bishop McMurtry was to serve in the East for a quadrennium, but on account of his wife's illness, an episcopal assignment was given him by the College that would permit of his remaining in America. In the mean time Mrs. Mc-

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.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:20.

As I lay down the responsibility of editing our missionary page in the Arkansas Methodist, during the absence of Mrs. Pemberton, the above lines come to my mind, giving thanks for all things unto God, and I not only give thanks for the contributions that have come from our co-workers, but for the privilege of serving the Lord Jesus and our co-laborers in Him.

Again, may I say, this page is for you. For you to express your views as well as to read, and it would be far better to flood the editor with news from which she might choose than to leave her without a word weak after week for what is going on in your district or auxiliary.

When we learn our respective responsibilities in making this a news

Murry, though not well, had greatly improved and Bishop McMurtry, hearing of Mrs. Lambuth's condition, offered to take Bishop Lambuth's assignment in the East. But at the last Bishop Lambuth felt that he ought to go, even if it should be necessary for him to return earlier than had been his intention of doing, and in Vancouver a letter came to the Bishop from Oakdale telling him "to go on, but hurry back," and assuring him as he sailed, of prayers constantly ascending in his behalf. With characteristic heroism, Mrs. Lambuth had urged that the Bishop go, telling him that the people in the East needed him worse than she.

It was a great disappointment to us at the office in Nashville and to all the missionaries in the East that Bishop McMurtry could not go back a second year. He had made a most painstaking and thorough study of all three fields and his administration had been most satisfactory and heartening to the missionaries. And so, when he could not return it, it was peculiarly fortunate that a man was available for assignment so eminently fitted as Bishop Lambuth. Bishop Lambuth was born in China, opened the Mission in Japan, was connected with the opening of our work in Korea, as secretary has been closely associated with the opening of our work in Korea, as secretary has been closely associated with the administration of our work in all these lands and will know how to lead in this most promising hour that has come in the history of our work in the East. Dr. G. H. Lambuth, of the Richmond Advocate, quoted some time ago an estimate of Bishop Lambuth given at Columbus by Bishop McConnell. "The most self-sacrificing and heroic missionary with which I have been associated," was what he said. Southern Methodists will appreciate the testimony and are rejoiced that a man with Bishop Lambuth's faith and vision and his consuming passion for the spreading of the Kingdom is leading the forces of the Church across the frontiers in an hour like this, and will affectionately pray that the dear one in Oakdale may be speedily restored and be long spared to counsel and help our dear Bishop in his great work.

page it will be easier on the editor and maybe of more interest to you.

We welcome Mrs. Pemberton home and will be no less interested in this page than if we were still the editor. Again, I say, thank you.—Mrs. F. M. W.

DISTRICT MEETINGS.

It was the happy privilege of the president to attend the Little Rock and Arkadelphia meetings last week and to tell you of the beautiful spirit of the meetings and the faithfulness of the delegates under most unfavorable weather conditions.

Instead of clear skies and crisp air, October, this year, has given us continued rain, but we were not afraid of God's rain, so we went and had a good time.

Mrs. Thornburgh, with willing helpers, met us at the train and made us feel so glad we came, and the spirit of the Little Rock meeting was the same all the way through.

Mrs. Goetz presided graciously, making each one feel that she was the favored one, and appreciating the efforts of each.

The subject, "Broad Educational Programs," was well presented by Mrs. E. R. Steel, superintendent of Mission Study, and her thought was that we are to get the missionary information one way if not another, and that it should be definite and really enlarging to one's knowledge from year to year. She also conducted the noon-day Bible hour at both conferences. The subjects, "The Mount of the Beatitudes" and "The Call in the Life of Moses" were strongly presented, with the searching questions to know if we possessed the blessings that would lift us, round by round, up to the Mount of Beatitudes.

Each number of the program was well rendered, and especially did we appreciate the beautiful and optimistic address of Dr. P. C. Fletcher on "The New Day for Missions," and Mrs. Elza's message to the young people. The quiet of Winfield, the memory of her great men and women and the part her leaders had in making the world better, the beautiful decoration of flowers and green, all made more delightful the setting for the exquisite music that swelled our souls and lifted our thoughts to the kind, good Father who made all this possible for our delight. The pastor and wife, Dr. and Mrs. J. D. Hammons, welcomed us cordially and the noon-day lunches refreshed the inner man.

Not the least of the delight of service is the joy of sweet fellowship of friend with friend, which was realized by being in the home of our co-laborer of many years, Dr. and Mrs. James Thomas, and the new-made friendship of Mr. and Mrs. Caghey Hayes, those princely entertainers of the younger set.

With the coming of the new day and the rain still giving no promise of the sun, we turned our faces toward Arkadelphia, where Mrs. Huie, with undamped enthusiasm, opened her meeting, which could not be excelled in quality of spirits choice and work well done.

We were fortunate to have there Mrs. M. L. Hargrove who had been at

Henderson-Brown for a week conducting evangelistic services with great results.

In her Bible studies she gave us meat of the gospel on which to feed our souls, confidence in the power of God to do great things for us, and reproof for the things we neglect. May we not truly command God to refresh the church with His blessing of spirit and our joy of service.

Mrs. Luella Spencer gave greeting, sounding the note of joy as the Christian's heritage and duty and that our responsibility may not be the making of a world right but just to do our little best.

Mrs. Huie's diagnosis of her position was that she was a connecting link, a supply station, and that her task was

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It is at the forefront in the effort to make of every church a community center for social and religious uplift. It tells the important news of every denomination, but is the organ of none. You and your family need the stimulus, the inspiration, the vision of world service the Christian Herald gives. A million new short term subscribers before 1920 is the Christian Herald's goal. The 6 months' reduced price offer is made without profit to the Christian Herald. One dollar in currency, check or money order sent now (at the Christian Herald's risk) is guaranteed to give you more and better literature than you could imagine possible. And remember—every subscriber for six months or more is entitled to enroll in the six months' course of Bible Study to be conducted by the Faculty of the Moody Bible Institute on payment of one dollar additional (two dollars in all). Use the coupon.

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our task, and our task hers. The faithful women of Arkadelphia rallied to their leader and served well on the program. Mrs. George Hughes of Benton, Mrs. C. T. Drennen of Hot Springs and Mrs. S. W. C. Smith and others also served well.

The pastor and presiding elder, Drs. Richardson and Scott, showed interest by their attendance and help, with their wives rendering valued help by entertaining with fried chicken and other good things.

Again it was sweet to be with friends and the writer enjoyed the home of the secretary, Mrs. Huie, and that of our sweet singer, Mrs. Jan Williams.

It was very generally felt that we had good meetings and we are counting on fine results from them. Let us not forget to put into practice the good things we heard.

As the night was drawing nigh and we neared the home on the mountain-side, a bit weary but not discouraged, my heart broke out in song, "One more day's work for Jesus; One less of life for me," and I joined the dear ones refreshed in soul and happy in spirits for the joy of service to my king.—Mrs. F. M. W.

OUR WEEK OF PRAYER, NOV. 2-8.

Our prayers will help to further the cause of righteousness among all nations. Our free-will offerings will help build the medical school in Shanghai, China, and establish the evangelistic center in San Francisco.

Our earnest hope is that every Woman's Missionary Society in Arkansas will observe this Week of Prayer, using programs and suggestions which have been sent out by the Missionary

WOMEN! MOTHERS! DAUGHTERS!

You who tire easily; are pale, haggard and worn; nervous or irritable; who are subject to fits of melancholy or the "blues," get your blood examined for iron deficiency. Nuxated Iron taken three times a day after meals will increase your strength and endurance in two weeks' time in many cases.—Ferdinand King, M.D.



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and are gone for good when Gray's Ointment is applied. It enters the pores of the skin, cleanses the wound, soothes the pain, kills the germs and immediately begins healing. The blood is permanently relieved of the disease. Just so with sores, bruises, cuts, burns, stings, eczema and the many similar forms of skin eruption. Its constant use for a century has made it a family word in every household. You should have it on your medicine shelf for emergencies. Phone your druggist. If he 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.

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Council. Thirty thousand dollars is the amount asked for, and every member may have joy in contributing to it; for however small her gift it will be blessed by our Father, who knows our hearts and our limitations.

LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY.

Camden District Conference.

The good people of Waldo will entertain the Camden District Woman's Missionary Society Conference Thursday and Friday of this week. Mrs. B. M. Bowe, district secretary, has arranged an interesting program and expects delegates from every auxiliary in the district.

From Conference Corresponding Secretary's Report For Third Quarter.

Local work reported by District Secretaries:

Arkadelphia District—\$283.45.
Monticello District, \$338.40.
Pine Bluff District—\$591.56.
Texarkana District—\$712.43.
Camden District—\$203.60.

Portland Juniors.

Mrs. F. M. Shearer sends a good report from Portland Juniors who are studying "The History of Japan." With a membership of 26 they have 20 in the Mission Study Class and 22 subscribers to "Young Christian Worker." They have paid their Pledge in full on membership offering, \$6.05, and Week of Prayer offering, \$4.70, making a total of \$10.75.

Tillar Adults.

Mrs. J. T. Cheairs, Jr., writes: "Have just finished our third quarter's report, so am reporting to you the amount paid on the Bible Woman, \$17 this quarter. We lack \$12.75 of paying in full; had hoped so much to report "paid out" this quarter, but failed to make some collections. Will have no trouble in getting this amount next quarter. We have each thoroughly enjoyed the support of the Bible Woman."

WEEK OF PRAYER PROGRAM.

First Day—"Prayer."

Hymn No. 9; Prayer.
Bible Lesson: Some of Jesus's Teachings About Prayer.
1. Prayer in the Life of Jesus.
a. Before Important Crises.
Choosing His Helpers. Luke 6:12, 13.)
Transfiguration. (Luke 9:28, 29.)
Crucifixion. (Matt. 26:36-46.)
b. After Trying Experiences.
A Day of Miracles. (Mark 1:35.)
A Trying Day and an Old Temptation. (Matt. 14:23; cf. John 6:15.)
c. In the Daily Routine.
For a Friend. (Luke 22:32.)
For the Unfortunate. (Mark 7:34.)
A Source of Power. (Matt. 17:21.)
In Meeting Difficulties. (Matt. 14:19.)

Hymn No. 207. Prayer.
Two Five-Minute Talks:
What Prayer Hath Wrought. (Voice.)

Prayer the Vital Force for the New Task. (Leaflet.)

Prayer, offering, hymn.

Second Day—"San Francisco."

Hymn No. 635. Prayer.
Bible Lesson: The Christian's Privilege of Prayer.
a. Jesus Teaches His Friends to Pray. (Luke 11:1-4.)
b. God Kinder Than Human Friends. (Luke 11:5-8; cf. Luke 18:1-8.)
c. The Heavenly Father Kinder Than Human Fathers. (Luke 11:9-13.)

Prayer.
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REV. C. N. BAKER.....Field Secretary, Little Rock Conference
314 Masonic Temple, Little Rock, Ark.
REV. J. Q. SCHISLER.....Field Secretary, North Arkansas Conference
Conway, Ark.

THE SUNDAY SCHOOL MEMBERSHIP AND THE COMING REVIVAL.

The Why of It: Our leaders have done well to precede the coming evangelistic campaign with a two-months' membership campaign in the Sunday School. There are several good reasons for this.

1. At least 85 per cent of our church membership today is coming through—the Sunday School. The larger our Sunday School enrollment the larger will be our field in which to labor during the evangelistic drive.

2. Since it is easier to get people into the Sunday School than to get them converted and into the church it is well for us to use this method in advance. Once in the Sunday School people are more susceptible to evangelistic efforts. This is especially true of Young People's and Adult classes. There is many a man upon our streets today who could easily be induced to join one of our fine men's classes but who would be hard to reach if you approached him directly upon the subject of his conversion and church membership. Once interested in the Sunday School, however, this same man becomes the willing subject of evangelistic efforts.

3. The safest and sanest way to

San Francisco. (Leaflet.)

San Francisco and the Evangelization of the Orient. (Voice.)

Hymn, offering, prayer, dismissal.

Third Day—"China's Healing."

Hymn No. 652, prayer.

Bible Lesson: The True Rewards of Prayer.

a. Answers to Jesus's Prayers. (Luke 22:31, 32a; Matt. 26:39.)

b. Some Conditions Jesus Placed Upon Effective Prayer.

Faith. (Mark 11:24.)

Earnestness. (Luke 11:8.)

Forgiveness. (Mark 11:25.)

Abiding in Christ. (John 15:7.)

c. What Is Prayer in Jesus's Name? (John 14:13, 14; 15:16.)

Prayer, hymn.

The Gospel of Medical Missions in China. (Leaflet.)

Prayer, offering, dismissal.

Fourth Day—For Young People.

Hymn No. 645. Prayer.

Bible Lesson: Jesus the Great Teacher on Prayer.

a. Teaching Others to Pray. (Luke 11:1-13; 18:1-8.)

b. Teaching the Meaning of Prayer. (John 14:13; 15, 16.)

Prayer.

Story: Hospital Experiences. (Leaflet.)

Hymn: "Crusade of Compassion." (See Voice.)

Demonstration: "At the San Francisco Wesley House." (Leaflet.)

Offering, dismissal.

Fifth Day—For Juniors.

Hymn: "Publish Glad Tidings." Prayer.

Bible Lesson: Jesus Praying and Healing. (Mark 9:2-29.) (See October Young Christian Worker.)

Hymn.

Story About San Francisco. (See October Young Christian Worker.)

Demonstration: Sick in China. (Leaflet.)

Offering, dismissal.

reach a child for Christ is through the careful training of a devoted teacher and not in the revival meeting. Hence, we should begin at once to use every effort possible to reach the tens of thousands of children in our own State and bring them under the influence of our consecrated Sunday School teachers before the evangelistic drive begins. Most of our evangelistic efforts are directed at the hardened old sinner in the ditch. In order to attract his attention we often make use of so-called sensational methods and in order to break through his tough old shell and arouse his sleepy conscience we sometimes employ highly emotional illustrations. These things may be permissible in dealing with the adult, but for the child with his highly emotional nature they are simply criminal. The thousands of church members today who will tell you that they joined the church when a child, but never had any religion, are awful testimonies to the work of some of us who were more zealous than intelligent in dealing with the child in our midst. Children should be led to Christ and prepared for church membership not in mass, but by individual working with individual—the mother with her child, the teacher with her pupil. Only a few days ago the writer heard one of the most prominent men in our church tell how he got fifteen little girls to hold up their hands and confess Christ after he had made them a three-minute speech. I wonder if he could not have as easily persuaded all fifteen of them to hold up their innocent little hands and say they wanted to join a circus. I am sure that he could if the leader of the class had held up her hand first. Again, let me repeat, that no matter how many we

160 HENS—1500 EGGS

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' and got 1500 eggs from 160 hens in exactly 21 days." This scientific tonic has made big egg profits for thousands of poultry raisers all over the U. S. It revitalizes the hens, tones them up and makes them lay all the time. Get ready now and make big profits out of your hens this winter. A \$1.00 package will double the egg production and a million dollar bank guarantees to refund your money if you are not entirely satisfied. Send \$1.00 now to E. J. Reefer, the poultry expert, 3257 Reefer Bldg., Kansas City, Mo., and get a season's supply of "More Eggs." Profit by the experience of a man who has made a fortune out of poultry.

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

reach during the coming evangelistic campaign, 85 per cent of the number will be from the ranks of childhood. Shall we go after that 85 per cent now or shall we wait for the March drive? My brethren of the Sunday School work, superintendents, teachers and all let's get down on our knees and re-concentrate our lives to the real work of the kingdom. Let us get a new case of Holy Ghost religion. Then let us go at once to the task of bringing into our schools the lost child in our midst. And having brought them into our classes let us not forget that our chief business is to win our pupils to Christ.

The When of It: The time set for the Sunday School membership campaign throughout the church is the two months beginning the first of November and ending the first of January. This period will, of course, have its hindrances, but we must remember that an emergency has arisen and that we must rise like heroes and overcome all obstacles. When Methodist people make up their minds to do a thing it will be done. Our leaders have set this date. They are the men and women who make up the evangelistic commission of our church and are as consecrated and as wise as the church affords. They set the dates with all the facts before them. Let us, as loyal Methodists join in and do our best.

There are several reasons why this is the best time for the membership campaign.

1. This is the time of the year when our station schools are the most active.
2. By putting on the campaign now many of our rural schools can be saved that otherwise might go into winter quarters.

THIN PEOPLE SHOULD TAKE PHOSPHATE

Nothing Like Plain Bitro-Phosphate to Put On Firm, Healthy Flesh and to Increase Strength, Vigor and Nerve Force.

Judging from the countless preparations and treatments which are continually being advertised for the purpose of making thin people fleshy, and replacing ugly hollows and angles by the soft curved lines of health and beauty, there are evidently thousands of men and women who keenly feel their excessive thinness.

Thinness and weakness are often due to starved nerves. Our bodies need more phosphate than is contained in modern foods. Physicians claim there is nothing that will supply this deficiency so well as the organic phosphate known among druggists as bitro-phosphate, which is inexpensive and is sold by most all druggists under a guarantee of satisfaction or money back. By feeding the nerves directly and by supplying the body cells with the necessary phosphoric food elements, bitro-phosphate should produce a welcome transformation in the appearance; the increase in weight frequently being astonishing.

Increase in weight also carries with it a general improvement in the health. Nervousness, sleeplessness and lack of energy, which nearly always accompany excessive thinness, should soon disappear, dull eyes ought to brighten and pale cheeks glow with the bloom of perfect health.

CAUTION:—While Bitro-Phosphate is unsurpassed for the relief of nervousness, general debility, etc., those taking it who do not desire to put on flesh should use extra care in avoiding fat-producing foods.

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

POSITION WANTED.—Unmarried man with practical experience and scientific agricultural training desires position on farm or ranch as manager, or would form partnership if his experience and service could be counted as his investment. References given. Address Farm Manager, care of Arkansas Methodist, 200 E. 6th St., Little Rock, Ark.

3. The Sunday School campaign offers all our people the best opportunity for having a part in preparation for the revival. Not every Christian can do efficient work in trying to lead others to Christ, but everybody can go to work at once at the task of recruiting our Sunday School membership.

The How of It: The best way to make this membership campaign is by the "house-to-house" visitation method. Let the Workers' Council plan for the campaign and carefully select the ones who are to make the initial canvass. Cards for making the canvass will be furnished free by Dr. C. D. Bulla, 810 Broadway, Nashville, Tenn. Having made the canvass of every home within the territory for which the school is responsible, let the results be tabulated and each teacher or departmental superintendent be given a list of all those not in the school for whom she is responsible. Then let the real work of the campaign begin by each teacher going after her pupils in whatever way may seem best to her and keep on going till she has secured results. Let it be understood that while the campaign period covers two months the actual campaign in the local school can be put on in a week's time and that week can be selected that best suits local conditions. Full plans for carrying out the campaign, together with literature on same, will be furnished free by Dr. Charles D. Bulla, who is the director general of the campaign.

METHODIST SUNDAY SCHOOL PEOPLE OF THE LITTLE ROCK CONFERENCE, LET US GET BUSY AND DO THIS THING FOR THE MASTER'S SAKE.—Clem Baker.

EUDORA.

The Sunday School Field Secretary spent last Sunday at Eudora. It was our purpose to spend the day with the rural Sunday Schools on the charge, but the rain forbade the pastor's Ford leaving the garage. So we put in the day with the Eudora school. Like most new towns in the "Swamp" the Sunday School and church membership at Eudora is small. But our people there are alive and active and doing a splendid work. The school uses graded literature in the elementary departments, keeps up its Centenary pledge, takes the Church School for all its officers and teachers and is making progress along many lines. A splendid new church building is in prospect. Brother Connerly is superintendent and his pastor thinks he is the right man in the right place. It looked that way to a visitor. Rev. W. C. Lewis has been for three years pastor and has won the hearts of his people in a way that is inspiring. The charge has doubled in practically every way during his pastorate. Eudora will some day be one of our best appointments.

RAINED OUT IN FORREST CITY DISTRICT.

The weather man finally got the better of it and visits to Colt and Wheatley were cancelled. We were rained out completely at Marvel, Poplar Grove and West Helena. Sunday was spent with Rev. J. B. Evans and his people at Clarendon. Brother Evans is in great favor with his people. The Sunday School attendance was high on account of the rainy weather, but the church services were well attended, both morning and night. A small band of workers gathered for a conference at 3 in the afternoon.

The superintendent, J. B. Lee, was not in the city. Mr. M. W. Riffin, a graduate of Hendrix College, is secretary of this Sunday School.—J. Q. S.

MANY SUPERINTENDENTS ORDERING THE CHURCH SCHOOL.

The new Sunday School publication, commanding, as it does, the best talent in three great denominations, will soon have a large circulation in this Conference. Arrangements have been made for the club subscriptions of the teachers at Wynne, Forrest City, Aubrey, Huntington Avenue (Jonesboro), and, no doubt, at other places.

Mr. John T. Patton, the progressive superintendent at Huntington Avenue, Jonesboro, "beat the field secretaries to it" in the matter of subscriptions for his teachers. He says: "As soon as I received my first copy of the Church School I took the matter up and ordered copies for every teacher in the school, eight in number." What Brother Patton has done, doubtless, many others have done and still many others will do. All together for our quota of 459! As soon as we can get the present standing of the Conferences from the publishers, it will be published in these columns.—J. Q. S.

SUNDAY SCHOOL ANNIVERSARY.

Saturday night has been assigned to the Sunday School Board as the time for its anniversary at Conference this fall. Bishop Mouzon will speak briefly at this service, and Rev. J. L. Neill, the man who directed the Centenary Campaigns in the Sunday Schools of the Church, will be there to represent the General Sunday School Board and deliver an address. Brother Neill is an inspiring speaker and North Arkansas Conference will be glad to welcome him. Certificates and diplomas will be delivered to every preacher who has won either this year. A number of preachers have won the certificates and several are working for diplomas. There is time enough yet to get into the class. Order all examination questions from John W. Shackford, Superintendent Department of Teacher Training, 810 Broadway, Nashville, Tenn., and return answers to him. All papers are graded by his department. No examinations on the Teacher Training books will be given at Conference. Examinations must be completed before Conference if credits are to be awarded at the Sunday School anniversary. Write now for questions and be reviewing the book while the questions are on the way.

Mr. J. M. Way, who has spent many years of efficient service in Sunday School work, will also be a visitor at our Conference representing the Board of Missions. He is a specialist on Teacher Training and the brethren should consult him freely on this important work.—J. Q. S.

SOME THINGS UNCLE BILLY SAID AT THE TEACHERS' MEETING.

"When I hear some preachers tell in their sermons all the things they think some one verse of Scripture means, I wonder why God used such a big book to tell us the things he wanted us to know."

"Do you s'pose God quit inspirin' people when the last New Testament writer died?"

"Thes got to be a 'point o' contact' somewhere between the sender an' receiver of a wireless message. So there's got to be a 'point o' contact' between the teacher an' the pupil afore there's any actual teachin' done."

"I see where Doctor Bulla. th'

Cor-spondin S'ec'tary o' the Gen'ral Sunday School Board, says we lost more'n a hundred thousan' scholars outen our Sunday school last year. I been a week gettin' over the 'sprise it gave me, an' I got a hurt feelin' inside yet. I move we have a investigatin' c'mittee to find out how many we lost outen this school, how we lost 'em, an' what we c'n do to get 'em back."

"Bein' able to quote Scrip'ter ain't much 'count onlessen it helps you to live 'cordin to Scrip'ter."

"The Cen'nary slogan bein' 'No shrinkage but a increase,' I'm advisin' the members of my class to each put in a nickle extra when we take our missionary c'lection ev'ry month."

You Do More Work,

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

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

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

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



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

FARM WANTED.—A deserted or run down farm which could be cheaply converted into a stock ranch, is wanted at bargain price. Give full description and terms. Address Rancher, care of Arkansas Methodist, 200 E. 6th St., Little Rock, Ark.

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

ARKANSAS SONG LEAFLET.

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

YOUR SCHOOL NEEDS

The State School Song.

"MY OWN LOVED ARKANSAS"

25c a Dozen; \$1.25 per Hundred.

Arkansas Methodist, Little Rock, Ark.

EPWORTH LEAGUE DEPARTMENT

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 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 NOVEMBER 2.

Subject: "Our Relation To Others:
 IV. A World Neighborhood." Luke
 10:25-27.

The Scripture Lesson.—"Thy neighbor." The whole world is nothing more than one great neighborhood. Modern invention has brought the people of other lands to our very dooryards.

"A certain man." This unfortunate man was neither a thief nor a rogue of any sort. He happened to fall among the thieves and they had beaten him almost to death and robbed him of his money. He was in no condition to help himself.

"A certain priest and likewise a Levite." Priest and Levite are mentioned here partly because they were the most frequent traveler on this road, and partly because by nature of their office they were the persons under greatest obligation to perform works of mercy. If the injured man had any right to expect help from any one surely it was from these holy men of his own blood.

"A certain Samaritan." A foreigner and despised by the Jews. A Jew would not sit in a seat once occupied by a Samaritan.

"He had compassion on him." It takes a big heart to be brotherly toward foreigners. Are we smaller than this Samaritan?

"And whatsoever thou spendest more, I will repay thee." Real brotherhood consists not in fine phrases or eloquent words but in practical service. What are we doing with the opportunities that come our way?

PARKER'S HAIR BALSAM
 Removes Dandruff—Stops Hair Falling—
 Restores Color and
 Beauty to Gray and Faded Hair
 50c. and \$1.00 at druggists.
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 are "as a cloud before the sun" hiding
 your brightness, your beauty. Why not
 remove them? Don't delay. Use
**STILLMAN'S Freckle
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 Made especially to remove freckles.
 Leaves the skin clear, smooth and with-
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 Write today for particulars and free booklet.
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 Contains many beautifying and
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are quickly enlivened by Granger Liver Regulator. Try it tonight. It stimulates the secretion of the bile from the liver cells, cleansing the system, and promotes a healthy condition. Purely vegetable. Non-habit forming. Ask your druggist for it. 25c a box.

THE BEST CATECHISM.

The Infant Catechism prepared by Mrs. Thornburgh for young children is the best for giving the little fellows correct ideas on Scriptural subjects. The Catechism No. 2, prepared by Geo. Thornburgh, 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.

A Modern Version of the Story of the Good Samaritan.—In the good old story of the Samaritan who stopped by the roadside and bound up the wounds of the unfortunate victim of the highwaymen, but in our modern version he not only carries him to a hospital, but goes out after the thieves and bring them to justice. Our Good Samaritan joins himself to others of like mind and they make laws and enforce them for the defenseless and unfortunate people of the earth.

And, furthermore, he strives to free the earth from the thieves, the robbers, the oppressors. He is at work not only for the present but for the future as well. So he goes into politics. He defends his community and his nation in every attempt they make for the safety of the world. He even joins hands with other nations in defending the weak and the helpless.

He strives to incarnate his Christianity in powerful political and economic institutions. He seeks to heal and to restore. In the fullest sense he strives to "go and do thou likewise."

The Need of Brotherhood.—There never was a time in all the history of the world when there was such a need for brotherhood. Everywhere we see the poor exploited, especially the foreign poor, and children are made to toil for us. Race hatred is prevalent in America as never before. Mobs run wild and in open defiance of the law destroy property and take men's lives. All races are God's people. He loves them. His Son died for them just as certainly as He died for us. There is no room for race hatred and prejudice in our dealings with the races of men.

The League of Nations is an attempt at world brotherhood. Unless the nations of the earth can get together in some sort of an agreement to mutually help and protect each other the world will never be free from war and bloodshed. Each loyal citizen of his country ought to be willing to give any reasonable plan of this sort his undivided support. A failure can leave us in no worse condition than we are in now. Every enterprise must have its first trial.

There is nothing that will help quite so much to insure the success of a world brotherhood as the strict adherence to the principles of the Christian brotherhood. There is room for more helpfulness, less quarreling; more service, less criticism; more love, less hatred and prejudice.

ILLUSTRATIONS AND QUOTATIONS.

The world is being fused into a universal brotherhood and the boys and the young men must be the servants of the nations.—E. W. Halford.

Shall we stand by and see our brothers destroyed? Certainly not, if we realize that they are brothers. That is why we are hostile to every evil that destroys men. We are our brothers' keepers.—Anon.

The following is a quotation from the negro poet, Paul Lawrence Dunbar. It seems to me that the lines indicate the proper spirit for both the

CHILDREN'S DEPARTMENT.

OCTOBER.

Come out, boys, come out;
 Get all the troop together,
 The day is great and the sun is
 bright—
 Say, it's October weather.

Buddy Jones—Go get him quick,
 And Bill—there he's a-calling.
 The burrs have burst, the wind is
 high,
 And the ripest ones are falling.

Hurry them up; get all the bunch
 And bring them out—where's Joe?
 Nuts on the ground are easy to get—
 The sweeter the highest grow.

Scout or squirrel, which one will win?
 It's the first one there that lands;
 But a squirrel's feet should never
 beat
 A scout with his head and hands.

There's fun in the woods on a day
 like this:
 Miss it? who ever dreamed miss?
 Nature's in love with the whole wide
 world,
 For Winter gave her a kiss.

Come out, boys, come out,
 It's a dandy sight to see
 The colors that Nature has wrought
 And splashed on every tree.
 —Tobias Martin Fray in Boys' Life
 for October.

HEAPING COALS OF FIRE.

By Ruth Carr.

CHAPTER 2.

When Thomas discovered that Guy Taylor had been looking over his shoulder while he made his figures, and counted his money, he was half mad and half afraid of the wicked little eyes that glittered in the gas light.

"What do you mean sneaking around here this time o' night prying into people's private affairs?"

"Tain't none of your business what I mean; if you dont want folks to see you count your money you ought

negro and white man in their relations toward each other.

"Because you loved me I have much achieved;

Had you despised me, then I must have failed;

But knowing that you trusted and believed,

I dared not disappoint and so prevailed."

LEAGUERS, READ THIS.

On next Saturday and Sunday the Little Rock District League Institute will be held at Primrose Church, six miles from Little Rock, on the Ma-bevale Circuit.

I extend to all Leaguers a definite and clear invitation to come. This is not a contry church. It is a suburban church on the heights. Come to Little Rock; call Mrs. Dixon, and you will be met at the end of the Biddle car line. You can come to Sweet Home if you wish. The church can be reached by automobile best by the Sweet Home pike, very well by the Arch Street pike, and in some cases by the Nineteenth Street pike. The church is located on Granite Mountain and beside the waters of Granite Mountain Springs. The hospitality of these people is that of the Southern aristocracy. We assure you that Primrose will steal your hearts. At least, there are heart stealers there.—Tom Rorie Jr.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination specifically prepared to neutralize the uric acid in the blood and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

to go down in the cellar and shut the door."

Thomas did not reply, but went into the office where Mr. Lenox was just closing up for the night.

"Will you please put my purse in the safe, Mr. Lenox?" asked the boy. "I'll soon have enough to make my trip, and just as soon as school is out I'm going."

As Mr. Lenox and Thomas left the store they saw Guy and Pedro, a half Spaniard, who sold peanuts and hot tamales on the street. Both were standing on the corner in close conversation.

"Time for all good folks to be in bed, my boys," said Mr. Lenox cheerfully.

"We'll be turning in pretty soon," replied Guy.

Thomas noticed that both boys eyed him keenly, but it did not occur to him to feel afraid or even suspect there might be trouble. He chatted with his employer about matters which had transpired at the store that day and when they reached the corner Thomas turned toward home and with a cheery "Good night" went whistling down the lane.

Hardly had he gone twenty yards when he spied a dark figure in the shadow crouching close to the fence. Thomas stopped, wondering what course to pursue. His first thought was to run back down the lane as fast as his feet would carry him, but he was no coward and decided that no harm was meant by a tramp who was perhaps hunting a place to lie down and spend the night. The moon was shedding its dim rays over the ground and Thomas hoped to pass by quietly as though he felt no uneasiness.

"Good evening," said he pleasantly as he drew near the figure.

"Evenin'" came the gruff reply. "Say, fellow, can you tell me how far it is to the next town?"

"Its ten miles to Milton up the road, and its sixteen miles to Bedford down that way," pointing back of him.

"I guess I ain't got 'nough money to go on the train so I'll see how much you got."

Thomas' heart sprang into his throat. My! How glad he was that he had given his purse to Mr. Lenox!

The man had a slouch hat pulled down over his face and as he drew his head down into his coat Thomas could see but little except the black

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe. It kills the germs that cause the fever. Fine Tonic.

FARM FOR SALE.—602 acres rich, productive land in Bartholomew bottom near Conita, La.; 300 acres in high state of cultivation, all tillable. Good buildings and good water. Fine investment. Terms made to suit purchaser. Address B. A. FEW, 601 N. Palm St., Little Rock, Ark.

eyes, but somehow they reminded him of Pedro.

"I haven't any money with me," began Thomas with a voice that trembled so he scarcely recognized it as his own.

The man felt in every pocket Thomas had and after satisfying himself that the boy had spoken the truth, gave him a cuff on the ears and shoved him away.

Thomas lost no time in putting distance between himself and his foe, and a few minutes later he dashed into the door at his home.

"What on earth has happened, son?" asked his mother in wonder.

"A fellow stopped—me—down—yonder—and—and—and—he hesitated, quite out of breath and seemed not to be able to go on with the story.

"Did you get hurt?" inquired his mother quickly.

"No, he just went through my pockets hunting money, but I didn't have but a dime. He took that."

"Do you know who he was?"

"No, but somehow he looked like Pedro. He hid his face with his hat and collar, but I'm most sure it was the Spaniard."

"What made him think you had money?"

"I don't know unless he saw me counting it in the—Ah, I know now."

"What?"

"I had my purse out counting my money before I left the store, for I wanted to see how much more I would need for the trip, and when I had finished I got Mr. Lenox to put my purse in the safe when he was ready to lock up for the night! Gee! But I'm glad I did."

"Was Pedro in the store at the time?"

"No, but he was just outside and might have been looking through the window."

Thomas did not mention the fact that Guy had watched over his shoulder, nor that Guy and Pedro were whispering when he and Mr. Lenox came out of the store. He hated to mention, even to his mother, his suspicions unless he had better grounds for them.

PATRIOTIC BOOKS FOR AMERICAN HOMES.

The Life of our great President Woodrow Wilson. Six hundred pages, 100 illustrations, good binding. Contains his messages, 14 Peace Articles, the League of Nations and story of the Peace Conference. Splendid value \$2.75. Also a Manual of American Citizenship, price 40 cents; a History of the American Flag, 30 cents; a 1920 Presidents Calendar with pictures and inspiring extracts from the messages of each president, 30 cents. All of the above works are gems of American Patriotism and the entire lot will be sent postpaid for \$3.25. Satisfaction guaranteed. Send 25 cents stamps and the books will be sent C. O. D. \$3.00.

We are also offering Frank H. Simon's great History of the World War published in five volumes at a reduced price cash or time payments. Write for particulars. We also want a representative in every community, man or woman, boy or girl, to sell the Life of President Wilson. The National Book Distributing Co., Box 316, Little Rock, Ark.

NEW SONG BOOKS

A wonderful value; 53 familiar songs of the Gospel, words and music. Used all over the world. Only \$3 per hundred for No. 1 or 2, round or shaped notes, and \$15 for No. 1 and 2 combined, round notes only. Send 30c for samples. Money back if not pleased.

E. A. K. HACKETT, Dept. No. 56, FT. WAYNE, IND

When supper was done Thomas sat down to think it all over. He had not forgotten the time when he and Guy were ahead in the contest for the prize at school—a gold pen, which was offered for the best essay on a certain subject. All the other contestants were dropped out after the preliminary trial and only Guy and Thomas competed. They were neck and neck, with an equal chance. The judges were to render their decisions next day, but just at the wrong time the teacher was taken sick and as Guy was the oldest boy in the room he was left in control.

The essays were on the teacher's desk, but so far as any one knew they were not touched by any of the pupils.

Next day when the teacher was able to be in his place again, the judges came and examined the papers. They saw at a glance that there was almost no question as to who had won, so gave the handsome fountain pen to Guy.

He accepted the prize with a sneer at his defeated opponent, and all day he was unkind in his cruel taunts. When the papers were returned to the owners, just before school was dismissed that afternoon, Thomas was astonished to find his paper had been tampered with by some one. Words had been erased, others misspelled, and in other sentences egregious blunders appeared.

He went at once to the teacher, who asked him to remain after school in order that they might go over the matter. Every small detail leading up to the affair was discussed and finally the teacher felt secure in his convictions.

"Guy Taylor must have done this, for there was no one else who had an opportunity. He was left in charge of my room while I was absent and the papers were in his care," said the teacher.

Next morning Guy was accused of the cowardly act and denied it strongly, but when his hand writing was compared with many of the changed words on the paper in question and he saw that his sin had found him out, he confessed and asked forgiveness of the teacher.

As a punishment he was requested to give the prize to Thomas before the whole room. It was a bitter pill, but a much needed lesson which Guy would never forget.

Thomas had felt a strong temptation to "rub it in" and taunt Guy, as he had done to him, but after considering the matter he would not discuss it with any one. He knew that Guy had received all the punishment which was needed, but if any one thought he had been softened or made more kind by the whole affair he was mistaken, for Guy was sore, and made no secret of his violent threats to "get even" with Thomas.

As matters were happening almost every day now, the latter knew Guy was making good his threat. Thomas hoped the end of it would soon come when Guy's wrath would be appeased. He longed to be on good terms with the boy, but the breach was growing wider every day. He wanted to have a chance to do something for his enemy whereby he could prove that he was not holding malice or seeking an opportunity to return the injury. Had he only known it, the chance would come soon enough, but in an entirely different manner from anything he had ever expected or planned.

(To be continued.)

NEWS OF THE CHURCHES.

A DISTRICT SURVEY.

Rev. W. F. Evans, presiding elder of the Fayetteville District, in the North Arkansas Conference, has made a survey of his district, showing assets and liabilities of every preaching place in his district, and its needs. The survey shows 24 pastors, 84 preaching places, 6,082 members, 3557 members of the Sunday School, 417 Leaguers, 300 members of the Women's Missionary Society 41 church buildings and 23 parsonages; with a liability of 1,626 non-religious heads of families, and others not religious 4,742, 44 churches needed and four parsonages, 18 new fields should be entered at once. In order to make the pastor's salary \$1,000 minimum, it would require \$6,000 next year, and to meet the demands in church buildings it would require \$25,000. The 18 new fields would require three additional pastors with \$1,500 mission money and additional church extension aid. He has also drawn maps showing the location of the pastoral charges with each appointment. This is getting a line of intelligence before the people that has been long needed. Facts always attract.

COLLEGE REVIVAL.

Henderson-Brown College under the leadership of Rev. R. S. Stewart, Jr., Secretary of the Life Service Department of the Centenary College Work, and Mrs. M. L. Hargrove, recently of Scarritt Bible and Training School, closed a revival meeting Wednesday night of last week. The entire student body was uplifted in their ideals and living.

Eighteen united with the church. Twenty-two enrolled in the Volunteer Band, giving themselves to some definite Christian work. Five will preach. Ten will go as foreign missionaries. The others will study the needs of the fields before deciding where they will work. The president of the college will meet the Volunteer Band each week in Mission Study. A schedule of chapel sermons will be given, one each week for the remainder of the year.—J. M. Workman.

PASTORS! NOTICE!

Having had with me for nearly three weeks Rev. R. L. Smith, of Manchester, Mo., assisting in revival meetings as musical director, I am free to say that he is a good helper in a revival meeting and will make good anywhere. He is a splendid soloist, choir leader, and personal worker, and will prove a benediction to any community in which he may labor. Any pastor or evangelist needing help will make no mistake in securing him as he is a splendid preacher, along with his music. I hope to have him assist me again soon in revival work.—J. H. Cummings, Pastor Tillar and Dumas.

CALIFORNIA LETTER.

Thinking that some people back there will be interested in the men who formerly served there and who are serving here I write this note.

Rev. H. M. Bruce was the efficient Presiding Elder of the Fresno District last year and was reappointed again this year. Although Brother Bruce suffered greatly in the loss of his faithful wife, and the severe illness of himself and other members of his family, this has by far been the most fruitful year of his ministry. He has the complete confidence of all who know him.

Rev. J. A. Fry, after a year in Y.

M. C. A. work, and evangelistic work in the North West Conference, has been appointed to our great church in Stockton. Dr. Fry holds a place at the very front as a pulpiteer. You will hear from Stockton this year.

Rev. Moffett Rhodes has had a great year at Epworth Church, Berkeley. Seventy-five were received into the church and all departments were thoroughly reorganized and a steady advance has been made along all lines. A movement has been launched to build a great Educational Church there at the very door of that great University. This church should stand along with the Representative Church at Washington, D. C., and should challenge large gifts from all the church. No less than \$500,000 should be spent on this plant. The church at Berkeley is glad to have Brother Rhodes returned.

Rev. J. A. Sage, Jr., was returned to San Francisco, where he had just closed a fine year's work. Brother Sage has a very hard place to serve and has done better with the work than most of us thought any man could do. He goes back to his work with new enthusiasm and you will hear good reports from Fitzgerald Memorial this year.

Rev. T. F. Hughes did a very fine year's work at Willows, Calif. Brother Hughes did not have good health at Willows and was transferred to the Los Angeles Conference and will be stationed likely in Arizona, where he will be out of reach of malaria. Hughes is a faithful pastor and the people at Willows regretted his going.

The writer had a good year at Yuba City notwithstanding an illness during the closing months of the year. At one time we thought a rest would be necessary and had really planned to go to Colorado. Improvement was so satisfactory during the closing weeks and the requests of the people so strong that we decided to remain and undertake the work that is needed very badly here. The program is for a new church and a new parson-

BLACK DRAUGHT A FAMILY MEDICINE

Some Kind of Stomach Trouble With Cramps and Terrible Pains Made This Oklahoma Man's Life Miserable Until Black-Draught Relieved Him.

Chickasha, Okla.—Mrs. J. W. Walker recently said this: "We use Black-Draught as a family medicine and think it is the only liver medicine made. My husband makes it up and uses it as a tonic as well as a laxative. I use it for headache, sour stomach, a full heavy feeling after meals, which I suppose is indigestion, and it certainly does me a lot of good."

My husband had some kind of stomach trouble—we don't know just what. It would strike him just any time in the day and cramp or pain him just terribly bad. Someone told him how to make a tea of the Black-Draught, which he did. It did him so much good, it removed the cause and cured him. Since then we have praised the Black-Draught to our friends, and gladly do so."

Seventy years of successful use has made Thedford's Black-Draught a standard, household remedy. Every member of the family at times needs the help that Black-Draught can give in cleansing the system and preventing or relieving the troubles that come from constipation, indigestion, lazy liver, etc.

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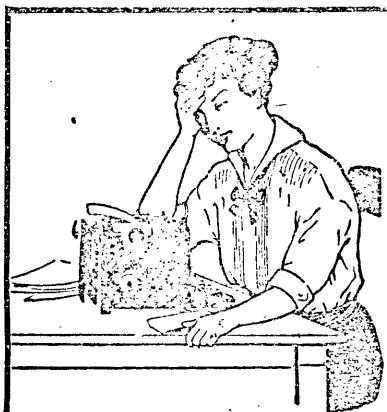
age during this year. We all need your prayers.

Most of the members of the Conference have caught the enthusiastic spirit of our good Bishop DuBose and that has brought a determination for greater things in this great "Golden West." The men are in real earnest.

After more than a year of study of this field of such splendid future possibilities. I am convinced that our Church is tremendously needed here. Our Church has a work to do here that no other can do. The field is hard and the progress slow, but victory is in the end. Brethren of the South, pray for your Church that is seeking to minister out here in this mighty West.—L. C. Beasley, Yuba City, Calif.

MCNEIL CHARGE.

We have had a real good year, I think. In the first place, all of our Sunday Schools accepted their part of the Centenary in the Sunday School. And the charge went over the top and some over in the regular drive, counting the credits.



Dizzy Spells
and Sickheadaches are
often caused by Constipation.

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a normal and easy action
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SWAMP FEVER TONIC

We had some good revivals during the revival season. We had some very fine help in our meetings in the persons of T. O. Owen, L. J. Ridling, W. W. Christie, and M. K. Rogers. All of this we appreciated very much.

Had forty-six accessions during the year with a net increase of thirty-three. Twenty-three of these at McNeill, seventeen at Emerson. We have two Senior Leagues and one Junior. Also have two Missionary Societies. The Sunday School interest at most of the places is very good. We hope to round out well for Conference.—L. T. Rogers, P. C.

REVIVAL AT ASHDOWN.

We have just closed a great meeting at Ashdown. It was a meeting of old-time power. The revival spirit seems to be coming back to our grand old church. For two years, during the war time, it seemed hard to have a great meeting. Our church is wise in planning to follow our Centenary Drive with revivals throughout the churches. If the great Centenary offerings fail to produce a deeper spirituality in our churches, then our millions of dollars collected will have been in vain. The church needs to go to her knees in fervent prayer for a great spiritual awakening.

I found our pastor, Rev. S. K. Burnett, at Ashdown, to be very popular and the people there say he is one of the strongest preachers in the conference.

Ashdown is a fine business town, located in a rich section of country, and her citizenship cannot be excelled.

After we closed our meeting I came over to Texarkana for a short visit with my old friend, Dr. Theo. Copeland. The Doctor is pastor of a great church, and he has many friends in the city. I have known Brother Copeland for 25 years, and wherever he has been as pastor the interests of the church have been well cared for. He is not only a good pastor, but he is strong in the evangelistic work. He has held many meetings of late years in different states, and has been very successful. Many of his friends wonder why he does not devote all of his time to this special line of work.

I am at home now for a few days rest, after a nine weeks' siege in Texas and Arkansas. My next meeting will be in the delta.—W. M. McIntosh.

PRAIRIE GROVE.

I have kept silent all the year, but would like to give you a report of the Viney Grove and Rhea Circuit before this conference year closes. In the beginning of the year we were closed down on account of the Flu, then our Centenary work came on, we put all our time in on it until the drive was over, and we had gone over the top. We then settled down to the regular work of the church. It seemed for a while that everything was going very slow, but by and by the interest in the church began to deepen, and the Lord continued to bless the work, to where we are able to report two good meetings and another in progress. I took up a schoolhouse appointment on the work, held there a meeting resulting in fourteen conversions, and the organization of a church with eighteen members. We have just closed a great meeting at Rhea, Rev. W. H. Neal, our Conference evangelist, assisted me in the meeting. There were thirty-five conversions, mostly elderly people, some past the age of 80. We

had twenty-seven additions to the church. We are now in a meeting at Viney Grove. Rev. G. L. McNeese is assisting me. The interest is good and we are working and praying for a great harvest of souls. So far we have received into the church this conference year 54 on profession of faith and otherwise. Pray for us that God may continue to bless us in the salvation of souls.—J. G. Ditterline, P. C.

BASSETT, ARK.

Some one who reads this will be as much bewildered as to where and what it is as I was when I got a message saying, "Your work is Hughes." Well, Bassett is on the map, in Mississippi County, the best county in Arkansas, as to tillable and large bodies of rich land. Bassett is on the Frisco railroad, between Memphis and Osceola. I was invited to visit and hold a meeting at Bassett by my old-time friend, Mr. C. M. Bell. I went, was entertained in his palatial home by him and his good wife, and her father, Mr. O. S. Wigley. Their entertainment was beautiful and bountiful, its beauty being excelled only by its bounty. Our meeting was neither a success nor a failure. The first Sunday it rained all day, and the second Sunday it did likewise. I only held five night services, no converts. But here is what I found: About 10 or 12 good Methodist sheep without a shepherd, and a fine little strategic town for Methodism to plant itself and begin the development of a good pastoral charge. Bassett is in the midst of as fertile fields as ever a crow flew over. Eleven cotton gin whistles can be heard, indicating the thrift and high state of agricultural interests. I talked with the wide-awake presiding elder, F. M. Tolleson, and told him of my findings and what I think can be done there in a very short time. The gifted and polished Bishop Mouzon was in the county working "at the top," at Osceola and Blythesville, and I was working at the bottom. Permit me to say, I do not think we are working at our job "at the bottom" as much as we are at the top, and the pot always boils from the bottom to the top, and not from the top to the bottom. There is room in Mississippi County for two more pastoral charges. When these are established then the ground is covered by us. The other charge is Rosa, first place up the river from Luxora. Thirty years ago Osceola was the strategic point around which we revolved to develop all the splendid pastoral charges we now have. In 1889 I covered all the territory from Pecan Point to Mell Bayou, a distance of 40 miles, and 10 miles back in the country from the river front. I stayed the quadrennium. Osceola Circuit then was the leading appointment in salary and church building in the Jonesboro District, and Paragould was in the Jonesboro District then. The salary was \$1,000, and Jonesboro was paying \$700, and Paragould \$600. The development in Mississippi County outstrips anything in the old White River Conference or the North Arkansas in the last thirty years. Two more pastoral charges and we hold the ground the county over. Mr. Bell told me, with normal conditions, he thought Bassett, Butler, Pecan Point and Joiner would pay \$1,000 to a pastor.—Jas. F. Jernigan.

REVIVAL AT FOUNTAIN HILL.

I have been waiting about reporting our meeting to see the results of other revivals in the Monticello District. On

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restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

August 28 the meeting began, but the writer did not reach there until the 30th, Brother Pickering doing the preaching until then. When we reached there in our Ford, we found that Magnolia and Fountain Hill had united in this meeting and had built a splendid arbor between the two places and had it lighted with gas. There we met the friends of our youth, for near there is the writer's old home. The singing was conducted by Mr. Vernon Bankston, and was splendid. Pickering had planned well (as he always does) and everything was ready. The Lord was with us, and the interest increased with each service, until the people were coming from miles around. We had some of the greatest altar services I have ever seen. The meeting closed on the night of September 7. On September 7 the people brought their baskets with them and we spent the day at the arbor, having dinner and supper there. The writer did the preaching.

The results were: 22 accessions to the church, 76 confessed receiving a blessing. A resolution prevailed to build a big shed where the arbor stood and have a great revival there every year. The people also decided to pay the preacher a living salary, and to build a new parsonage at Fountain Hill.

Brother Pickering has wrought well on the Lacey charge. He is one of our most earnest workers. It was a pleasure to be with him and his family. I wish we could have a revival like this in every church in our District.—W. C. Lewis.

BINGEN CIRCUIT.

Soon we will all meet at the bar of the Annual Conference to give an account of our stewardship. We have had a splendid year in many respects. The revival fires have been burning all over Bingen Circuit. We held our first meeting at Bingen. It was a fine meeting, 20 professions and additions

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Don't Stay Gray! It Darkens So Naturally That Nobody Can Tell.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipe, improved by the addition of other ingredients, are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound tonight and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

to the church, and a great wave of spiritual uplift came to the church. We have a very high class of church people at this point, a splendid Sunday School superintendent, a fine Sunday School, and no church ever had a more loyal and faithful official board—men who have the church on their hearts and minds.

The meeting at Pump Springs was just fine. It was a short meeting, as to time, but Pump Springs people, while only a few in number, are a veritable beehive. They are real workers. We received three into the church at this point. Every member is loyal and doing something for the Master's cause.

McCaskill. Here we had a fine meeting, 14 received into the church. The membership at this place is growing and we are looking forward for great things. The McCaskill Church is simply a pearl of high value. If the pastor can tell them what to do they certainly will do it. These people are looking forward to the time when they can have a parsonage and a preacher with them all the time, and I see no reason why there should not be a McCaskill Circuit.

Doyle. We were informed when we came on the work that Doyle was the sick child of the Bingen Circuit, but after preparing a treatment we soon found out that Doyle was not the sick child, but, to the contrary, a strong, well-developed little church, having a splendid Sunday School and one of the best Epworth Leagues I ever pastored. They simply have a first-class League, doing things in the right way. Went over the top with their quota of Centenary in ten-hour drive. We have just come out of one of the best meetings at this place that has been held on this work. The meeting commenced the fourth Sunday in September, 11

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Any poultry raiser can easily double the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 3257 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees it you are not absolutely satisfied, your dollar will be returned on request and the tonic costs you nothing. Send a dollar today. Profit by the experience of a man who has made a fortune out of poultry.

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WARNING ORDER.

State of Arkansas, County
of Pulaski—ss.
In the Pulaski Chancery Court.
Jessie Hardyman, Plaintiff,
vs. No. 24776.

vs. No. 24776.
 Frank Hardyman, Defendant.
 The defendant, Frank Hardyman, is
 warned to appear in this court within
 thirty days and answer the complaint
 of the plaintiff, Jessie Hardyman.
 September 24, 1919.

September 24, 1919.
W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
A. J. Newman, Solicitor for Plaintiff.
J. C. Marshall, Attorney ad Litem.

a. m., and reached a high spiritual altitude Sunday night and held it right at the top notch until we closed the following Sunday at 11 a. m. with 30 additions to the church. It was a real Holy Ghost revival. The whole circuit was benefited by this meeting. We have received in all up to date 91 into the church, and have baptized all but three just like our blessed Lord was baptized, by sprinkling clean water on their heads, the Bible way of baptizing. We have received 16 out of the Baptist ranks. The scales falling from their eyes, they received more light which enabled them to see their way more clearly, hence they chose the more perfect way and broadgauge track to run on. Some have had their children baptized and many Baptists who have not made any change in their church relationship have publicly confessed that restricted or close communion is absolutely wrong and is not taught in the Bible. Some have communed with us already and have made the statement that they were conscious of the relief that came to their souls. We are certainly thankful that some of our good Baptist folks are getting a vision of Christ and his love for the brethren.

We have planned to hold the Sweet Home meeting commencing the 29th of October. We are expecting a good meeting at this place.

In conclusion, we will say that we are thankful to our heavenly father for the improvement in our two baby girls' condition, Esther and Ruth. Both of them are recovering nicely from a severe attack of scarlet fever, this being the eighth day and they are clear of fever and their throats much better. There were four days of dark cloud hanging over the parsonage, but we prayed and treated the cases well and we are thankful to see the improvement. With proper care I feel that they will soon be running around the parsonage yard. We are certainly thankful to our many friends who have rendered help in this needy time. The blessings of God be with you all. Amen.

—J. C. Williams, P. C.

A RARE OCCASION.

A rare occasion here this morning. In the gracious providence of our Heavenly Father, Mrs. Caldwell and myself are spared to see the sixty-fifth anniversary of our marriage. We were married at Chambersville, in Calhoun County, Ark., October 17, 1854. I once was young, but now am old, 86 years of age, entirely deaf and nearly blind. I deal in no words of empty eulogy when I say, "Her husband, he praiseth her, through thirty years of effective service in the itinerancy," and on to the present she has proven a help-mate indeed. We bless the Lord for his great goodness to us. We are possessed with a strong hope, through grace, of a blessed eternity of love together in heaven. Amen.—James E. Caldwell, Tulip, Ark.

MEETING AT WHELEN.

Just closed our meeting at Whelen with Brother Cade. We had a good meeting, considering the terribly rainy weather. It rained almost the entire time we were engaged in the meeting. But we had the school with us during the day services. I have never seen better work accomplished among school children before. We had eight or nine accessions and more, we think, will join later. I found Brother Cade and his good wife of the old-type Christians. We used the old-time mourner's bench and we found it to be

a great help. Brother Cade is a strong believer in the altar. I agreed with him and we went to work, and I find wherever there is a profession at the altar it is likely to stand against the storms and winter. I found some mighty good people in Whelen. We visited many homes and met about all the denominations, and many of them joined in the meeting with us. Our last service Monday at 11 o'clock was about the most effective service we had during the whole meeting. When we came to close we called all of the school children and others who were at the service into the altar and we had several prayers. It was a pretty sight to see such a large number in the altar on their knees. Nearly all of the entire school promised us that they would try to live lives that will make the world better.

With all of the hindrances we had a much better meeting than we expected after the weather turned out like it did. Some of the farmers who live near Whelen told me that they lost almost all of their crop by the overflow. Some of them stayed in the water most of the day Saturday and Sunday trying to save their live stock.

I am reminded more and more daily that the people need God in their business above everything in this world.—
J. A. Hall.

JELKS AND WIVILLE.

We are closing out one of our best years that we have experienced since we entered the ministry. Fifty-one additions to the church, 39 by profession of faith, 12 by certificate. Twenty-three of those are Sunday School pupils. In each church we have some good strong men and women as leaders. We have organized three Sunday Schools and two Epworth Leagues this year. We have had four revivals. The meetings were all very good. Rev. W. F. Campbell of Aubrey, Ark., helped me in a meeting at Wiville, with 24 additions to the church. We have paid off some old debts and expect Conference claims and preacher's salary in full. Thirty-six subscriptions to the Arkansas Methodist. With a clean sheet we will meet you at Conference. —Hoy M. Lewis, P. C.

STAR CITY CIRCUIT.

We are now coming to the end of my third year on this good work, and while they have been years of service and sacrifice, yet my stay here has been very pleasant, indeed. We have a good people here. They are generous

and loyal, ready to go forward at their leader's command, and I wish to say for the good people here that through their loyalty and generosity the Star City Circuit has come to the front. Last year, we built a beautiful church at Cornerville, a place where there had never been a Methodist church building and last Tuesday night, after a splendid sermon by Rev. W. C. Watson, this church was dedicated.

We have just completed our new church at Star City and I think it is one of the prettiest little churches I ever saw. Star City can boast of having the best church building in the Pine Bluff District with the exception of the Lake Side Church, Pine Bluff.

We have had some fine meetings this year. We had a union meeting at Star City, with Rev. J. H. Bell of the North Mississippi Conference doing preaching and Rev. Mr. Carter of the Presbyterian Church doing the singing. Rev. W. C. Watson, our presiding elder, has assisted me in two of my meetings. We have had a very successful year and while the good people have worked hard to make this year a success, yet I do not know of anything that helps a preacher succeed like a good elder. Brother Watson is one of the best presiding elders I have ever had. He is always ready

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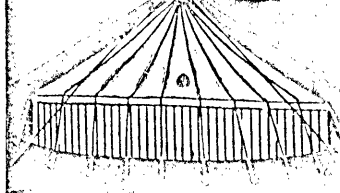
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to lay himself out in the service. He has time to help in meetings, and I don't know of better help in a meeting than he is. He not only helps in meetings, but he helps on all lines for the advancement of the cause, and I am ready to give him much credit for the success we have had here this year.

Well, Conference will soon be here and some good preacher will be fortunate enough to be appointed to the Star City Circuit. Please accept congratulations in advance.—M. O. Barnett.

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Rev. T. A. Matthews is director of Stereopticon and Lantern Slide Department. This division manufactures slides, sells projection machines, and maintains a complete photographic staff and equipment. Slides are rented at four dollars a set. Lecture manuscripts, covering our mission fields, Celebration at Columbus, conservation program, war reconstruction, etc., are furnished with all slides.

The Religious Press Division is directed by Mrs. C. W. Turpin. This

section supplies material to the various conference organs and other religious publications in the form of advertisements, news notes, announcements and articles on various subjects.

The Secular Press deals with all the weekly and daily papers in the territory of the M. E. Church, South—about 850 dailies and 6,000 weeklies. Mr. R. B. Eleazer, editor of the Missionary Voice, and formerly director of the Southern Missionary News Bureau, collaborated with the publicity director in this work. A staff reporter is employed to gather news and arrange material for shipment.

In order to insure the best results in the four departments of Publicity, each Conference will have its own Conference Publicity Director. The duties of the Conference Director are too numerous to mention here. It is sufficient to say that he must be a man of influence and ability, with a knowledge of both secular and religious press work. Through him the Central office will be kept in touch with happenings and matters of interest in his conference.

The office of Conference Publicity Director carries no salary. The work is a labor of love, and the Conference Director must, in addition to his other work, give much time and thought to this cause. It is certain that he cannot do the work alone. He must have the help of every pastor, presiding elder and laymen in his Conference. Send him church news and advance notices of meetings, human interest stories, photographs, etc. In short, make it your personal business to see that your Conference makes a good showing along publicity lines. To date the following publicity directors have accepted the work:

Conference.	Name.
Alabama—	M. L. Lazenby, Depolis, Ala.
Little Rock—	A. C. Millar, 200 East Sixth St., Little Rock, Ark.

Los Angeles—D. C. Williams, Le Grand, Calif.

Mississippi—Stuart G. Noble, Millsaps College, Jackson, Miss.

North Alabama—J. S. Chadwick, 814 Title Guarantee Bldg., Birmingham, Ala.

North Carolina—D. W. Newsom, Trinity College, Durham, N. C.

North Mississippi—R. P. Neblett, Como, Miss.

North Texas—R. G. Wood, Sulphur Springs, Texas.

South Carolina—J. E. Ford, Andrews, S. C.

South Georgia—W. F. Quillian, Fort Valley, Ga.

Texas—W. D. White, Jacksonville, Texas.

East Oklahoma—W. M. Crutchfield, Ada, Okla.

Western Virginia—Miss Nell Parsons, Care The Advertiser, Huntington, W. Va.

OBITUARY.

JONES.—Mattie Lou Jones, 15 years old, daughter of Mr. and Mrs. T. H. Jones of Genoa, Ark., died in Texarkana, Pine Street Sanatorium, last Thursday afternoon after an illness of two weeks. Her suffering was intense, but she bore it patiently. Her last words were: "When I arrive I will send you a wireless." She was buried on Saturday at Cedar Grove Cemetery. Rev. W. N. Lawrence of Gurdon conducted the funeral services. All who knew Mattie Lou grieve because of her death. She was loved by teachers, classmates and friends because of her lovely personality. She took an active part in all elevating work. She was chairman of the program committee appointed by the president of the Literary Society of Central School. Her brilliancy enabled her to perform this work well, to take prominent part on all programs given, and to lead her class in the regular school work. Central community will miss this power for good.—Her teacher, Vivian Watts.

300 Eggs a Day

"Since using 'TWO for ONE' I get 250 to 300 eggs a day instead of 25 to 30," writes J. C. Hoff of Indiana.

This wonderful egg producer has made thousands of dollars profit for poultry owners all over the United States. Now is the time to increase your egg supply for the fall and winter when eggs will be selling at \$1.00 a dozen. Give your hens "TWO for ONE," the tonic that makes layers and real money-makers out of every single solitary hen you own. Send \$1.50 to Kinseila Co., 2927 Le Moyne Bldg., Chicago, for trial size or send \$2.00 for large box which contains three times the quantity of trial box and which is a full season's supply. We guarantee to return your money if not satisfied. Enter our free \$5,000.00 egg-laying contest; full particulars are given with each box of "TWO for ONE."

SEARCY DISTRICT. (Fifth Round.)

North Little Rock, First Church, Wednesday, October 29, 7 p. m.
Cato Ct., at Bethel, Saturday, Nov. 1, 7 p. m., and Sunday, Nov. 2, 11 a. m.
Kensett and Bald Knob, at Kensett, Sunday, Nov. 2, 7:30 p. m., and Monday, Nov. 3, 10 a. m.
Augusta Ct., at Augusta, Wednesday, Nov. 5, 2:30 p. m.
Augusta Sta., Wednesday, Nov. 5, 7:30 p. m.
North Little Rock, Gardner, Friday, Nov. 7, 7:30 p. m.
El Paso Ct.—Stony Point, Saturday, Nov. 8, 11 a. m.; El Paso, Saturday, Nov. 8, 7:30 p. m.; Section, Sunday, Nov. 9, 11 a. m.
Beebe Ct., at Beebe, Sunday, Nov. 9, 7 p. m., and Monday, Nov. 10, 10 a. m.
Cabot and Jacksonville, at Jacksonville, Monday, Nov. 10, 3 p. m.
Searcy Sta., Tuesday, Nov. 11, 7:30 p. m.
West Searcy Ct., at Haygood, Wednesday, Nov. 12, 2:30 p. m.
Bradford Ct., at Bradford, Wednesday, Nov. 12, 7:30 p. m.
Meltae Ct., at Copper Springs, Saturday, Nov. 15, 11 a. m., 3 p. m. and 7 p. m.
Griffithville Ct., at Ellis Chapel, Sunday, Nov. 16, 11 a. m. and 3 p. m.
A. E. HOLLOWAY, P. E.

No one of us begins to live until he discovers his interior resources of satisfaction in the employment of his highest faculties.—Christian Herald.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION



Tired Housekeepers

In their ambition to keep the home in order, tidy and attractive, do their social duties and have their children well dressed, many overworked housekeepers develop serious female troubles which make life miserable.

There is a perfectly safe remedy for such conditions which contains no narcotics or harmful drugs, and that is

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.