

ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

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

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BUT PETER SAID, ANANIAS, WHY HATH SATAN FILLED THINE HEART TO LIE TO THE HOLY GHOST, AND TO KEEP BACK PART OF THE PRICE OF THE LAND? WHILE IT REMAINED, WAS IT NOT THINE OWN? AND AFTER IT WAS SOLD, WAS IT NOT IN THINE OWN POWER? WHY HAST THOU CONCEIVED THIS THING IN THINE HEART? THOU HAST NOT LIED UNTO MEN, BUT UNTO GOD. AND ANANIAS HEARING THESE WORDS FELL DOWN, AND GAVE UP THE GHOST AND GREAT FEAR CAME ON ALL THEM THAT HEARD THESE THINGS.—Acts. 5:3-5.

LET US BE HONEST.

During the past year almost everyone has excused himself from various religious contributions, such as Centenary payments and pledges for Christian Education, on the ground that financial conditions were extremely bad, and has promised to pay or to pledge when conditions should improve. It is now necessary to keep these pledges to be honest. There are exceptions, but most of us are getting the benefit of the higher price of cotton. Even where the crop is poor the cost of making it was so low that the present price is compensation for the loss in quantity.

At the beginning of Christianity, in the case of Ananias and Sapphira, the Church was put on notice that false representation of one's financial relation was a sin against the Holy Ghost. The punishment seems extreme, but the sin is so subtle and so deadly in its effect upon character that a startling warning was given. Today let us beware lest, in voiding our promises made a few months ago, we virtually commit the secret sin of lying to God. Be not deceived; God is not mocked. We may cover our real purposes from our neighbors. We may even deceive ourselves; but we cannot mock God who knows our inmost souls. God may not strike us down instantly for our attempted deception; but He can turn our prosperity into poverty and our souls will pay the penalty. "Whatsoever a man soweth, that shall he also reap." Let us be honest with God.

HOW TO RECOVER.

An expert on economics says: "Loss of wages and salary due to unemployment is now running at the rate of \$7,500,000,000 annually—nearly enough to pay the expenses of the Federal Government and the governments of all the States, with the Army and Navy appropriations and outlays for roads and public improvements thrown in."

He further says: "Unemployment is not the work of the devil nor of chance; nor is it the accomplishment of any man or group of men. There is nothing accidental about it. It was created by such definite and legible factors that it was foreseen more than two years ago. The whole world, with only individual exceptions, was then doing business the wrong way—a way which was certain to produce idleness of both labor and invested capital. Capitalists, employers, managers, producers and labor organizations, made money by boosting prices and charges. They went so far that the public did not have money enough to buy the products of industry; and so it is that we now have idle plants and idle men."

The remedy suggested is "to discard price and

wage boosting as a business method and substitute SERVICE and MODERATION, placing reliance upon thrift and energy as a means of money-making rather than upon overcharging. Let the manufacturer serve the public better by giving more for the money, and his plants will have all they can do. Let the worker accept a moderate wage, and he will find that full employment under such conditions is better than partial employment at high wages. Moderate prices and wages carry with them a moderate cost of living and full and continuous employment."

Let us all co-operate to bring about the proper readjustments. Let us discard "the dog in the manger" policy.

THE TRAGEDY OF FAILURE TO UNDERSTAND.

Viscount Esher has written a book, "The Tragedy of Lord Kitchener," which is attracting much attention. He does not discuss his mysterious death at sea, but the tragedy of his last years.

Lord Kitchener was the great military man of the British Empire, but his success had been won in dealing with situations in Africa and the East. Being a silent man, something of a mystic, he understood the psychology of the darker races; but he was not a modern man and was not accustomed to acting after conference with others. He could not talk well enough to impress his plans upon his colleagues in the Cabinet, and he could not comprehend the immensity of the operations of the World war.

"Lord Esher gives a painful picture of him struggling like a blind and bewildered giant amid unfamiliar surroundings, and against intangible, but powerful, forces which he could not effectively combat because he could not understand them."

It is argued that if he had been able to divest himself of twenty years the control and course of the war would have been different. His instinct was right, because he felt that results could be most quickly and surely obtained in the East, but he was not able to secure the necessary co-operation for success. Later Allenby did what Kitchener believed should have been done earlier.

Realizing his failure and yet loyally seeking to do his best, Lord Kitchener was in a pitiful situation which was relieved by his unexpected death at sea. He is an example of the leader who has lost his power to lead and yet is so conscientious that he must stick to the post of duty. He is a wise man who knows when to retire from great responsibility.

"PIGGY WIGGLY."

Five years ago there was no such thing. Then Clarence Saunders of Memphis began to develop an idea and "Piggly Wiggly" came into existence. Now we all know what it stands for and those who have used "Piggly Wiggly" like it.

A "Piggly Wiggly" is a grocery where all the goods are ready in packages with prices marked. The customer goes through, makes his own selection, and pays as he goes out. It is business on a cash basis, eliminating loss and extra expense of clerks and delivery; hence the prices are less. It is an extension of the cafeteria idea to the grocery business.

Only forty years old, a native of rural Tennessee, Mr. Saunders is now the head of an organization with over 600 grocery stores doing a busi-

ness of \$5,000,000 a month. His career is a romance of business. He was an orphan at five, had little schooling, but he was willing to work, had ideas, and put them to work. He has a genius for organization. He worked in a planing mill at 25 cents a day, clerked in a store for \$4 a month and board, working from 5 a. m. to 10 p. m. If he had begun at 8 a. m. and quit at 5 p. m. he would not have risen so rapidly, because he would not have learned so much in a short time. He soon got into a wholesale grocery and was making \$90 a month, and developed into a crack salesman. Then he organized merchants for buying, and established his own wholesale house. After a successful experience he got the "Piggly Wiggly" idea, and is now one of the big business men of the South. He believes in treating his customers fairly and instructs his employees to take no advantage of ignorance or accident. It is a great satisfaction to know that patronizing his stores means a contribution to honest methods.

SHALL WE HAVE HEADQUARTERS?

Announcement has been already made that our First Church of this city has secured adjacent lots with the purpose to erect a modern Sunday school building. This is good, but there is opportunity to do even more. Arkansas Methodism needs headquarters in the capital city. First Church, our oldest organization in the city, one of the oldest in the State, ideally located with reference to the Methodism of the whole State, should have a building where all Arkansas Methodism may be adequately represented. Let plans be developed so that rooms may be provided for our various interests. A down-town church is often difficult to maintain, but as the virtual "cathedral" of Arkansas Methodism First Church would have a prestige that would give it a new lease on life and widen and perpetuate its influence. Let us get together and build something that will be a worthy monument to the foresight and spirit of our Methodism.

AN EXPLANATION.

On account of a strike which began Monday we are able to get out only a half-size paper this week. All the departments are omitted because the copy was not in hand before the strike began.

We do not know what arrangement can be made for other issues. Some may be missed and some may be reduced in size. Let all communications be sent in as usual so that we may be prepared for the full, regular issues.

Pastors are urged to send for mailing lists and assist in collecting.

Subscribers who appreciate the paper should remit promptly and help us over our financial difficulties.

Let us all be patient and co-operate.

Andrew Carnegie's early success in the iron industry was due to the fact that he discovered the value of Chemistry and made it his servant. A recent writer says: "Modern industry is now wholly creative. Without Chemistry there can be no progress, for the improvements of inventor, engineer, and manufacturer turn out to be more or less chemical in the end."

The beginning of wisdom is not the school, but humility before God.

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A. C. MILLAR

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METHODIST CALENDAR.

North Arkansas Conference at Ft. Smith, Nov. 24
Little Rock Conference at Pine Bluff, Dec. 1.

PERSONAL AND OTHER ITEMS.

If you want to learn all about the man who evolved "Piggly Wiggly," read about him in Forbes Magazine for October 1. It is published in New York for 20 cents a copy, or \$4 a year. Read also in the same number what Chemistry is doing for business.

The plain American citizen who wishes to understand the situation may rest assured of this: there is no public sentiment for the return of liquor or the saloon. Everything that resembles it is stage play, skillfully made up and paid for. When the money of the "wets" is all fooled away from them, America will be dry.—Dearborn Independent.

The modern girl, half-dressed, loud-voiced, cigarette-smoking, and bumptious-mannered, is at present an unlovely object, to whatever social rank she belongs; and at present, I am sorry to say, she is found in all grades of society. When she mends her manners young men will mend theirs.—Writer in London Times.

If a full, frank history of the inner happenings in the financial world during the last five years could be written and published broadcast, it would have a most wholesome effect, particularly upon the younger generation. It would reveal that even the most powerful financiers cannot always manipulate things so as to reap more than they sow.—Forbes Magazine.

Mr. Hughes, the Australian prime minister, in a recent speech upon Australian policy, said: "The existence of the Commonwealth depends upon the empire's possessing an adequate navy, and added that there was no objection to renewing the Anglo-Japanese alliance, but it must be subject to two conditions—that this should not prejudice in any way the White Australian policy, and that it should not be directed against the United States."

Dr. Ivan Lee Holt of St. Louis, pastor of the leading church of the Methodist Episcopal Church, South, moved the assembly. His subject was "Christian Doctrine in Relation to Present Thought." He carried the whole house with him

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when he declared that no people in the history of the world has had to carry so many political responsibilities as the British people of today.—Central Christian Advocate.

Practical men are realizing that business is more than mere machinery, and that prosperity really awaits the development and organization of human beings. It is not enough to be religious and let the matter rest there. We shall not find truly enduring investments unless we express our religion in our business and strive to bring happiness to all those dependent upon us for their daily bread. We must strive to help others to help themselves, and give their souls expression.—Roger W. Babson, in Forbes' Magazine.

The restoration of individualism will mean the restoration, re-emphasis, and final establishment of Americanism, of the American spirit, of the type that developed from our frontier conditions. We need again that optimism, that self-reliance, that courage, that far-sightedness, that endurance of difficulties and hardships, that spirit of initiative which led our fathers across the wilderness to the conquest of this continent—individual self-reliance, individual morality, conduct and fear of God.—President Kinley (University of Illinois) in The Rotarian.

Never before was the need for products so great, never before was such valuable producing machinery and facility available, never before was there so much that needed to be done. Nature has been exceedingly kind, and Nature is calling us above all things to work with her to rebuild a distracted world. Insofar as our people in America are prepared to go to work at reasonable wages, insofar as we are prepared quickly to abandon the artificial extravagances of war will we lay the foundations for a new prosperity such as we have never enjoyed before.—Charles M. Schwab.

The first speech came from Bishop E. D. Mounzon, D.D., of the Methodist Episcopal Church, South. He has an upright and commanding figure, with a powerful voice, and he won from his opening sentence a splendid hearing. As Methodists we were agreed on doctrine but concerning modes of administration we differ. The hour had struck when the two Episcopal Methodisms of America must become one or answer before the bar of God was a declaration that evoked a storm of applause. Federation did not and could not function. These two great churches were largely unknown to each other. It was a glorious trumpet call to unity. The striking compliment was paid to the speaker that an extension of time was granted to him.—Report of Ecumenical Conference.

How gently the Holy Spirit works in sanctifying souls! In our experience we find that the strongest influences from other lives have gently and silently infiltrated themselves into the depths of our lives. The Holy Spirit does not coerce nor in any way force Himself upon people. Is there anything that requires such gentle handling as the human spirit? The Spirit is more gentle in dealing with men than anyone else can possibly be, because He alone fully appreciates the preciousness of the soul and the innumerable ways in which it may suffer injury. Fineness of touch is characteristic of great genius. How easily a great piece of work may be ruined by a single slip! The Holy Spirit cannot possibly make a mistake in dealing with souls.—C. N. Bartlett in Bibliotheca Sacra.

We have seen many periods which tried the soul of the Republic. We shall see many more. There have been and will be times when efforts will be great and profits will vanish. There have been and will be times when the people will be called upon to make great sacrifices for their country. Unless Americans shall continue to live in something more than the present, to be moved by something more than material gains, they will not be able to respond to these requirements and they will go down as other peoples have gone down before some nation possessed of a greater moral force. The will to endure is not the creation of a moment, it is the result of long training. That will has been our

possession up to the present hour. By its exercise we have prospered and brought forth many wonderful works. The object of our education is to continue us in this great power. That power depends on our ideals. The great and unfailing source of that power and these ideals has been the influence of the classics of Greece and Rome. Those who believe in America, in her language, her arts, her literature and in her science, will seek to perpetuate them by perpetuating the education which has produced them.—Vice President Calvin Coolidge.

The need for Christian journalism is compelling. As long as some people know more about the details of the latest divorce scandal than they do about the work of the kingdom of God, there is still the necessity for urging the enlarged circulation of church papers. Why should jingoism be allowed to dominate the thought of our people in relation to Mexico and Japan when the Christian approach to those nations is far more important to be known? The religious paper must fight the battle for right in the field of journalism, just as the preacher must let his voice be heard in the field of oral address. Subtle agencies are at work breaking down the morals of our members. Not a few labor organs read by our people contain anti-Christian and anti-church propaganda. Capitalist papers in some instances are breathing out threats against the church's social program and undermining the faith of our members in Methodist leadership. Extreme religious groups push their printed matter upon our people, poisoning the springs of doctrine, challenging our polity, and charging the church with many and grievous errors. These insidious influences must be checkmated by the persistent pressing of our Christian Advocates upon the attention of our people. Journalistic lies are best combated with journalistic truths.—Western Christian Advocate.

BOOK REVIEW.

Essentials of Journalism: A Manual in Newspaper Making for College Classes; by H. F. Harrington, Associate in Journalism, University of Illinois, and T. T. Frankenberg, formerly of The Ohio State Journal; published by Ginn & Co., Boston, New York, Chicago, and Dallas; price \$1.75.

This book was published several years ago, but its value is so great and there is such a growing interest in journalism that we think it worth while to direct attention to it. The authors say of the book: "It has been written because there seemed to be no available textbook to direct the minds of young men and women into right channels and the discipline necessary for newspaper work. . . . An attempt has been made to present the subject in an interesting and systematic way. The student is shown not only how others write, but how he himself should write to do acceptable work." Some of the topics treated are: "Journalistic Style," "The Structure of a News Story," "The Reporter," "The City Editor," "Interviews," "The American Newspaper," "Country Journalism." Then there is an Appendix with examples and illustrations of great worth, and a "Glossary of Newspaper Terms," and "Exhibits" of pages of different kinds of journals. Whether a youth expects to be a journalist or not, he will find this treatise intensely interesting in helping him to appreciate the modern newspaper. Every teacher of English needs the insight and suggestion given. Often the newspaper is criticized for supposed faults which properly understood may even be virtues. Certainly teachers of English should be able to appreciate the viewpoint of the journalist and to help his pupils rightly to appraise the newspapers. This book contributes to a better understanding of the journalist's position.

GET IT.

In order to encourage immediate settlement in this dull period we will send to all who promptly renew and pay all arrearage a free copy of Smith's 32-page pamphlet, "John Wesley, The Spiritual Christian." It is a valuable brochure, and all good Methodists need it. Help us and get your reward. Remit promptly, as this offer may not be long continued.

CONTRIBUTIONS.

LITTLE TALKS ON CHRISTIAN EDUCATION.

By Honorable Josephus Daniels,
Former Secretary of the Navy of the
United States.

V. The Genius of Methodism.

The Methodist Church was born in a college. It hastened to carry the light of religion and learning to men and women in factories and in mines. In this hour when learning too often fails to recognize its debt to religion there is significance in the revolution wrought by the early Wesleyan preachers.

In his "History of the English People," Green says that the early Methodists "gave the first impulse to popular education" and that "the revival began in a small knot of Oxford students who were in revolt against the religious deadness of their times." Naturally Wesley and his associates at Oxford felt that all they had learned in the wisdom of the schools should be shared with those sentenced to hard work at such long hours that neither parents nor children enjoyed schooling.

The first step was to preach to them, to reach their hearts and point them to a better life. And to follow that

with arousing the people toward the need of the "popular education" toward which Green says early Methodists gave great stimulus. The education that Wesley and Whitefield received in the higher institutions would have brought little blessing to the toilers but for the driving force of religious consecration. Green says, "The Methodists themselves were the least result of the Methodist revival." It touched the Established Church and spirited dissenters to new faith and holy zeal. It broke the lethargy of the clergy. It gave a new moral enthusiasm to the nation at large. It relieved literature of the foulness which had infested it. It gave a new philanthropic impulse to the world.

In this hour when, "after war and after madness," a shell-shocked world is struggling and floundering, our schools and colleges are crowded to overflowing with earnest youths. These young men and young women are seeking the truth, digging after knowledge, and smelting for wisdom. Are they finding it in the seats of learning? The answer is, as to most of them, unqualifiedly yes. But the average parent is disturbed because they fear too little attention is paid to ethics and morals and religion in our educational institutions. It sometimes happens that young men go out of Christian homes to college, with firm faith in the God of their fathers, to return from college with knowledge of everything else except the wisdom which is from above.

Endowed with a vital faith in the Great Teacher, fortified with the lore of the sages, strengthened with wide reading and broad culture, broadened by discussion and toleration, the youth with this equipment runs early and surely to the goal. Happy the people with such institutions of learning! Strong the nation with leaders so equipped and furnished for solving the grave problems which the coming generation must face!

There is not a well managed college or university in the country enjoying popular confidence that is not overcrowded. The immediate demand is for buildings to meet the insistent need and for trained teachers. The State, the Church and the individual must measure up to this demand by a liberality hitherto unknown. It is an investment that will pay larger dividends for a longer period than any other way in which their money can be employed.

I hope to see the day when colleges will be as free to every capable young man and woman as the primary schools are to every child; when educators will feel the compulsion of being religious guides as well as mental leaders; and when education not only fits men for larger social service, but when educated men are animated by the same spirit of devotion to their fellow men which sent Wesley and Whitefield direct from classic halls to the grimy pits of the miners, carrying a new light and a new gospel of hope to men denied even the sunlight of heaven.

If the great Church to which we belong measures up to its opportunity and responsibility it may be privileged to have some future historian give it the high place in world uplift which Green gave to Methodists in Wesley's day.

A distinguished Canadian recently lamented the fact that so many

young people lacked the habit of church-going. James Bryce deplors the fact that Bible-reading is not followed as in former days.

Is it not true that crass materialism threatens the world today as when Wesley and Whitefield stirred a revival of the old faith? What is the answer? It is not in education alone, or culture or commerce or in wealth. It is in the old-fashioned religion preached with demonstration and power.

Is it too much to hope that the Methodists of this century, seeking the baptism of consecration, may take a large place in bringing like blessings to a world that is stumbling in the uncertainties and miasma which have followed war?

THE SCIENCE OF ASSUMPTION.

Article I.

By J. L. Cannon.

There is too much confusion. One man says one thing, another says a very contradictory thing. It happens often that neither would have said what he did say, had he been familiar with the things contained in the dictionaries. Yet both declaim in the name of science and scholarship.

I was riding on a train when a minister of another denomination sat down by me, and said: "All the scholars are agreed that 'Baptizo' means to immerse, and nothing but immerse." "As I do not know all the scholars, will you please give me a list of them for future reference," I said. He glared at me for a moment, scarcely comprehending my meaning. "All the lexicons say 'Baptizo' means to immerse, and nothing but immerse," said he. "As I am not acquainted with all the lexicons, will you please name them for me, that I may get a start," said I. "Liddell and Scott," said he, "and"—"Hold," said I. "You have named one of the four I happen to have, and it does not define the word at all for New Testament purposes. It says that the word in the New Testament means to baptize." He refused to try again, and I concluded he had exhausted the list of lexicons he had heard of, and was not familiar with the one he had mentioned. What a pity! And yet such things are common both in the ministry, and out of it.

I. If this age is characterized by one sin above another it is the sin of Assumption. Systems of philosophy, as well as science, have been built upon assumptions.

The greatest preacher I ever heard was digging down to "ultimate truth." He appealed to chemistry and physics in proof of the point that we are easily mistaken as to ultimate truth, sometimes, and said: "We used to hear the scientist say that the molecule was the ultimate fact of matter. Then we discovered our error, and found that the atom was the ultimate fact of matter. But now we know that the atom has been broken up into still smaller divisions called ions." The preacher made his point very clear. But the pity of it all was that the scientist was listening, too, and many others, ignorant of chemistry, and as destitute of any technical knowledge of physics as an ape, would go out and make the same statements. May a minister appeal to physics and chemistry for purposes of illustration of the things that are spiritual? He may. But when he does, he should at least know what the laboratory tests

in these sciences show, or report his findings second hand, and not as facts, lest a real scientist, hearing truths assailed which are as thoroughly established as the multiplication table, might fall over dead. Learned men do not like to hear the truths they have worked with and verified a thousand times in the laboratory, assailed by their pastors. These scientists have knowledge that stands the test of experience, as does the doctrine of regeneration. Their knowledge of regeneration may be a little hazy. But when it comes to "Electrolytic Dissociation" they are ready for you.

Since the question is before us, then, what do scientists mean by an "ion?" Why, an atom charged with electricity; nothing more. Does it break the atom to smaller bits? Not at all. See Victor Von Richter's "Inorganic Chemistry," "Ganot's Physics," or any other similar work. Since assumptions have worked such shame to lexicographers and scientists, let us see what they have been doing in the department of religion.

II. Here the case is truly pathetic.

1. With her faith pinned to the assumptions of Christian Science, I knew a mother who allowed her baby to burn up of fever without a doctor. The dictates of her religion said that there was nothing wrong with the child.

2. Another woman I knew, of the same persuasion, who allowed her child to go blind from want of medical attention. Both were true to their religious assumptions, and their conduct speaks volumes for their ability to believe. Many souls have made sorry spectacles of themselves by reason of too free a use of their believing propensity. This is true nowhere more than in religion.

3. With his faith pinned to his understanding of the Bible, a certain preacher was proposing to expel as a heretic one of his brethren of the ministry who took an unhistorical

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view of the story of the "Whale and Jonah." His brother minister had read far and wide, deep and high, and was one of those white souls that loves God, and leads many into the Kingdom. "If the Conference don't expel him, I will quit the church," old "standpatter" was saying. He appears to appoint himself the custodian of inspiration. What a pity the church did not have a man like that from the first to tell other preachers what was genuine Scripture, and what was not! It would have saved the great scholars like, Theodoret, Jerome, and Chrysostom a world of work and worry. The truth of the matter is that these devout scholars and builders of the church died back there in the light of pentecostal fires, and had to leave the question as to what was worthy of a place in the Bible, and what was not, an open question still. What a pity our friend who knows the "Whale swallowed Jonah" because he read it in the Bible, was not back there with poor old Jerome to tell that destructive critic what was "God's Word," and what was not. Too bad! "Going to quit the Church if the Conferences don't expel these fellows who have reserved the right of private reading and interpretation of the Bible." "Too bad." When they quit, I suggest that they organize a new church at once, and that it be called, "The Church of the Whale's Belly." A good chief priest can be gotten from a certain Baptist Church in Texas.

4. Is it denied that the Bible abounds in figures of speech? Not unless you get hold of a fool. The parable, simile, metaphor, personification, allegory, and all the rest, are there. The truth is we look for them there. It is one of the Bible's chief modes of expressing religious truth. Who is now able to say what man the Master had in mind when he said, "A certain man had two sons," and told the story of the prodigal? What rich man was He talking about when He told the story of Lazarus "who was laid at the rich man's gate, full of sores?" And yet if we are to regard these great statements as parables, why not allow that there is at

least room to suspect that even the story of Job, the stories of "Jonah and the Whale," and Ezekiel's "Valley of Dry Bones" may alike be parables also? Who is able to certify these things? The Methodist Church has not told me what view to take on these matters. The "Whale's Belly" is not an Article of our Religion as some insist. Neither is it required of Methodists that they shall believe that God and the devil took to pranking with a good old man just to see how much they could load on the old fellow before he would "cuss." If any want to take that view of the book of Job, there is nothing in our Book of Discipline to forbid it.

5. I met a man who wants the next General Conference to provide a "Heresy Commission" to visit the different pulpits and see whether all the preachers still believed in a literal, physical hell, or no, and also whether all those uniting with the church were converted at the mourners bench, or whether some were being allowed to "climb up some other way." This is a time for patience, plain speaking, and much prayer. I suggest, however, that if the General Conference creates any new jobs at all, that it consider the advisability of having a "Kicker."

HONORABLE UNION OR A SEPARATE EXISTENCE OF STRIFE.

Rev. N. H. D. Wilson.

The writer sincerely hopes that his fears are not well founded, but he has been made to fear that those who so courageously led within our church in the effort to secure unification of American Methodism have lost heart, and that unless something is done to reinvigorate them, the movement will go by default at the approaching session of our General Conference. He thinks that perhaps a voice from the great multitude of silent thinkers who followed with prayerful sympathy the efforts of these leaders, speaking now, may give them encouragement to go on in this difficult but absolutely necessary work. He feels confident that in this paper he speaks the reasoned convictions of many and that in his voice these leaders may hear the voices of thousands bidding them take courage and go forward. He feels sure that this is true throughout Southern Methodism, but he knows that it is true in the North Carolina Conference. Besides conversations with many of his brethren, he selected a decade, 1901-1910, equally removed from the immaturity of youth and the conservatism of age, and out of that decade selected the fifteen men who by the Bishop's appointment hold the ranking charges. To these men he submitted the matter at issue in this paper and asked their views. Only two were opposed and thirteen were heartily in favor of continuing the negotiations with the M. E. Church by calling the general convention.

No one will deny the difficulties of the task. To find a workable basis for the unification of the M. E. Church and the M. E. Church, South, will tax the best minds of both churches, but the search must continue. From the moment that we accept defeat in this effort an evil will rapidly develop which is fraught with more deadly danger to both churches, to Methodism, to America and to humanity than all the feared dangers of the worst form of union.

Wisdom demands that we face facts, and it is a fact, unpleasant but true, that American Methodism must unite or fight. A permanent division into Northern and Southern Methodism is impossible. It were in defiance of human nature and of experience to hope for separate development in rivalry without strife. A way must be found to unite these churches or the world and the church must suffer from an era of strife which will contradict our creeds, disgrace the name of Methodism, impair our usefulness, and curse America.

An eminent teacher of history said to me a short time ago, "All the unities which once bound humanity together were destroyed by the world war and its aftermath. The only unity now possible is through Christianity." A united Christianity, alas! is now impossible. Fundamental differences make it impossible. But surely those who are united in all the fundamentals should seek the closest possible union, and every effort possible should be made at this time to avoid increase of rivalry and strife. Shall Southern Methodism be responsible for the breaking off the negotiations toward unification which means without doubt the beginning of strife, division and bitterness between the two great American Methodist bodies, the largest and most influential branch of Protestantism? Unification may be impossible. Antagonistic prejudice may triumph over the world need for union. But if this crime come, let others be responsible for it. Let not the Methodist Episcopal Church, South, be the one to break off negotiations.

But is any form of union possible which will avoid that strife? That is not now the question. There may be none. But if so, God pity us and God pity the world. The question now is not of the possibility of union nor of the form of union. The one question is whether the Southern Church will accept the suggestion of the Northern Church for such a convention as may possibly find an equitable and acceptable basis for unification.

After years of effort the Joint Commission made its report. It transmitted to the General Conferences a Plan of Unification. Members of the Commission differ as to whether the Commission recommended the plan or not. Perhaps most of the individual commissioners favored it, but the form of the resolution transmitting it carried the suggestion that they did not think it perfect or even as good as without instruction they might have prepared. They decided to "transmit it to the General Conference as the best we have been able to agree upon under the circumstances and under our instructions." Probably the Plan did not wholly suit anybody. Most of its advocates acknowledged that it was imperfect. Certainly before it could become law it would have to be adopted by two-thirds of the General Conference of the M. E. Church and two-thirds of the General Conference of the M. E. Church, South, and ratified by three-fourths of all the members of the Annual Conference of both churches. Immediately on its publication, a storm of opposition broke loose. Men of high standing in both churches declared themselves unalterably opposed to it. All these were willing to use every legal method of preventing its adoption. Not a few declared that they would prevent it

from going into effect, if necessary, by revolutionary means. The storm was equally tempestuous in both churches. And in the midst of this storm the General Conference of the M. E. Church met at Des Moines and had to be the first to take authoritative action in the matter. Theirs was a difficult problem.

Before examining the action of that Conference on the report of the Joint Commission on Unification, let us glance at one other act of legislation by that body which some have declared makes unification forever impossible. It has been said that a bitter opponent of unification in a high place in our sister church said that the election of two negro bishops buried for all time and miles in the sea all hope of unification. To your writer there is no basis for such statement, but that the wish is oftentimes father to the thought. That step made unification easier. The election of two negro bishops on a ballot confined to negroes and to preside over negro Conferences just proves that with all its sentimentality and theory, that the Church North has so much of the saving grace of common sense that even in the act of protesting that it would never consent to such a thing, it did actually perfect the segregation of its negro membership. And it will follow as the night the day,

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that that church, even if it never unites with Southern Methodism, will have to enact some form of legal segregation. It has now perfected a "bloc" within its body. Soon the body and the "bloc" will alike demand further legislation. But even if one can not accept this prophesy, if the Northern Church, in fifty years, by reason of experience in this matter, has passed from its wild theory and practice of social equality until it now has separate churches, charges and conferences for negroes, and could only elect negro bishops as negro bishops and for negroes and elected them because the negroes themselves urged that it was impossible for white bishops to have such social contact with them as to make proper supervision possible; if such has been the action of the Northern Church without the benefit of Southern wisdom or the assistance of Southern votes, what need we fear from a united church in which our voices will be heard and our votes counted? If the negro issue wrecks unification, it will be because of antagonistic sectional prejudice and not because of real danger to the negro or from the negro.

But now to consider carefully the action of the General Conference at Des Moines with reference to the plan transmitted by the Joint Commission on Unification. Much misunderstanding is abroad about this action. Most of our people have gotten wrong ideas because they have gotten impressions from discussions and have not had the facts from the sources. The official account of the work of the General Conference is contained in the issues of the Daily Advocate, published at Des Moines, and of this matter in the issues of May 4, 22 and 25. It is unfortunate that space prevents the incorporating in this paper of every word of that record. The purpose of this paper would be greatly promoted thereby, for there is not a word which

does not breathe the spirit of fraternity and not an act which does not express a real desire for honorable union. The following is a sufficient and accurate summary.

Their members of the Joint Commission in transmitting the report asked that it be referred to a committee representing all sections and orders of the church. Though an effort was made to secure immediate direct action by the Conference, this recommendation prevailed. The committee appointed was one of the largest and ablest in the history of Methodism. It contained representatives of all shades of thought on the matter. After three weeks of careful consideration, 65 of the 103 of the committee being present and voting, the committee unanimously adopted a report which was printed in the Advocate of the 22nd and called up on the 25th. Bishop McDowell briefly explained the report and it was unanimously and enthusiastically adopted without debate. The report thus unanimously made and adopted is as follows:

"Your Special Committee on Unification, to which was referred the plan of unification transmitted to the General Conference by the Joint Commission, beg to report as follows:

The General Conference of the Methodist Episcopal Church has received with profound interest and has carefully considered the suggested plan of unification transmitted by the Joint Commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South. We commend the Joint Commission for its careful and thorough work and express our deep appreciation of its painstaking efforts. While it has brought us face to face with the difficulties involved in the creation of a plan of unification, it has also revealed the imperative need of union and clearly advanced the church nearer the realization for which we devoutly pray.

In view, however, of the fact that there appears to be in each church considerable numbers who are not entirely satisfied with the plan suggested for consideration, many of whom would be distressed if it were adopted in its present form, and in order that the members of each church shall be in full accord when unification is accomplished, it is our conviction that every possible effort should be made to reach an early conclusion that may be acceptable to all members of both churches at home and abroad.

Realizing the difficulty, and the prolonged delay that must inevitably result from any attempt of the General Conferences of the two churches meeting in separate sessions, at intervals of two years from each other, to modify or amend any proposed constitution, we believe that such amendment, modification or substitution as may be necessary, can be best and most satisfactorily accomplished by joint and current action, which can only be had by a body in which both churches are represented, meeting together.

We, therefore, propose, if agreeable to the Methodist Episcopal Church, South, that a joint general convention be called, to be composed of a total membership of not less than 200 nor more than 400 members, ministers and laymen in equal numbers from each of the two churches, chosen in such manner as each General Conference may determine, to which shall be com-

mitted the plan submitted by the Joint Commission and any other plan or plans that may be proposed.

We further recommend that the suggested general convention be authorized and instructed to consider the whole matter of unification, and to create and submit any plan of union that may seem to it desirable and possible for such constitutional procedure as the Discipline of each church may require; provided, that no plan shall be submitted that does not have the approval of each delegation and the approval of the convention as a whole. If the general convention herein suggested is approved by the General Conference of the Methodist Episcopal Church, South, it shall determine the number of delegates which shall constitute the convention, and the General Conference of the Methodist Episcopal Church shall be governed accordingly.

We reaffirm our deep conviction that the Methodist Episcopal Church and the Methodist Episcopal Church, South, should be reunited into one church. And so earnestly do we desire such a reunion that we declare ourselves ready to accept any equitable plan of union that shall be mutually satisfactory to the membership of both churches. It is our further judgment and conviction that a settlement of the fixed purpose of union will greatly facilitate the preparation of a satisfactory plan of union.

(Here follows three paragraphs continuing the Commission on Unification, providing for a called session of their General Conference if need be.)

And we further declare that in committing this important subject to our commission we do so in fullest confidence in their wisdom and godly judgment and their knowledge of our desire that in all things the will of God may be accomplished. And we pray that they may be divinely guided, so as to hasten the answer to the Lord's intercessory prayer, "That they may be one"; that united Methodism, unhampered by state or national lines, unhindered by oceans or mountains, undivided by races or languages, may help give speedy answer to the disciples' prayer taught them and us by our Lord Himself, "Thy Kingdom come, Thy will be done, on earth as it is in heaven." It will be noted that this action of this Conference does not repulse any action taken by any body of our church as no Southern Methodist body had acted on it. It did not refuse to accept any recommendation of the Joint Commission; for that Commission had never formally recommended the Plan, but had by its very resolution of transmittal suggested that if it had been unhindered by instructions it might have done better. The General Conference of the Church, North, simply recognized what all men must have seen, that the Plan must be modified or be lost in some or all of the bodies which must pass upon it before it became a law. It recognized the futility and folly of trying to

seek to amend it or even discuss its need of amendment in the separate General Conferences.

The Plan may be the best and only plan possible. If so, the convention will so discover, and the churches seeing that it is this or nothing would probably accept it. But unsatisfactory as it was to so many and such powerful interests and individuals it stood no chance of adoption until it was subjected to such careful revision, and if necessary amendment, as would make it possible to secure its adoption. To seek to drive it through that Conference of ours and then through the Annual Conferences until the churches realized that it had been so carefully and fully considered as to make it sure that it was the last word in the matter, were folly.

The writer is convinced that further negotiations were and are absolutely necessary and that the suggested convention is the best possible method of such negotiations. A small and highly efficient commission has studied the matter and prepared the best plan it can recommend under its instructions. The benefit of a small body acting carefully has been secured. But now it is proposed that a much larger body, without instructions, take the work of the small body and give it such study as shall find and, if possible, correct its errors. This larger body can be trusted to act without instruction; for it will be large enough to represent the mind of the churches as no small body, however wise, can. Moreover, when this body, which each side now does represent the mind of the other church, acts, it will be probable that the churches will support its action.

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If the Plan is the irreducible minimum of each side it will so appear. Indeed, the joint study of the matter by this large and representative body will in all probability make plain the irreducible minimum for both sides.

Four things may result. (1) A plan may be found which will meet the approval of both churches. (2) The plan suggested by the convention may meet defeat when submitted to the churches. (3) The convention may decide that there is necessity of further negotiations. (4) Or it may become evident that there is no hope of unification. In any event there has been accomplished by the convention what no other method can accomplish. And in any case, except the last, the way will still be open for further negotiation and further hope. Strife will be postponed. In the last event there will follow what will come at once and inevitably whenever negotiations for unification cease, an era of strife and resulting bitterness between the churches, from which may God deliver us.

There is in the minds of the best of us a reluctance to face the issue to which this paper seeks to call attention. In the moment in which these two churches realize that unification is an impossibility, or when either the one or the other breaks off negotiations toward unification, an era of strife will inevitably follow which will curse both churches and the nation and the world. But, facts being facts, and human nature being human nature, these two churches must unite or fight. Unification will prevent strife; hope of unification will miti-

gate and delay it; but accept defeat in the matter of unification, and there will follow, inevitably and increasingly, strife between these two great churches.

Look the facts in the face. It is impossible to even hope that we can continue to exist as Northern and Southern Methodism. There are other reasons, but one is sufficient. The Methodists of the North will not consent to it. They repudiated the agreement of their leaders in 1844; they overruled the Supreme Court of the United States; they disregarded the report of the Cape May Commission; and they have continually evaded every plan and promise of federation. The great body of the Church, North, are determined that there shall be an American Methodism unlimited by state or sectional lines. If they can not get it one way, they will seek it another. And in doing so they are acting according to what they think right. It is hard for us to realize it, but it is true that the power which drives the Northern Church in its Southern expansion is to them both sacred and in accord with "rights as it is given them to see the right."

Nationalism is no small power even in the South today; in the North it is, because of causes which every student of history will recognize, almost a religion. A Methodism divided on sectional lines is to them anathema; since it makes impossible a unified nation, united action in the nation or united national action for the world. And almost to a man the preachers of the M. E. Church contend for their right to grow in the South. We have been taught that the General Conference of 1844, when faced by the impossibility of solving the problem of a slave-holding bishop, when it was evident that if the Southern delegates yielded there would be ruin in the South and if the Northern delegates yielded there would be revolution in the North—we have been taught that in this terrible emergency the General Conference provided for the division of the Church into two branches and assigned to each its metes and bounds by providing that each Conference should choose for itself its place. Therefore we have believed that the entrance of the M. E. Church into the South is in violation of a solemn agreement as well as in violation of our rights. But that is by no means the way they have been taught to read history. Most of them believe that the General Conference of 1844 was not authorized to act on the matter of a division. That the delegates to that conference were chosen with no mandate from their Annual Conferences in the matter. That the Annual Conferences alone had the right to provide for such a division. That the Annual Conference at their first opportunity repudiated the action of the General Conference and that there has never been a constitutional division of the church. According to this view, which is well nigh universal in the Church, North, the Church, North, has never agreed to surrender to the Church, South, any section of territory. They think that they have equal rights with us here. They believe that it is imperative that there be a nation-wide Methodism to complete the union of the nation and to bring the full power of the nation into the service of the world. When they enter the South they do not come, in

their own thinking, as invaders in violation of agreement or rights, but as an American Church expanding according to its duty and destiny. This is well nigh the universal belief of the preachers of the Church, North. But there are two schools of thought in that church with reference to the method of securing this American Methodist Church. The one, relying on their interpretation of history, has always advocated the strenuous effort of the church to enlarge its Southern white work until, with or without the consent of the Southern Church, the M. E. Church should become an American Church. Those of this view have been in the ascendancy in the church most of the time. But many of their broadest and best men have held that while Methodism in America should be one and must be one to accomplish its mission, the right way was to secure it by reunion with the Southern Church. These brethren of the broad mind and brotherly heart have sought consistently to advance every movement of fraternity, looking to its consummation in union. There is no division among our brethren of the North as to the rightness, necessity and duty of having a united American Methodism. All agree to that. As long as the liberal element can see that progress is being made toward unification they will resist the efforts of the radicals to secure an American Church by the process of "disintegration and absorption". They will make as large concessions to our views as they can consistently and as they have any hope will be able to command the necessary two-thirds of the General Conference and three-fourths of the Annual Conferences. This they have done and are doing and the invitation to meet for further negotiations in a general convention is the result of their brotherliness. But when these brethren of the broad mind and brotherly heart lose heart, when they are convinced that hope for unification is dead, especially if it die at our hands, they will have to face the alternatives of a Methodism permanently divided along sectional lines, which is abhorrent to them, or to join with their radical brethren in throwing such re-enforcements into the white work in the South as to give hope of their becoming in reality an American Church. By accepting this suggestion of a general convention the Southern Church has the opportunity to strengthen the hands of its friends in the Northern Church, and thus aid in causing their brotherly and Christian methods to prevail. To refuse to hold such a convention and thus break off negotiations for unification will drive our friends into the ranks of our enemies and bring about a united and vigorous invasion of the South on the part of the Church, North.

But why may not these two churches grow and develop side by side throughout the nation in friendly rivalry? Simply because human nature is human nature. If there were fundamental differences in doctrine, church government or polity, or in forms of worship, the rivalry might be reduced to the minimum. Experience teaches that even between two fundamentally differing churches in the same community there is hurtful rivalry. But when there is no difference in doctrine, government or worship, then the efforts

to secure support and obtain members is reduced to personalities and prejudices, and the inevitable result will be strife and warfare and bitterness. Our churches are not without experience in this matter. There are individual congregations which it will be found almost impossible to unite because of the strife, yes unchristian, sinful strife, of the years. Hope of unification has been a great blessing to these churches by suspending this strife and giving hope of union. Remove that hope and the rivalry and bitterness will spring in proportion to the vitality and growth and effort to grow of these churches.

It may be unwise to ask who will win in a warfare in which all will lose. Too terribly are the nations of the world learning now that the victors in the world war were losers equally if not more sadly than those who were defeated. And church warfare will have a similar result. The Church, North, may gain in geographical extension and membership, but she will lose in the matters of the spirit and she should realize that such a movement will make forever impossible any real unity of Methodism. But the Church, South, should know that she has nothing to gain and ev-

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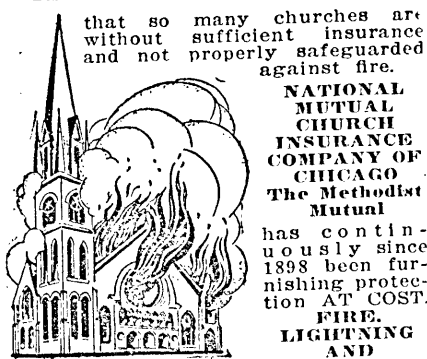
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everything to lose by such strife. She may choose her strategy. She may be true to her history and to her traditions and seek to be a Southern Church, or she may throw her past to the winds and seek to enter the fray as an aspirant for equal place with the M. E. Church in the nation. Candor compels the confession that in either case her way is through dangers and difficulties.

All will agree that a plan of unification should be found if such a plan can be found which, as the action of the Church, North says, shall be equitable and mutually satisfactory to the members of both churches. A wise but small body representing these two churches have prepared a plan which seems to have solved most of our difficulties. Some yet remain. The General Conference of the M. E. Church proposes that we call a general convention to see if any better way is possible and if not to bring the plan suggested into the best possible shape for adoption. It will be allowed without question that a large majority of both churches would like to find a way of union which would be both "equitable and mutually satisfactory to the members of both churches". All these, whether they are hopeful or hopeless of finding such a plan, should desire to take every possible step to seek it. Of the minority of the churches who are opposed to all forms of union, most if not all are sure that no convention will be able to find a plan equitable and mutually satisfac-

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tory. If they are right they have no reason to oppose the convention. If it meets and fails it will prove their wisdom and advance their desires. Only those who combine with their opposition to unification a fear that such a convention will find a plan so apparently equitable as to be satisfactory to the General Conferences and Annual Conferences of both churches need oppose the acceptance of the invitation to call such a convention.

Absolutely the only reason which should be urged against such a convention is the cost, and the dollars thus spent will save each its thousands if the convention succeeds and will be well spent even if it fails. Some may be afraid to consent to the calling of such a convention lest the matter passing into the hands of a large body there may develop a tendency to surrender some of our contentions. But since the results of the convention must be passed up by both the General and Annual Conferences, we risk nothing.

What will the Southern Church lose if she refuse to call the convention? Everything. She will lose the hope which has cheered some of us through the years of an escape from sectionalism. She will plunge herself and the other church into strife. It will be useless for us to contend that the blame for that strife is with the Church, North; for she coupled with her refusal to accept the plan just as it stood a reasonable method of further negotiations. If we refuse to accept that suggestion we will be held responsible, the world will hold us responsible, our own people will more and more hold us responsible for the breaking off of the negotiations. And we will enter upon a battle for life in which we have prepared for a strong and resourceful antagonist the keenest of all weapons. Wherefore, let the approaching General Conference of the Methodist Episcopal Church, South, accept the suggestion of the M. E. Church and call a general convention to seek to find a plan equitable and mutually satisfactory to the members of both churches. And may the God of Love, the Prince of Peace, and the Spirit of Wisdom find for American Methodism thereby a way out of the era of strife and danger which threatens it.

Washington, N. C.

OUT FOR CHARACTER.

The High Cost of Low Living.

By Ozora S. Davis, Ph.D., D.D.,
Chicago Theological Seminary.

On one point a young man who is living on a lower level than his own moral judgment tells him he ought to live is perfectly true; he thinks that the evil results which he knows follow in the case of others will somehow escape him. The crippling effects of coarse thinking and coarser living appear in the experience of his comrades; but he is sure that he will be too clever to be caught. So on he goes until at last the trap closes and he is caught.

The fact is, the wages of sin is death, always has been and always will be. The idea that anyone must explore and experience every phase of human life in order to be a well rounded person is false from start to finish. It is not necessary to drag a piece of beautiful lace over a dirty

floor in order to enrich it by the experience of a mop-cloth.

The highest price that we ever pay for anything is for low living. I remember seeing a boy who had gotten in with a hard gang trying to pick up their habits; nature was revolting. As an older man looked on, he said with discrimination, "It's hard work to be tough." We generally think of it the other way: It's hard work to be decent. But as a matter of fact it is not easy to be mean and vulgar; there is something in us that protests; and it is hard work to be tough.

A young man does not think that it is a high price to pay a set of broken nerves for sensuous indulgence; but the time will come when he knows that the biggest fee ever given for a pleasure is a mortgage on the fineness and quickness of nervous response to obligation and privilege. Our bodies are the most delicate and costly tools that ever were given men to work with. Do you notice how carefully a good stenographer covers up her typewriter when she leaves it for the night? The dust is bad for the bearings. Do you notice how the delicate scales and balances and instruments in a laboratory are protected? Yet men will leave their physical bodies open to all kinds of influences, with never a thought of the results.

There is no scheme by which the laws of nature may be cheated. We sometimes hear about breaking the laws of nature; we cannot do it; they break us. Sooner or later we pay the price. The time to reckon with the settlement is the day we sign the contract. The day we let ourselves drift into the clutch of a debasing habit is the time to look into the face of the issue of it. We may as well draw and sign the check; we must cash in a hundred cents on the dollar finally and pay the full high cost of low living.

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BROTHER RANKIN AND THE HERETICS.

In view of the fact that Mr. C. W. Rankin is actively circulating charges of heresy against sundry missionaries in China, a few facts should be restated in the interest of truth and fair play.

1. Mr. Rankin does not represent the church or the Board of Missions. He is acting, as he frankly asserts, solely on his own responsibility.

2. In this whole matter he has acted throughout in utter disregard for the expressed will of his co-workers in China of the Board of Missions, the secretaries and the bishop in charge. Without authorization and against positive and repeated protest, he left his work and came to America to embark upon this heresy propaganda.

3. In spite of these exhibitions of insubordination, he was given the privilege of occupying almost an entire session of the board in an attack on the theological beliefs of a number of his fellow missionaries who, with a single exception, were not present to speak in their own behalf. The proceeding was challenged as against all law and precedent, since the board was not a court of jurisdiction, and there were established processes where such matters could be properly adjudicated and where accused and accuser could be brought face to face.

Nevertheless, Mr. Rankin was voted a hearing.

4. The statement of Mr. Rankin failed to produce a favorable impression for lack of coherence and because the testimony, based largely on hearsay, was inconclusive and much of it irrelevant. Let any one read the names of those present and judge whether or not they would treat indifferently serious evidence of grave heterodoxy and express that indifference in a unanimous vote. I am persuaded that a reading of the pamphlet being circulated by Mr. Rankin will reveal to a fair-minded reader the rea-

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son why such a body of men and women could not accept his conclusions.

5. It need not be said that the severing of Mr. Rankin's relation to the Board of Missions was not because of his theological position, but because, by his insubordination, he had made it impossible for the board longer to use him.

6. Mr. Rankin's indictment is not alone against missionaries who have proved their devotion to the kingdom and through years of toil and testing have witnessed to their fidelity to Christ with fine courage and admirable self-sacrifice, but his sweeping implications reach beyond the mission body. He, in effect, charges Bishop Lambuth with complicity in the crime of heterodoxy and official negligence in dealing with it. The good bishop is no longer here to speak for himself, but he left us this record: "I desire to affirm that I do not know of a missionary in our China Mission, rumors and hearsay to the contrary notwithstanding, who does not believe in the inspiration of the Scriptures, the divinity of Christ, His incarnation, death and resurrection and in the personality and witness of the Holy Spirit. There is no one who has not a vital faith, and experience of pardoned sin and of acceptance with God through Jesus Christ." Set the views of these two men side by side. The one of them an earnest, zealous, intense individual who speaks with no other responsibility than that imposed by his own opinions and convictions—the other with almost half a century of self-sacrificing service to his credit and under the solemn responsibility imposed by his ordination vows to "drive away all erroneous and strange doctrine." Let those who can believe that Mr. Rankin has a keener appreciation of divine truth and is more jealous for the kingdom than was Bishop Lambuth.

7. Theological opinions are not trivial matters, whether in China or America. But the more serious they are, the more need for patience, tolerance and a dignified and orderly procedure in dealing with them. Mob law is no more respectable nor effective in combating heresy than in combating crime. It will be a sad hour for Methodism when men and women of unquestioned devotion and spotless character can be arraigned, tried and convicted, unheard in the court of one man's opinion, and the verdict be approved even by silence.

8. It is a noticeable coincidence that at the moment when Mr. Rankin was enroute to America, some of the very men he was coming to accuse were engaged in leading one of the most remarkable revivals in the history of our work there, and that in the identical institution which he had singled out as a hotbed of heresy. Likewise, letters that have arrived from Bishop Lambuth since his going away, like messages from beyond, breathe a spirit of hope and of triumph at the signs that "the spirit of God is moving upon the people." It will require stronger proof than we have yet had that the men who have made this possible are dangerous heretics. When the long-desired revival is beginning to stir across the earth, it would be a tragedy to fall upon each other with theological bludgeons. Rather we should unite to pray and work for a deep, divine, world-wide revival of re-

ligion. Nothing will do so much to clarify our thinking, vitalize our faith and drive away all hurtful heresy, I, for one, have scant hope in anything else.

CONVOCATION OF CHRISTIAN CITIZENS.

A cordial invitation is extended to the readers of this journal to attend the Convocation of Christian Citizens in behalf of the limitation of armament, to be held in Washington, D. C., October 30-November 2. It is especially suggested that churches send their pastors, Bible school classes, their teachers and other organizations their leaders.

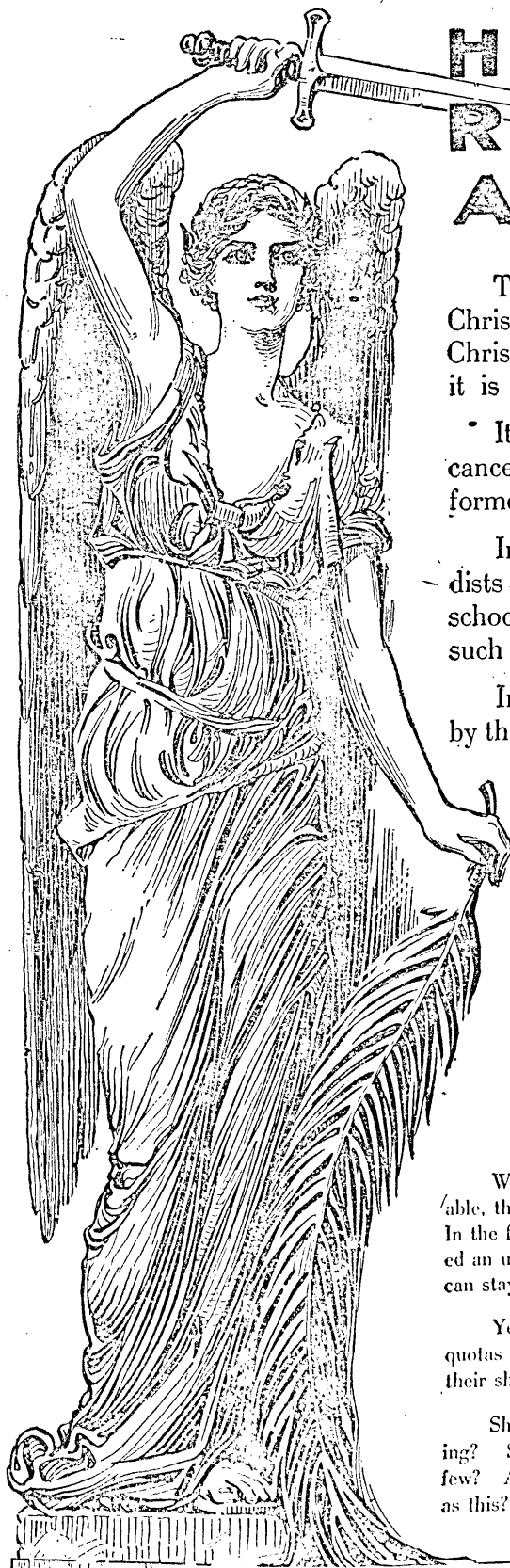
A chorus of approval has met the

proposal to hold such a convocation, since it was suggested by the National Reform Association a few weeks ago. Scores of conferences, presbyteries, synods and other ecclesiastical bodies have formally approved the plan. And the leading statesmen of the nation have spoken favorably of the project. A remarkably strong program has been prepared and acceptance of places on the program have been received from such leaders of the moral forces of the country as Bishop W. F. Anderson of Cincinnati, Sam W. Small, the Southern orator and evangelist; Senator Frank B. Willis of Ohio, Representative Clyde M. Kelly of Pennsylvania, Mrs. Thomas J. Winter of

Minneapolis, president of the National Federation of Women's Clubs; Mrs. Deborah Livingston, president of the Rhode Island State W. C. T. U., and Dr. James S. McGaw of Pittsburgh.

The program is in the hands of Dr. James S. Martin, who, as general superintendent of the National Reform Association, has led in conducting with success three World Christian Citizenship Conferences.

No enrollment or other fees will be required. For detailed program and room reservation write to Miss Laura R. Church, legislative superintendent National Reform Association, 634 Munsey Building, Washington, D. C., stating price of room desired.



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We hail, then, with delight, with infinite gratitude, with pride commendable, the remarkable achievement of the Church's most courageous enterprise. In the face of conditions of unparalleled difficulty, Methodism yet accomplished an unparalleled triumph. It is proof positive that no temporal obstacles can stay the onward marching of the King.

Yet withal we are in the midst of an uncompleted Movement. Many quotas have not been reached. Many persons and charges have not done their share.

Shall we not achieve victory on top of victory in the period yet remaining? Shall we be content to have the mighty Movement be the privilege of a few? Are you willing to be the one who fails in such an all-important cause as this?

Christian Education Movement

Methodist Episcopal Church
South

