

# 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. XXXIX.

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NO. 44

FOR IF YE LOVE THEM WHICH LOVE YOU, WHAT REWARD HAVE YE? DO NOT EVEN THE PUBLICANS THE SAME? AND IF YE SALUTE YOUR BRETHREN ONLY, WHAT DO YE MORE THAN OTHERS? DO NOT EVEN THE PUBLICANS SO? BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT.—Matthew 5:46-48.

## THANKSGIVING PROCLAMATION.

The season approaches when it behooves us to turn from the distractions and preoccupations of our daily life that we may contemplate the mercies which have been vouchsafed to us and render heartfelt and unfeigned thanks unto God for his manifold goodness.

This is an old observance of the American people, deeply implanted in our thoughts and habits. The burdens and the stresses of life have their own insistence.

We have abundant cause for thanksgiving. The lesions of the war are rapidly healing. The great army of free men, which America sent to the defense of liberty, returning to the grateful embrace of the nation, has resumed the useful pursuits of peace, as simply and as promptly as it rushed to arms in obedience to the country's call. The equal justice of our laws has received steady vindication in the support of a law-abiding people against various and sinister attacks which have reflected only the baser agitations of war, now happily passing.

In plenty, security and peace, our virtuous and self-reliant people face the future, its duties and its opportunities. May we have vision to discern our duties. The strength, both of hand and resolve, to discharge them; and the soundness of heart to realize that the truest opportunities are those of service.

In spirit, then, of devotion and stewardship we would give thanks in our hearts and dedicate ourselves to the service of God's merciful and loving purposes to his children.

Wherefore, I, Woodrow Wilson, president of the United States of America, do hereby designate Thursday, the twenty-fifth day of November, as a day of thanksgiving and prayer, and I call upon my countrymen to cease from their ordinary tasks and avocations on that day, giving it up to the remembrance of God and his blessings, and their dutiful and grateful acknowledgment.

## PLAY THE GAME.

While the exact vote on the three Constitutional Amendments was not known when this was written, still it seems certain that all have failed because they did not receive the necessary majority of the whole number of votes cast in the election, although each did receive considerably more than a majority of the votes cast on each amendment.

We are heartily sorry that the woman suffrage amendment and the amendment to strengthen the Supreme Court failed, as they were both genuinely meritorious. However, as the Federal Constitution now gives women the franchise, they cannot hereafter be deprived of the right. It is almost a calamity that the Supreme Court cannot have the relief which it so much needs. This measure, although greatly needed, received the smallest vote, probably because it carried the possibility of larger

salaries just at a time when everyone is expecting all expenses to be reduced.

We rejoice in the failure of No. 13 to carry, because, as we have heretofore pointed out, it would have destroyed necessary constitutional safeguards, and left us at the mercy of every little group of agitators. We contend that there ought to be a difference between the Constitution and Statutes, and it is not too much to require that those who seek change should be able to convince a majority of the electors before the amendment can be adopted.

So eager are some of the advocates of these amendments for their adoption that, according to newspaper report, they are now suggesting that a case should be worked up and brought to the Supreme Court, and that, as the present judges, being prospective beneficiaries, would be forced to disqualify themselves, the Governor should appoint special judges, who would declare the amendments carried.

We are inclined to think that this is mere pleantry or reporter's invention, because we cannot entertain the thought that reputable lawyers would give such a proposition serious consideration.

It is understood that courts sometimes reverse themselves; but there must always be conditions which justify the reversal. The present opinion that a majority of all the votes cast is necessary to adopt an amendment, was reached under the most favorable conditions and is accepted as a proper interpretation of the Constitution. Now, when the personal interests of the judges are involved, if they should vacate their seats and a special court should reverse the former decision, the Supreme Court, the Governor and the special judges would be justly suspected of deliberate collusion to force a decision for personal ends. We have always maintained that our Supreme Court was not only able but absolutely honest. There is a disposition among those who are reckless and do not appreciate our institutions to discredit our courts. Such a course as that suggested would strengthen this disposition and forever weaken the Supreme Court in the esteem of the people. Never in our history have strong and impartial courts been more sorely needed, and no judge can for any consideration, political or personal, afford to weaken the influence of the judiciary, because it not only lessens his own prestige but imperils the safety of our very liberties.

We cannot for a moment entertain the thought that our supreme judges would in any way encourage such procedure as that suggested, nor that our governor would be a party to such a questionable scheme, nor that five reputable lawyers could be found who would compromise themselves by accepting appointment to serve under such suspicious circumstances.

No! No! Such a travesty on judicial conduct is impossible! The suggestion can have no foundation in deliberate purpose. All those who sought to amend the Constitution understood the conditions. All knew that a clear majority of the whole vote was necessary and entered the contest accepting the rules of the game. It would be revolutionary to attempt to change the rules while the game is in progress. Such a thing would not be tolerated in good sport. Surely it will not be permitted in the civic game. Let us play the game under the rules and preserve our self-respect and honor.

## THE VALUE OF ADAPTABILITY.

In the September Missionary Review of The World Bishop H. L. Burleson, of the Protestant Episcopal Church for South Dakota, writes illuminatingly on "The Soul of The Indian."

Having spent thirty years in close contact with Indians and having been adopted into an Indian tribe, he is prepared as are few other men to discuss the question. His observations on our misconceptions of other races are so suggestive that we feel that certain quotations may be profitable.

Consider the following: "Most of us realize how prone we are to judge other people by our own background and our own framework. I believe therein lies the failure of a good deal of our missionary work. We are condescending to people; we are passing them something from a superior height; we who know so much, and are so much, and have so much, are handing it down to somebody less fortunate. All that may be true, but the trouble is that we want to hand down not only the facts, but our interpretation of the facts. We want people not only to take Christianity, but to take the same brand, color, kind, and complexion that we have ourselves discovered; and if they fail, we feel there must be something wrong with them. We have tried by governmental processes to make just a fair average white man out of the Indian. We have not succeeded, I am glad to say, and I hope we never shall, because to try to make a white man out of an Indian is to spoil a perfectly good Indian without making a very satisfactory white man. The same situation exists with regard to the negro. In other words, we have our own racial way of understanding things, and we must remember, when we are thinking of other races, to think of them in terms of their own surroundings, their own experience and their own ideals of life. The misunderstandings between the government and Indian peoples, the misunderstandings between the Indian peoples and their white neighbors, have been largely a matter of this lack of orientation, this inability to know what the other man is thinking about, and why he thinks as he does. Back of the things that seem unintelligible to us there is in the Indian a different quality of soul, a different attitude toward life, a different concept of things."

Here is a profound philosophic truth which we white Americans find hard to comprehend. If there are such temperamental differences between Englishmen, Irishmen, and Scotchmen, who have grown up under the same government and have a common speech, that after centuries of common history they cannot yet understand and appreciate each other, it is not strange that we of English ancestry in America, who have in large measure isolated ourselves, cannot understand the Latin peoples, and the Indian, the African, the Chinese and the Japanese.

We owe it to ourselves in dealing with other races and other nationalities to try to obtain their viewpoint before passing judgment on their ideas, customs, institutions, and ideals. We are too ready to conclude that a thing which suits us ought to suit others. It is this which has stood in the way of the unification of Methodism. Each church has developed its own institutions which to each seem better than those of the other. Each, in some measure, seeks to force its institu-

(Continued on Page 3, Column 3.)

## THE ARKANSAS METHODIST

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A. C. MILLAR.....Editor

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George Thornburgh	J. M. Williams
T. D. Scott	R. C. Morehead

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

## OUR ANNUAL CONFERENCES

Little Rock, at Camden, November 17.

North Arkansas, at Rogers, November 24.

## PERSONAL AND OTHER ITEMS.

Rev. Hoy M. Lewis of Howell reports that everything in his charge is moving on well and he expects to reach conference with a good report.

Married.—Mr. Ben Taylor and Miss Ila West, at Howell at the home of the bride's parents, Dr. and Mrs. C. T. West, Rev. Hoy M. Lewis officiating.

Next Sunday Rev. C. F. Hively of Gardner Memorial, will conduct farewell services, and Monday night at the church his people will hold a social to which all are cordially invited.

One of our oldest subscribers and best members at Lonoke, Mr. W. H. Hicks, called last week. He reports Brother Hundley as popular and our church flourishing under his efficient ministry.

Married.—Mr. Herman E. Garton and Miss Vada Bailey were united in holy matrimony at the parsonage at Augusta Wednesday evening, November 10, Rev. T. C. Chambliss, pastor, officiating.

The secular press reports the death, November 13, of Mr. Jonathan Cole of Franklin County, one of the pioneer Methodists of Western Arkansas, father of Rev. O. L. Cole of Capitol View Church. A good and useful man has passed to his reward.

The Anti-Saloon League officials are claiming that a majority in the new Congress may be expected to favor prohibition, but, because the liquorites have not yet given up the contest, that the friends of prohibition must still be active and vigilant.

The public school management at Batesville, under the direction of Superintendent Sidney Pickens, announces that it is desired that every school child should be in Sunday school, and those who bring certificates of attendance secure credit on their reports.

Mr. Francis Hendricks, a member of the Board of Trustees of Syracuse University, who died recently, left property valued at \$2,461,630. The College of Medicine of Syracuse University will receive securities that will amount to between \$1,000,000 and \$1,225,000.

In selecting Miss Alice Robertson in Muskogee to represent them in Congress the people of Northeast Oklahoma have honored themselves. She is a mature woman, the daughter of a missionary, and has been postmistress and a leader in good works in her city. She will be the only woman in Congress.

Rev. M. R. Lark writes: We just closed in Winslow a revival which was in some respects the greatest meeting Winslow ever had. There were

fifty or sixty conversions. A large number of children accepted Christ. About twenty will join our church the night of our fourth quarterly conference."

The following Memphis Conference appointments are of special interest to our readers: Bolivar, H. W. Brooks; Sunday School Field Secretary, R. L. Duckworth; Memphis District, T. E. Sharp; Buntyn (Memphis), J. M. Jaukins; St. John's (Memphis), C. C. Grimes; Mississippi Avenue (Memphis), W. P. Hamilton.

Plans fostered by the American Chamber of Commerce of Mexico City to provide an interchange of scholarships between the United States and Mexico have reached the point where twenty colleges and universities of the United States offered special inducements to Mexican youths who seek an American education.

Monday Dr. D. Y. Thomas, professor of History in our State University, called. He had attended the State Teachers' Association and made an address, and was preparing to attend an Inter-racial Conference at Atlanta, Ga. Dr. Thomas is one of the strong men of our University and is rendering church and state valuable service in inter-racial affairs.

Rev. E. E. Barker, Jr., representative of the Anti-Saloon League, Westerville, Ohio, called last week. He is filling a series of engagements for speaking at different points in Southeast Arkansas. We commend him to our people and trust that they may co-operate in promoting his worthy cause, as the fight must still be made to maintain the Volstead law for prohibition enforcement.

The following are some appointments in Louisiana Conference of special interest to our readers: First Church (Alexandria), S. H. Werlein; Trout and Goodpine, A. M. Shaw; Monroe-Ruston District,

## THE SECRET OF SOCIALIST SUCCESS.

When Victor Berger, the Socialist leader of Milwaukee, was asked why the Socialists were so numerous in his city, his reply was: "We put nine-tenths of our income into literature, and every Sunday morning there are three hundred men out at 5 o'clock placing pamphlets in the homes of the people." Shall we learn from the children of this world?

K. W. Dodson; Donaldsonville, E. N. Evans, supply; Greenwood, B. T. Crews; Shreveport (First Church), George S. Sexton; transferred to Little Rock Conference, C. N. Mayo and C. B. Powell.

Thirty-eight colleges and universities, under the auspices of the Board of Education of the Methodist Episcopal Church, report a total enrollment to date of 38,116 students. Boston University leads this group with approximately 8,000, Northwestern is second with over 6,000, Syracuse third with 5,500, and the University of Southern California fourth with 2,116. In these thirty-eight colleges there are 368 foreign students enrolled.

Universal Bible Sunday is November 28. The American Bible Society is asking our pastors, as far as possible, to preach on the Bible that day, and Sunday schools to celebrate in honor of the Pilgrim anniversary. The teacher of public speaking at Southern Methodist University is planning to put on "The Pilgrim and the Book" at a University vesper service. It is a remarkable production illustrating the power of truth as revealed in the Bible.

Dr. John G. Hill, head of the Religious Education Department of the University of Southern California, says that teachers in the field of Religious Education estimate that no less than 40,000 paid church workers can be placed within the next five years. In order to meet this current demand, Dr. Hill says it is hoped that the brightest and best young people in our colleges will take the training and be ready for some of these positions.—Bulletin.

Mr. Harding is not a genius, which is fortunate. He is not so steeped in wisdom and in lore that he is beyond the reach of advisers. He has, we think, a wonderful talent for counsel. That is what the

nation most needs in an executive. There will be from him no decisions out of the air, but his judgments will be arrived at after full deliberation, with all factors given consideration. That means confidence; it means sobriety in government.—Manufacturers' Record.

Until the Democratic party purges itself of these forces and of the radicalism and socialism which have dominated much of its work during the last eight years; until it no longer seeks the honor of an indorsement by Gompers; no longer turns the Labor Department over to the management of rank Socialists; no longer permits Socialists to control affairs; no longer yields to the blandishments of the liquor traffic—it will not deserve success.—Manufacturers' Record.

The Methodist Steward is a pamphlet prepared by Rev. H. H. Smith of the Virginia Conference "to help poor stewards to become good stewards and good stewards to become better stewards." It contains contributions from such laymen as Mr. John R. Pepper, chairman of the board of stewards of First Church, Memphis, and Mrs. T. Southgate, chairman of the Laymen's Missionary Movement. Pastors should put it into the hands of their stewards. Price, 10 cents. Order of Rev. H. H. Smith, Atlee, Va.

Rev. J. M. Cantrell, well known in Arkansas, was returned to the pastorate of Hagler Memorial Church, Tulsa, Okla. His membership was doubled last year and he was greatly pleased with his people. His oldest son, W. K., is secretary of the Sulpula Business Men's Association; George P. is in law school at the University of Michigan; his daughter, Mrs. Dr. M. H. Foster, lives in Alexandria, La.; and John H. will graduate this year at University of Oklahoma; and Miss Martha is in Texas Woman's College. Brother Cantrell does not forget Arkansas and his many old friends.

Sunday night the editor preached at Mitchner Memorial Church, North Little Rock. Although the congregation was small, it was greater than the total membership. This is a mission about twenty-five blocks east of First Church, in a portion of the city with no other white church. Rev. J. W. Mitchner, who has supplied this charge, had to spend most of his time in secular work to make a living, but he succeeded in securing a good lot and has on it a small frame building. The cost was nearly \$1,000, and there is no debt. There is opportunity for the growth there of a much needed organization. Brother Mitchner has laid a good foundation.

The plan of Mr. J. R. Alexander to give the Arkansas legislators a trip to see the agricultural schools of other States is good, but Fayetteville should be visited by all means, so that the fine farm and experimental work may be understood. All that is needed to make our own school of agriculture equal to others is more money. It will be found on comparison that the University of Arkansas is doing more with small appropriations than certain schools are doing with large means. Give our own institutions a chance and they will demonstrate their value. The people of Fayetteville should insist on the privilege of having the legislators visit the University.

Rev. Eli Myers announces that he has secured Bishop W. B. Murrah for a series of sermons at the session of the North Arkansas Conference, and Dr. James A. Anderson is to preach the opening sermon on Tuesday night, November 23, on "God's Program For the Universe." These announcements are a guarantee that there will be some strong preaching at Rogers. Brother Myers is making unusual preparations for entertaining the conference.

Last Friday Dr. J. H. Reynolds, director general of the Christian Education Movement, met the directors of the campaigns for our colleges and their assistants at First Church, this city, to discuss and arrange plans for the campaign. At noon they and other friends of the colleges had luncheon at Winfield Church, where many of the alumni and alumnae of the colleges were brought together for better acquaintance and to hear brief addresses by Presidents Workman, Williams and Reynolds. The fraternal spirit and unanimity of purpose expressed are an earnest of success. There was not a doubtful note. All were confident of victory. Major J. J. Harrison presided in his own happy manner

# "The Arkansas Methodist in Every Methodist Home In Arkansas"

## CIRCULATION CAMPAIGN.

### North Arkansas Conference.

Batesville District .....	73
Booneville District .....	81
Conway District .....	208
Fayetteville District .....	80
Forrest City District .....	319
Fort Smith District .....	292
Jonesboro District .....	120
Paragould District .....	49

### G-O-O-D!

Van Buren, Rev. B. L. Wilford pastor, sent in \$210.40 for 179 new subscribers and 29 renewals, thus putting the paper into every home in that church. What church will be next?

Searcy District .....	77
Little Rock Conference.	
Arkadelphia District .....	88
Camden District .....	207

Little Rock District .....	580
Monticello District .....	152
Pine Bluff District .....	333
Prescott District .....	288
Texarkana District .....	132

## NEW CASH SUBSCRIBERS SENT IN BY PASTORS SINCE OUR REPORT LAST WEEK.

H. E. Wheeler, Fayetteville, 1; B. L. Wilford, Van Buren, 179; M. R. Lark, Winslow, 1; J. M. McAnally, Van Buren Circuit, 1; B. A. Few, Pulaski Heights, Little Rock, 2; F. C. Cannon, Rison, 1; J. F. Taylor, Umpire, 1.

and many were called out for impromptu remarks.

The Arkansas State Teachers' Association, which met in this city November 11-13, had a notable session. Including the citizens registered in the Citizens' Section there were some 5,000 or 6,000 persons in attendance. Among the distinguished speakers from out of the State were Gov. W. L. Harding of Iowa, ex-Gov. M. G. Brumbaugh of Pennsylvania, and State Superintendent M. P. Shawkey of West Virginia. Governor-elect T. C. McRae made several addresses and committed himself to the heartiest co-operation with the teachers. The school people of our State are a splendid body of progressive men and women who, under the leadership of State Superintendent J. L. Bond, are creating high ideals. A banquet of Hendrix College teachers and students Thursday night, with an attendance of about sixty, was an enjoyable feature.

Governor Cox's rejection was a foregone conclusion as soon as his "wet" sympathies, and the wetness of a considerable part of his supporters was realized. The American people do not want a "wet" president, and they did not trust Mr. Cox on that line. While Mr. Harding's utterances on that subject left much to be desired, he was the only alternative, and was felt to be, on the whole, a safer man on this question. Another question that doubtless entered very largely into the campaign was the labor question. Not much was said about it, openly, but there was a strong undercurrent of feeling that the Democratic party had proved too subservient to the labor unions; and the business world, especially, felt that if the movement toward sovietism in this country was not checked that troublous days were ahead. Again it was felt that a change in administration was required.—Florida Christian Advocate.

Outside of our church, wherever the plans of the Christian Education Movement are known, there is enthusiastic admiration for the cause. Men in State institutions are happy to see such a broad-gauge and ambitious program advocated and they sincerely wish it success, knowing that they and all the interests of the land will profit thereby. They readily say that the State institutions, under present resources and conditions, are unable adequately to provide for the full and proper education of the youth of our country. They desire to see our colleges and our junior schools enlarged and improved, so that the burden, now so heavy upon them, may be divided. They do not regard the denominational schools as a competitor, but a co-worker. Men in other denominations hope for our success, not only because they stand for Christian education, but also because our success will be a spur to the people.—St. Louis Christian Advocate.

According to a recent issue of *School Life*, Germany's characteristic academic degree, the Doctorate of Philosophy, will hereafter be conferred by British Universities. This determination is the result of a recognition made early in 1918 by the Prime Minister's Committee upon the position of Natural Science in the educational system of Great Britain. Whether this will result in the dethronement of the traditional British Master of Arts is not now estimated. It may be regarded, however, as a step devised to lure American students in increasing numbers from the German universities which they frequented for a half century before

1914. The announcement is made that the degree is offered by the University of Oxford and the municipal universities of Birmingham, Bristol, Durham, Leeds, Liverpool, London, Manchester and Sheffield; by the University of North Wales, Bangor; by the Universities of Edinburgh and Glasgow, and by Trinity College, Dublin. It is worthy of note that Cambridge was not included in the announcement.—Bulletin.

## GOOD CITIZENSHIP WEEK.

A committee representing the Conference on Race Relations that met last August at Petit Jean Mountain, after mature deliberation, recommends that December 6-12 inclusive be devoted in our schools to the study of Good Citizenship. They suggest as elements of good American citizenship that now need special emphasis the following: "A Square Deal," "A Worthy Task With Which to Identify Life," "Respect for the Individual Human Being," "Respect for Authority," "Respect for and Obedience to the Law," "Proper Regard for Public and Private Property," "Proper Regard for the Home," "Greater Emphasis and Cooperation in Education," and "Greater Emphasis on Spiritual Education." It is hoped that all teachers and preachers will co-operate in presenting this program to both the schools and the public. Do not forget the dates, December 6-12. For programs address, Mr. John L. Hunter, State Y. M. C. A. Secretary, Little Rock.

## BOOK REVIEWS.

*Touchstones of Success*; by 160 Present Day Men of Achievements; published by the Vir Publishing Co., Philadelphia.

A great book, full of inspiration, it gives in their own words the secrets of success of one hundred and sixty leaders in different walks of life. These brief statements reveal the elements which have made men great. It is significant that in the realm of things the same high moral aims are as valuable as in the professions. Every boy should have this little volume. Every parent and every teacher needs it. There are some books which you can afford to ignore, but this is not of that class. Get it, and you will not require urging to read it.

*Makers of South America*; by Margarette Daniels; published by the Missionary Education Movement of the United States and Canada; sold by the Interchurch World Movement, 43 West 18th St., New York City.

This is the biography of twelve men who have done big things in the countries south of Panama. From the unscrupulous adventurer Pizarro to the Christian explorer and developer Grubb is a long period full of pathos and romance. It is worth while to study the history of South America through the deeds of Pizarro, Anchieta, San Martin, Bolivar, Thompson, Gardiner, Rosas, Sarmiento, Don Pedro II, Trumbull, Penzotti, and Grubb, whose characters and adventures are here felicitously delineated. This book will hold interest to the last word.

*The Great Menace: Americanism or Bolshevism?* By George Whitefield Mead; published by Dodd, Mead & Co., New York.

This is a clear, strong presentation of the forces

in America which are seeking to overthrow our government, confiscate property, and discount religion. It is an effort to arouse the careless American from his ease and help him to understand the insidious dangers which threaten all the institutions which have made America great. Our people's hearts are right, but many are uninformed concerning the undermining forces or have too much confidence in things taking care of themselves. The character of the book may be grasped through the following statement: "The Great Menace is a subtle determined movement for the complete overthrow of the present social order and its sacred institutions, including the Church, and for the creation of an industrial republic through the conquest of the state and the powers of government. The class aiming to bring this to pass and put themselves at the top, whose motive is not justice, but to rule, now lifts its hand not alone against capital but against every one who is not of the industrial labor class. Their aim is to confiscate all property, all lands, level all classes (not by lifting up but by pulling down) and to subordinate all classes, including the agricultural-labor class, to their own regime." One of the most valuable portions of the book is that which shows that the present race conflicts are largely the result of this poisonous propaganda among the negroes. There are suggestions intended to be constructive and which are well worthy of careful consideration. Study of this discussion will help to prepare for a correct solution of some of our problems.

## THE VALUE OF ADAPTABILITY.

(Continued from Page 1.)

tions on the other; each fears that the institutions and methods of the other would be unsatisfactory.

In order to reach an agreement it will be necessary to admit that many things in each are unessential, that they are merely local or provincial ways of thinking and acting, and that the plan, to be acceptable, must provide for each to enjoy as much as possible those things which are native. A thoroughly flexible plan should be discovered. We are in harmony on the doctrines, and need only to find a polity which will enable the members to use the customs and forms which they prefer.

This is especially important in view of our missionary work. There is no good reason why Methodists in Japan, in China, in India, in Africa, and in Europe should all have the same kind of church, quarterly, and district conferences. Each race should be encouraged to develop a type of Methodism which is in harmony with its genius. Each racial Methodism should seek to make its own contribution to the common cause in its own way.

Methodism means unity in essentials, but variety in incidentals. To be true to its origin Methodism must be able to adapt its polity to different and changing situations. If our brethren of the Methodist Episcopal Church will not join us in forming a connection of this character, then it is our privilege, it may become our duty, so to reorganize our own polity that we may go unhindered to any part of the world and adapt ourselves to different racial and national requirements.



## CONTRIBUTIONS.

## CHRISTIAN EDUCATION MOVEMENT.

**Meeting at Memphis.**—There will be a meeting of the conference educational secretaries at Memphis, Tenn., on Tuesday, November 30, and Wednesday, December 1. The members of the Christian Education Commission, the bishops and representatives from the Board of Missions, the Woman's Missionary Council, the Epworth League, and the Sunday School Board will also attend. This meeting is to be held for the purpose of discussing the three-months' program of spiritual cultivation that is to actively occupy the church with the beginning of the new year.

It is the plan of the Christian education movement to ask all pastors who are willing, to emphasize in their sermons and in their work during January the importance of prayer. In the same way February is to be devoted to Christian life service, and March to stewardship.

The meeting at Memphis will be the first meeting at which all the conference educational secretaries will be present and will in a sense be the beginning of the active work of the movement.

**Conferences for Alumni District Directors.**—The set-up conferences for district directors in the plan to interest the alumni and former students of our educational institutions in the Christian education movement have been started, and before the month is over at least one conference will have been held in practically every annual conference or State embraced by the Southern Methodist Church.

**Watch Night Program.**—An attractive program embodying entertainment, discussion of the church's plans for the coming year, a lunch and social hour, in addition to the usual features of a Watch Night service, has been prepared by Dr. P. L. Cobb of the department of spiritual resources. Each pastor and chairman of minute men will be mailed one of these programs, and any other person interested upon request. It is hoped that this program will be used, not only in the city churches but in the remotest country church.

**Laymen as Leaders in the Christian Education Movement.**—It is significant that in the selection of men for leadership in the Christian education movement of our church two laymen were chosen for this important task, the director general, Dr. John H. Reynolds of Arkansas, and the associate director general, Dr. Henry N. Snyder of South Carolina.

Dr. Reynolds has been for some years president of Hendrix College at Conway, Ark., and his work there, as well as in other fields of service, has given him high rank among the educators of our country. In addition, he has given efficient service to church and state in many worthy enterprises, and his influence as a Christian lay-

## Not Working But Tired Out

When one feels always tired without working, or suffers from backache, lumbago, rheumatic pains, sore muscles or stiff joints it is not always easy to locate the source of trouble, but very frequently it can be traced to overworked, weakened or diseased kidneys. Mrs. L. Gibson, 12th & Edison St., La Junta, Colo., writes: "My kidneys were giving me a great deal of trouble for some time. I took Foley Kidney Pills and they helped me right away."

man has counted for much in the civic and church life of his State.

Dr. Henry N. Snyder is the worthy successor of the great Dr. Carlisle, who left the impress of his Christian character upon thousands of young men in South Carolina and other sections of our Southland. He has held Wofford College to the high ideals of a Christian educational institution and has done there a work worth while.

In the leadership of the Christian education movement are two great laymen. In all of their plans and work they are giving first place to the spiritual objectives of this movement. It is to the credit of Southern Methodism that out of the ranks of the laity, the church can call men who are able to lead in any great Christian enterprise.

## THE SUPREME CALL OF THE HOUR.

By Bishop William B. Murrah.

The world's confusion is the Church's opportunity. The familiar and often quoted saying of Shakespeare about a tide in the affairs of men has application to the Church not less than to individuals. Our Lord rebuked the stupidity that failed to discern the signs of the times. The fact that the children of this world are often in their generation wiser than the children of light is a rebuke that the Church should not always deserve. In matters educational, the Church, especially in America, is confronted by splendid opportunities which impose grave responsibilities. This enforces an imperative duty which we can not afford to disregard.

Certainly one could not with propriety be charged with extravagance in statement when it is declared that there was never before a period in the history of the world when so much attention was given to the subject of education as now. Men of all grades of intelligence, widely separated by employment and fortune, are united in the conviction that in some way the character of civilization of the future is to be determined by the forces generated in our educational institutions. This unanimity of settlement is all the more remarkable in view of the fact that many who are foremost in the recognition and assertion of this conviction have not themselves had the advantage of these institutions. They discern a manifest fact and with practical wisdom adjust themselves to actual conditions. Two notable sayings, because of their historical setting and philosophical significance, have attracted widespread attention. At a critical period in the history of Germany, the statesman Von Humboldt was asked what the government should do. He answered: "Whatever you would put into the life of the nation you must put in the nation's schools." A great soldier, Von Moltke, when he entered Paris in 1871 at the head of the triumphant German army, said, "It is the Prussian schoolmaster who must be given credit for this."

It is important at this time that we should keep in mind the fact that we are living in a period of transition. Methods, systems and policies are undergoing revision. We hear a great deal of the old education and the new education, and since Herbert Spencer, with that felicity of expression that was characteristic of him, said that "we dress the minds of our children

as we do their bodies—in the prevailing fashion"—it is of the very first importance that the Church should be powerfully influential in setting the fashion in education.

In some way the conviction must be burned into our people that great things must be done in our educational work, and done soon or we are going to suffer disastrous consequences. Indeed, it is not too much to say that unless we make a very great advance in the way of organization, system, and equipment we must abandon it altogether. It would be disloyal and even a craven thing to think of this.

Since education in its highest sense means the perfect development of all the capabilities with which one is endowed, it is of paramount moment that one should get the right direction in the formative period of life. The life-moulding of an immortal being is a tremendous thing. In the stage of growth and development when the great questions which pertain to destiny are presenting themselves for answer, the institution that he attends, which to him is supposed to be authority in all things, ought not to be indifferent and silent.

The supreme purpose of an educational institution should be to make character, and there is nothing about which we need to feel concern so much as the influences which are to shape the characters of the leaders of public thought. If the Christian Church ceases to dispense the blessings of education through its colleges and universities it will soon lose all control over brilliant and influential men. If there is any place in this world where Christianity should speak with definiteness and authority it is in our educational institutions.

**The Church Then Must Educate.** This is not only a legitimate function of the Church, it is a normal function as well. There can not be any healthful, vigorous church life where this department of enterprise is neglected. It opens avenues for activity and channels for beneficiaries which are closed to all other motives and appeals. We may be sure that the Church which does not maintain a constant and firm hold upon educational institutions will have no future. And it must be an intelligent and persistent hold. Mere spurts of enthusiasm will not count for much. It is not too much to say that the Church should exercise coercive influences strong enough to make the colleges and universities of America Christian colleges. We have a right to demand this in the name of our civilization. Thus far they have been largely so. The Church must say what shall be their character in the future. But unless the Church fosters and controls great educational plants of commanding influence to its demands will be impossible.

It follows from this that if the Church is to educate, it must do so in a respectable and efficient way. It cannot afford even to suggest the suspicion that it is a party to sham and mere pretense. It must never put its members in a position where loyalty to its institutions will be in conflict with the interests of their own children. To meet the demands suggested by these considerations, the Church must speedily and adequately endow its colleges for higher education. This is pre-eminently the duty of the hour.

## IN THE LAND OF CHERRY BLOSSOMS.

(By C. D. Harris, Editor Baltimore Southern Methodist.)

Long before this letter reaches America our people will have learned of the destruction of the great Sunday School Convention building by fire on the afternoon of October 5—the eve of the beginning of the convention sessions.

The structure was erected by the Japanese at a cost of \$70,000, but was constructed of such flimsy material—as it was designed to remove it immediately after the convention—that a few minutes after it caught it was a mass of flames, and in fifteen minutes it had burned to the ground. The fire originated through the defective wiring of the motto, "I am the Light of the World." It was fortunate that the fire occurred in the afternoon, when there were comparatively few persons in the building, rather than at night, when it would have been crowded with thousands, and hundreds of lives would probably have been lost.

The apparent misfortune of the convention in its initial stage created a profound sympathy over the Japanese empire. Premier Hara offered the Parliament buildings, but it was found that they were unsuitable for the convention purposes. Messages of sympathy were sent by the leading government and municipal officials. Viscount Shibusawa, who has been a leader in the Sunday school movement, secured the Imperial Theater, a magnificent playhouse, seating about 2,000, for the meetings, which was accepted.

The opening services, and those of the following day, were held simultaneously in the Y. M. C. A. building and the Salvation Army barracks, while the theater was being arranged for the convention. Justice MacLaren, a typical Scotchman of Canada, over 80 years of age, presided, and Dr. Frank L. Brown, the World's Sunday school secretary, an encyclopedia of information, was at his side.

Addresses of welcome were made by Dr. K. Ibuka, Viscount Shibusawa, Viscount I. Tajiri, the mayor of Tokio, Bishop Uzaki, bishop of the Methodist Church of Japan, and Dr. S. A. Stewart, who represented the conference and federated missions.

Though neither Viscount Shibusawa nor Viscount Tajiri is a Christian, both spoke in the loudest praise of Christianity. The former referred to its spiritualizing influence on civilization, and declared, "We know what a mighty factor the Sunday school is for the promotion of the peace of the world and the elevation of humanity." The mayor said, "Christianity has made great contributions to the progress of civilization. Religion knows no national barrier, and its goal is the brotherhood of man. The breadth and depth of the doctrines of religion have no limit and are of universal human

## THE BEST CATECHISM.

The Infant Catechism prepared by Mrs. Thornburg 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.

interest." If we would judge from the utterances of these and other representatives of the Japanese empire, Christianity is exerting a tremendous influence upon the life of Japan. A prominent American who has been engaged in missionary work in Japan for over thirty years told us that the Japanese government would adopt Christianity as the national religion of Japan tomorrow if it dared. He said, however, that Japan will be Christian at no remote date. The Imperial University was thoroughly materialistic in its views twenty years ago. For the last five years it has been turning its face to the light.

Bishop Uzaki, who was converted in a Sunday school organized by Bishop Lambuth, and who in private takes pleasure in speaking of "us Southerners," welcomed the association in behalf of the 155,000 Sunday school children of Japan.

Dr. Stewart, who is one of our men, made one of the most eloquent addresses of the occasion. The addresses were made in English and repeated in Japanese by an interpreter, who interpreted not only with his voice but with much gesticulation to the enthusiastic Japanese Christians. They are more given to action than we.

Letters were read from the Rt. Hon. Thomas R. Ferens, M. P., president of the World's Sunday School Convention, who was prevented from being present on account of the illness of his wife; Hon. John Wanamaker, who was detained because of the recent death of Mrs. Wanamaker, and messages of felicitation from the premier of the Dominion of Canada and Viscount Kaneko, representing the Japanese American Society.

Justice MacLaren and Dr. Brown responded for the convention. Dr.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

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Brown said that while the convention building was still in flames he was visited in his rooms at the hotel by Baron Sakatani, Viscount Shibusawa and Baron Okura, who proffered their sympathy and aid. The national anthems of Japan, England and America were sung.

The first, which at first seemed to be a calamity, proved to be a blessing in disguise. It started the convention off with tremendous interest and enthusiasm.

It is worth mentioning that a statuary group representing Christ blessing little children, though but twenty feet from the burning convention auditorium, was untouched by the flames. It is safe to say that since the fire thousands of Japanese in all walks of life have gazed in wonder and awe upon this striking group, that seemed to defy the flames. The survival of this statuary has made a profound impression upon the minds of many of the Japanese.

Since the opening night the convention has gone on gathering strength, as such bodies, well manned and planned, usually do—a great meeting in the theater, and extension meetings in the afternoon at various places in the cities. Many business clubs and other organizations have invited the convention to send speakers to address them. Even a Buddhist organization did so, but of this we shall write more fully later. Dr. Samuel D. Price of New York, Dr. Brown's right-hand man, met every call with men. In addition to this, various cities in the neighborhood of Tokio furnished special trains and entertainment to those of the delegates who could accept their generous invitations.

The convention was honored with a visit in person by Prince Tokugawa, president of the House of Peers.

President Wilson cabled: "Please convey to members of the World's Sunday School Association my cordial greetings, and express to them my hope that the deliberations of the convention may lead to the happiest results."

One of the most dramatic incidents of the convention was at an evening session, when Pastor Pak, an aged Korean, with white robes and head, shaking with emotion as he spoke of his native land, addressed the vast throng representing thirty countries.

"I am a Korean," said Pastor Pak. "In regard to the Korean church, it may be said that in all the world this church is the youngest son of God. The church of the Western world has had the gospel for 2,000 years, China has had it for 100 years and Japan for fifty. Therefore, I say that Korea is the youngest son of God, and your youngest brother. If you ask why I say that God especially loves the Korean church, I say it because already some 400,000 Christians live in that land. This great number of people has received the grace of God, first, because of the faith of the people, and, second, because of the Sunday school work in that land.

"I shall mention what I have seen personally after I became a Christian. I taught children then, and out of many boys and girls who were my pupils, some are today pastors and elders in the Presbyterian Church, while others are teachers.

"In view of the fact that God has given Korea such good, I believe that

God has committed to this Korean church the duty to preach the gospel to all these Eastern lands. I believe that it is the purpose of God that the Korean church shall be used for the conversion of Mohammedan and Buddhist peoples of all these Eastern lands.

"At the present time the Korean church has sent foreign missionaries to China, four being there now teaching Christianity in that land. One thing I am very sorry for. That fact is that so many of our young men of Korea, the brethren that should be here, have not come. I am sorry that I am alone to represent my church. The reason why these men from Korea have not come is because of the sufferings of this world. One thousand of my countrymen are in jail in Korea. Also, in the whole Korean church at this time, there is sorrow that so many Christians have in so many places there met with unhappiness."

At this point in Pastor Pak's address, which was being translated by Mr. M. B. Stokes, Justice MacLaren, chairman, rose, and it was announced that, due to the lateness of the hour, Pastor Pak's address must be stopped at that point.

Trembling, the old Korean minister raised a hand to his eyes and spoke one more sentence.

"He asks you to pray for him and his people," said the interpreter.

The aged patriarch dared venture on dangerous ground at no less a place than Japan's capital. For a few minutes the moments were tense and there was much suppressed excitement, but Pastor Pak sat down and the atmosphere gradually became less charged.

Among the speakers who had a part on the program we mention Bishops M. C. Harris, George H. Beckley, Charles E. Locke, Herbert Welch of the Methodist Episcopal Church; Bishop Walter R. Lambuth of our church, Rt. Rev. Bishop H. J. Hamilton of the Church of England in Canada, Bishop K. Uzaki of the Methodist Church of Japan, Dr. F. C. Stevenson of Canada, Dr. John H. Goucher of Baltimore, Dr. S. S. Waltz of Chicago, Miss Margaret Slatterly of Malden, Mass., Dr. George P. Howard of Buenos Aires, Viscount Tajiri of Japan and a host of others.

It would be impracticable to give the briefest synopsis of these addresses in this series of articles. They will be published later in book form for the benefit of those who desire the latest in things pertaining to the Sunday school.

The total enrollment was 1,814, distributed as follows: Siam 1, India 5, Holland 3, Formosa 1, Africa 1, Netherlands Indies 1, Scotland 5, England 9, Australia 7, South America 6, Hawaii 8, Philippine Islands 29, China 17, Korea 44, Canada 75, United States 513, Japan (foreigners) 275, Japanese 813.

The Japanese government and the City of Tokio have accorded the Sunday school delegates the highest possible honors, such as tea at the Imperial Gardens, the royal welcome at Hibiya Park, which has never before been extended to foreign people and only twice to the Japanese in their history, and other special marks of extraordinary favor about which we shall write later. The emperor showed his appreciation of the convention's coming to Japan by contributing \$25,000 toward paying its expense.

#### FOUR PRINCIPLES OF SUCCESS IN SOUL WINNING.

Successful men of the world very diligently seek to discover and put into practice every possible principle making for business success. They are constantly and keenly on the alert for new ideas, and do not hesitate to scrap an old one when a better appears.

If this is important in business how much more so in soul saving? My observation is, though, that soul winners are not as keenly on edge for better plans and methods as business men are. Many indeed seem to be entirely content to be real old fogies in this greatest of occupations. It illustrates Jesus' statement that the children of this world are wiser in their generation than the children of light. Business men have fine magazines constantly bringing before them the newest and brightest plans for ferreting out bad practices and substituting better ones. As I study these magazines of business efficiency from month to month, I am sadly conscious that soul winners have no such medium for the careful study of the principles of success in their exalted calling.

Why not install a department in Soul Saving Efficiency in the Arkansas Methodist and let the editor of it seek out the very newest and finest ideas and give them to those of us who want to grow wise in soul winning? Such a department, ably edited, would be a great assistance in obeying Paul's injunction to Timothy to "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Personally, I feel deeply the need of such help in my work. I have of late been thinking of four basic principles of success in evangelistic preaching. I set them down here with the request that those who read and who are interested in the subject of "Efficiency in Soul Winning," write to me at Wynne, Arkansas, on the subject. I shall greatly enjoy having several correspondents who would give me ideas of theirs in exchange for mine. I set down the four principles as follows:

1. So look, act and speak that

#### MOTHER'S ALLY.

There is always one good remedy on the family medicine shelf that mother can use in all accidents and mishaps to the members of the family. Burns, bruises, cuts, stings, boils, sores and various forms of skin eruption are quickly soothed and steadily healed with Gray's Ointment. Its constant use for a hundred years has made it a family word in every household. You should keep a box of it on your shelf for emergencies. If your druggist can not supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be immediately sent you free.

#### Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 113-G, Marcellus Avenue, Manassas, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

every hearer will believe you are absolutely sincere.

Sincerity in a preacher is a great drawing card, while its absence will make his work a failure no matter how wisely he may plan it. Of course a man must actually be sincere to begin with, but I should like to hear from men of experience on the subject. How to keep people from thinking "He is talking because it is his business to talk and expects some way to get something out of it," i. e., that I am not sincere, but speaking with an ulterior purpose.

2. Unceasingly hold up Jesus as a person to be admired, trusted in and worshipped.

It is the star in the theatre that draws the crowds, it is the hero at the ball game that brings out the many thousands of rooters, it is the hero in the novel that holds the interest of the reader, it is the man at the head of the ticket that draws people in a political campaign. People must be FOR something or they will not be interested. It is a principle of human action. We preachers have the star, and he is not simply a star of the first magnitude. He stands absolutely alone and unapproached in every aspect of excellence. Jesus understood the principle I have mentioned, for he said, "And I, if I be lifted up will draw all men unto Me." Whether it is war, or politics, or horse-racing, or baseball, or big business or religion, it is the man, the hero who makes the people willing to do and dare even to death.

When you write to me, tell me your ways and plans about bringing our hero before the people, how do you lift up Jesus Christ. I have my ideas but I very much want yours.

3. Believe the Bible in every part and without apology, telling the people that if they will pay the Bible price they will reap the Bible rewards.

No one wants a substitute or something said to be just as good. It is a terrible blunder to tell how, Christians

in Bible times shouted and danced with unspeakable joy when they got saved, but now the way to do is to give your hand and try to do better; to tell how believers in Bible times received the baptism of the Holy Ghost and knew it because the Spirit spoke through them in languages they had never learned, but now believers accept the baptism by faith, no outward sign being given, or to tell how the early Christians when their fellows were sick went in and by prayer and laying on of hands the sick were healed, but that now the day of miracles is past and Christians must call the same doctors, take the same drugs and have only the same chances for recovery that sinners have.

People wonder why hard headed, clear thinking business men stay from church. The answer is easy. They see that a substitute religion is being preached. When they can pay the price, men naturally want the real thing and will not take a substitute. Things declared to be "just as good" do not appeal. If we draw men to our ministry we must offer them the genuine Bible religion.

4. God gives the increase, but it pleases Him to do it through the foolishness of preaching, public and private I suppose. So, keeping wholly surrendered to God, believe fully He will save men to whom you speak; then work like a horse, striving to get near enough to people so that God can work on them through you. The more people you get that near to, the more God can save through you. Shake off the fruit in public preaching and hand-pick it in private between the services.—Chas. E. Robinson.

#### THE CONFEDERATE REUNION.

I wish in the first place to express my thanks to the brethren of Rosser Gibbons Camp, Leroy, Va., for the honor they conferred on me in making me their official delegate to this organization, composed of the survivors of the greatest army that ever marshaled under any human banner; also, to my great church at White Sulphur for voting me a vacation as long as I wished to take, and their magnanimity in furnishing me and my good wife the means with which to take this, the greatest trip of our lives. By the kindness of friends we made a trip of nearly, or quite, 5,000 miles and reached home again with about as much as we had when we started. Some financier, aren't I?

In the second place, I express the universal feeling of the entire brotherhood that the gratitude of the veterans is due the various railroads of the country for the very liberal and generous terms given us for this reunion, and not only that, but the unvarying kindness and courtesy of all the railroad officials in handling the immense throngs of people who attended this reunion. Not one unkind thing came under my observation. Not only were they kind, but their treatment was characterized by tenderness and even reverence. One old veteran, evidently not accustomed to travel, lost his ticket. The conductor was as tender and patient with him as if he had been his father. He was told not to worry, that the situation would be taken care of. The ticket was finally found.

Our route was over the Chesapeake and Ohio to Louisville, thence south over the Illinois Central to New Or-

leans, thence west nearly 400 miles over the Southern Pacific to Houston. A better route could not be selected. It is said that the Illinois Central runs the fastest trains in America. That means the world. And they are not short on any provisions they make for their passengers. Commend me to the individual ownership. Deliver me from government ownership.

Let me, in passing, pay a tribute to the morals of this great country. Let no man say the country is growing worse. It is yet far from being heaven, but it is making rapid strides in that direction. We were four days and nights making the trip one way. We were in some fifteen cities, ranging from 50,000 to 500,000, and from the time we boarded the train in White Sulphur until we debarked again at the same place, we never saw one individual under the influence of liquor. It is said that there were 100,000 visitors in Houston, and not a man gave any evidence of having tasted the accursed thing. Again, in all the cities through which we passed, among the thousands who got on and off the trains enroute, there was not the slightest rowdyism with but one solitary exception, and that was by a baseball team that boarded the train soon after we started. It is called a manly sport, but it fosters anything but a manly spirit. That and its twin brother, football, will go the way of the bull fights some day. The humanitarian spirit of the gospel will rise up against it. This solitary instance of rowdyism did not occur in the wild and woolly West, but in the land that has been famous for refinement.

Houston is one of the most interesting cities on the continent, with a population of perhaps over 200,000 and an ideal climate, growing by leaps and bounds, in the midst of one of the finest farming sections in the world, and, best of all, a citizenship that can not be beat this side of heaven, with all the advantages of a seacoast city and none of the disadvantages, a deep water canal up which come the greatest ships that float, educational facilities unsurpassed—her crown of greatness is assured. Only 23 miles distant is the famous battlefield of San Jacinto, where Sam Houston made Santa Ana captive and achieved Texas' independence. Here, too, was the home of Dick Bowling, who, at Sabine Pass, repelled an invasion of Federals with a fleet of 7,000, captured two of their gunboats, made prisoners of 350 men, not losing a single man out of a force of only 37 men—one of the marvels of history.

Houston won our hearts. They literally turned their city and themselves over to the Confederate veterans. Such an outpour of the loving soul—such a reverential regard for the South has never before been witnessed. Other cities have done nobly, but Houston has excelled them all.

Our uniforms and Confederate badges were all that was needed for admission into any home from the palaces of wealth to the cottages of the poor. Every automobile was put at our command. The business of the city seemed to be laid aside and all attention was given to their honored guests—no, not that, but their loved ones who had come to be at home for a few days. I have always been proud that Southern blood flowed in my veins, but never more so than on this

glorious occasion. I was proud of my crowd. Soon after reaching Houston, we walked right into the arms of Dr. F. P. Stevenson and his noble wife. He had been chairman of my official board in Arkansas years ago. I did not know that he was living—and he did not know that I was living. His wife and my wife loved each other as sisters, and he said it would be impossible for him to love a brother any more than he did me. My expense from that on while in Houston was at an end. He called up his preacher, who was pastor of one of the leading churches in Houston, and nothing would do but I must stay over and preach for them on Sunday. Suffice it to say that it was one of the most enjoyable services I was ever in in my life. Our return trip was one of continuous delight—aye, bliss. I wish I had time and you the space, for me to tell you of our visit to loved relatives and the heavenly time we spent with them. My wife has two sisters in Memphis who, in purity and loftiness of soul, can only be excelled among the redeemed and blood-washed, enthroned and palmed in light. Here, too, I met a brother beloved, pastor of one of Memphis' churches, B. B. Thomas. Our fellowship has been for thirty years like that of David and Jonathan, to his people I preached on our last Sunday from home.

But for the fact that we are serving one of the best congregations in the world, we would have yielded to the pressure of loving friends to do the only noble thing the prodigal did—return, though in doing so we might run up on the "elder brother."

Now, Mr. Editor, let me tell you something of the old Vets themselves. They are the best preserved set of men I ever saw. Men 90 years, looked like they might be 60. They were boys in movement and looks. Not only that, but they were well clothed and looked to have been well fed. Many of them are men of great wealth. They are the capitalists and statesmen of the country. Is there a parallel to it in history? Stranded and stripped of all his earthly possessions and nothing left but his honor and his unconquerable spirit, he did not sit down on the ash heaps of his burned possessions and pine over his defeat, but with a courage and faith that nothing could foil, he as heroically faced the situation as yesterday he faced the leaden storm. Taking a ground start in 1865 and in the face of

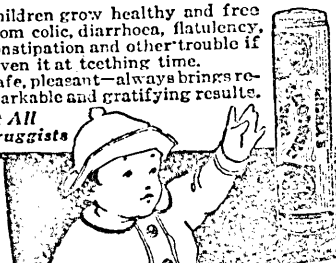
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every obstacle that a foe who failed to be magnanimous could place in his path, every humiliation that the triumphant party could heap upon him, in 1920 they have become the capitalists and rulers of the nation.

I must tell you a little about the monster parade. It was seven miles long. Nobody needed to walk who didn't want to. Automobiles, and horses for the cavalry, were furnished free for all who could use them. The Klu-Klux were a noticeable and prominent feature. They carried us back to the days of Reconstruction, when the white men of the South were disfranchised, the ballot was put into the hand of ignorant negroes and carpet-baggers, who were even worse, whose earthly possessions could be contained in a carpet bag 12 inches long and as many high. The dominant party and the very government itself encouraged these fellows and ignorant negroes, who never had a government since God started this old earth on its mission, to oppress and humiliate their erstwhile gallant foes. There was no escape from utter ruin but the Klu-Klux Klan. I laughed in my heart to see how the marvelous genius of Forrest and Gordon outwitted their unpardonable designs. No wonder the South stands together. Not until memory is dethroned and God becomes Himself a myth will the people of the South forget it. Secession was a debatable question. The most learned statesmen had differed on it. It could, therefore, be no crime to be a secessionist. When we, therefore, failed to establish our cause, having put up the most gallant fight in the annals of history, we had a right to expect kind treatment. In one of the most beautiful parks in Memphis stands an equestrian statue of the matchless military genius, Gen. N. B. Forrest. Here lies his dust and that of his great wife. This park and this monument are the gift of Memphis to perpetuate the memory of this man without a peer in the history of war. These lines appear on the monument:

"Those hoof beats die not on fame's crimsoned sod,

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is sold in that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

#### YOUR SCHOOL NEEDS

The State School Song.

"MY OWN LOVED ARKANSAS"

50c a Dozen; \$1.25 per Hundred.

Arkansas Methodist, Little Rock, Ark.

But will ring through her song and her story,  
He fought like a Titan, he struck like a God,  
And his dust is our ashes of glory."

While at Houston I visited Galveston and took a boat and went out of the jurisdiction of the United States for the second time in life. The first time I fought out, this time I joy-rid out.

Now, Mr. Editor, if you won't get mad over this long letter, I'll tell you about another monument that stands in Court Square, Memphis. It is that of Judge Walter Malone. I had the honor of being his pastor at one time, in the days of his boyhood and youth. He and myself organized the first literary society in that particular church. Walter became a poet and judge of one of Shelby County's courts. The following poem—the greatest in human language—is inscribed on his monument in Court Square. It has been translated into seventeen different languages and more than 5,000,000 copies have been published. The title of the poem is "Opportunity." Another noted judge of Memphis had written a poem on the same subject. His thought was that opportunity knocks but once in a man's life, and Malone's was in reply to that. This poem is on a tablet which comes right up to the sidewalk and is in bold letters. What despairing wretch, down and out, almost ready to take his own life, should he stop and read these lines, would not take heart and begin again the battle of life?

"They do me wrong who say I come no more  
When once I knock and fail to find you in,  
For every day I stand without your door  
And bid you wake and rise to fight and win.  
Wail not for precious chances passed away,  
Weep not for golden ages on the wane,  
Each night I burn the records of the day,  
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,  
To vanished joys be blind and deaf and dumb,  
My judgments seal the dead past with its dead,  
But never bind a moment yet to come.  
Tho' deep in mire, wring not your hands and weep,  
I lend my arm to all who say "I can."  
No shame-faced outcast ever sank so deep  
But yet might rise and be again a man.

Dost thou behold thy lost youth all aghast?  
Dost reel from righteous retribution's blow?  
Then turn from lotted archives of the past  
And find the future's pages white as snow.  
Art thou a mourner? Rouse thee from thy spell.  
Art thou a sinner? Sins may be forgiven.  
Each morning gives thee wings to fly from hell,  
Each night a star to guide thy feet to heaven."

Thank God the South has come into her own. We passed through sections of Tennessee and Mississippi where, thirty years ago, were field and forest where now are thriving towns and cities. Memphis has added over 100,000 to her population. Houston has grown from 9,000 in 1870 to 200,000 in 1920. Everywhere the fields smile with abundant crops.

We are back home happier and wiser and better for having gone to Houston. Wife was a little jaded by the journey. She tried to keep up with her young husband, which was a little too much. She couldn't keep up. We had a hundred years' enjoyment in a few days, pure and heavenly as that in Paradise.—J. C. Hooks.

#### MISSOURI LETTER.

When a man talks about feeling young and tells how much he can do, it is evident he is no longer a callow youth. Last Sunday I rode twelve miles by rail, about thirty-five by auto among the Ozark hills and preached three times. Yet, according to the calendar, I am past 71 and completed fifty years of itinerant life last September. Have worked twenty-six years as pastor, then as agent for Central College and twenty-one years as presiding elder. In a half century sickness has kept me from preaching one Sunday, and that was more than forty-seven years ago. Of the more than 200 preachers over whom I have had the oversight as presiding elder more than fifty have filled that office, eleven have been presidents of church schools, nine have edited church papers, two have been church extension secretaries, two assistant secretaries, one Epworth League secretary, one assistant secretary, and two are now bishops. Of course, in this number there are some who have filled two or three of the positions referred to, among them the editor of the Arkansas Methodist, who has also been a college president and a presiding elder. The first year I was a presiding elder, having a large mission district, I sent a substitute to three quarterly meetings, but, beginning with the last quarter of this first year, I have reached every quarterly conference for more than twenty years. God gave me a strong body which has never been affected by alcohol or tobacco. Pardon these personalities. Your readers will hear no more from me about such matters unless I fill out another half century in the ministry.

We reported a gain in membership of more than 1,200 in the Southwest Missouri Conference, but a part of this apparent increase came from correcting some omissions in last year's reports.

The neglect of the direction in our Discipline to see that deeds to church property contain the "trust clause" is liable to cause trouble at any time. A deed to a church in the Ozark hills, dated 1897, provides that "other orthodox denominations" may use the church. In recent years the "Holy Rollers" and kindred movements have been pretty active in this region and in various instances I have given orders that they must be kept out of our churches. In the case above referred to, trustees opened the church to them without consulting the pastor, claiming they had no right to shut them out. When the preacher reported the matter to me I ordered the church

closed against them. A trustee brought the deed to the quarterly conference, saying he did not see how we could shut them out in the face of that deed. I ruled that these erratic movements that are working upon the churches were not among the "orthodox denominations" contemplated in the deed, and that our church had never recognized them as "orthodox." If they enter the courts to establish their claims the result will be reported in due time. Had the Discipline been obeyed in 1897 this case would not have disturbed us. "The fathers have eaten sour grapes and the children's teeth are on edge." Ezekiel did not deny the truth expressed in the proverb, but he condemned the misapplication of it when he tried to throw the responsibility for their moral delinquencies upon the fathers.—C. H. Briggs.

#### REMINISCENCES.

This week we go up to Camden to answer the annual roll call. These thirty-two years ago, the 8th of next month, I answered to my first conference roll call. I was one of a class of eight that had been received on trial at the previous conference, held at First Church, Little Rock. Out of that number, four are with us. Six are active and two, George W. Rice and J. M. Pinnell, went away to heaven many years ago. Johnnie Cline is president of the big university in China, loved and honored by the whole church. George Sexton is pas-

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Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

## DODSON TELLS THE HORROR OF CALOMEL

You Don't Need to Sicken, Grip, or Salivate Yourself to Start Liver.

You're bilious, sluggish, constipated. You feel headachy, your stomach may be sour, your breath bad, your skin sallow and you believe you need vile, dangerous calomel to start liver and bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tonic and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day. Take a spoonful of harmless, vegetable Dodson's Liver Tonic tonight and wake up feeling splendid. It is perfectly harmless, so give it to your children any time. It can't salivate.

tor of one of the big churches of our Methodism at Shreveport. Bob Raiford and Jessie L. Johnson have retired from the active service of the conference, loved and revered by their brethren. Frank Scott and I alone remain on the effective list in our conference.

The ruling spirits there then have long since answered to the roll call on the other side. I see the names of Andrew Hunter, who retired from active service at this conference; E. N. Watson, H. H. Watson, Horace Jewell, W. H. Brown, C. C. Godden, H. D. McKinnon, B. G. Johnson, J. J. Jenkins, T. H. Ware, D. T. Holmes, John McLaughlin, and last but by no means least, J. H. Riffin, who led the conference in all its work. But they are all gone. I wonder if we shall ever see their equals in sanctified ability and high-spirited leadership?

After this session of the conference some one whose name I never knew wrote and had published in the Arkansas Methodist the lines which follow, and as they have some historic value I give them below:

**"Little Rock Conference Notes and Personals.**

"The first year's course a Few did pass,  
But Moore went through the second class,  
Our Rhodes, in bad condition, had improved.  
Our House, by location, was removed,  
Our Homes were filled with blessings, too;  
Our Bishop held the self-same view.  
Of Rish we had a tierce or more;  
Of Stone we had a precious store.  
Our Steel gave no uncertain sound;  
In sacred song he did abound.  
Our Brooks of water was not made;  
He was for schools of highest grade.  
Our Baker served the Mission Board;  
His check did mission bread afford.  
Our Riffin plain, though very strong,  
Lacking nothing but gift of song.  
Our Carwell filled with gospel freight,  
On schedule time was never late.  
Our Miller, with pondrous mind,  
From gospel mill his grist did grind.  
Our Gold from El Dorado came,  
Gold in nature as well as name.  
Our Jewell was as bright as new,  
In heart and life, noble and true,  
But of the "Second Blessing" Theory  
It seemed that once he did grow weary.  
Our Hunter with us long had been,  
Leading the chase against all sin;  
Had led our host for fifty-two years,  
But he retired amid our tears."

Of the eighty-five on the roll at that

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time sixty-five are now dead, sixteen have gone from us and only four remain upon the effective list.

New voices will be heard and new faces will be seen there this week. The "Boy Preachers" of those days in Camden will be the old men this time. Time flies and life will soon be over and we'll all be gone to meet those gone before.

Pulaski Heights will send up, possibly, the best report this year that it has ever made in its rather brief history—B. A. Few.

**THE PREACHERS' WIFE AND CONFERENCE.**

Another conference year is fast coming to a close. Tonight my mind will go back to the conferences of days gone by. I feel now in a position to say some things I could not say then.

It is with a feeling of absolute pain that I read before conference each year the notice, the gist of which is, "Preachers' wives not wanted at conference, no room for them."

I think I have run the entire gamut as an itinerant preacher's wife. I have stayed at home and cared for the children, petted them when they needed it and spanked them when they needed it, and perhaps sometimes when they didn't, while the preacher was away attending to the work of the pastorate. Then when he would finally return and my too tightly screwed nerves relaxed I could curl myself up on his lap and take a refreshing cry on the lapel of his coat to the tune of, "Dear, what are you crying about, do you wish you hadn't married me?" "No, I'm only so glad, Preacher, you have come home and I realize how tired I have been without you." We pass over the days of the salaries paid circuit riders and pastors of smaller stations. No one wants to think, much less to hear, of those dreaded moves. Two years is usually the time limit on circuits, according to an unwritten law the people have unconsciously adopted. Oh, gloom! Job himself could scarcely have kept sweet with the added spice of feeling that you had tried so hard to do right, but had failed and the people have had you moved.

The pastor has need of all the inspiration he can get from the various conferences and preachers' meetings he attends, but pray think, from what source on earth can the wife derive inspiration?

This thing of closing the doors on her at conference was brooding while we were in the service, but had never become so iron-clad. I was told once I could not come, no room for me; so I said, "I didn't care. I would stay at a hotel." My husband replied that if his wife could not be treated as his equal but stayed at some hotel or boarding house while he was entertained as an honored guest, he would give in his reports and take the next train home. So I promised to not care, but a letter followed him speedily, saying, "The Babe of Bethlehem slept in a stable. Get me the key to a garage and I'll occupy the carhouse. I'm coming. Meet me." And I went. Now that he is gone and can no more come home to lift the burden and relieve tired nerves, Oh God, how hard! Among the sweetest reflections I have is our trips to conference. God bless the people who have entertained us. I don't think I hurt their pocketbooks

much. I tell you, brethren, this is almost criminal and should be cried aloud against. Take away the morale of the preacher's wife and you greatly cripple the power behind the man behind the gun. You speak of the "forgotten man," but isn't this worse? She seems to have never even been remembered, much less forgotten. Let me beg you in their behalf, let them go, demand it if necessary, for it will not only be a pleasure to her, but will benefit the work and help her to consistently teach your children to love and live for your church.—Mrs. W. W. Mills.

**"THE TRIPLE C."**

Since the Board of Finance was organized at St. Louis I have been doing what I could for the "Conference Claimants' Club." I have sent to Dr. Todd, \$73. I expect to attend the conference at Rogers and I should like to have every preacher and layman join the "Triple C." I also want to secure ten "life memberships."

The men who are now on the "Honor Roll" will share but little of this fund, but all the "boys" will soon be where we are now. You are helping us. We want to help you.—O. H. Tucker.

**RELIGION—WILL IT WORK?**

"What kind of Christians do the people of that land make?" This is a question that every missionary is asked repeatedly; and, answering for Cuba, I reply that they make excellent Christians. Here is an experience of one of our members:

Brother M—— was converted and was living an exemplary life. In one of his sermons, Brother Smith made the statement that a man could not live right with God without being right with his fellowman. At the close of the service Brother M—— asked more about that statement. Brother Smith, noticing a very peculiar look on the man's face, an expression of deep worry and earnestness, explained at length the meaning and importance of this matter in the plan of salvation. For about two weeks after this night Brother M—— hardly ate or slept. His family and close friends thought he had lost his mind. Things went from bad to worse, until it was thought the man would die. Finally, Brother M—— won his fight. Before his conversion, by some arrangement with a clerk, he defrauded a friend out of a large part of each month's grocery bill. Two things were in Brother M——'s mind. This theft had gone on for a long time and in such a way that he did not know how much he owed the merchant and, next, he found it hard to confess this wrong to an old friend. He had too much manhood to send an anonymous letter, enclosing an approximate amount of his theft. During the fight a thousand horrible thoughts came to his mind. What would his family say? What would his friends think? What would everybody who heard think? Previously, they had respected him—but what about now?

In spite of all this Brother M—— went to the man, told him of the theft, offered to pay whatever amount the merchant asked, and added that after this theft he knew the merchant would never trust him again. The merchant was surprised at the confession. Such honesty is seldom seen in Cuba, outside of our Protestant

churches. Though the merchant was not a Christian, he took Brother M—— by the hand, told him that he owed nothing, and as for trusting him, he had more confidence in him than any other man in the city.—Walter Dibrell.

**EXTRAORDINARY PROGRESS.**

By Bishop James Cannon Jr.

The Mexican Conferences have all been held, and the work of the new year is now under way. While there have been difficulties and hindrances, which would have disheartened many, growth, since the reorganization of the work by the General Conference in 1918, has been exceedingly gratifying and encouraging.

**Extraordinary Growth.**—Number of appointments supplied with preachers in 1918, 35; in 1920, 52; number of local preachers licensed during the last two years, 24; number of missionary workers, including preachers, teachers, physicians, nurses, deaconesses, etc., in 1918, 26; in 1920, 58; professions of faith (two years), 2,110; number of members in 1918, 3,682; in 1920, 4,890 (the increase would have been much greater, but there has been shifting of population, and consequent loss of members, but notwithstanding such losses, the increase is about 30 per cent); support of the ministry in 1918, \$3,927 (gold); in 1920, 10,245 (gold), an increase of 250 per cent; total for all purposes in 1918, \$13,719 (gold); in 1920, \$54,666 (gold), an increase of nearly 400 per cent. And the greater part of the increase in members and contributions was in the Mexico Conference itself.

**Home-made Remedy  
Stops Coughs Quickly**

The best cough medicine you ever used. A family supply easily and quickly made. Saves about \$2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for prompt results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours.—Tastes pleasant, too—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup. Or use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, hoarseness and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, famous for its healing effect on the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

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where the people have been disquieted by the political revolution.

**Self-Supporting Churches.**—There are now five pastoral charges which are entirely self-supporting, viz.: El Paso, Chihuahua, Allende, Saltillo, Monterey. Teran is paying four-fifths of the pastor's salary. San Antonio, Durango, Torreon, Laredo, Eagle Pass, Piedras Negras, Del Rio, Houston, Marfa and Fort Worth are paying from \$300 to \$600 toward pastoral support, and other small charges are paying in proportion. This development of the idea of self-support has been accompanied with a realization of responsibility for helping others, and the missionary spirit manifesting itself in both contributions and work.

**The Centenary Spirit** has been a decided factor in this program of advance. The emphasis placed on Stewardship, Life Service and Tithing has greatly stimulated the leaders and the members, and they have rejoiced in the effort to keep step with the church at home.

**Educational Growth.**—The educational growth has also been extraordinary. At Saltillo, Monterey, Chihuahua, El Paso, Laredo, San Antonio and Durango (at which place the school has been opened under Miss Tydings this year) our schools are overflowing, and are pleading for enlargement, which plea is being answered even now by the aid of Centenary gifts. The new school at Pharr, Texas, costing about \$50,000, will open in January. Our plan to open and maintain good day schools wherever practicable is being carried out as rapidly as suitable teachers can be found and school chapels erected. At Parral, Los Cuevas, Torreon, Piedras Negras, Villadama, Allende (N. L.), Ramos Arizpe, Herrerias, Eagle Pass, Phoenix and other places, schools are already in operation and others will be opened this year.

## PAINS NEARLY DOUBLED ME UP

Nothing Helped Me Until I  
Took Lydia E. Pinkham's  
Vegetable Compound.

Wyandotte, Mich.—“For the last four years I have doctored off and on without help. I have had pains every month so bad that I would nearly double up. Sometimes I could not sweep a room without stopping to rest, and everything late upset my stomach. Three years ago I lost a child and suffered so badly that I was out of my head at times. My bowels did not move for days and I could not eat without suffering. The doctor could not help me and one day I told my husband that I could not stand the pain any longer and sent him to the drug-store to get me a bottle of Lydia E. Pinkham's Vegetable Compound and threw the doctor's medicine away. After taking three bottles of Vegetable Compound and using two bottles of Lydia E. Pinkham's Sanative Wash I could do my own housework. If it had not been for your medicine I don't know where I would be today and I am never without a bottle of it in the house. You may publish this if you like that it may help some other woman.”—Mrs. MARY STENDER, 120 Orange St., Wyandotte, Mich.



**Schools Are Recruiting Stations.**—It is most gratifying to report that our schools are fulfilling their mission and are recruiting stations for Christian workers. Lydia Patterson, Laurens Institute, and Wesleyan Institute (at San Antonio) have furnished about 20 applicants for local preacher's license during the past two years, and we may confidently expect that our traveling ministry will be largely increased from our schools within a few years. Truly there is reason “to thank God and take courage,” and to “be not weary in well-doing, knowing that in due season we shall reap if we faint not.”

### HUNDREDS MAKING APPLICATION TO THE METHODIST MISSION SCHOOLS, ONLY TO BE TURNED AWAY.

Back among the mountains behind Kobe, Japan, in a little chapel hidden among the trees by the side of a swift flowing stream the Japan Mission Conference of the Methodist Episcopal Church, South, convened September 1.

A greater meeting the writer never attended. Bishop W. R. Lambuth, who organized this mission thirty-three years ago, presided. Dr. R. E. Dickenson of Colorado Springs added much to the sessions by his inspiring message each morning. Forty-nine missionaries were present with manifest zeal for the cause of the kingdom and strong faith in God who had called them to service in this land.

The reports of the missionaries made our hearts rejoice because of the progress that was shown in every line of the work. A marked advance was reported in every charge and every school. The Japanese Christians are enthusiastic for the extension of the kingdom of God and are spending their time and money for that purpose. In some cases severe persecutions have been endured by them for the cause of Christianity.

Friday afternoon was set aside as a special time for introducing our Japanese co-laborers. There were a number present who had been converted under the work of our mission. In their talks they told of their conversion and of what Christianity had meant to them, their families, and their people. Bishop Usaki, a graduate of Vanderbilt University and recently elected bishop of the Japan Methodist Church, told of his conversion under Bishop Lambuth thirty-three years ago, and in the further progress of his great address made the statement that Christianity was the only hope of his people. To hear the testimony of these Japanese who had come from the darkness of heathenism and idolatry into the light of Christianity through the blood of Christ, inspired us with a greater zeal and a stronger faith for the tasks that lie before us.

The opportunities for service here are almost unlimited. The call for more workers is heard on every hand. These people are seeking light, knowledge and truth. They are reading and thinking as never before. Especially is this true among the young. All the schools in the land are full to overflowing and thousands of students are turned away for lack of room. At one school there was room for only 180 new students to enter and there were 1,700 applicants for the 180 places. At our Palmore Institute they almost have to call in policemen every month

to turn back the applicants for whom they have not room. May the Christian Church take advantage of these opportunities to mold the Japan of the future!

It brings joy to the missionaries that the Centenary is making possible a marked advance in our work at this time. They are doing their best to make the efforts of the home church count for souls in Christ's kingdom. And they are glad to report that the Japan Methodist Church, inspired by the move of the home church, has launched a similar movement among its members which bids fair to bring great results. Already reports of noble sacrifice have come to us.

The conference adjourned Monday, September 6, and the missionaries start to their several places of labor singing songs of praise to the victorious Lord who has led them thus far and who has promised to lead them through the coming year.

Pray for us and these people. No country needs Christianity more than Japan.—H. L. Hughes.

### WORKING GIRLS CREED.

Much interest has been shown in the Every Day Creed which was adopted recently by representatives of working girls in Ohio and West Virginia at an Industrial Conference held under the auspices of the Y. W. C. A. at Oxford, Ohio. The Creed reads as follows:

“I believe in my job. It is very important. Someone will suffer, if I do not perform my work promptly and carefully, and I shall be the loser. My job can be made attractive by punctuality, system, and definite aim, and a high ideal of practical service.

I believe in the other worker. For her sake I should not accept a low standard of pay or poor working conditions. For her sake, too, I should do all in my power to maintain a high standard of loyalty to the employer. I should give her a cheerful smile and helping hand whenever possible.

I believe in my employer. He is a human being just as I am. He likes to have things go smoothly and he deserves to have them so. I should do all in my power to help him.

I believe in myself—in the power that is within me. I owe it to myself to be all that I can be physically, mentally and spiritually. I owe it to myself to be as attractive as possible in manner and appearance.

I believe in my home. I should protect it by maintaining the single standard of purity, by preparing myself for every home-making task, and above all, by fitting myself to be the chief educator of any children that may be entrusted to my care.

I believe in my country. When we all understand the true meaning of the Brotherhood of Man, it will be the best land in all the world, and the knowledge of the Sacredness of the Individual will be the law by which we shall all be governed.

I believe in God, in His infinite love for humanity. Sincerity, honest work, merry laughter, clean play, and unaffected kindness are all He asks of us.”

### AUTOMOBILES IN LEAGUE WITH VICE.

As a menace to social health and moral conduct the automobile has taken first place. Cabarets and houses of prostitution are not excepted, according to the testimony of a large

number of social protective workers who say that the automobile and the “automobile fiend” furnished today's most perplexing problem in social welfare work.

There are two conditions underlying the automobile menace, they explain, which make it especially serious in its effect on society. The first is the ignorance on the part of the public, parents in particular, of the moral and social dangers afforded by motor-cars, as well as the extensive use that is being made of them for immoral purposes. The result is that young people of respectable families, not only in the cities, but in the country and small towns, are becoming the chief offenders. The downfall of many a young girl dates from her unchaperoned motor-car rides at night. The second is the ease with which automobiles are able to evade measures designed for their regulation or control. This is due largely to the wide use that is made of them for pleasure and recreation, also to the extent of their operations—from the most popular city to the most remote rural home—and the lack of laws in many of the states aimed at the control of motor vehicles when used for immoral purposes.

As it stands today, only twenty-five states have state-wide laws affecting the use of motor cars for social purposes, and the conduct of chauffeurs. In the remaining twenty-three states, several of the largest towns have ordinances which are directed to the same end, but which are more or less ineffective because they do not apply beyond the city limits—where in reality the automobile becomes society's greatest social menace.—American Social Hygiene Association.

### TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it 4 pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day. This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price, 90c by Chas. A. Smith Drug Co., Atlanta, Ga.

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and prevent com-  
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## WOMAN'S MISSIONARY DEPARTMENT

Edited by  
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 SUPERINTENDENTS OF STUDY AND PUBLICITY  
 North Arkansas Conference.....Mrs. John W. Bell, Greenwood, Ark.  
 L. R. Conference.....Mrs. E. R. Steel, 214 W. 8th St., Pine Bluff  
 Communications should reach us Friday for publication next week.

## PRAYER FOR THE ORDER OF THE THOUSANDFOLD.

Almighty God, our Heavenly Father, who, with Thy Son, Jesus, Christ, hast given to us all things in heaven and earth, we beseech Thee to make us a thousandfold more useful to Thee than ever before, that so Thy power and blessing may flow through us to multitudes of others who are in need, and also make us more willing and loving servants of Thine to Thy honor and glory, for Jesus Christ's sake, Amen!"

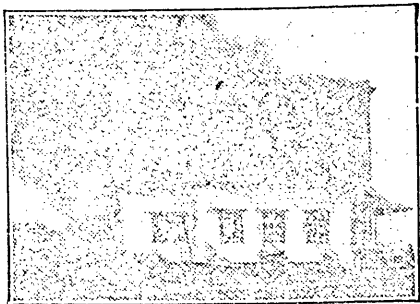
In the Christian Herald, November 6, Mrs. Margaret E. Sangster writes inspirationally about the Order of the Thousandfold, started by Archdeacon Frederick W. Neve of St. Paul's Church at Ivy Depot, in Virginia.

In response to her letter of inquiry he wrote:

"For a number of years the idea that Christianity ought to take a hint from the scientists and develop the resources of the spiritual world has been in my mind, but I never saw a way to apply it. I find from my diary that on January 1, 1917, I wrote: 'I desire to be one thousandfold more useful than ever before.' In the Spring of that year I wrote an article for our mountain paper entitled 'A Little One Shall Become a Thousand,' in which the possibility of being used to a much larger extent was set forth. The war made me feel that there would be a great opportunity for the building up of a new and higher form of civilization and I was determined to do my part. So I began by praying that I be made a thousandfold more useful—"

Every day about noontime he went into his empty church and, after ring-

## IT IS A BURNING SHAME



...and so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.  
 THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—has been successful over a long period of years in providing AT COST upon easy annual payments. No assessments. Legal reserve for security of policy-holders same as stock company.  
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## Don't Wear a Truss



BROOKS' APPLIANCE, the modern scientific invention, the wonderful new discovery that relieves rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air cushion. Binds and draws the broken parts together as you would a broken limb. No salves. No ties. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patent. Catalogue and name blank, and address today

E. BROOKS, 443G State St., Marshall, Mich.

ing his church bell, knelt in prayer. Soon the people through the mountains and valleys understood the ringing of the bell meant a call to prayer for enlarged usefulness of Christianity and their silent prayers were offered though none entered the church. The good man continued his Christly ministrations and he often felt encouraged by the sympathy of the mountaineers.

One day he prayed for a special sign that God was well pleased and heard his prayers, and it was soon given. As he again prayed alone, the church door was opened and his 4-year-old daughter, holding her doll in her arms, crept in and knelt beside him.

Mrs. Sangster says: "Archdeacon Neve feels that the Order of the Thousandfold really began to take a definite shape after that. With the advent of the child things were very different." His personal adventure of faith was so strengthened he wrote hymns and poems which attracted people and they desired to enter this new organization which required no dues and held no meetings, but united its membership in earnest pleading to be a thousandfold more useful in Christian service.

The order is now represented in many towns of the South and Middle West and people in the North and Far West are inquiring about it. The archdeacon and the little girl still offer the simple prayer at noontime and she calls it, "Blessing the World."

Do we of the Missionary Society not desire to be a thousandfold more useful?

It is the privilege of everyone of us to unite with this band of consecrated Christians. Let us again read the "Prayer for the Order of the Thousandfold," commit it to memory and use it daily in reconsecrating ourselves and in rededicating our time in Christian service.

## ONE WAY TO HELP MISSIONS.

Without any spirit of rivalry we may spur one another to greater activity in our Lord's work by sending to this missionary department accounts of our efforts in the auxiliaries to "live up" to what the Missionary Council expects of us.

Much to our regret we received very little from Little Rock Conference and no word from the workers of North Arkansas Conference W. M. S. last week. And now another Monday finds us still wishing to hear from North Arkansas Conference.

As the conferences draw near our space will be limited, but brief interesting items are greatly desired. We would like to hear how Week of Prayer was observed and how many new members have been gained lately.

## PERSONAL MENTION.

Mrs. John W. Bell, publicity superintendent of North Arkansas Conference W. M. S., has been so prompt and faithful in sending news from her society we are disappointed whenever Friday fails to bring her contribution to this department. Our hope

is that sickness has not caused her silence. It is bad enough for her to have to suffer disappointment through failure of the auxiliaries to send her items for the publicity department.

The interesting letter from Mrs. Rosebud Vaughn Savage to our young people will be much enjoyed by our older readers as well. It was most kind in Mrs. Vaughn to so remember us when her hands and heart are filled with work for the Y. W. C. A. in that great city, Washington, D. C. We shall hope to hear from her again and to have the pleasure of seeing her in Arkansas at no distant time.

## A MESSAGE FROM THE PRESIDENT OF LITTLE ROCK CONFERENCE, W. M. S.

Mrs. F. M. Williams writes:

First, we want to get all the women organized in this work and each one must have this burden on her heart. Only one-seventh of the women and children of Southern Methodism are organized and we must reach them not only for the work's sake but for their own Christian development.

We learned of the great need of a field worker last summer when Miss Lillian Wahl served us in that capacity, and it is our desire to have such a worker permanently when we can afford it. Keep this on your heart and let us work to that end.

I am asking that we make one more contribution to our Endowment scholarships in Scarritt Bible and Training School. The cost of a term is now \$250 and our scholarships must be increased to such an amount that the interest will support our girls in Scarritt. A Thanksgiving offering would make it an easy task.

We have had a heavy year in expenses and to do the work needed each member in the conference should pay 10 cents a month conference expense fund.

So long we have dishonored God in our small giving that we still think in terms of the nickle and dime when all worldly things have passed the dollar mark.

Social service committees are asked to send clothing to Poland, boxes to preachers, used Sunday school literature and song books to Rev. E. M. Pipkin at Tucker, Ark., for the State penitentiary and to follow plans for the work among the negroes. The time has come when we must do something for the negro in the elevation of their moral standard and of fairness to them from our own people.

I am counting on the women of the Missionary Society to make our churches real community centers to attract the young people by arranging evening programs, suppers, charades or pictures in the proper part of the church built for such things. Our young people find amusement elsewhere because we do not give it to them at the church.

I hope every auxiliary has observed the Week of Prayer and Self Denial, and that it was a real season of prayer in the homes of all our people.

Most of all do not forget to pray for the work, for each other and for the weary, heart-broken world that looks to us for comfort in the message of Christ. May we be workmen that need not be ashamed.

In a letter from a dear, quiet collaborer were these words: "I love you," they mean so much to me. My sisters, I, too, can say I love you

for your many loving kindnesses to me, for your faithfulness to the work we love and your loyalty to the King we adore."

## ITEMS FROM AUXILIARIES. HOPE.

Mrs. W. W. Folsom, corresponding secretary writes: The Woman's Missionary Society of the Methodist Church in Hope has just observed the Week of Prayer and Self-Denial (November 2-5) authorized by our Missionary Council. Perhaps never in the history of the society has greater zeal and spirituality, a greater oneness, been manifested. The spirit of love and unity seemed hovering over the many who gathered day by day in that "large upper room" and many were the prayers of consecration of ourselves to do greater things for our Father, and to offer the cup of cold water to those who are less fortunate than ourselves. The first three days of the services were under the auspices of the adult society and a goodly number of ladies, not alone Methodists but many from other churches, gathered together to spend an hour in reading the Scriptures, singing sweet songs of Zion and listening to the helpful papers on our Mexican work and the Vashti Home in Thomasville, Ga., a school for dependent girls. On Friday, the closing day, the program was in charge of the young ladies' and junior societies, assisted by their efficient lady managers, Mesdames T. R. Billingsley and S. B. Kildy.

It must have rejoiced the heart of our great loving Father, who hath said "Suffer little children to come unto me" to have heard the voices of

## RENWAR VS. RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatments, and what it did for me, why should not not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.

## You Do More Work,

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

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

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

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

these young soldiers of the Cross lifted in prayer and song to the throne of our Prophet, Priest and King. The program was well arranged and well rendered, and as the older members listened and rejoiced they felt that the work begun by them will go on to better and grander achievements. May God's blessing rest on these young hearts and may their influence for good be as the ripples of the sea widening, ever widening, until they break on the golden shore. The offering for the week was \$117.68.

#### A SPLENDID PROGRAM FOR THE JUNIORS.

Mrs. L. M. Guy kindly sends us information as to where material may be found for the beautiful program

## Lungs Weak?

Generous Offer to Tuberculosis Sufferers of Trial of SANOSIN SANOLEUM Embracing Europe's Remarkable Expectorant, SANOSIN.

Noted medical scientists—Doctors Danellus Summerfield, Wolff, Noel, Gauthier, Essers—declare SANOSIN most valuable treatment for Pulmonary ailments. Felix Wolff, Court Physician, Directory of the Sanitarium for Consumptives in Reiboldsgrun, Germany, highly recommends it. SANOSIN has been officially recommended to the Berlin Medical Association. Dr. C. W. A. Essers, Amsterdam, Holland, declares it a "Moral obligation to make SANOSIN known to the whole human race." American sufferers, rich or poor, can use this remarkable home treatment that has met with such success in Europe. SANOSIN SANOLEUM is designed to produce calm, restful sleep without Morphium or similar deadening drugs, and to bring almost immediate relief from coughing, blood spitting and night sweats. SANOSIN SANOLEUM is an inexpensive home treatment of genuine merit and is proving a blessing to all suffering from Tuberculosis, Bronchitis, Asthma, Catarrh, Whooping Cough, etc. Send for FREE BOOKLET (with testimonials) explaining this treatment and how a trial can be made in your own home at our risk. Address SANOSIN-SANOLEUM, 222 N. Wabash Ave., Chicago, Ill., Dept. SHOW THIS TO SOME UNFORTUNATE

#### LIGHTS AND SHADOWS OF SEVENTY YEARS.

By J. E. Godbey, D. D.

The author of this book is the son of a Methodist preacher who served in the itineracy in Kentucky and Missouri for nearly fifty years. Dr. Godbey himself was licensed to preach sixty-one years ago. The influences which shaped his life, character and purpose came from the inner circle of the Methodist Church. His book is truly a panorama of views and incidents, leading characters and changes, which have marked and directed developments in church and society for seventy years. The Methodist Church has increased its membership more than ten fold during the years of the author's life, now past eighty years.

Dr. Godbey has served the church as a preacher in effective conference relations for fifty-one years, during which time he was circuit rider, station preacher, presiding elder, editor and college professor, and represented three conferences in the General Conference. If you would like to read "The Lights and Shadows," which repeat the passing of events during seventy years of the author's life, and his own personal experience, the book will be sent you by mail for \$1.00. Address Rev. J. E. Godbey Kirkwood, Mo.

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.

given by the Juniors of England during the district meeting of the W. M. Society. The children may easily have simple costumes to represent those of the foreign nations and we hope many little folks may have the pleasure of presenting this program to their church folks:

"Banners of the Nations," found in July number Young Christian Worker. Flags purchased from Smith & Lamar, Nashville, Tenn.

Song, "Give Ten," No. 386, Church Hymnal and Sunday School Songs.

Song, "Missionary Band," words found in Young Christian Worker.

Tune, "Tramp, Tramp, Tramp."

Recitation, "A Full Box," found in Junior Leaders' Supplement, Third Quarter, 1920.

#### A LETTER FROM MRS. SAVAGE, NOW IN WASHINGTON, D. C.

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

I have been thinking of you a great deal during these four weeks that I have been away from Arkansas. My silence is explained only by the fact that I have been in a very new environment and with a task in a pioneer field, the organization of business women. Then, most of all, the novelty of it all has provoked a great deal of thinking and most of my time.

Perhaps if you read the November "Good Housekeeping" you are familiar with an article written by Elizabeth Toombs entitled "What Business Teaches Women." That gives one an idea of the rapid strides made by women in recent years. From that you will get a suggestion of the work which the Business Women's Department of the Y. W. C. A. is trying to do. In Washington something about 95,000 girls are employed. Of these 15,000 may be classed as industrial girls. The others are employed by the government, largely as clerks, stenographers, executive secretaries and other kindred positions. It is with this last class of business and professional women that I have been asked to work.

As a department, we are, therefore, trying to become familiar with the needs of business and professional women in the District. Then, we want to take a definite place as a Christian organization in bringing together these women for group thinking along economic and social lines, for social service, for recreation and for Christian fellowship. The Young Women's Christian Association has eight active plants in the city. If work is duplicated in any building it is because the girls can more easily reach one building.

Yesterday afternoon I was near some of the government buildings shortly after 4:30. The girls which thronged out would be quite enough to make a live city. A college campus at the noon hour does not begin to describe it. All the girls are out at 4:30, as the eight-hour law prevails here. On club nights they come immediately to one of our buildings. At 5 o'clock, one of the leading ministers of the city gives a Bible talk. Just now the discussion is about "The Modern Young Woman and Her Religion." After this we meet for club supper. Reproduce the dining-room at Henderson-Brown during the conference and you will get a fair idea of the "pep." After supper we have a "sing." The selections range in dignity from "She

Wears a Yeller Ribbin Fer Her Lover Who Is Fer Away" to "O Beautiful, for Spacious Skies."

The Forum, which has followed this, has been especially opportune as we have tried to become familiar with technical information in regard to citizenship. On last Tuesday evening we had a real election. The crowd was very much divided and as the returns were given the enthusiasm ran high.

After these citizenship talks the girls go for their individual club work. Frequently they return to the recreation room, where they sing and play.

I have been particularly interested in the different kinds of social service which the girls find to do. A few days ago a girl was in the office with a Braille Board. After one visit to hospital where the blind soldiers were she had become very much interested in making possible their having some interesting reading. She had, therefore, learned this method of transferring. She told me that the machine printing for the blind was quite expensive. For this reason she and several others had been responsible for rewriting short stories, regularly. They had recently completed a whole novel.

Two weeks ago, on Sunday morning, I went to St. Elizabeth Hospital. A large crowd of soldiers made insane by shell shot or some other experience were here. One fine looking Polish lad had never been able to speak since the shock. One of the girls is visiting him regularly, has secured a Polish girl who goes with her in an effort to restore his speech. One girl with me visited a boy weekly and reported his condition to his mother in Kentucky. These are only a few of the very many expressions which our girls are finding in the way of social service. One of the prerequisites of being a Y. W. C. A. secretary is the excellent opportunity of meeting such interesting people. I have today returned from a luncheon where Miss Mabel Boardman was the guest of honor and the speaker. It is not unusual that one should meet the outstanding women of Washington on a committee that is studying the industrial conditions affecting girls here and over the country.

I can not close my letter without expressing to you my joy in having been so intimately associated with you in the splendid work of the missionary societies. You have my prayerful interest for your greatest usefulness and consequent happiness of such service. Furthermore, I can not close without asking your interest in the task which seems so tremendous before me just now.

Again, with all good wishes, I am, sincerely yours, Rosebud Vaughan Savage.

#### WE SHALL GIVE THEM THEIR CHANCE.

A missionary tells a story of a little girl who came to a Christian school in the Philippines. So great was her distress upon being told that the school was so full as not to afford a place for her that the missionary and his wife decided to take her into their own home and give her the opportunity to attend school.

The missionary called the child to him and said to her: "Felicia, could you learn?" She looked at him with "all the soul of all the womanhood of

all the world in her eyes" and said: "I could if I had a chance."

It is our privilege through the missionary society to give countless women and little children of our land and of these great outside lands their chance for happiness through the gospel of our Lord Jesus Christ.

Shall we do it?

**Ladies Let Cuticura**  
**Keep Your Skin**  
**Fresh and Young!**  
Scalp, Ointment, Talcum, Soap, everywhere. For more information, address: CUTICURA MANUFACTURING CO., NEW YORK, N. Y.

**10c** brings full details of plan—including sample box of delicious **CASTLE Candy Chips**—by which your church, Sunday School Class or Club can make money easily. This wonderful candy sells on sight. Write us at once—mention this Publication.  
**CASTLE CANDY CO.** BOX 282 Lancaster, Pa.

**160 Hens**  
**1500 Eggs**

Mrs. H. M. Patton, Waverly, Mo., writes me: "I have fed two boxes of 'More Eggs' to my hens and I think they have broken the egg record. I have 160 white Leghorns and in exactly 21 days I got 125 dozen eggs." Any poultry raiser can easily make big profits this fall and winter by increasing 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 the results. Now is the time to give "More Eggs" to your hens while prices are high and profits big.

**\$1.00 Package FREE**

Send the coupon below. Don't send any money. Mr. Reefer will send you two \$1.00 packages of "More Eggs." You pay the postman upon delivery only \$1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risks to you. 500,000 users praise Reefer's "More Eggs."

#### Results!—Read These Letters!

**First Time Hens Laid During Moulting**  
I have used your "More Eggs" Tonic since last fall and can surely say it has amply paid me. I have had chickens for 7 years and this is the first time they have ever laid through their moulting season.  
MRS. C. LUGENBUHL, Norwood, Ohio.

**Loafers Before, Layers Now**  
My hens have laid through moulting this year. It is the first time since I had chickens. They have always been loafers until I used "More Eggs". Now they are good layers.  
MRS. L. J. SCHULZE, Pittsburgh, Kans.

**24 Eggs a Day During Moulting**  
Your "More Eggs" Tonic certainly puts hens in good condition for laying. I had 175 hens that were moulting and I began feeding them your Tonic and got nearly 2 doz. eggs a day.  
S. J. FRANKENBERGER, Loganport, Penn.

#### Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two \$1.00 packages of "MORE EGGS." Pay the postman upon delivery only \$1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7258 Reefer Bldg., Kansas City, Mo.  
Dear Mr. Reefer:—I accept your offer. Send me two \$1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman \$1.00 when he brings me the two packages. You agree to refund me \$1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name \_\_\_\_\_  
Address \_\_\_\_\_



## SUNDAY SCHOOL DEPARTMENT

REV. C. N. BAKER.....Field Secretary, Little Rock Conference  
818 Boyle Bldg., Little Rock, Ark.

REV. H. E. WHEELER.....Field Secretary, North Arkansas Conference  
Fayetteville, Arkansas

### THE CONWAY TRAINING SCHOOL.

The Conway District Standard Training School, announced to be in session at Conway, December 5-12, will have a most excellent faculty of eight members. Five of the instructors were members of the faculty at Lake Junaluska and at Dallas last summer. A member of our General Sunday School Board writes from Nashville, Tenn., in regard to the Conway faculty: "I do not think a better one could have been secured."

The faculty and the courses to be offered are as follows:

Miss Willette Allen, a Kindergarten specialist of Atlanta, Ga., will offer a course in Beginners' Methods.

Mrs. W. B. Ferguson, a specialist in Primary Grades of Oklahoma City, will offer a course in Primary Methods.

Mrs. Clay E. Smith of Memphis, Tenn., formerly conference elementary superintendent in the South Carolina Conference, will offer a course in Junior Methods.

Prof. Edwin L. Shaver of the department of religious education in Hendrix College, will offer a course in Intermediate-Senior Methods.

Mr. M. W. Brabham, head of the department of circuit Sunday schools of the General Sunday School Board and unexcelled in rural work, will offer a course in Organization and Administration.

Dr. Paul B. Kern, dean of the theological department of Southern Methodist University, and author of "A Methodist Church and Its Work," which is one of the regular text-books for training schools, will offer a course in Training the Devotional Life.

Prof. H. W. Kamp of Hendrix College and Miss Nora Brown will be the recreation directors.

These courses cover all types of Sunday school work from the beginners' department to the superintendent and pastor, and offer unusual opportunity for all Sunday school workers. It is hoped that every Sunday school worker in the Conway District who possibly can will attend this school.

### SUMMARY OF LITTLE ROCK CONFERENCE FIELD SECRETARY'S REPORT TO THE LITTLE ROCK CONFERENCE AT CAMDEN.

#### Campaigns Conducted:

1. Centenary Sunday School Specials.
2. Membership and Evangelistic.
3. For Junaluska Attendance.
4. Sunday School Day Offerings.
5. Organization of Circuit Institutes.
6. Training Schools for Leaders.

#### Training Schools:

District .....	3
Charge .....	16
Assisted outside of own conference .....	2
Schools reached by training schools .....	60
Enrolled in training schools.....	1,067
Certificates issued .....	467

#### Organized Circuit Institutes:

Circuits organized .....	26
Circuit institutes held.....	55
Schools reached by above.....	118

District institutes .....	4
District and conference group meetings .....	9
Charge institutes other than organized circuits .....	29
Special conferences .....	42
Charges Visited:	
By field secretary .....	62
By associate secretary .....	15
Total charges visited.....	77
Schools Reached:	
By training schools .....	60
By organized institutes .....	118
Otherwise .....	71
Total schools reached.....	249
Miles Traveled:	
By secretary .....	14,788
By associate secretary.....	2,433
Total .....	17,221

#### Printed Matter:

Sunday School Day programs sent out .....	6,000
Pieces of literature prepared and sent out .....	25,000
Circular letters .....	6,420
Personal letters—first-class....	2,341
Other materials sent out of office .....	7,250
Total copies .....	47,011
Sunday school books sold.....	2,500
Articles written for press.....	208

### PELOUBET'S SELECT NOTES ON THE INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSONS FOR 1921.

The 1921 volume of Select Notes will be the forty-seventh annual publication of this remarkable volume—almost a half century—which establishes a reputation surpassed only in religious works by the Bible itself.

There is no other Commentary made which contains so much usable information, so many striking illustrations, or such judicious treatment of doctrinal questions as Select Notes, and it can be safely trusted to bring out the best points and teachings of the lessons in a manner that will commend itself to thoughtful men and women. The suggestions to teachers, the maps and helps are of the best and the collection of illustrated pictures is comprehensive and thorough, and all this abundant material is combined and placed before the teacher and the students in a form which has been found all sufficient.

Increased sales each year speak conclusively of the help, inspiration and practical value which it gives to hundreds and thousands of Bible students. Each user finds its rich and fresh material presented in such a manner that he receives just the very assistance which he most desires.

No pastor or Sunday school teacher can do his best without the aid of this volume.

This year, because of the illness of Rev. F. N. Peloubet, the burden of authorship has fallen entirely upon Dr. Amos R. Wells, who has been associated with Dr. Peloubet in preparing the Commentary for twenty years. Price, cloth, \$2.00 net. \$2.10 delivered.

## EPWORTH LEAGUE DEPARTMENT

REV. F. A. LARK.....Editor  
HOWARD JOHNSTON, Treas. N. Arkansas Conf.....Conway  
H. GRADY SMITH, Treasurer L. R. Conf.....Arkadelphia

All communications should be addressed to Epworth League Editor, 310 Maple Street, North Little Rock, Ark., or to the Editor of Arkansas Methodist, 200 East Sixth Street.

### HAMBURG LEAGUERS GIVE HALLOWE'EN PARTY.

Last Friday night a bunch of Epworth Leaguers met at the Terry house for a Halloween party. Many were dressed in costumes appropriate for the occasion, which caused much excitement and laughter. The house was decorated with black and gold crepe paper, while the floors were covered with autumn leaves. After several contests, games, etc., refreshments of hot chocolate and pie were served. Miss Lillian Foote, chairman of the entertainment committee, deserves much credit for the great success of the entertainment.—Ashley County Leader.

### PREPARED FOR WHAT?

The school of experience has many graduates, but there are many who seem only ready for matriculation. As one travels through the church talking of its work and program there is one universal cry which is by no means new, "If we only had leaders." This would seem to say, "The opportunity is recognized but the task is impossible."

Leaders do not spring full grown from the brow of Jove. There are prodigious men with wonderful powers of leadership, but they are not the ones that stabilized the church's program. Real leaders are made. By what processes do they come? Many answers could be given.

The church college stands as the one outstanding institution giving its reason for existence to give Christian training. The State school may teach science and mathematics as good or better than the church school, but it does not purpose to give Christian training for leadership.

The student in college finds himself advised by fellow students as well as by president and teachers that there are societies and contacts in college that are as valuable to him as any text-book or academic course. Among these side courses he joins the Literary Society and the "Y. M." or "Y. W." In these he finds fellowship, intercollegiate contacts, and a class and college standing is gained which is valuable. Even further in the "Y." opportunity is given for Christian fraternity and frank discussions of many moral questions. He may gain a program of Christian religion as it fits a college man and the attitude of business or professional men. The student may even become a Christian through the Christian forces brought about through the "Y."

Vacation time comes or graduation days may be over. The student goes home fired with an ambition to "do things." If he is a Christian he wants to see things move in the little church at home, and the folks at home are expecting him to lead for he has been "off to college." Remember now that he has been attending a church college, where he is supposed to be trained in specific things which only a church school can give, a school that is supported on the ground that it is necessary for the Methodists of its conference. But our young gradu-

ate is confused. He is ill at ease and confesses that he is well acquainted with the program of the "Y.," but that he was not affiliated with the societies of the church. They stare at him with abated admiration—and the little church goes along in the same old rut.

Of our 19,000 churches approximately 16,000 are in communities of 2,500 or less, and approximately 14,000 are strictly rural churches. This means that the program that should consume our largest interest is the one that will reach this small town or community.

Are the societies of the church such as the Sunday School, Epworth League and Missionary Societies, sufficient with their standards to meet the needs? A score are ready to reply, "That is the business of these societies." But we are ready to reply that the leadership fully prepared and necessary to make this effective must come from our church colleges. What has this student learned in college that will make him a leader in his community?

We then ask, "Can graduates of church schools who know nothing about its societies, who only have learned to work in the 'Y.' be expected to assume this leadership?"

Young men and women in college often approach church leaders and say, "I am going home soon, and I want to help in our Sunday school, or I want to organize an Epworth League, but I don't know anything about them. Where can I get some literature or information?" This same student can conjugate perfectly an irregular verb in Latin or give a correct reaction for a formula in chemistry, but he is entirely ignorant of the organization and work of the church.

Is it not reasonable to expect the church school at least to provide societies that will give a standard of work through which not only will they grow in the graces of Christian fellowship and experience, but that at the same time they are able to be familiar with their administration and program? More vital than the necessity to become familiar with the program of the church is the necessity to have a proper regard and a relative value of the church and its societies. In determining this, teachers and president, have more influence than anyone else.

The president of a certain church school was always generous in his attitude to the "Y" organizations and eagerly proclaimed its work. He mentioned the other societies of the church and advised attendance on them, but he was not familiar with their work and did not seem solicitous for their success. Students of his school were not noted for their dependable church leadership.—Garfield Evans.

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Have Strong, Healthy Eyes. If they Tired, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book, Murine Eye Remedy Co., Chicago

## CHILDREN'S DEPARTMENT.

## BRAVERY.

In daytime I am always brave,  
And very boldly I behave—  
I play at hunting and at war,  
And slay big dragons by the score.  
But when the darkness comes along,  
Somehow I do not feel so strong;  
And when I go to bed at night  
I like to take my candle light.

The stairway is so dark and long  
That, though I know there's nothing  
wrong,

Sometimes I look behind to see  
If any Thing is following me.  
And when I pass a shadowy nook  
I sort o' stare, and look—and look!  
And then it's pleasant to hold tight  
Onto my little candle light.

And when I'm in my little bed  
I pull the covers 'round my head,  
With just my eyes a-looking out  
To see the shadows creep about.  
Dark shapes the corners seem to fill,  
Of course I'm not afraid, but still  
It is a very comfy sight  
To see my little candle light.

—Selected.

## THE FETCHIN' UP OF LUCY.

"We'll turn her over to Miss Hays," said the superintendent. "If Miss Hays can't manage her we'll have to let her go, I'm afraid. She's quite the hardest case the home has ever undertaken."

"Yes, Miss Hays is our only hope," the matron agreed. "Do you remember when she first came? How we thought she wouldn't prove a fit, she was so girlish and like a child herself?"

The superintendent nodded. "And now she's our mainstay," she finished. "She can manage any child in the institution better than all the rest of us put together. Yes, we'll turn Lucy over to her."

Lucy had arrived a week before—a solid little lump, of eight, who never cried and never laughed, was neither sorry nor glad about anything. A real home she had never known. Her mother had died when she was a baby and her father, following the lines of least resistance, had "skipped," leaving his small daughter as a parting gift to the community. The community, to its credit be it said, had done what it could for her. Food and clothes and shelter, such as they were, it had provided until at last one poor woman with six little ones of her own to care for had brought her to the home.

"She needs fetchin' up and we ain't none of us got time to do it," she said. And after a week of Lucy, the home unanimously agreed. Lucy certainly needed "fetchin' up." As yet no one had succeeded in making the slightest impression on her, however. The impression was all of her making. Wherever she went she left her mark. On the playground she could be traced by the trail of black eyes and bloody noses she left behind her. In the schoolroom broken pencils, torn books, and overturned ink-wells bore mute witnesses to her presence. She seemed to derive not the slightest pleasure from it all, and she was neither more nor less sullen after her punishments.

"I'm afraid she's hopeless," the matron admitted. "But we'll let Miss Hays try her."

And Miss Hays did. She shifted her

seat at the table, so that she might be next to the child; she established herself as special monitor over whatever corner of the playground Lucy chanced to be in; she sat on Lucy's bed nights when she led the children in their good-night hymn. Any other child in the home would have been in the seventh heaven of bliss at such attentions from this particularly beloved teacher, but Lucy never relaxed her remote indifference.

"I've never failed to reach a child before, but I'm afraid I'll have to give up on this one," mourned Miss Hays. She was on her way to the superintendent's office, and as she came down the hall she heard her voice through the open door.

"I ask you once more, Lucy—did you or did you not break that window? It's directly behind your bed and you've been doing such things right along ever since you've been here. But I have no real proof and I don't like to punish you when I'm not sure. Answer me, Lucy—did you do it?"

Miss Hays held her breath and waited for a denial. None came—no word of any kind.

Impulsively the teacher stepped into the room.

"Excuse me, Miss Jansen, but Lucy did not break the window. A slate blew off the roof this morning as I was overseeing the bed-making. I meant to have spoken about it sooner."

The child looked up at her defender, emotion in her face for the first time. Never before in all her life had any one really taken her part. Miss Jansen saw the look—and she was a wise woman.

"I'm sorry, my dear, that I suspected you of something you didn't do. Excuse me," she said gently. "Suppose you and Miss Hays go talk it all over."

The surprise deepened in the child's eyes. Some one was sorry to have suspected her! Some one said, "Excuse me", to her! Why, she had al-

ways been the scapegoat for the neighborhood sins. It was the price she had paid for her precarious existence. No one had ever been sorry for such a thing before. She turned back to Miss Hays.

"All right," she said. "Come on!" For the first time in her life she felt that she belonged.—Deaconess Advocate.

## TWO KITTENS.

Kitten Fluff and Kitten Buff went out to call one day upon their cousin, Kitty Puss, who lived not far away.

"Now mind your manners and be good," said mother Tabby cat. "Some kits are very impolite; you mustn't be like that. Don't fuss or fret or giggle or spill your catnip tea, but always try to act just as politely as can be. Don't try to cross the pasture field, but walk along the lane; and don't forget one word I say, or you'll not go again."

So Kitten Fluff and Kitten Buff both promised to obey and started on their visit feeling very glad and gay. They laughed till out of breath at all they saw, and then they walked sedately, paw in paw.

Miss Kitty Puss was glad to see her cousins come to call. She said: "I'd just begun to think you'd never come at all." She gave them ginger cookies and cups of catnip tea; and they all talked about how scarce the mice had come to be.

At last they said: "We'll have to go; the night will soon be here; we've had a very pleasant time. Now come and see us, dear."

And so they trotted down the road, just at the close of day, till Kitten Fluff said: "Here's the path. Why not go this way?"

But Kitten Buff said: "Better not, for mother Tabby cat said we must walk along the lane, not do a thing like that."

But Fluffy coaxed till Kitten Buff had scrambled through the stile; and then they romped and frolicked in the pasture for a while. They caught the dandelions, chased each other round a tree; until at last they felt as tired as kittens well could be.

Down by the brook they stopped to play, and Kitten Fluff fell in, while all the minnows shouted and waved a happy fin. "My, what a silly cat!" they cried, "just come and take a look. She must be very careful or we'll have some cat tails in the brook."

Poor Fluffy was so wet and cold she was a fearful sight. She said: "We'll have to hurry home, for it will soon be night."

Just then Buff saw a funny bird that sang: "Buzz, buzz, buzz!" She said "That is the strangest bird that surely ever was. I'll just slip up behind it and catch the funny thing." She tried it, and, O goodness! she got a dreadful sting.

Then Kitten Fluff and Kitten Buff both felt very sad, they said together: "How I wish I hadn't been so bad. Next time I'll mind my mother and do just what she said; but now I guess I'll just run home and hurry off to bed."—Junior Herald.

Surely the Lord would not "specially call" one man to preach infant baptism, and then turn around and "specially call" another to repudiate the same!

READ

## THE CALL OF THE WORD

A Circuit Rider

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## NEWS OF THE CHURCHES.

PREACHERS AND DELEGATES TO  
NORTH ARKANSAS CONFER-  
ENCE.

A lunch will be served at the First Methodist Church, Van Buren, on Tuesday, 5:30 p. m. You can leave over the Frisco at 6:28, reaching Rogers at 9:11 p. m. The Iron Mountain reaches Van Buren at 2:20 p. m. Should you come into Van Buren on the early morning train, you will reach here at 3:10 and leave at 5:28, reaching Rogers at 8:25 a. m.

Remember, that if you want a hot lunch and a warm welcome, you should come through on Tuesday. The Methodists here are anxious to have you as their guests for this lunch. You need not write unless you desire an extra amount, as one of the brethren will wire me some time after the train leaves Little Rock.—B. L. Wilford.

WEST SIDE; CENTRAL AVENUE,  
BATESVILLE.

We on the West Side have many things to be thankful for. First, we believe we have the best pastor in North Arkansas, and expect him to become one of the leading soul-winners in our church. E. H. Hook is his name. He is a native of Independence County. We are hoping the Bishop will return him to us, and to that end and for other reasons we are endeavoring to insure a sufficient amount to ask for Central Avenue to be made a station.

We have a gilt-edged Sunday School. On last Sunday there were 205 present. Out of 20 teachers we seldom have more than three absent. Our membership is composed of farmers and mechanics, a few salesmen and one grocer. The congregation delight

## 50 Years Ago



a young man who practiced medicine in a rural district became famous and was called in consultation in many towns and cities because of his success in the treatment of disease. This was Dr. Pierce who afterward moved to Buffalo, N. Y. He made up his mind to place some of his medicines before the public, and he put up what he called his "Favorite Prescription," and placed it with the druggists in every state in the Union.

For fifty years Dr. Pierce's Favorite Prescription has sold more largely throughout the United States than any other medicine of like character. It's the testimony of thousands of women that it has benefited or entirely eradicated such distressing ailments as women are prone to. It is now sold by druggists in tablet form as well as liquid.

HOUSTON, TEXAS.—"Doctor Pierce's Favorite Prescription is an excellent medicine. I have taken it for feminine troubles and when run-down, weak and nervous, and it was very quick in building me up and relieving me of my trouble. I always felt better."—MRS. H. E. WILLIAMS, 2424 Freeman Street.

in singing and with few exceptions, those who attend prayer and preaching service will pray in public.

I believe I told you once before that we have three sets of twins in our Sunday School, all little folks yet, but they are growing. Last Sunday little Belle Headstream—three years old—sang this solo: "Lord send us a revival; send us a revival and let it begin in me." An addition is being built to our church building, 10x20 feet, to be used as a League room, a pastors' study, and a class room.

Brother Thomas W. Williams, 75 years young, the founder of our Sunday School and first member of our class, took unto himself a wife a few weeks ago and has begun housekeeping again. All love and revere Uncle Tom. Rev. F. W. Smith, superannuate, is a member of our class and is a benediction and a blessing. He is not as robust as we would like to see him. He is a grand, lovable gentleman. We want all the teachers to know that we would like to have Brother Hook returned to us; but we are loyal Methodists and will love and be true to whomsoever may be sent us.—W. M. Byers.

## REVIVAL AT FAYETTEVILLE.

A two weeks' campaign under the leadership of Rev. J. O. Hahes, one of our general evangelists, has just closed with 30 additions to the Church, and some 15 others on a list to be received later. The preaching was of a high character, and the ministry was constructive and deeply spiritual. The music was especially fine under the able leadership of Mr. J. B. Stalnaker. Our Church has been greatly helped and heartened. The meeting closed on Sunday afternoon with a great old-fashioned love feast, which was an occasion of great rejoicing and blessing. At the evening service the pastor received a large class into the membership of the Church.—H. E. Wheeler, Pastor.

## HEBER SPRINGS, ARK.

We have had a good year at Heber Springs. Rev. F. E. Singleton, pastor of First Church, Paragould, was with us in our revival meeting in August and did a great work. He is one of the best pastoral evangelists in our church. Rev. A. T. Galloway, pastor at Pochontas, was with us part of the time and led us to victory in the song service. We received forty-three members as a result of the meeting, have had sixty accessions during the year. The board of stewards raised the pastor's salary at the beginning of the year and has kept it paid one month in advance. The Centenary pledges have almost been paid in full for the first two years. The finances are in good shape except a small deficit on our Conference Claims. A heating plant is being installed in our church building, which makes it one of the best in the Conference. We have one of the best W. M. S. in the Conference and a fine Senior and Junior Epworth League. The preacher that comes here next year will have a delightful work as it is one of the best organized and most congenial working churches in our connection.

Three of our choice young ladies and one of our choice young men have volunteered for life service since our pastorate began at this place.—Edward Forrest.

## SAN BENITO, TEXAS.

It would be impossible to express in words how much the "Methodist" is to me.

I enjoyed every page of it when we were in Arkansas, but since coming to the "Rim of the world" I can hardly wait for it each week. I am proud of Arkansas Methodism.

It was a great pleasure to me to see how well up in all things the Prescott District is. Last year we lived in Mineral Springs and am glad to know our people there have fallen down on nothing where our great Church is concerned. They have the best Sunday School there it has ever been my pleasure to work in. Due to the fact that they had one of the most efficient superintendents, Mr. O. L. Walker, and he had a corps of teachers that stood by him and they had classes that stood by them, which it takes to run an "A-No. 1" Sunday School. We are almost out of the United States. San Benito is in the "Magic Valley" only eight or ten miles from the Rio Grande.

It is an irrigated district. They grow all kinds of vegetables here and a very fine grade of citrus fruit. The oranges and grape fruit are especially fine. Beans, cabbage, peppers, etc., are being shipped now. Tomatoes will be ready for the market in four or five weeks.

Those pen pictures "A. C. M." gives us of his travels over the state make me home sick beyond expression for the dear old forests and other good things of Arkansas. There's nothing so "dear to my heart as the scenes of my childhood.

More than half of the population of our town is Mexicans. There are 2,500 Americans here. The majority of them are from the Northern States. They come here because the winters are so mild.

Some weeks "The Methodist" fails to come and I sure do miss it. Most always get it on Saturday or Sunday and can assure you I enjoy all of it.

It's like "a letter from home."—Mrs. N. B. Wall.

## A "SHOWER" AT BRADLEY.

By special invitation the writer and his wife left their home at Stephens on the early train south on Saturday mornin, the 6th, for Bradley, Ark. Upon our arrival we were met by a deputation of our good people there and told that a complete plan had been charted for us during our stay. We were royally entertained in the home of our Brother Stuart while there, and learned that a special reception had been arranged at the church for us Saturday evening. A splendid crowd of people were there, and after singing a few selections by the audience, led at the piano by Mr. Kaywood, one of our splendid young men, and some toasting, the pastor and his wife were invited to take chairs in front of the altar of the church. Then came the unexpected. A table loaded with numerous practical articles for household use and wearing apparel, was borne down the aisle and placed directly in front of the astonished pastor and his wife. A very appropriate presentation speech was made by Miss Birdie Crabtree, to which the writer responded as well as he could, concluded by an address from his wife also.

Our presiding elder reached us on Sunday morning, and at Walnut Hills

Hood's  
Sarsaparilla  
Makes Food  
Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartics.

our fourth quarterly conference was held. The charge will make a good report on all the causes that the church has presented to them during the year. The people of this charge are a fine type of our Methodism, and need only a parsonage and a resident pastor to develop at an early date into one of our strong charges.—G. N. Cannon.

## MORRILTON.

At the close of our second year in Morrilton we are able to look back and see a few things accomplished. Two building projects that have long been greatly needed, have been launched. The basement of the church has been completed, and the old parsonage torn down, with a modern seven-room house being put in its place. The building committee is composed of H. A. Woodward, M. H. Dean, A. V. Hembree, A. C. Stover and Herbert Fiser. These men have in hand about 16,000 in subscriptions to finance this building. The contractor agrees to have it completed in a few weeks' time.

We have had 87 accessions to the church, 14 by letter and 73 by profession. Our report will be in full at



The strain of modern business life is too much for the nerves. You need a nerve sedative. Try

Dr. Miles  
Nervine

A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.



Conference, with the exception of the Centenary quota. It is a disappointment that this could not all be collected, but it was found impossible to do so.—S. M. Yancey, Pastor.

#### UMPIRE MISSION.

Number of members received, 17; by profession of faith and baptism, 6. Collections in full, except the the pastor's and P. E.'s salary.

The people have papered the church house at Athens, finished papering church at Umpire, finished digging well which new pastor will find with concrete curb, put roof on parsonage and built a barn.

I have held and helped in nine protracted meetings, and have visited extensively for the cause of our Master from house to house. In my pastoral charge there has been increase in number of Christian papers taken, but the increase in the number of family altars is sadly small. Have begun a

#### "WHITKNIT HOSIERY"

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At less than fifty per cent of retail prices.

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Style 555—10 thread silk hose, 3 pair, \$2.75 delivered.

Style 550—12 thread silk hose, 3 pair, \$3.25 delivered.

Style 560—12 thread silk half hose, 6 pair, \$4.50.

Colors: Black, Navy, Dark Brown and White.

Ladies' sizes, 8, 8½, 9, 9½, 10.

Men's sizes, 9½, 10, 10½, 11.

Ladies' silk lisle hose, style 500, box of 6 pair, for \$2.75. (Black, Brown, White).

No inferior goods shipped under our Trade "WHITKNIT" Name

Goods ready for delivery Nov. 15 to Dec. 15.

Satisfaction guaranteed or money refunded.

In ordering state quality, size, style and color. Remit: P. O. money order or cashier's check.

WANTED: Dealers to handle "WHITKNIT." Write for agency in your town. Address,

WHITKNIT HOSIERY COMPANY,

Hendersonville, N. C.

#### SIMPLE MIXTURE

##### MAKES HENS LAY

By W. S. Burgess.

Any poultry raiser can greatly increase his profits, easily and quickly by taking advantage of the 35 years' experience of a successful poultryman.

A life long study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts pep into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form and is called Combs' Buttermilk Compound Tablets. Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted, so for a limited time any reader of this paper can get a big double size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets 30 days; if at the end of that time your hens are not laying two or three times as many eggs; if you are not more than satisfied in every way the tablets are to cost you nothing. If completely satisfied this big double size box costs you only \$1.00 on this introductory offer. Simply send name—post card will do—to Milk Products Co., 158 Creamery Bldg., Kansas City, Mo., and the big box of tablets will be mailed immediately, post paid.

The matron received gifts at the Orphanage, as follows:

Missionary Society, Dardanelle, Ark., by Mrs. Kate Slater—One pair new shoes, one new hat, two new nightgowns, one cloak; value of clothing, \$11.25; candy.

Daughters of Ruth Sunday School Class, Fordyce, Ark.—One hat, box talcum, belt middy, one teddy, apron, skirt, panties, spelling blocks, book ties, ribbons, stockings.

Young Matrons' Auxiliary, Little Rock, Ark., by Mrs. Headrick—Three pictures, one pair shoes.

Solicited by Rev. O. H. Tucker, Durham, Ark.—One box apples.

First Church has gone some. Brother J. B. Stevenson closed a successful pastorate adding over 200. Many are leaders today, seven on official board.

Young folks built annex 20x40 for class rooms and social gatherings. Parsonage renovated, cost \$1,000; Salary raised to \$3,000 and already paid as are all other claims. The Leagues, W. M. S. and S. S. are all going. Many expressions of the love of these good people have come to the parsonage.

Last Christmas was like a Methodist pounding, and still another a few days ago. A fine suit, overcoat and other wearing things for the preacher to go to conference came along with a dining-room full of good things to eat.

Dr. and Mrs. F. M. Scott, only charter members, opened their beautiful home to us while the parsonage was being repaired. No church nor pastor ever had better friends. A great, new church is next on the program. There are no better folks in Arkansas nor could a church offer greater opportunities for development. Rev. D. L. Coale, our general evangelist, held my revival, the fifth successful one he has had with me. I have found no other help so good. Fifty-four new members and 30 life service decisions, and church generally strengthened. Have received to date 135, by letter 58, by vows 27, by baptism 50. You'll hear from Paragould again.—Frank E. Singleton.

Since my last report in the Methodist I have received special gifts of money, as follows:

Rose City Bakery, half of bread bill ..... \$13.44

Missionary Society, DeWitt, by Mrs. McKewen ..... 5.00

Mrs. Nannie Simmons, Arkadelphia ..... 5.00

Sunday school at Des Arc, by Thomas G. Roe ..... 9.45

First Church Sunday School, Batesville, by Joe M. Gray, treasurer ..... 44.30

Woman's Missionary Society, Hope, by Mrs. W. P. Agee ..... 50.50

George A. Henry, Manila ..... 10.00

new church, Cannon Chapel, where W. S. Johnson as a lay preacher rendered very efficient help. He and many others of his tribe should preach more.

Judge Jas. S. Steele of the Ninth Judicial District delivered two fine addresses at our church at Umpire last Saturday night and Sabbath.—Jno. F. Taylor, P. C.

#### PARAGOULD.

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George A. Henry, Manila ..... 10.00

Centerton Sunday School, by Rev. O. H. Tucker ..... 3.20

This last item was in my report last month, but the printer failed to get it in the paper.

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Missionary Society, DeWitt, Ark., by Mrs. W. C. McKewen—Five quarts tomatoes, ten bars soap, three gowns, thirteen small dresses, six boys' suits, four rompers, two blouses, baby clothes.

By Mrs. Cyrus Garnsey, Seneca Falls, N. Y.—Twelve kindergarten chairs, a love gift in memory of her son's twenty-fourth birthday.

By Mrs. W. J. Reynolds, Fayetteville, Ark.—One pair bedroom slippers, six pairs panties, three nightgowns, two pairs shoes, three dresses, one middy, one pair sleepers, one white waist.

Mrs. Lenox, Little Rock, Ark.—Seven used garments.

By Mrs. R. Peay, Springdale, Ark.—One barrel of choice apples.

Solicited by Rev. O. H. Tucker, Plumerville, Ark.—Two glasses jelly, three pairs stockings, four summer blouses, two unions, four new aprons, forty-one yards new gingham, forty-two jars fruit and vegetables.

By Miss Genevieve Huddleston, Conway, Ark.—Five new princess slips.

Missionary Society, DeQueen, Ark., by Mrs. F. P. Doak—Two quilts, one small new dress, ten pairs stockings, three union suits, one nightgown.

Mrs. Rainwater, Little Rock, Ark.—One coat suit.

Missionary Society, Central Church, Fayetteville, Ark.—Twenty-seven cans vegetables, twenty-one jars fruit, two glasses dried beef.

Young Matrons' Auxiliary, First Church, Little Rock, Ark.—Ten new umbrellas. And entertained with a delightful Hallowe'en party. Their elaborate decorations made the "Spook Hall" a place of wonder and beauty.—Geo. Thornburgh, President.

SUNDAY SCHOOL BOARD, NORTH ARKANSAS CONFERENCE.

All the members of the Sunday School Board, both clerical and lay, are requested to meet at the Methodist Church, Rogers, Ark., November 23, at 7:30 p. m. Very important business is to come before the Board.—George McGlumphy, Chairman.

#### OBITUARY.

**JOHNSON.**—Bro. B. F. Johnson was born in Attlewasby County, Mississippi, April 10, 1879. He married in early manhood, and to this union were born ten children, six boys and four girls. Four of the children, with their good mother, preceded Brother Johnson to the glory land. On October 22, 1920, Brother Johnson heard the Lord say, "Come up higher." Brother Johnson professed religion and joined the Methodist Church at the Old Shiloh church in 1869 and had lived a true, faithful Christian life ever since. In August, 1878, he came to Arkansas, near Newport, in Poinsett county, having lived there four years. He came to Benlomon in Sevier county. Two years later he moved to Brownstown and lived there the remainder of his life. He leaves four sons and two daughters to mourn his departure. To the children I wish to say: Grieve not as those who have no hope for your father was a good Christian man. His home was always the home of a preacher and he always did his best for the preacher in his work. He was looked on by all as being a man of God. Boys, you would do well to imitate the life of your father. My first acquaintance with Brother Johnson was at Quarterly Conference, and it was always his pleasure to answer the roll call. He has answered the final roll call, and we cannot call him back. But, children, you can go to him. How glorious it will be to have a reunion around the throne of God where there is no pain or death or sad partings but all is love, peace and joy. May Heaven's richest blessings rest upon these broken hearted children and their families is the prayer of their pastor.—A. J. Bearden.

**PAMPLIN.**—Sunday morning, November 7, 1920, the sad news was flashed over the wire from Will's Point, Texas, to Bro. W. W. Kirkland, Thibodaux, Louisiana, that their daughter, Mrs. Janie Pamplin, wife of Neil Pamplin, had passed to her reward that day. The shock was doubly hard for her family and friends in Arkansas did not know of her sickness until the sad news of her death came. She was born and reared in a Christian home and joined the Methodist church when young. April 1, 1913, she was married to Bro. Neil Pamplin. To this union three sweet little girls had been born to make glad father and mother's hearts, and now mother—kind, loving mother is no more on earth to minister to their many needs. Janie, as she was known to family and friends, had many friends because she was a friend to every one she knew. She, with her husband, were always found in their places at Sunday School and Church unless unavoidably detained. Her body was laid away in Texas, November 8, to await the second coming of Christ. May God's richest blessings be upon the family and friends of the departed one.—J. C. McElhenney, P. C.

**MORRIS.**—Virdell Morris.—On September 11, 1920, dear little Virdell Morris closed her eyes to things of earth and went to be with Him who said "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven." Virdell was 4

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years, 3 months and 4 days old when death claimed her. She was the loving and beloved child of Brother H. H. and Sister Lillie Morris of the Brushy Prairie neighborhood Ashley County, Ark. September 12, we laid her body away to await God's trumpet call. Dear friends, while your hearts are sad, yet you have greater interest in heaven, because your sweet little girl is there to await your coming. God bless you and the two little girls yet in your home is the prayer of your sympathizing pastor.—J. C. McElhenney.

INMAN.—Mrs. Sarah J. Inman, born near Evansville, Ark., 1860, died at Greenwood, Ark., September, 1920. She was the mother of five children—two living, Mrs. Albert Ayers of Washington State, and Rev. H. M. Lewis, pastor of Methodist Church, Howell, Ark. As a former pastor I desire to say myself and wife, while at Midland Heights, Fort Smith, received Sister Inman into the church and found her to be deeply devoted to the church. She offered her life as a domestic attendant to some one of our missionaries, choosing China as her field. She was not accepted, but instead gave her son, H. M. Lewis, that year to the itinerancy of the church. A woman of fine religious thought, lived a holy life and dedicated it to the church. We very much appreciated her life. May God bless her children and fill her place in the church with her kind.—M. A. Fry.

ELDRIDGE.—In speaking of the Apostle Barnabas, St. Luke says, "he was a good man." These words apply most appropriately to my old-time friend, John Edward Eldridge, whose truly remarkable life came to a peaceful close at his lovely country home, two miles north of Forrest City, Ark., August 28, 1920. I refer to him as "a good man." To some there is no such thing on earth as a good man. To others a good man may be a reality but

at the same time a nonentity. While a truly good man does not imply a perfect man, yet it does imply a really great man. Jesus' conception of greatness is that of goodness. To be positively good among men is to be genuinely great in the sight of God. Greatness, according to New Testament teaching, is defined in terms of character and service, and not in terms of mere authority over men. To have moral convictions of duty and live up to them is not the easy thing that some think it is, and the man who does this wins for himself a place on the right hand and on the left hand of our Lord in His kingdom. John Eldridge did not inherit a robust physical constitution when he was born in Germantown, Tenn., January 13, 1846. Yet by choosing a life of simplicity, out-door activity, and Christian integrity, he reached the honored age of 74. When he was a child his parents moved to Arkansas and located in St. Francis County, near the present town of Forrest City, where young John was forged and fashioned a successful career. At the youthful age of 18 he entered the Confederate army, but was wounded, captured and permitted to return home. He soon found himself in love with one of the choicest young women in the community, Miss Mary Winnifred Laughinghouse, whom he married on his twenty-third birthday. They are once took up the residence where they were to spend a long and happy life. The house that marks the place where they began life more than half a century ago, is a comfortable, home-like, but unassuming dwelling that sits in the rear of a large grove of stately forest trees that awakens the admiration of everyone who passes along the public highway which leads just in front of this beautiful country site. It was here in the bosom of love and loyalty that their two daughters, Maggie and Emma, and their six sons, Fenner, Percy, Rolfe, Guy, Fred and George, were born and reared to a healthy, strong, useful womanhood and manhood. It was here, in the presence of all these children and thirteen grandchildren, they celebrated their golden wedding. And it was here in the presence of his entire family the honored head of this remarkable household was permitted to close his long life and labors, the effects of which shall last through the ever-lengthening years. In this home he who had not where to lay his head found two loyal disciples who always welcomed the man of God when he came that way, and ere he took his leave the family was called together and he was presented the Bible with the request to lead in family worship. In this home the church paper has been for years a weekly visitor and the cause it represents has ever found a sympathetic and generous support. It is not therefore surprising that every son and daughter of this Christian home became a Christian and a member of the church with the parents before them. Several of the six sons are official members of the church as was the father before them and at the time of his death. A more beautiful and ideal family life would be hard to find. My friends lived and labored on the farm—lived because he labored. He was not a rich planter, but a successful farmer. On his place at the time of his death cotton was growing on land that had been in cultivation for fifty years that would yield perhaps a bale per acre. His place, his family, his life, all indicate that he was a man of no mean personality. Industrious, judicious, persevering, he succeeded in business and secured for himself and family a most highly respected position in the community. He was cheerful in disposition, absolutely honest in his business relations, modest in spirit, and exemplary in life. He was loved devotedly in his home, trusted implicitly in the community, honored and appreciated in the church. John Eldridge was a citizen of whom any community could justly be proud. Upon such men rest the very structure and permanency of our civilization. To contribute to the world such a life as he lived and to society such a family as he reared is an achievement worthy of a truly great man. The writer, who was his pastor for three years and his presiding elder for four years, from 1893 to 1905, esteemed it no small honor to be permitted to speak at his funeral and pay tribute to his worthy memory. On this occasion he witnessed the unusual scene of six sons serving as pallbearers at the funeral of their sire. Surrounded by a large family connection and a legion of friends his body was laid to rest in the old cemetery just north of the city on the western slope of Crowley's Ridge, upon which the declining sun poured a sea of light and glory typical of the pure radiance which is shed upon the community when closes the life of a good man.—W. C. Davidson.

BLACKARD.—Brother L. H. Blackard was born in North Carolina, May 12, 1835, and came with his family to Arkansas in 1872. At the age of 18 he professed religion and joined the Methodist Church and lived an upright Christian life till the day of his death, which occurred at his home at Ozona, in Johnson County, October 25, 1920. His companion and one son, Thomas, and three daughters, Estina, Novilla and Cora, have long since preceded him to the better world. Robey, the youngest son and only surviving member of the family is left to mourn the loss of a kind Christian father. "Uncle Larry," as he was best known in his commu-

nity, had been a useful man in his day, always identifying himself on the side of right and taking an active lead in things that were for the best interest of his community. He had served the church in every official capacity as a layman, never shirking his duty, but was faithful to every interest of the church till ill health and declining age came upon him. He was a splendid singer and had taught singing schools in different counties in the State. His many years as Sunday school superintendent had given him a great love for children and young people, whom he enjoyed having visit him during his long confinement to his room. He enjoyed his religion, loved the preachers, was loyal to the church and was very able in prayer. We laid his body to rest in the Clarksville cemetery to await the resurrection morn. We feel that a good man has passed to his reward in heaven.—J. B. Stewart.

The Christians of the old schools can show the fruit of their faith in saved lives and beautiful character. Christians of the new school must justify their faith by their works or stand condemned of folly.—Ex.

No man ought to be so enamored of a plan as to hold to it, when it fails to get results. It is no reflection upon a man's consistency to drop a plan that will not work. The pride of consistency in some men stands in the way of their success.—Methodist Protestant.

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then estimate the cost, then raise the money. This is important. The best of givers do not give to and will not give largely to a nebulous or timid program. Do not ask any one for money until a clear answer can be given as to exactly what is proposed and the estimated cost.—Christian Standard.

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