

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXVII.

LITTLE ROCK, ARK., THURSDAY, MAY 9, 1918.

NO. 19

"WE SPEAK WISDOM, HOWEVER, AMONG THEM THAT ARE FULL GROWN; YET A WISDOM NOT OF THIS WORLD, NOR OF THE RULERS OF THIS WORLD, WHO ARE COMING TO NAUGHT; BUT WE SPEAK GOD'S WISDOM IN A MYSTERY, EVEN THE WISDOM THAT HATH BEEN HIDDEN, WHICH GOD FOREORDAINED BEFORE THE WORLDS UNTO OUR GLORY: WHICH NONE OF THE RULERS OF THIS WORLD HATH KNOWN; FOR HAD THEY KNOWN IT, THEY WOULD NOT HAVE CRUCIFIED THE LORD OF GLORY."—1 Cor. 2:6-9.

OPENING OF THE GENERAL CONFERENCE.

The eighteenth session of our General Conference opened in Wesley Memorial Church, Atlanta, Ga., at 9 o'clock the morning of May 2. Bishop E. R. Hendrix, being the senior in office, presided at the opening session. He used a gavel made of oak from the house of George Arnold in Spottsylvania county, Va. This is the house in which Bishop Asbury died in 1816. The Conference opened by reciting the Apostles' Creed, singing "Nearer, My God, to Thee," engaging in prayer led by Bishop Lambuth, listening to Scripture readings by Bishops Candler and Mouzon, and engaging in another prayer, led by Rev. T. F. Brewer. Rev. A. F. Watkins was re-elected secretary.

One of the first items of business was the introduction of a resolution heartily endorsing President Wilson and assuring him of the Church's support in this trying time.

Bishop Hoss prepared and Bishop Denny read the Episcopal Address.

BISHOPS' ADDRESS.

To the Eighteenth General Conference of the Methodist Episcopal Church, South, Convened at Atlanta, Ga., May 2, 1918:

Dear Brethren: We greet you as fellow servants in the kingdom of our Lord Jesus Christ and return glad and grateful thanks with you to our Heavenly Father for the good providence which has preserved your lives and ours to assemble together on this occasion. That he may meet with us and bless us in the discharge of the responsible duties that fall to our lot while we are here, let us most devoutly pray.

It may not be amiss, in the very beginning of our deliberations, to say a few words concerning the origin of Episcopal Addresses among us. As far as our knowledge goes, there is not, and there never has been, any specific paragraph in the Discipline calling for them. If any brother, with his mind set on reform, should now seek to abolish them on the ground that the General Conference does not need any counsel or instruction from the bishops, and that a great waste of valuable time, which can be summed up in dollars and cents, might thereby be avoided, we suppose that he could scarcely be ruled off the floor as out of order. Certainly it is true that Episcopal Addresses, especially if they be of undue length, as well as tedious and tasteless in character, are not protected by any of the Restrictive Rules, nor even by any piece of statutory legislation; though it may be said that up to the present time there has been no law enacted to prohibit them nor any loud outcry against them.

By way of further illuminating the foregoing remarks, we venture to recall a significant incident in the life of the great Bishop William McKendree. Up till and including the year 1808 the bishops were in every sense of the word members of the General Conference, with identically the same rights in all respects as other members. Their status grew simply out of the fact that they were traveling preachers. By the operation, however, of the written constitution, which was at that time adopted, their rights and privileges were much abridged, especially in the matter of introducing

motions and resolutions, engaging in debates or casting votes on pending questions. As a sort of substitute for what was thus taken away from them additional guarantees were attached to their position as General Superintendents of the Church with well-defined functions. The Third Restrictive Rule, which is still of binding force and effect, cannot be altered except by a constitutional process, reads as follows: "They"—that is, the General Conference—"shall not change or alter any part or rule of our government, so as to do away with episcopacy, or destroy the plan of our itinerant general superintendency."

In view of this changed relation of the bishops to the General Conference and of other weighty considerations, it seemed to McKendree, then just entering upon his episcopal career, that some lawful and recognized method should be adopted by which they might be able in a dignified and orderly manner to communicate to the Conference any important information in their possession or to make any suggestions which they might deem of value. Otherwise it was clear either that just in proportion to their ability they would be tempted to take an open part in the discussions or else would become mere ornamental dummies, without any participation whatever in matters touching the very life and growth of the Church. Hence he determined to read a written address at the beginning of the session of 1812, both giving a full account of his own stewardship for the preceding quadrennium and also furnishing a brief exhibit of what he conceived to be the general state and needs of the Church.

But before taking the proposed step he was judicious enough to consult a number of the older and wiser delegates, including, besides his intimates, some who were not his special friends. If there were to be any dangerous rocks or shoals ahead, he did not propose to run on them unawares.

Just why he did not also consult Asbury it is not possible to say with certainty. But it is likely that he knew or suspected that Asbury would be opposed to the innovation and concluded that it would be better to follow his own judgment, reinforced as it had been by that of chosen brethren, and then make any necessary explanations or apologies afterwards. That he could have deliberately meditated an act of discourtesy toward his senior colleague is not possible. All the records show that he was uniformly and profoundly deferential to Asbury, never once forgetting what was due to his age and position as well as to his eminent character.

Compared with the voluminous documents which the bishops now put forth, McKendree's address was very short and none the worse for that fact. It avoided all irrelevant issues and went straight to the heart of things. Such an example is worthy of imitation. Woodrow Wilson has lately taught us afresh the value of concise directness in documents designed to reach and move the minds of men. There is no earthly reason me judice why a General Conference should be taxed to listen for several hours to a mere array of facts and figures with the most of which it is either already familiar or may easily become so.

When McKendree had finished reading and resumed his seat, a dramatic incident occurred. Asbury, who had been taken by surprise, but was too much of a gentleman to offer an interruption, arose and said to him: "I have something to say to you before the Conference." McKendree at once got to his feet, and the two stood face to face. Then Asbury proceeded: "This is a new thing; I never did business in this way; and why is this new thing introduced?" There was something more than a trace of irritation in the old man's voice. It looked as if there might be some trouble between the bishops. But McKendree was equal to the emergency. With consummate courtesy he replied:

"You are our father; we are your sons. You never need of it; I am only a brother and have need of it." Nothing could have been finer. Only an instinctive gentleman could have handled the situation with so much skill. Asbury's feelings were at once soothed. He saw that no unkindness had been intended and sat down promptly with a smile on his face. We have had Episcopal Addresses ever since, and probably shall continue to have them as long as the episcopacy itself lasts.

The Death of Bishop Wilson.

In making a report of our work as bishops, as we are in duty bound to do, it is fitting that we should first refer to the death of the late Senior Bishop, Alpheus Waters Wilson. His long and faithful service, as well as his conspicuous ability, entitles him to some commemoration here. It may well be said of him that he was a Methodist by inheritance. His father, Rev. Norval Wilson, was a distinguished member of the Baltimore Conference and ranked with the foremost in that body when it included many men whose names lent luster to the Methodism of the nation.

Bishop Wilson himself was born in Baltimore city February 5, 1834. Bathed in the very noblest and highest influences from his childhood up, it was not strange that he should be soundly converted to God very early in life and that he should feel the call to preach before finishing his eighteenth year. Even prior to that time he had made some preliminary essays both at medicine and at the law. In 1853, when but nineteen, he was admitted on trial into the traveling ministry by the Baltimore Conference, and for the next four years passed through the usual ordeal as junior preacher successively on Jefferson, Berryville, East Loudoun, and Patapsco Circuits. In 1857 he was preacher in charge of the Warm Springs Circuit, and in 1858 of the Blue Sulphur Circuit. He thus learned enough of country Methodism to be deeply interested in it to the end of his life.

It was said of him by old Methodists who remembered his first ventures that he did not in the outset give promise of becoming an unusual preacher. He himself used to tell, with a gleam of humor in his eye, that during the whole of his first year he did not at any time give more than fifteen minutes to a sermon. His father, however, who doubtless gauged him more accurately than anybody else, was accustomed to say even then: "Give Alf due time, and he will show you that the right stuff is in him." By the end of the second year his sermons, though a little discursive, were eagerly heard and required not less than an hour for their delivery. This will not seem strange to those who have often in later periods heard him for an hour and a half or two hours. It will be a surprise, however, to a generation that never saw him use a manuscript or a note, to learn that in his early ministry he made elaborate written preparations for his public discourses. Dr. Carlton D. Harris, in sorting and sifting his literary remains, has found more than one hundred fully written manuscript sermons. Herein is one of the secrets, no doubt, of that marvelous mental discipline which gave him the power to grasp so vigorously any subject that came before his mind.

In 1857 he was married to Miss Susan Bond Lipscomb, whose father, like his own, was a Methodist minister and who was in all respects entirely fit to be the companion of such a man. During all their wedded life of half a century she was a source of strength and comfort to him. He loved her, respected her, and honored her as she fully deserved. When she died, in 1908, after returning from a trip which she had taken with him to the Orient, he was smitten with a great grief, which was none the less severe because it was so largely voiceless. His three sons, on whom he had set his heart,

(Continued on Page 3.)

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DISTRICT CONFERENCES.

Fort Smith Dist., at Midland Heights, June 5.
Helena District, at McCrory, June 27.
Arkadelphia District, at Carthage, June 27-30.
Texarkana Dist., at Lewisville, June 27-29.
Pine Bluff District, at Gillett, June 26-30.
Fayetteville Dist., at Lincoln, July 9.
Camden District, at Kingsland, July 9.

PERSONAL AND OTHER ITEMS.

Dear General Conference: Don't tear up our great Church; just make it greater.

Rev. H. H. Watson preached the commencement sermon for the schools at Plumerville May 5.

Bishop Key, superannuated eight years ago, is too feeble this year to attend the General Conference.

Men of the various churches in Monticello have organized themselves into a Christian Workers' League.

The Prescott District League held an interesting institute at Emmet Saturday, May 4, in connection with the District Conference.

A note from Rev. C. W. Lester informs us that everything is going well at Siloam Springs. One of his boys, who has just undergone an operation for appendicitis, is rapidly recovering.

Rev. F. A. Lark has been transferred to the First Church in Argenta to take the place of Rev. J. T. Willcoxon, who gave up the charge a few days ago to accept an appointment as chaplain in the army.

We acknowledge an invitation to the commencement exercises of Fairmont Seminary, Washington, D. C. In the senior class of twelve, nine States are represented. Dr. Harry A. Garfield will deliver the class address.

Bishop Morrison rejoices that he has been able to do his work through this quadrennium. He expects to superannuate at this General Conference. He has rendered a heroic service in a wonderful period of our church life.

I have on hand a few copies of "What Is the Matter With the Church." The publisher's price is \$1.25. If you have not gotten a copy yet, I will send you a copy for \$1 cash. Address W. P. Whaley, 1205 Schiller Ave., Little Rock.

Mr. Harry C. Terrell and Miss Ona Copeland were married at the Methodist parsonage at Thornton, April 25, by the pastor, Rev. H. Hansford. Mr. Terrell left the next day for Camp Pike, where he had been called for military service.

Brother A. V. Savage writes that the Watson Circuit is taking on new life. The people are becoming more and more interested in the Sunday School, and our Church literature and good singing are helping matters along wonderfully.

It is reported that Bishop McCoy has undergone a successful operation at a sanitarium in Rochester, Minn., but he will not be able to attend the General Conference. His many friends in Arkansas will bear him up in their prayers through this great trial.

The Little Rock District League Institute, May 3-5, was progressive—beginning Friday evening at Asbury Church, going to Capitol View Saturday morning, to Winfield Saturday evening, and to First Church Sunday. There was a good program and a good attendance of out-of-town delegates.

Rev. J. W. Jenkins of Conway, Ark., called on his

way to San Antonio, Texas, where he goes to take preliminary training in Army Y. M. C. A. work. After four weeks' work there he will be assigned to Y. M. C. A. work in some of the camps in this country, after which he will likely go to France.

Rev. M. S. Monk is covered with honors. He is to preach the commencement sermon for the Monticello High School, May 19, the Y. M. C. A. and Y. W. C. A. sermon at Henderson-Brown, June 3, and is this week away on a visit to General Conference by the graciousness of his appreciative congregation.

Brother Monk, presiding elder of the Little Rock District, calls especial attention of Methodists in the city to the following dates for second quarterly meetings: Hunter Memorial, evening of May 13; Capitol View, evening of May 14; Twenty-eighth Street, evening of May 15, and Highland, evening of May 16.

All right. Elect five new bishops. Our General Conference has always done a good piece of work when it has elected a bishop. We hope five may be elected this time. Select five of our great pastors. The pastor is not a negligible element in the church; and it is about time for his recognition by those who make bishops.

Dr. Millar gave the substitute editor particular instructions that he should be careful in his reference to politicians. The substitute editor, therefore, asks all politicians to be careful of their conduct until Dr. Millar comes back. They may then resume the regular program with the assurance that the editor's remarks will be strictly appropriate.

The Little Rock Conference delegation has introduced a resolution in the General Conference calling for a secret ballot at the Annual Conference to determine the attitude of the Conference toward the presiding elders. The resolution further provides that all who are involved in the appointments be allowed full and free consultation with the cabinet.

Our Publishing House is our chief earthly asset, but its management moves with reluctant feet. Conservatism is a good thing in some places, but we need not overload ourselves with it when we take the trenches against ignorance. Put the brains and the money and the presses of our Publishing House on the firing line with instructions to shoot!

The Central Methodist of Kentucky and the Midland Methodist of Tennessee approved the suggestions of Dr. Millar in regard to the church paper problem. All our editors should get together at the General Conference and solve this problem. The greatest thing this General Conference could do is to devise a plan for putting a church paper in the hands of every Methodist.

Dr. W. T. Lewis, pastor of St. John's Church in Memphis, will preach the commencement and Y. M. C. A. sermons at Hendrix College, June 9. Dr. Lewis has just finished a course of lectures at McFerrin Training School at Martin, Tenn. Dr. M. J. McGlothlin of the Southern Baptist Theological Seminary at Louisville, Ky., will deliver the commencement address June 12, and will remain over to lecture in the Summer School for Ministers.

The following are the delegates from the North Arkansas Conference to our General Conference now in session at Atlanta, Ga.: Clerical, G. G. Davidson, H. E. Wheeler, R. C. Morehead, F. S. H. Johnston, and B. F. Wilford; alternates, A. E. Holloway and J. M. Hughey. Laymen, J. H. Reynolds, J. M. Williams, F. M. Daniels, W. P. Jones and A. B. Priddy; alternates, R. A. Dowdy and R. T. Compton. The delegates from the Little Rock Conference are: Clerical, A. C. Millar, Stonewall Anderson, J. M. Workman and C. J. Greene; alternates, J. A. Sage and W. C. Watson. Laymen, C. E. Hayes, R. W. Huie, Carl Hollis and J. S. Utley; alternates, D. B. Niven and J. O. A. Bush.

A group of Little Rock pastors have telegraphed their protest against a bill now in the General Conference for the removal of the time limit to the pastorate. We do not believe the people wish the time limit removed. Only a few pastors in large cities are clamoring for it. Let us wait until we develop more men who can stay four years. Let us wait until the time limit is removed from political offices. The sentiment of the country is for the time limit. Instead of our General Conference removing the time limit from the pastorate, it would be better to put a time limit of the offices of steward, Sunday school superintendent, etc. Our

church is now more embarrassed for lack of time limit than because of it.

Ten thousand khaki Testaments a day, week in and week out, is the record of production of the American Bible Society on its pledge to supply the Young Men's Christian Association for American soldiers and sailors. One-half of the books have already been delivered, despite difficulty of obtaining paper, scarcity of labor and the delays in transportation. The Young Men's Christian Association has no funds for this purpose, and the American Bible Society looks to the Christian people of America for the money to meet the costs of manufacture. This is one of the ways in which the war is making the young men of this generation accessible to the Christian truth. The Churches should eagerly respond to the call, for the Society has undertaken to perform this emergency service, nothing doubting that the Christian public would desire to have it done and would pay the bill.—Christian Advocate (New York.)

HENDRIX COLLEGE.

Since my last note much encouragement has come to us. I closed out several nice sums last week—one tentative investment of \$25,000. I am sure it will be closed out properly in time. My correspondence indicates a more general interest. Several remittances. This morning a letter from Fort Smith brings liberty bonds. Let us all pull together. If each preacher and presiding elder would send us subscriptions from \$100 to \$5,000 it would count; and why not? I doubt if there is a preacher that could not secure that much this month.

Again, it is necessary for us all to give according to our ability. Some must give largely; others can not give so much, but can give. We will take Liberty Bonds as cash. If our friends desire it, we can take notes due in one, two, three, and four years, at 4 per cent interest.

On to \$500,000!—James Thomas, Agent.

HONOR ROLL.

The following brethren have turned in their entire quota of new subscriptions this week: W. S. Butts, Sparkman Circuit; J. M. Crenshaw, DeVew; A. H. Dulaney, Springdale; D. H. Holland, Gentry; J. C. Gibbons, Centerton Circuit, and Hiram Tucker, Booneville Circuit. Revs. A. H. Dulaney and J. C. Gibbons have each secured double the number assigned them. Brother J. B. Stevenson of Paragould deserves special mention, having turned in over \$55 on renewals and new subscriptions in the past three weeks. A check from Brother G. G. Davidson for \$31 to cover as many new subscriptions from the Fayetteville District made us glad this week. Who will be the next?

METHODIST COMMISSION.

Little Rock Conference.

May 6—Lewisville\$ 7.00

Total\$ 7.00

North Arkansas Conference.

April 29—Rector\$ 8.00
May 3—Smithville Circuit.....4.00

Total\$12.00

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Paragould District60
Searcy District73

Little Rock Conference.

Arkadelphia District51
Camden District55
Little Rock District81
Monticello District48
Pine Bluff District64
Prescott District53
Texarkana District88

BISHOPS' ADDRESS.

(Continued from Page 1.)

all died in infancy. Three daughters, Misses Maybelle and Nina Wilson and Mrs. William L. Weber, were left to him. It was to the loving care of Miss Nina especially, a woman of uncommon character every way, that he was indebted for such tender care and comfort during the rest of his life as it falls to the lot of few men to receive.

In 1859 he took a supernumerary relation and held for one year an official connection with Columbia Street Church, Baltimore. In 1860 he was appointed to City Station, Baltimore, with special charge of Eutaw Street Church, in the same city, where his great powers as a preacher began to meet with a generous and ample recognition. From that time forward there was a practically unanimous belief among all classes of Methodists that he was the strongest man of the Church in the whole city.

During the War between the States his sympathies were with the South, and he did not hesitate to reveal them. But his Christian prudence was such that he commended himself to many of those who differed from him most sharply on public issues. In 1862 he refused to be counted a member of the newly organized Baltimore Conference, which had drifted away from the conservatism of original Methodism; and from that time to 1866 he became a recognized leader in the societies that followed the fortunes of the old Conference. When that Conference in 1866 voted itself into the Methodist Episcopal Church, South, he came with it. For the next four years he was listed on its rolls as a supernumerary. During these years, in order to pay the debts which he and his father had contracted during the war, he studied law and was admitted to the Baltimore bar. In partnership with his brother-in-law, Mr. John D. Lipscomb, he soon entered upon a successful and lucrative practice.

In 1870, the last of his debts having been discharged, he resumed his place among his brethren in the itinerancy and was appointed presiding elder of the Washington City District, which post he held for three years. From 1873 to 1877 he was pastor of Mount Vernon Place Church, in the same city, and was then sent to Calvary Church, Baltimore.

In 1878, with a noble company of colleagues, he appeared for the third time as a delegate to the General Conference, which that year met in the city of Atlanta, Ga., having before been a delegate to the General Conferences which sat at Memphis and at Louisville in 1870 and 1874, respectively. Rev. Dr. John B. McFerrin having been transferred from the Missionary Secretaryship to the Book Agency, Dr. Wilson was chosen on the second ballot to succeed him in the post thus made vacant, receiving 108 out of 207 votes. If ever an election in the Church had all the tokens of a divine sanction following it, this one certainly appears to have had that distinction. There was no wire-pulling nor electioneering in it nor about it. He would have died before descending to that level. It was not many weeks after the adjournment of the Conference till the Church was well aware that a wise selection had been made. Dr. Wilson was at that time forty-four years of age and in the very prime and flower of his manhood, and he threw himself without reserve into his new work. During the next quadrennium his voice was heard in every quarter of the Church. And such a voice as it was, as sonorous as a bell and as pleasant as that of the most cultivated woman! And such glorious eyes, which never weakened, even down to old age! Under excitement they kindled like the carbon points of an electric dynamo. No other man

before or since has ever stirred the Conferences as he did on the subject of missions, or for that matter on any other subject. Wherever he went, he spoke and preached. There was a fullness and affluence of utterance about him that seemed entirely exhaustless. The range of his thought was like the sweep of an archangel's wing through the mid heavens, and the force of his appeals was like the rushing of a mountain river over its rocky bed. Our Church has had many great preachers, for whom we ought to be devoutly thankful to God. But among them all it is doubtful whether there has been the superior, if indeed there has ever been the full equal in all respects of Bishop Wilson. As an executive in the office and in the various mission fields he was also almost unrivaled. Working always, not by manipulation but by inspiration, he communicated his spirit more or less to the whole Church. There was a quality of permanence in what he did. It is no exaggeration to say that it lasts as an unspent force to this day, and is not likely to vanish away.

At the General Conference which met in Nashville in 1882 he was elected bishop on the first ballot, receiving 122 out of 241 votes.

Beginning with the Holston Conference, which met in the fall of that year at Asheville, N. C., as Bishops Pierce and McTyeire had done before him. Bishop Wilson entered upon an episcopal career which is fitly entitled to be called splendid. At the end of his twenty-fifth year in the office he had presided over nearly every Conference, native and foreign, in the connection. Nowhere did he fail to command respect and veneration. In the foreign fields, as well as at home, his footprints are still distinctly visible. The lapse of time cannot obliterate them. It was particularly fortunate that he was in Japan in 1910, when the mission of our Church was consolidated with the missions of the Methodist Episcopal Church and of the Methodist Church of Canada into the one Methodist Church of Japan. It is the unanimous judgment of all the parties concerned that on that occasion he displayed a fullness of knowledge and a consummate wisdom in the management of affairs that were of the greatest value.

In addition to his strictly episcopal duties, he was a member of the Ecumenical Conferences of 1881, 1891, 1901, and 1911, and brought great honor to Southern Methodism in that capacity. He was also fraternal messenger to the British Wesleyan Conference in 1912. For many years he was a member of the Joint Commission on Federation with the Methodist Episcopal Church; from the beginning up to the time of his death he was also on the commission to negotiate the terms of unification with the same Church, and was a foremost figure in these bodies, if not the foremost.

In the midst of all his unremitting labors he kept up his love for books. His library, which before his death he gave to Emory University, was an exceedingly choice collection. There was scarcely a commonplace volume in it. But the Bible never ceased to be his chief study. In the past thirteen years of his life he read the Greek Testament through consecutively seventy-six times; and not merely read it, but studied it with profound care. He was also deeply learned in the Hebrew Scriptures and used especially the Hebrew Psalter in his private devotions. Next to the four Gospels, he found his chief interest in the Epistles of St. Paul. In spite of all the adverse currents of his day, his theology became increasingly Pauline.

There is a general impression in the Church that he lacked sociability, and it is true that he did not much relish the small talk so current in ordinary circles. But he, nevertheless, dearly loved the Christian companionship of his brethren and was

never more delighted than when he had a chance to sit out a long day or a long evening with them. The occasional pauses in his speech were almost as instructive as his direct utterances. And when he did talk, he always had something to say. What a feast it must have been when in his mature manhood he met with Asbury Morgan and Thomas E. Bond and Samuel Rodgers and Samuel S. Roszell and other such men! They had no use for hour-glasses or watches when they got together.

After the superannuation of Bishop John C. Keener, in 1898, he became the acting Senior Bishop of the Church, and from the death of Bishop Keener, in 1902, up to the time of his own decease he was full Senior Bishop. As the years went by, his position among his colleagues became increasingly unique. Though he had well defined convictions on every issue that came up and never hesitated to utter them, he was least of all domineering or autocratic in temper. With all his soul he repudiated the thought of claiming dominion over any man's faith. It was no wonder that what at first had been respect and admiration for him deepened at last among all his colleagues into abiding love. When he spoke his mature thoughts on any subject, it was usually felt that little or nothing remained to be said.

His habits of devotion were deep and steady. He did not make a five minutes' matter of his private prayers. Often he would spend a whole hour in communion with God. While going the round of the Conferences, he allowed nothing to interfere with his closet seasons.

Bishop Wilson was never a robust man, and often, in fact, was the victim of infirm health. For many of his later years he suffered much from asthma, which frequently interfered seriously with his sleep. But in spite of this he kept right on to the end in the discharge of his duties. Often his most intimate friends thought that he could not long survive. But his rallying power was immense and brought him safely through many apparently fatal attacks.

His last journey carried him to the semi-annual meeting of the College of Bishops at Atlanta, Ga., in November, 1916. His colleagues easily remember how active his mind seemed to be at that time, and how alert an interest he took in all the affairs of the Church. There are some of us who can never forget the picture of him as he wandered one afternoon through the School of Theology Library of Emory University, dipping into many great books and especially scanning with an eager eye some of the dear volumes which he himself had given to the University.

On his way home he stopped at Greenwood, S. C., to be the guest of his long-time friend, Rev. John O. Willson, D. D. While there he preached once, and in the opinion of Dr. Willson and others, with even greater freedom and power than they had ever before heard him exhibit.

Following nearly the same track that Bishop Asbury took in 1816, he passed on next to Richmond and attended the session of the Virginia Conference, over which Bishop Kilgo was presiding, in that city. While there he was the guest in the home of Bishop Collins Denny, though Bishop Denny himself was absent on official duties. Several times he was able to get to the Conference room, and an appointment was made for him to preach on Sunday. His weakness, however, became so pronounced that he finally felt quite unable to meet the engagement, and his heart turned with a tired longing to his own home.

He declined to allow anyone to accompany him on this journey, and when he reached Baltimore, by some misunderstanding, he was not met by

(Continued on Page 4.)

THE CIRCULATION CAMPAIGN FOR

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The Biography of Bishop A. W. Wilson

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CONTRIBUTIONS.

THE MISSIONARY CENTENARY.

The General Conference now in session at Atlanta will prove to be an event of great importance, but in my humble judgment it does not equal in significance the Missionary Centenary Movement recently inaugurated by our leaders in Memphis, Tenn. The plan, as proposed, is to involve all of American Methodism, and will mean much to the Kingdom of God on earth. In five years we are to raise more than a hundred millions for missions. Compared to the staggering sums the nations of the earth are raising for military purposes, this may seem an insignificant figure, but when compared to what the Church has done in the past, it constitutes a challenge to our faith and an inspiration to our devotion. For a hundred years American Methodism has been organized for the purpose of doing missionary work in foreign fields. Our success is not to be despised, but the time has now come to "go forward." The conclusion of this world war will bring to us rich opportunities and tremendous responsibilities. We must be ready to meet them! In all probability the most memorable utterance thus far expressed in connection with the war is that of General Pershing at the tomb of the great LaFayette: "LaFayette, we are here!" By that he meant to say America, with all her resources, has come at last to pay the debt long overdue to her sister, France. Is it not high time that the Church of Christ should seriously undertake to adequately meet her obligations to the non-Christian nations? Our leaders think so, and at the Memphis meeting projected a program worthy of our great Church. May not we as a Conference fall in with this splendid program and make a worthy contribution toward its consummation? It is the desire of our Board of Missions that the Missionary Centenary shall be emphasized at the approaching district conference. Will not all our presiding elders plan to comply with this request?—Forney Hutchinson, Conference Missionary Secretary.

BISHOPS'S ADDRESS.

(Continued from Page 3).

any of his friends at the railroad station; but he took a public cab and was driven to his own residence, where, as always, he had a glad welcome. It was evident that he was getting very close to the end of his pilgrimage. But his daughters had so often seen him recover from the jaws of death that they still cherished the hope that he would again somehow pull through. His forces, however, were all spent. The weary wheels of life at last stood still; and at eight o'clock on the morning of November 21, 1916, he breathed his last. The most of his colleagues, who would all have been delighted to pay him the respect and honor of their attendance at his funeral, were far away attending to imperative duties. Happily, however, the Senior Bishop, Eugene R. Hendrix, and Bishop James Atkins were present. Bishops Earl Cranston and Luther B. Wilson of the Methodist Episcopal Church, and many other ministers also from different Churches, who had known and loved him, came to drop a tear over his grave. The funeral service was held from old Trinity Church, which was built under his pastorate and in which he had

laid away by the side of his loved ones in Loudoun Park Cemetery. Farewell, beloved father and brother; we shall see thy face no more till we see it in glory. It has been given to thee, we do not doubt, to sit down with the Lord Jesus on his throne. The splendor of that vision of which thou lovedst to speak while in the flesh has broken at last upon thine eyes. To thee it has been given to see the Lord as he is.

Bishop Key.

We feel that it is also our duty to make some reference to our venerable colleague, Bishop Joseph S. Key, who for the past eight years has been on the superannuate list. He has already lived beyond the good old age of ninety years and is now almost entirely blind. Though, of course, he is unable to render any active service to the Church, he is still in the enjoyment of a serene and happy faith in Christ. His mere presence among us we count a great blessing, and we shall be happy if the Conference will order a telegram sent to him assuring him of its continued love for him and of its earnest prayers in his behalf.

Of Ourselves.

Speaking in general terms of our work, we are glad to be able to say that, for the most part, we have enjoyed good health and have been able to discharge, according to the measure of our ability, the duties that have fallen to our lot as general superintendents, though two or three of us have found it necessary, under medical direction, to lie by for brief seasons from active work in the field. We should be gravely deficient in Christian courtesy if we did not acknowledge the kindness with which we have been treated throughout the whole Church. Except in very rare instances we have had no ground for complaint against any of our brethren. Both in their personal and in their official relations to us they have done whatever they could to smooth our way before us and to make it easy for us to carry the weighty responsibilities of our office. As a matter of course, they have not all nor always been able to approve our administration. This does not at all surprise us, for we dare not claim that in all respects we have exhibited the highest wisdom as servants of Christ and the Church. If such men as Francis Asbury and William McKendree were often subjected to severe criticism and harsh disapproval, who are we that we should expect to find nothing but loud applause and commendation? We do not look for anything of the kind; and we trust that we shall never be so lacking in Christian manliness as to whine or complain when our brethren see fit to differ with us in regard to the details of our administration. All we ask or desire is that there may be a general recognition of our integrity as officers of the Church, and that the odds in any doubtful case may be cast in our favor. It is surely no exorbitant request when we beg you to take it for granted that we are always sincerely anxious to do what is right and what will present itself to your judgment as being in full accord with the discipline of the Church and the spirit of our blessed gospel.

Some General Conference Resolutions.

The General Conference of 1914 passed the following resolutions:

"1. Be it resolved, That, in order to secure a more efficient administration of all our work, we respectfully rec-

ommend that the same bishop be assigned to a given district from year to year for a quadrennium, except where the most efficient administration of the whole work makes an earlier change desirable.

"2. Be it resolved, further, That we recommend that the same bishop be assigned to a given district from year to year for a quadrennium, except where the most efficient administration of the whole work makes an earlier change desirable.

"3. Be it resolved, further, That bishops in charge be and are hereby requested to call the presiding elders of each of their Conferences together at some convenient place as early as practicable after the session of the Annual Conferences for a conference with them as to the needs of the field and the plans of forward movement for the ensuing year.

"Your Committee on Episcopacy had before it several resolutions concerning episcopal service in the foreign field, and would recommend the passage of the following by the General Conference:

"Be it resolved, That it is the sense of this body that bishops assigned to districts in the mission fields shall spend not less than half their time in the mission fields."

Now, the advantages of a continuous presidency over contiguous Conferences for a longer period than one year are both so obvious and so numerous that they have often presented themselves to our minds in assigning the bishops to their several fields. It sometimes happens, however, that the "efficient administration of the whole work" makes it desirable that the same bishop should not be continued for a full quadrennium in the same field. This fact has been often so forcibly presented to us by petition from the Annual Conferences that we have been compelled to give heed to it.

We do not presume to say whether the necessity for a change always arises through the fault of the bishop or not. And we think it quite likely that it is sometimes, at least, the fault of the Conferences. In any event, it is well that there should be flexibility enough, both in the grouping of the Conferences and in the distribution of the bishops, to render it possible at any time to make the wisest use of the forces at our command. To break up the Church by a cast-iron scheme into fixed fragments would spoil its essential unity; and we do not believe, moreover, that it would be either wise or lawful to adopt any plan which would even imply that a bishop, once elected and ordained, could be made less by any subsequent action of his colleagues or of the General Conference than a bishop of the whole Church, with an intrinsic right to exercise his episcopal function in any of the Conferences. From the beginning the episcopacy has been recognized as one of our strongest bonds of connectionalism. It has certainly been of immense advantage to us that such men as Paine and Capers and Pierce and Kavanaugh and Marvin and McTyre and Keener and Wilson have traveled largely through the whole Church and have been accepted as being the undivided inheritance of all Methodists. We are not assert-

cast such a shadow as their predecessors did over the entire land. But we feel sure that any scheme for limiting their field or jurisdiction would be sure to diminish the esteem in which they are held by the general public as well as by the Church.

We are so far from wishing you to feel, however, that we are unwilling to comply as far as possible with the expressed wishes of the General Conference that we present you herewith the episcopal assignments for the past quadrennium, showing that there has been an honest effort on our part to conform, as far as the interest of the whole Church would allow, with your requests.

Episcopal Assignments For the Past Quadrennium.

Hendrix: Denver, Missouri, Southwest Missouri, and St. Louis, each for four years in succession.

Candler: South Georgia, for three years in succession; North Georgia, and Upper South Carolina, each for two years in succession; Cuba, for one year, he having previously held it for sixteen years in succession; Baltimore and Virginia, one year each; Pacific Mexican Mission, Texas Mexican Mission, Central Mexico, one year each, he having previously held the Mexican group of Conferences for six years in succession.

Morrison: Florida, for three years in succession; North Arkansas, Little Rock, West Oklahoma, Texas Mexican Mission, two years each; German Mission, three years; New Mexico, one year.

Hoss (excused from service one year by the action of the General Conference): China, Japan, Korea, Louisiana, and Baltimore, two years each; Virginia, one year; fraternal messenger to Australia, one year.

Atkins: Kentucky, three years; South Carolina, two years; Holston, Tennessee, Louisiana, Western North Carolina, Mississippi, North Mississippi, and Baltimore, one year each.

Denny: North Alabama, four years in succession; South Carolina, Upper South Carolina, North Georgia, Alabama, and Florida, Pacific Mexican Mission, Mexican Border, Central Mexico, two each; Mississippi, once. Some of these Conferences he had held also before the present quadrennium.

Kilgo: Illinois, Western Virginia, North Carolina, and Virginia, twice each; North Carolina, Kentucky, Louisville, China, Japan, and Korea, once each.

Murrah: Memphis, four times in succession; Cuba, three times; East Oklahoma, West Oklahoma, Mississippi, North Mississippi, Tennessee, twice each.

Lambuth: Texas Mexican Mission, Central Mexico, Pacific Mexican Mission, once each; Montana, Columbia, East Columbia, Pacific, Los Angeles, and New Mexico, three years in succession.

Waterhouse: Holston, three times; Western North Carolina, North Mississippi, twice each; Illinois, Western Virginia, German Mission, once each.

Purity Gives Power.

There are still many persons in the world that need to be impressed with the fact that the purer the blood is the greater is the power of the system to remove disease, and the less the liability to contract it. Persons whose blood is in good condition are much less likely to take cold or to be long troubled with it, or to catch any contagious or infectious disease, than are those whose blood is impure, and therefore impoverished and lacking in vitality. The best medicine for purifying the blood is Hood's Sarsaparilla, and persons suffering from any blood disease.

Mouzon: Brazil, South Brazil, Montana, East Columbia, Columbia, Pacific, Los Angeles, New Mexico, Little Rock, and Baltimore, once each; West Texas, East Oklahoma, North Arkansas, twice each; Central Texas and Northwest Texas, once each.

McCoy: North Texas, Texas, four times each; Central Texas, Northwest Texas, three times each; West Texas, twice; Little Rock, Tennessee, once each.

Some Legal Questions.

In Paragraph 48, answer to Question 2, page 22, of the Discipline of 1914, the categorical question is asked: "Who shall determine the number and boundaries of the Annual Conferences?" The answer is perfectly explicit: "The General Conference." There is an interesting bit of history at this point which is well worth while to review.

In 1810 Bishops Asbury and McKendree organized a new Conference, the Genesee, out of territory which, as Dr. Stevens states, had hitherto "been strangely divided among the Baltimore, Philadelphia, and New York Conferences." Though the practical wisdom of the action of the bishops was admitted in all quarters, the legality of it was questioned by many people, and it was thought necessary to settle the matter by a special act of ratification in the General Conference of 1812. Since that time the bishops have never ventured of their own motion to take similar action in any case.

In 1914 the General Conference, on the express and urgent recommendation of the Board of Missions, recast the lines of all our Conferences in the republic of Mexico. (See Journal of the General Conference for that year, pages 373 to 375.) This action was final until 1918. No body, whether College of Bishops or Board of any sort, had any authority to set it aside or modify it in any particular; but the Board of Missions, at a called meeting held in Nashville in June, 1914, assumed the responsibility of appointing delegates to a joint meeting of various boards to be held in Cincinnati in June of the same year. This joint meeting, when it convened, according to program, proceeded to recommend the redivision of the whole of Mexico among the Protestant Churches. Having completed this task, it laid the result in September of the same year before our Board of Missions, with an accompanying series of wall maps showing just how much and what territory of the Methodist Episcopal Church, South, it would be expected to give up. Several gentlemen from other churches were also present at the meeting of our Board by special invitation to take part in the proceedings.

The College of Bishops, who had not been consulted in any initial stage

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of the proceedings, now saw at first glance that the plan proposed involved the complete dismemberment of our work in Mexico; and on that ground three of our bishops who chanced to be present at the meeting of the Board in September, 1914, protested, as well as for other reasons. On that date Bishop E. E. Hoss offered a resolution to the effect that "it is the sense of this Board that it is without legal authority to make the territorial division suggested," and this resolution was voted down. At a meeting during the afternoon of the same day Bishop Hoss submitted in writing the resolutions offered by him at the morning session, as follows:

"Resolved: 1. That it is the sense of this Board that without the express direction of the General Conference it has no power or authority to surrender to another denomination any territory or work in the bounds of any established mission or Annual Conference of our Church.

"2. That, even if the Board had such power and authority, it ought not to act in such matters till after the fullest consultation with all ministers and members concerned.

"3. That, nevertheless, the Board declares itself to be in full and cordial sympathy with all plans that look to effective co-operation with other evangelical denominations."

On motion of Dr. O. E. Brown, all that portion of this resolution relating to territorial occupation was also voted down. Bishop Hoss then entered a formal protest, recorded on page 91 of the Minute Book.

Later in the same year—namely, at the semi-annual meeting of the College of Bishops held at Charleston, W. Va., on October 21, 1914—the following resolutions were introduced by Bishops A. W. Candler and E. E. Hoss and passed:

"Resolved, That we respectfully suggest to the Board of Missions and to the bishop in charge of our work among the Mexican people that we judge it to be unwise and inexpedient to undertake to carry into effect the plan adopted by the interdenominational meeting held in Cincinnati June 30 to July 1, and which the Board subsequently approved in part."

"The present conditions in Mexico are too perturbed and indeterminate to make changes so radical and so far-reaching, and especially in view of the divided sentiment of the men upon the field. We believe that the plan mentioned, in as far as it concerns Conference boundaries and organization, is illegal and not within the powers of the Board of Missions."

Of course, it is within the competency of this General Conference to do what neither the Board of Missions nor anybody else could lawfully do. And as executive officers of the Church we are ready to abide by your action, whether we think it wise or not. This is our answer in brief to all that has been said concerning the autocracy or illegality of our action on the whole case. But we suggest that some easy method be devised for arresting illegal and unconstitutional action upon the part of the boards of the Church. The General Conference may be checked, the Annual Conferences also are under legal and constitutional restraints, and the bishops are liable to be summoned before the Committee on Episcopacy and tried by the General Conference for any violation of law. But the law of the Church has never provided an authority to decide questions of law that may arise in the General Boards, a fact

which we think deserves your careful consideration and action.

The True View of Our Ministry.

In view, dear brethren, of the fact that there is a good deal of discussion at the present day, some of it rather acrimonious, as to the true status of the ministry in our Church, we have thought it wise, if not necessary, to call your attention to some of the indisputable teachings of history on the subject.

Nothing is much more common than the saying that, with the exception of a few clergymen of the Church of England who sympathized with the Methodist movement and gave it their cordial and active support, the early Methodist preachers were all laymen. That there is an element of truth in this statement there can be no manner of doubt. Nevertheless, it needs to be thoroughly examined and to have its qualifications and limitations clearly set forth. In at least one important respect the early Methodist preachers, though recruited from the ranks of the laity, were different from all other laymen. They were expected to have a conscious call from the Holy Ghost to their ministerial vocation. The reality of this call, moreover, was put to the most practical tests imaginable. Those tests, without modification, are the same that stand in the Discipline of the present day. To their searching inquiry every man that has ever entered the itinerant ministry in any branch of the Methodist Church has been subjected: "How shall we try those who profess to be moved by the Holy Ghost to preach?" Let the following questions be asked, namely: "(1) Do you know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation? (2) Have they gifts (as well as grace), a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? Do they speak justly, readily, clearly? (3) Have they fruit? Are any truly convinced of sin and converted to God by their preaching? As long as these marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost."

But in the outset none of these men, though thus divinely certified on the main issue, were invested with authority to baptize or to administer the sacrament of the Lord's Supper. In other words, they were all alike prohibited from giving a full gospel, which certainly includes the sacraments as well as the Word.

From our present point of view it seems most strange that it should have been so. But we must remember that John Wesley began life as a firm believer in the doctrine of tactical succession from the apostles and was sure that no one could be properly empowered to convey the sacraments unless there had leaked down upon him through a long, unbroken line of ordaining episcopal fingertips, a certain invisible but real clerical grace.

Now, concerning this view our devout and eloquent Bishop George F. Pierce uttered only the exact truth when he said: "It is an old wives' fable that does not even deserve the name of cunningly devised." So say we all. The man who holds it in this day may be sincere, but he can not be acquitted of the charge of ignorance. The researches of modern

scholarship have discovered it beyond a doubt. In due time John Wesley threw it overboard and said of it: "It is a fable which no man ever did or can prove."

For a long while, however—in fact, to the very end of his life—he was very reverent toward the established order of things in the Church of England, and very carefully avoided invading that order at any point except upon the full justification of providential compulsion. Much of the steadfastness and solidity that Methodism has since exhibited to the world is due to the just and balanced judgment which restrained him and his adherents from playing the part of revolutionary agitators or wild fanatics. It was better for the cause every way that he should go too slow than too fast. Conservatism may occasionally vex us by the deliberate gait with which it moves, but it carries with it some of the greatest moral values in the world. It always starts from where it is, and knows with approximate certainty both the point it aims to reach and the route along which it is going to travel.

The earliest American itinerants, such as Boardman, Pilmoor, Asbury, Wright, and Shadford, continued to communicate only in the Episcopal Churches that chanced to be available for that purpose and urged all their followers to do the same thing. This policy was kept up for eight or ten years. But it was inevitable that it should not be permanent. The same practical wisdom that hindered precipitate action on their part in the beginning rendered it certain that in the end the American Methodists would adjust themselves in all respects to their new conditions. As a matter of fact, such men as Robert Strawbridge, in Maryland, and possibly also Robert Williams, in Virginia, soon grew quite restless under an arrangement which made them dependent for the sacraments on the Episcopal Church, many of whose clergymen were unfriendly to Methodism and some of whom were not upright in their lives.

The First Venture at Organization.

The matter finally began to be debated earnestly in the Conference. At the sixth Annual Conference, which met in Leesburg, Va., in 1778, the young William Waters presiding, after considerable discussion it was clearly seen that a settlement could not be postponed much longer, and it was accordingly laid over for definite determination at the Conference which was appointed to meet the next year in Fluvanna County, Va. From Philip Gatch's Journal, which is one of our most trustworthy sources, we learn that the following question was asked and answered as explanatory to the proceedings finally taken at the last mentioned date: "Question: What are our reasons for taking up the administration of the ordinances? Answer: Because the Episcopal Establishment is now dissolved, and therefore to meet the exigency a Presbytery was accordingly formed, consisting of Philip Gatch, Reuben Ellis, and James Foster, with instructions, first, to ordain one another and then such other of their brethren as in their judgment were fit to be associated

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with them in office, and likely to be useful as ordained preachers.

Following these instructions, they proceeded to organize a Methodist-Presbyterian Church, which utterly ignored every shred of successionalism. The Methodist people generally fell in line with the Conference and gladly accepted the sacraments at the hands of the newly created elders. That they were entirely within the limit of their Scriptural rights no one can successfully deny. If they had made their experiment permanent there is no doubt that a Scriptural ministry would have been thus created, quite as much so as if it had come directly from the hands of John Wesley or from the Bishops of the Church of England. Nothing is truer than that any company of Christian men have the right to organize themselves into whatsoever form of ecclesiastical government may best suit their honest judgment, though this undoubted right should always be exercised in such a way as will best conserve the spirit of Christian unity and avoid the reality of even the appearance of schism.

But it happened that at this particular juncture there was an unexpected hitch in the proceedings. Francis Asbury, who was then living in seclusion at the home of Judge White, in Delaware, was not present at the Conference which initiated the action above described. When he heard of what had been done, he dissented from it most strongly, not because he was a High Churchman or believed that it was intrinsically wrong for the Virginians to pursue the course that they had adopted, but because he was convinced at any rate that for various reasons the time had not yet come for it.

In order to make his dissent most effective he called at Judge White's a little conference of such preachers as shared his views and set about to counteract the movement of the Virginians. His course was, strictly speaking, irregular; but by some means the minutes of this Delaware conference were afterwards incorporated in the General Minutes of the Church. The likelihood is that Asbury put them in. The next year, 1780, he held a similar convocation at Baltimore, and after it had adjourned he went on to the Virginia Conference, at the Brokenback Church, to try the effect of his personal appearance there. His reception was entirely courteous and Christian, but his arguments proved of no avail. His brethren were fully persuaded that they had done the right and proper thing and could not be reasoned out of their position. But when he ceased to reason and made an earnest appeal to them to postpone further action till they could have the advantage of Mr. Wesley's counsel and the co-operation of all their brethren in America, they at last yielded and agreed to suspend for a time the working of the scheme which they had adopted. By common consent they wrote by the hand of John Dick- ens a letter to Wesley setting forth the disadvantages under which they were laboring and asking for his advice and help. We have no positive knowledge as to whether this letter ever reached Wesley. Certainly there was no immediate answer to it. But

the probabilities are that after some delay it did actually come into his hands and that it was largely instrumental in determining the measures of relief which he adopted in 1784.

You are so familiar with the subsequent course of events that it is scarcely necessary to follow it in detail. The sum of it all is this: Wesley had long abandoned his belief in apostolic succession; and he now concluded that, as the American colonies had become civilly and ecclesiastically independent of Great Britain, there was no reason why he should not, as the father of all the Methodists in America, use his authority in accordance with their earnest wishes to supply them with a fully equipped ministry. The ordination at Bristol of Whatcoat and Vasey as elders and of Thomas Coke as superintendent, or bishop, promptly followed. This action was approved by the Christmas Conference convened for its consideration at Baltimore in 1784. The same body also completed the organization of the Methodist Episcopal Church by accepting the twenty-four articles of religion which Wesley had abridged from the thirty-nine Articles of the Church of England and the ritual which he had likewise gathered from the Prayer Book. Knowing the temper of the Americans as he did, Asbury accepted the office of bishop without formal election by their brethren. Certain other brethren were also chosen by the Conference to be elders and deacons. All these were likewise ordained. Asbury was thrice ordained in one week. The notion that he was not really ordained bishop is a glaring absurdity. All his successors in office, moreover, down to and including the last, have likewise been ordained, receiving whatever authority could be transmitted to them by definite election and solemn consecration. That this consecration has ever meant anything else than ordination is too absurd to be worth a moment's notice. To this day every newly elected bishop is presented by certain elders to the College of Bishops with these words: "We present you this holy man to be ordained bishop." The High Church people may consistently claim that Wesley had no power to ordain an elder or a deacon. Charles Wesley, who stoutly opposed his brother in the whole enterprise, put the case thus:

By man's or woman's whim!
Wesley his hands on Coke hath laid,
But who laid hands on him?"

These unbrotherly words show at least what Wesley was supposed at the time to have done. If the imposition of Wesley's hands was sufficient to create Whatcoat and Vasey elders, it was equally sufficient both to create Coke a bishop and to give him power and authority to transmit orders to others. He also gave to Coke "letters of episcopal orders"—that is, a certificate of ordination.

At a later period Wesley, becoming somewhat peeved by the retraction of the pledge which the American Methodists had voluntarily made to "be submissive to his judgment in all things" and by dropping his name from the American minutes, grew critical of the fact that Coke and Asbury had consented to be called bishops and wrote to Asbury in particular a rather sharp letter of rebuke, insisting that superintendent was their only proper designation. Nothing could have been more inconsistent on Wesley's part. He had certainly given

his full approval to the name Methodist Episcopal Church. He knew also perfectly well that superintendent was simply the Latin equivalent of the Greek word "episcopos," or English bishop. Besides, as has heretofore been said, he had lent his support to the doctrine that the Church was entirely at liberty to create and name its own officers, with his approval or without it. His contention with Asbury, therefore, was a contention about words and nothing more. In addition to this, he received Coke most gladly back into the service of the Wesleyan connection and used him as secretary of the British Conference and president of the Irish Conference. As we are, therefore, and have been from the beginning "not the Methodist Presbyterian, nor the Methodist Congregational, nor the Methodist Quaker Church, but the Methodist Episcopal Church," there is nothing but folly in refusing to concede to our chief pastors the name of bishops and insisting on another name for them which is different only in form, but means the same thing. That Coke always looked upon himself as a real bishop is evident from the fact that when he set sail for India with a company of missionaries he himself ordained them in his capacity of bishop in the Methodist Episcopal Church.

In the same connection we may say that the insistence of some good brethren as to any cardinal difference between the terms "order" and "office" in the ministry is, like the insistence on the difference between superintendent and bishop, a mere beating of the air. In the sense of having anything prelatial or sacramentarian about it, our episcopacy is certainly not an order; but exactly the same thing may be said of our diaconate and our presbyterate. What is an order in the ministry, anyhow, except a permanent office, into which men are admitted by the process of ordination? To affirm especially that the diaconate, which, except in the mere name of it, does not exactly answer to any office in the New Testament, is more of an order than the episcopacy is not good nonsense. Root and branch we repudiate the notion that we have any order in our ministry that contains even a trace of hieraticism or sacramentarianism or that rests upon specific divine direction. We have never known, nor know of, any Methodists who held that extravagant and erroneous view. All Christian men have exactly the same standing ground before God. The call to preach the gospel is simply a call to the performance of certain specific duties and carries with it no special privileges in the kingdom of God and no distinguishing marks of spiritual exaltation. In that sense there are not three orders in our ministry nor two nor even one, and there can be no such thing. But in the sense of being divided up into different functions, there may be one, or three, or, if the Church so wills, thirteen. The minister who arrogates to himself the claim of belonging to an order of any other sort is essentially a High Churchman, however loud his assertions to the contrary may be, and needs to be let down a peg or two.

To say that we have two fixed orders in the ministry by divine appointment is just as foolish and as untrue as to affirm that we have three, fixed in the same way.

The Past Quadrennium.

Nothing is more inspiring to a living and growing organization than a

brief survey of its progress at regular intervals in the course of its history. The Methodist Episcopal Church, South, in spite of the dark and depressing days that it has occasionally been called upon to pass through, has, nevertheless, been always able to get a fresh courage from the backward as well as from the forward look. Not once has the Episcopal Address been read to the General Conference that it did not furnish ground for encouragement. Even in 1866, when the delegates gathered from a land that had been drenched in blood and was still suffering from the terrible ordeal of reconstruction, they heard no note of downheartedness or despair. The cheerful faith in which the bishops spoke of what was confessedly a distressing situation is an abiding testimony to the strength of their Christian character. It is well that we should at times go back and review the story of those stormy days, lest we should sometimes be tempted to grow weary and falter in the midst of the afflictions that confront us in our time. There is not a Church in the world that has more abundant reason to thank God for the rich and incessant blessings of His providence and His grace. Whatever other body may think itself compelled by its circumstances to mourn and wail, certainly the Methodist Episcopal Church, South, has no just grounds for so doing, and would rightly be subjected to impeachment for cowardice if it should take up that unworthy tone.

At our first General Conference, in 1846, we had 1,517 traveling preachers, 2,833 local preachers, and 327,284 lay members. In 1866, after all the backsets and losses of the War between the States, we could still report 2,488 traveling preachers, 2,829 local preachers, and 435,404 lay members. Since that time our growth has been in every way almost, if not quite, unparalleled. There has been only one year of decline in all that time. At the General Conference of 1914 we had increased to 8,086 traveling preachers, including superannuates, 5,319 local preachers, and 1,993,253 lay members. Though the rate of gain for the past quadrennium has not quite maintained itself at the same high level, there has still been a steady and healthy advance. The General Minutes for 1917 make the following exhibit: Traveling preachers, including superannuates, 7,697; local preachers, 5,159; and lay members, 2,164,515.

In brief, we have grown numerically in about half a century more than 500 per cent.

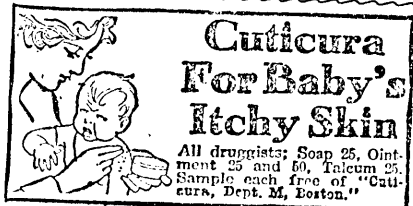
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Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.



Epworth League.

We invite your special and close attention to this important department of the Church's activity. The report of the General Secretary, Dr. F. S. Parker, is in every way an important and interesting paper. Though it does not show that any very large numerical gains have been made during the four years now closing, it does make an exhibit of many worthy enterprises that have begun and been carried on. The fact that a great many Epworth Leaguers have enlisted in the military service of the country helps to account for what at first glance may look like a decline in the strength of the organization. But it must not be lost sight of that these noble young men are contributing in many ways while in the military and naval service to the cause of Christ. They have brought with them a true spirit of Christian manliness, and we are helping to show their comrades what practical Christianity means.

Missions.

From the very beginning of its history Methodism has been the devoted friend and champion of missions. Holding, as it does, to the broadest and most generous interpretation of the gospel that has ever been propounded and proclaimed by any body of organized believers—namely, that the Scriptures mean only what they say when they declare that Jesus Christ by the grace of God tasted death for every man—it has naturally felt itself under obligations to carry this good news to the ends of the earth and not to pause in the glorious work so long as there is a single man left that has not been reached and saved by it. In other words, it is because Methodism believes that all men are included in the ample scope of God's redemptive purpose that it has thought itself to have both a duty and a privilege to go into all the world and preach the gospel to every creature.

It has never doubted for a single moment the truth of the great saying of Professor Seely in "Ecce Homo" that by the teaching of Jesus Christ "all nations were gathered into the pomerium, the city of God, and on the baptized earth the Rhine and the Danube have become as Jordan and every sullen, desert-girded settlement of German savages as sacred as Jerusalem." The humblest Methodist exhorter that ever lived has clearly known that he was sent forth as the herald of the fact that God is no respecter of persons, and to make a genuine and bona

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fide tender of his forgiving mercy without discrimination to all who are willing to receive it. The learned professors of the new theology who are giving this out to our generation as a fresh discovery are simply behind the times. We do not need to be taught by them what we have always known.

It gives us the greatest pleasure to say that the amount contributed by our Church for missions during the past quadrennium is far in advance of the amount contributed during any like period in the past, totaling the fine sum of \$5,076,061, a gain over the quadrennium immediately preceding it of \$800,999. This, of course, includes what has been raised for woman's work. As you will have detailed reports from the Board and Woman's Missionary Council on every feature of their work, we do not deem it necessary to go into minute specifications here.

Nevertheless, we are sure that it will gratify every member of the Conference for us to say that from the latest showing it appears that the Board has seen the last of the distressing debt which has been an incubus on its operations for the past ten or twelve years. We sincerely trust that hereafter it may be found possible to conduct our missionary enterprises so as to save all the sums heretofore spent in the payment of interest, and to use every cent of income in enlarging and strengthening the work in various fields.

With devout thanksgiving to Almighty God for His blessing upon the first hundred years of our missionary work, both at home and abroad, it is eminently fitting that we should celebrate the hundredth anniversary of this movement by the making of large plans and employing adequate agencies for reaching and arousing the entire Church. Our weakness heretofore has been that only a comparatively small portion of our membership has been truly engaged to do this work. God has indeed worked wonders through the little which has been placed in His hands for the enlargement of His kingdom. It has been a case of the multiplying of the two loaves and five little fishes for the feeding of the hungry thousands.

When the work of American Methodist missions began, in 1819, the Methodists numbered only a few thousands. Now, in the same branches they have grown into approximately seven millions, of whom more than two millions belong to our communion. Our resources have increased in an even larger ratio. Along with these conditions comes the further fact that all the world is now wide open to our gospel. All these things should impel us to undertake in this field vastly larger schemes of work than we have ever considered hitherto.

The General Conference of the Methodist Episcopal Church in 1916 effected an organization for the carrying forward of this work. The Board of Missions of our Church had already appointed a Centenary Commission charged with working out plans for a proper celebration of this occasion. These two Commissions have since had several joint sessions and have agreed upon large plans to be used in common.

The Centenary Commission of our Church contributed a committee, known as the Committee of One Hundred, consisting of pastors, laymen, and women. This committee held a session in Memphis, Tenn., March 19-21, this year. Very carefully made

surveys of the needs of our home fields, Church extension work, and of our seven foreign fields were submitted to this committee, and it was asked to determine, in view of our numbers, resources, and needs of the world, what amount we should undertake to raise for these purposes through the next five years. The conclusion reached by the Committee of One Hundred was that we are able to raise and should raise the sum of seven millions per annum for a period of five years. But before beginning a movement for raising this amount two even more important movements have been provided for by the Centenary Commission. The first of these is for the development of the spiritual resources of the Church, and the other is an educational campaign on the subject of Christian stewardship.

We are glad to know that there is a most generous response on the part of our people to the call for the fellowship of intercession. The numbers signing the cards promising to pray in behalf of the Centenary Movement and the work promoted through the celebration has already gone into the thousands. Immediately following the cultivation of the spiritual resources of the Church will be developed throughout the Church a stewardship campaign. We heartily approve the plans which are being followed by the Centennial Commission for the development of the Centennial Celebration which comes at the hour not only marked by the passing of one hundred wonderful years, but also at a time when the world situation demands the largest possible service the Church can render in the name of her Lord. We pledge to the members of this Conference and of our great Church our cordial co-operation for the successful carrying on of this centennial. We most earnestly urge this body to take such steps as in its wisdom it may deem wisest for the complete success of the purposes of this centennial.

Our Sunday Schools.

Taking the whole quadrennium into account, we have made most remarkable progress. The minutes for 1917 show 151,792 officers and teachers, a gain for the quadrennium of 19,820, and 1,750,179 scholars, or a gain for the quadrennium of 252,461. The total Sunday school enrollment is 1,901,971, a gain for the quadrennium of 272,281. We are sorry, nevertheless, to say that there is still a gap of 275,400 between the number of our Church members and the Sunday school enrollment. While this may in part be accounted for by the fact that we serve very largely a widely scattered rural population, this fact alone is not a complete excuse for it. With so fine an organization and so worthy a literature, we ought to make a large and steady growth in respect to numbers. We desire especially to call attention to the work of the Wesley Bible Classes, which are doing so much to develop a love for the systematic study of the Word of God.

Our Educational Work.

We are glad to be able to lay before you the following condensed statement of our educational work. In 1914 the number of schools, colleges, and universities owned and controlled by our Church was eighty-seven. For various reasons some of these have since dropped from the list, while others have been added; so that the number at the present time is eighty four.

The gross assets of all our educational institutions in 1914 were \$17,

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360,104. Their assets now, excluding the assets of our two universities, which will be reported in detail by the Educational Commission, amount to \$24,627,118.

The total indebtedness on all our institutions of learning is now reported at \$1,661,949, as compared with the \$1,344,141 in 1914, an increase of \$292,808 during the quadrennium.

The collections made during the quadrennium from the combined assessments of the General Board of Education and the various Annual Conference Boards amount to \$1,094,211, a gain of 189,938 over the preceding quadrennium.

The number of students enrolled in the scholastic year 1913-14 was 17,569. In 1916-17 it was 19,084, being an increase of 1,515. In 1913-14 the ministerial students of all grades in our various schools was 769; in 1916-17 it was 958, an increase of 189.

These statistics furnish much ground for encouragement. They utterly overthrow the predictions of those Sanballats who loudly proclaimed that under the action we took in 1914 toward the hostile measures of the trustees of Vanderbilt University we were doomed to remediless disaster in all our educational enterprises. As a matter of fact, we have got back in contributions from our own people millions of dollars more than were wrested from us by an interpretation of the law to which we submitted because we could not help ourselves, but which we have never for one moment recognized as just and right. The Church can never forget the wise and courageous action of the Educational Commission appointed by the General Conference of 1914 to look after the rights and interests which had been thus put in jeopardy. In the face of unforeseen difficulties growing out of the great world war, which broke out like a volcano almost immediately after the close of the General Conference, and of the active or tacit opposition of many of our own people, this Commission resolutely and wisely proceeded with its task. It is only a scant payment of a debt of gratitude to say that the Commission would hardly have been able to compass its undertaking but for the magnificent liberality of Mr. Asa G. Candler, who came to the rescue in a way that at once inspired hope among all the ranks of Southern Methodists and opened a way which was quickly followed by generous contributions from other noble men and women in many quarters. The fact, moreover, that Emory College, with a glorious history behind it and large present possessions in hand, was tendered by its trustees to be made



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the nucleus of the new Emory University, gave new solidity to the efforts of the Commission, and made it possible almost at once to create a real and living university. Equally important was the fact that far-seeing friends of Christian education in Texas and Oklahoma had laid broad and solid the foundations at Dallas of Southern Methodist University, and that they now entered into glad cooperation with the Commission for the purpose of securing for the great Southwest a fully equipped and endowed university under the guidance and control of our Church. It is significant of the popular interest in this noble scheme that more than eighteen thousand persons have already contributed to make this university a success. The uncommonly large attendance of students which from the very beginning has flocked to Dallas bears witness to the wisdom of its selection as the site of the projected institution. We look for still greater things.

The ownership of our two universities is now so securely fixed in the Church that it can never be called in question. It is true that they need much more money than they have or seem able to get in the very near future. The same thing may be said of all our other schools and colleges. But we ought not to become discouraged concerning any of them. No need of these times is greater than the maintenance of a thoroughly Christian education. Secularized colleges and universities, however richly they may be endowed or however elaborately they may be furnished with the facilities for a merely intellectual training, do not meet the situation. Face to face as we stand with the threatened collapse of the pillars of our civilization, we dare not undertake less than the training of the youth of the land to believe wholeheartedly in our holy religion, its doctrinal teachings, and its ethical requirements. Any compromise at this point would mean a base surrender of the position that our Church has always maintained.

Church Extension.

There is no department of the Church that shows more signs of vigorous health and growth than this. The quadrennial report of the Board will show you the manner in which it

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has carried out the directions of the last General Conference in making a special study of the subject of insurance for our churches and colleges and the plan which has been adopted.

We append also a brief synopsis of receipts for the quadrennium:

1. **Assessment.**—The Church was asked to give a total of \$1,175,000 on the regular assessment for Church Extension during the quadrennium, as against \$980,000 the preceding quadrennium, and gave \$854,910.35, as against \$766,052.06 the preceding quadrennium—an increase of \$88,858.29.

2. **Donations Refunded.**—The amount received by the Board on mortgage and refunding bonds for the quadrennium is \$40,128.04, as against \$7,525, the last quadrennium—an increase of \$32,603.04.

3. **Specials.**—The amount collected on specials during the quadrennium is \$257,622.40, as against \$98,332.03 the last quadrennium—an increase of \$159,290.37.

4. **Loan Funds.**—The General Conference of 1914 indorsed the purpose of the Board to increase the loan fund capital to \$1,000,000 during the quadrennium, and in the following language:

"Resolved, That we strongly endorse the avowed purpose of the Board of Church Extension to increase the loan fund capital to not less than \$1,000,000 during the next quadrennium, leaving the Board to the employment of such agencies under its constitution as in its judgment are necessary to accomplish this end, together with the proper care of other interests for which it is responsible."

At the close of the last quadrennium the loan fund capital was \$560,582.63. The loan fund capital at the close of this quadrennium is \$1,106,323.44. The increase for the quadrennium is therefore \$545,743.81, as against an increase of \$220,967.98 the preceding quadrennium.

5. **Total Receipts.**—The total receipts for the quadrennium from all sources amount to \$2,335,144.10, as against \$1,771,224.86 for the preceding quadrennium—an increase of \$563,919.24.

6. **Churches Aided.**—A total of 2,144 Churches have received aid during the quadrennium in the amount of \$1,357,396.86, and a total of 566 patronages have been aided to the amount of \$130,703.49, making a grand total invested in churches and parsonages for the quadrennium of \$1,488,099.35—an increase of \$303,363.97 over the preceding quadrennium.

The total amount invested in churches and parsonages from the beginning of the organization, in 1882, is \$5,780,856.94.

Our Invested Funds for Superannuates.

We are glad to say that Rev. John R. Stewart, the Secretary-Treasurer of our General Board of Trustees, reports a steady and healthy increase in the funds collected and invested for the benefit of our superannuated preachers. The aggregate now held by the General Board of Trustees is over \$500,000, besides uncollected assets of about \$50,000. Besides this, the separate Annual Conferences hold \$605,765.60 in cash and superannuate homes worth, it is estimated, \$120,000. The total of all these sums is \$1,275,675. Earnest memorials will be presented to you from various Annual Conferences praying for the adoption of active measures looking to the large and speedy increase of these figures.

We sincerely hope that you will give good heed to this matter. There is scarcely one of greater importance to come before you. Whether you shall create a special board in addition to the Board of Trustees to give its sole attention to this concern is for you to determine, after careful consideration. We believe, however, that the experience of the past in our and other Churches shows that it is the part of wisdom to enlist the efforts of the separate Conferences in this great enterprise. One thing is certain—that is, that persistent endeavors continued through the run of the years is the only thing that will give complete success to any plan. Our people are rich enough to do whatever ought to be done in the premises, and we feel sure that they will respond to an appeal intelligently presented to them for so worthy a cause.

Our Hospitals.

In recent years there has sprung up under the care and conduct of our Church a great and growing interest in the form of hospitals.

The Barnes Hospital at St. Louis, Mo., with assets worth above two millions of dollars, is treating more than twenty-five hundred patients a year, one-fourth of whom are the poor, who are treated free.

The Wesley Memorial Hospital at Atlanta, Ga., was established in 1905, and in the thirteen years which have elapsed since it was opened has given to charity patients free treatment amounting in value to more than twice the original cost of the institution. We are glad to learn that a new and larger building will soon be erected on the grounds of the School of Medicine of Emory University, and the hospital will become a part of the University system.

At Memphis, Tenn., the Annual Conferences adjacent to that city have located a hospital, and funds have been secured for the erection of an admirable building, which will be completed at an early day.

Although our Church has but recently entered this wide field of Christian opportunity and service, we trust that these institutions, which have been established already will be generously supported and that other humane enterprises of this kind will be multiplied as rapidly as may be possible. The Church owes a duty to the bodies of men as well as to their minds and souls, and we express the belief that our beloved Church will not fall short of its fullest obligation in this direction. In every part of our widely extended connection Methodist hospitals should rise, fully equipped to render the Christly service of healing to all who may seek at her hands such ministrations.

The Colored Methodist Episcopal Church of America.

We beg to draw special attention to the work and needs of the Colored Methodist Episcopal Church in America. As is well known, this church was organized in 1870, and when organized was composed of the colored members of our Church who continued with us after the War between the States. Its first bishops, who were chosen by their conferences, were ordained by two of our bishops—Bishops Robert Pain and Holland N. McIntyre. To the Church when organized we gave considerable Church property, and since its organization we have given aid to its schools, and our people have contributed to the erection of many of its churches. What assistance we have given has been well bestowed and has yielded

good fruit. To this Church we are bound by peculiar obligations of duty and honor. We must do more for it than we have ever done. Its schools must be aided, to the end that they be enlarged and improved.

We are glad to say that this Church shows a steady and wholesome growth. We rejoice in the prosperity with which God has blessed it, and we commend to your careful consideration the matter of providing such means as may be possible to promote its welfare in all departments of its work.

Our Representative Church at the National Capital.

In the Address of the Bishops to the General Conference of 1914 it was said: "The campaign for funds to erect in Washington, D. C., a church adequately representative of our Methodism at the capital of the nation has progressed far enough to justify the expectation that the actual work of building will begin at any early day." We are happy to report that the expectation has been fulfilled.

Through the efforts of the Rev. Geo. S. Sexton, D. D., the active agent of the Commission to which this enterprise was committed, a sum sufficient to complete the building has been subscribed, and a considerable part of the amount subscribed by individuals and pledged by Annual Conferences has been paid. The work on the splendid building is far advanced, and its speedy completion is assured.

This enterprise was projected by the General Conference of 1906, and each succeeding General Conference has approved the work and ordered its continuance. The campaign has covered about twelve years, but it has been conducted wisely by the Commission having it in hand, and the expense of it has been nearly met by the income derived from the property purchased for the church.

The structure, when completed, will be one of the most impressive buildings in Washington, and will be altogether worthy of our Methodism.

It is suggested that the legislation of former General Conferences concerning the enterprise be reaffirmed by the present General Conference, and that the Commission be continued until the building is completed and collections made sufficient to finish it without debt or incumbrance.

Would it not be well for the appointment to this Church to be given a connectional character without weakening or severing its connection with the Baltimore Conference, with which it has always been connected and which has contributed so liberally to the erection of the new building?

It might also be well to authorize the Commission to make provision for financial aid to the church during the next four years, after which it will need no help for its maintenance, but will be more than self-supporting.

Church Autonomy.

In some quarters we note a disposition to depreciate the Christian Churches, minimize their work and worth, and magnify movements which have no relation to the Churches, although constantly seeking their moral support and financial assistance. The agents of these enterprises are fond of

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lecturing the Churches on which they live.

The advocates of these movements, who would thus discredit the churches, seek to import into Christian life and religious endeavor the merger methods of what has been called "big business."

They would have the Churches to become subsidiary bodies under the domination of ecclesiastical syndicates and holding corporations. We would not undertake to say what personal ambitions may inspire these persons, but what we do say is that the programs which they propose are not Scriptural in conception nor reasonable in their proposals. They are rather worldly in spirit and method. They seem to depend for the conquest of the world on "mass formation" rather than upon faith and the spiritual forces of the kingdom of Christ. They seek to marshal under their command all the Churches, with a view to deliver by mere bulk of body what blows they may choose to deliver on the world. Certainly this was not the method of Christ. He confidently called a small band of his peasant followers the "salt of the earth," and with no slightest misgiving he trusted them to purify and sweeten a foul world, only he would have them careful not to lose their savor. But he seemed never to have supposed that the bulk of the salt must be as big as the body it was to save and sweeten before it could operate with any considerable success.

The word of our Lord to his Churches today is, as of old: "Have salt in yourselves, and have peace one with another." (Mark 9:50.) And this they are doing and will do. The spirit of co-operation among them was never more potent and active than at present. They are closely allied for the conquest of the world by Christ's method of conversion, and not through any spectacular process of overwhelming the world by imposing bulkiness of organization. As in the past our beloved Church has done, so in the future it should and will do in the matter of co-operation with other Christian Churches who are truly united to Christ, the living Head of all the body of the faithful. But it should not be subjected to any outside overlordship seeking to exercise dominion over its faith and to direct its enterprises. Over the Church in Corinth even the great apostle to the Gentiles declines to assert such dominion (2 Cor. 1:24), and in a like spirit St. Peter exhorted the elders of the Churches that they be not "lords over Gods heritage" (1 Pet., v. 3). We are not aware of the existence of any outside organization at the present time which is competent to do what Paul refused and Peter forbade. The force of the Churches is in proportion to their freedom; and the Methodist Episcopal Church, South, while co-operating in love and fellowship with any and all other Churches who share a like precious faith, should not "give place by subjection, no, not for an hour," at home or abroad, to any outside interference with the liberty wherewith God has made it free and wherein it stands

ever ready for any good word or work.

The Unification of American Methodism.

There will be before you a report of the Commission authorized by the last General Conference to treat with a like Commission representing the Methodist Episcopal Church touching the unification by reorganization of the two greater branches of American Methodism. This Commission was charged with a very definite task. The General Conference meeting in Oklahoma City indorsed the tentative plan adopted at Chattanooga in May, 1911, by the Joint Commission on Federation as both feasible and desirable. It was, in addition, suggested that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united Church. It is already known throughout the Church that the Commission has had not less than four different sittings, and has labored diligently and prayerfully to accomplish the purpose for which it was appointed. We are unofficially informed, however, that the commission was not able to reach an agreement. The commissioners representing our own Church went as far as they felt authorized to go in their earnest desire to bring about the unification of Methodism. That there is widespread regret over the inability of the Commission to come to an agreement, there can be no doubt. We do not suggest what course the General Conference should follow, but we do say once more, as we have often said, that there cannot be two opinions as to the un-wisdom of conflict and competition between two great Churches preaching the same gospel and having so much glorious history in common. And it is still our earnest hope that a way may be found for some plan of co-operation among the Methodists of America which shall, as far as possible, eliminate wastage of men and money in the territory in which both Churches have established themselves.

The War.

It is scarcely necessary for us to say that the world is now involved in the most colossal war in human history. The destruction of property and the loss of life have already been appalling, and there is no prospect, so far as we are able to see, for an early peace. But we feel entirely justified in saying that our own country, though it has been drawn into active participation in the conflict, is in no wise responsible for originating it. Neither our rulers nor our people wanted it. As a nation we were more than content to live at peace with all men. By no act of ours had we incurred the just hostility of the belligerent powers. It gives us the greatest satisfaction to affirm that our President went to the utmost possible limit to keep us out of the fray. If he is censurable for anything—and we do not think he is—it is for having been too forbearing. Not till it became entirely necessary for us to fight or else submit to the most violent and brutal outrages at the hands of the German Kaiser and those who are banded together with him for the tyrannical domination of the world did Mr. Wilson at last advise the Congress to draw the sword. In our judgment he was fully warranted in taking this extreme step, and we should be less than patriotic and courageous Americans if we failed to give him our cordial support in every way. The impartial verdict of history, which in the long run is always right, can hardly fail to approve the

course which he has pursued. At this particular juncture, when so much depends on the harmonious and united action of all American citizens, we protest against the utterance of any word that would either weaken his hands or give the slightest encouragement or comfort to our national foes.

While we of course long and pray for peace, yet we trust that when it comes it will be a peace full of justice and righteousness. Anything less than that would be a delusion and a snare and would leave the possibility, if not the certainty, of endless wars in the future. It will be better to fight on and suffer on than to capitulate to a despotism whose methods recall the worst chapters of heathen barbarity. Now that we are in the conflict, the only wise way is to struggle through. As Lloyd-George has well said: "We must go on or go down." A world governed by the Kaiser and the Turks would not be worth living in. For our own sakes and the sakes of our children after us we must fight to the bitter end. To compromise on half-way measures would be to discredit our brethren who have already given their lives for the glorious cause of freedom and to leave a blot on our national escutcheon which no lapse of years would be long enough to wipe out. Many thousands of our young men are either in the ranks or in the camps. Let us never forget to commend them to the constant care of Almighty God, nor let us abate our efforts to furnish them such religious oversight and counsel as can be given them through the active agency of godly chaplains and Young Men's Christian Association workers.

The country rightly looks to the government to shield its young men as far as possible from all the hurtful and demoralizing influences that are so likely to be in operation during war times. We are bound to the full extent of our power to assist in so important a matter.

While we are thus in every way trying to serve the country, let us be careful to remember that there should be no cessation of our directly religious work in the Churches. There never was a time when it was more important to preach with incessant earnestness the pure gospel of Jesus Christ. This is the only adequate remedy for the wants and woes of the world. Not as a mere dream of the human fancy nor as a human device, but as the very truth of God, we must proclaim it in all our borders and exemplify it in our personal lives. The hearts of men everywhere are failing them, and they are crying out, "Who will show us any good?" All the more it is our duty in the midst of the storm and tempest which are sweeping over the world to maintain a steadfast faith and to encourage all who hear us to do the same. This is a good time for putting our religion to the test. If it is genuine, it will bear even the severest strain that can be laid upon it.

The Twenty-Third Article of Religion.

In our Address to the General Conference of 1914 attention was called to the fact that all the Annual Conferences had voted in favor of a substitute for the twenty-third article of faith in the Disciplines of all our Churches in foreign lands. To complete the legal steps, it was necessary that the General Conference of 1914 should by a majority of two-thirds concur in the action of the Annual Conferences. Unfortunately, most probably by oversight, the General Conference took no action in this matter.

Inasmuch as our brethren in foreign parts have published the proposed amendment in the Disciplines used in those countries and also because of the importance of the question, we recommend that this General Conference, a majority of two-thirds agreeing, request all the Annual Conferences once more to vote on the amendment.

Additional Bishops.

We recommend the election of five additional bishops.

In conclusion, brethren, we commend to your pious care our beloved Church, with all its great work and varied interests. In the past, from its earliest beginnings to its present condition of strength, it has been blessed of God.

It has been built up by the self-sacrifice and devotion of saints, the labors and wisdom of mighty men, and the blessed aid and influences of the Holy Spirit. It is neither dying nor decadent. Nothing in its general organization calls for revolutionary revision.

Nothing in its condition demands radical legislation for its cure. That portion of our country in which it chiefly toils and serves is composed of States less populous than most of the States of other sections. Nevertheless, at the last Ecumenical Conference of Methodism, held in Toronto, Canada, in the fall of 1911, the statistical findings of that body showed that half the increase of world-wide Methodism for a decade was the increase in membership of the Methodist Episcopal Church, South. If during the last year or two its growth has been less, the fact is not on account of any defect in the polity or doctrines of our Church. Indeed, during the years of least increase nothing approaching disastrous failure has been witnessed.

The overwhelming majority of our preachers have been faithful, and their labors have been fruitful in the conversion of multiplied thousands of souls and in the steady progress of the Church in all lines of its efforts and enterprises. The vast body of our people have remained loyal to the Church and are more than contented with its doctrines and discipline.

They rejoice in its glorious history, pray and labor for its prosperity, and look joyfully and hopefully toward its future. Let the legislation which you may enact deserve the approval of their devout hopes.—Eugene R. Hendrix, Joseph S. Key, Henry C. Morrison, Warren A. Candler, E. Embree Hoss, James Atkins, Collins Denny, John C. Kilgo, William B. Murrah, Walter R. Lambuth, R. G. Waterhouse, Edwin D. Mouzon, James H. McCoy.

SHAKE INTO YOUR SHOES

Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the foot-bath. It relieves painful, swollen, smarting feet and takes the sting out of corns and bunions. Used by the American, British and French troops. Allen's Foot-Ease is a certain relief for sweating, callous, tired, aching feet. Sold everywhere, 25c. Always use it to break in new shoes. Trial package FREE. Address, Allen S. Olmsted, Le Roy, N. Y.

WANTED—Two women between the ages of thirty and forty years to serve as matrons in Interstate Orphanage and Associated Charities in Hot Springs, Ark. Must be strong, with fairly good education and without encumbrances. Address Mrs. Kate Birnbaum, North Border Street, Hot Springs, Ark.

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

DO YOU LOVE CHILDREN?

Why Fear Their Coming?



The birth of a baby need not frighten you. Write for Dr. Dye's wonderful book which explains the method of safeguarding the health and happiness of both mother and babe. Sent free, post-paid. Address

Dr. J. H. DYE MEDICAL INSTITUTE, A-2 Lincoln Bldg., Buffalo, N. Y.

Woman's Missionary Department

Edited by
MRS. W. H. PEMBERTON.....303 East Sixth St., Little Rock, Ark.
PRESS SUPERINTENDENTS:
 North Arkansas Conference.....**Mrs. A. B. Haltom**, Paragould, Ark.
 Little Rock Conference.....**Mrs. W. P. McDermott**, 2403 Louisiana St., Little Rock
 Communications should reach us Friday for publication next week.

FOR MISSIONS IN TIMES OF WAR.

"We are called by the very facts of the world before us now to enlarge the agencies and visible functionings of the incarnation of love in flesh and blood that goes out from us to express love and kinship to the nations."—Robert E. Speer.

OUR NEW SUPERINTENDENTS.

At the recent meeting of the Woman's Missionary Council Mrs. J. W. Perry was elected Superintendent of Young People's Work, and Miss Altha Jones of Houston, Texas, was elected Superintendent of Children's Work. These consecrated and capable leaders will at once begin to put into effect plans for enlargement of work by the young people and children of the church.

OUR MEMORIALS TO GENERAL CONFERENCE.

With no undue interest we await the fate of the Memorials sent by the Woman's Missionary Council, M. E. Church, South, to the Board of Missions and the General Conference now in session at Atlanta, Ga.

There is scarcely a doubt that our desire for changes in By-Laws (whereby we'll have a vice president at large, two superintendents, instead of vice president in charge of the Young People's and Children's Work, and four administrative secretaries instead of two) will be approved by the brethren.

Our request that the Missionary Voice be given over to the women for the promotion of work of the Missionary Council, this having been practically impossible in joint publication of the magazine will provoke considerable discussion, and will hardly be granted, but may lead to readjustment in distribution of space.

Our petition for laity rights for women of the church will cause earnest debate, the conclusion to which no mere woman may foresee. Only, since statesmen of many Commonwealths have conferred suffrage upon the women thus compelling them to share responsibility in civic and national affairs, it is possible that a majority of the representative men who constitute the General Conference of the M. E. Church, South, may now realize the need to enfranchise her women that forces may be strengthened for the upbuilding of God's Kingdom.

In this endeavor to secure larger privileges for service, the Missionary Council is ably represented by the President, Miss Belle H. Bennett, Miss Maria L. Gibson, Mrs. Luke Johnson, Mrs. B. F. Stevens and Mrs. Lee Britt. Whatever decision the General Conference reaches in any or all of these matters, women of the Missionary Council will "press toward the mark for the prize of the high calling of God in Christ Jesus."

ITEMS FROM AUXILIARIES.

Lonoke Adults.
 Mrs. Will Keith, corresponding secretary, reports the Adults of Lonoke at work under the leadership of their

Teachers placed throughout the South and Southwest in Public, Private and Normal Schools, Colleges and Universities. Write at once for information. Yates-Fisher Teachers' Agency, 410 Stahlman Building, Nashville, Tenn.

president, Mrs. J. C. Goodrum Jr., treasurer, Mrs. D. A. Hutchinson and a full corps of newly-elected officers.

Dermott Young People.

Mrs. W. S. Anderson, Secretary Monticello District writes:

Good news comes from the first vice president, Mrs. Barnett, of Dermott, that she has just organized a Young People's Missionary Society, with the following officers elected: President, Vivian Skipper; first vice president, Ethel Rogers; second vice president, Gertie Gaddy; superintendent of study and publicity, Mrs. Mamie Lee Evans; superintendent of social service, Bessie Morris; superintendent of supplies, Helen Blanks; corresponding secretary, Elizabeth Etta; recording secretary, Chrystine Kennedy; treasurer, Clara Wynne, all of Dermott. They have asked Miss Bess Combs permission to call their auxiliary the "Bess Combs' Girls." I am sure under the efficient leadership of Mrs. Barnett they will do excellent work.

Their Juniors, too, have reorganized and are working admirably.

The newly elected second vice president of the Wilmar Juniors is Mrs. Lawrence McKinstry and we hope to have fine reports from them this year.

Stamps.

The Young Peoples' Missionary Society at Stamps gave an open program Sunday night, April 21, to a house filled to overflowing. Mrs. Geo. Holmes, the first vice president of the Adult society, in charge of the young people, is an unexcelled leader in this work. To say that the service was a success is expressing it mildly. The offering was more than \$12. Our Young Peoples' Society is composed of 20 girls who are interested in their work. This is not an organization in name only, but is a live arm of the church.—J. F. Simmons.

(This communication from their pastor is not only appreciated by these Young People, but by the entire Little Rock Conference Woman's Missionary Society.—Editor Missionary Department.)

Annual Report From Conway District.

Adult Auxiliaries, 11.	
Members, 479.	
Young People, 2.	
Members, 22.	
Juniors, 3.	
Members, 97.	
Baby Division, 3.	
Members, 44.	
Dues	\$ 645.42
Pledge	743.70
Conference Exchange	111.67
Relief and Retirement	20.42
Scarritt	10.00
Week of Prayer	70.55
Bible Woman (Clarksville) ..	60.00
Total	\$1,661.76
Last year	\$1,311.42
Paid first quarter on Pledge, 1918,	\$241.20.

—Mrs. S. G. Smith, Dist. Sec.

FROM THE MISSIONARY BULLETIN.

Of Mrs. S. G. Smith, secretary Conway District, we give the following interesting items:

Conway has had three joint programs with other denominations of the town; one an all-day prayer ser-

vice. We believe great good comes to us from these joint meetings.

Conway No. 1 has the largest membership, 68; London the smallest, 6, in the District. London, though so small, has sent four reports, paid \$22.75 to connectional claims and sent delegates to District meetings.

Conway District has improved wonderfully in several ways. Every Auxiliary paid pledge in full, several paid a little over and since I have been District Secretary, I have begun to judge an Auxiliary largely by the way it acts toward this "honor debt." The District pledge was \$675.00, and we paid \$743.70.

The Secretary particularly desires to have every Auxiliary observe the Week of Prayer this year. Six of the eleven Adult Auxiliaries observed the occasion last fall. The Woman's Missionary Society should first of all be a praying body, for "without God we can do nothing."

Camden Juniors.

Mrs. J. W. Brown, second vice president Camden Auxiliary writes of the interesting and inspiring meetings held by the Juniors in her home. At Easter they gave great pleasure to many children of Camden by the distribution of Easter eggs.

Gillett.

Mrs. F. E. Martin, corresponding secretary, writes:

Our Auxiliary of twenty members is at work. Our president, Mrs. J. C. Hart, attended the annual meeting at Prescott and brought us a fine report, which has given us new enthusiasm and we hope to advance on all lines of work. We take a thank offering at each business meeting to raise funds for the society. Recently we sent a box of clothing valued at \$25 and \$2 in money to the Methodist Orphanage in Little Rock.

Texarkana Fairview Y. P.

Miss Laura Floyd, corresponding secretary, writes for the King's Daughters of Fairview Church:

"We are doing splendid work under our excellent president, Miss Jessie Burgess.

We use the helpful programs in the Missionary Voice, also enjoy the Bible study, which is instructive, and the Mission study book, "Comrades in Service", which is inspirational.

Our Society will pay fifteen dollars on our Mission Pledge and fifty dollars toward our church debt, one-fourth of which is to be paid by the first Sunday in May.

Hazen.

A friend writes: The Missionary Society held a "Rally Day" program on February 27 at the home of Mrs. J. M. Zike with a splendid membership present, four new members being added to the roll. Rev. and Mrs. Sims of DeVal's Bluff were guests for the afternoon.

The program was in charge of our president, Mrs. Wilkin, and each member answered roll call with a verse of Scripture on tithing. After prayer for our mission work by Rev. Mr. Sims, Mrs. Wilkin gave a helpful lesson from the Missionary Voice, also an interesting talk on "The Twin Laws." Mrs. Porter illustrated her talk with a poster, "How to Give."

The pledge cards were distributed by your treasurer and the amount pledged was \$45.00, the largest we have made in our Auxiliary.

A silver offering was taken which amounted to \$2.60. In the social hour delightful refreshments were served by the hostess.

Sheridan.

Mrs. J. W. Hamilton, corresponding

BEAUTY HINTS FOR YOUR HAIR

HOW TO PREVENT IT FROM GROWING GRAY.

There is no occasion for you to look unattractive or prematurely old because of gray, streaked with gray, white or faded hair. Don't let this condition with its look of age rob you of your youthful beauty and the wonderful opportunities which life offers. No matter how gray, prematurely gray, lusterless or faded your hair might be "La Creole" Hair Dressing will revive the color glands of nature—promote a healthy condition of the hair and scalp—and cause all of your gray or faded hair to become evenly dark, soft, lustrous and beautiful. This preparation is not a dye, but an elegant toilet requisite which is easily applied by simply combing or brushing through the hair.

USE

"LA CREOLE" HAIR DRESSING to prevent your hair from growing gray and to restore a beautiful dark color to gray or faded hair. Sold and guaranteed by all good drug stores everywhere, or sent direct for \$1.20 by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—(Advt.)

secretary, reports 25 members at Sheridan, who are using the leaflets and bulletins. Local committees are at work, having spent \$6.15 in charity. They hope to more than double the number of subscriptions to Missionary Voice. They have raised \$2.00 on the Conference Pledge and sent \$6.40 in dues to conference treasurer for first quarter.

A LETTER FROM CONFERENCE VICE PRESIDENT.

Dear Second Vice Presidents of Woman's Missionary Auxiliaries: The last quarter's report which I have before me is very creditable. In some lines it is the best report I have ever received, and I want you to share with me some of the good news it contained.

Our March drive for the Young Christian Worker was a success although the complete returns are not yet in. The society at Stephens got 65 subscribers, heading the list. Highland and Central Avenue came next with 26 each. I hope we will not stop until every society has at least one subscriber to every three members. Then do not forget to renew when your subscription runs out.

Then there was an increase in the number of baby divisions heard from. Thornton reported the most members, 41, and they have a plan which some of you may like to adopt. A large frame with room for each baby's picture has been hung in the room in which the Juniors meet. When the babies get to be six years old, do not just let them slip out, but send to me for promotion certificates and see that they become members of the Junior Division.

Another thing I liked about that report was the number of new members reported. It looked as if we were alive and not just existing. You sure-

CARBOIL

To quickly relieve boils, carbuncles, felons, use Carboil. It stops the pain, hastens discharge of core and heals. Also fine for sores, abscesses, piles, itch. Large 25c boxes at good drug stores. Write Spurluck-Neal Co., Nashville, Tenn., for sample and literature.

ly remembered that March is membership month.

The total Junior funds sent to the treasurer was \$126.97. Of this \$64.47 was pledge and \$48.73 was membership offering. While that is a good showing for the pledge you will quickly see that one fourth of \$325 is about \$81.00, so that we came short of what we should have sent by \$17.00. Did you have the mite box opening this quarter or did you think some other time would do? Let us make an extra effort this quarter and not only pay our \$81.00, but make up the deficit, too. Don't forget our 10 per cent increase.

Please let me have a good report from every one of you next time.—Mrs. Moffett Rhodes, Conference Second Vice President.

LOCAL WORK REPORTED TO DISTRICT SECRETARIES FOR FIRST QUARTER.

Camden District.

Bearden Adult expended on parsonage	\$ 6.70
Bearded Adults on local charity	10.00
Camden Adults in local work	2.20
El Dorado Adults on parsonage	7.35
El Dorado Adults on local charity	6.80
Fordyce, local charity	48.75
Fordyce Adults, local work and box of supplies	25.00
Juniors of Fordyce, supplies	15.00
Juniors of Fordyce, local work	18.10
Magnolia Adult, raised for local work	34.50

Total

—Mrs. B. M. Bowe, Dist. Sec.

Monticello District.

Mrs. W. S. Anderson, district secretary, writes:

I am enclosing report of the local work done by Auxiliaries as follows:

Portland for parsonage	\$ 53.31
Portland for charity	1.55
Wilmar, locally	73.35
Davis Camp, charity	6.20
Tillar, for parsonage	3.00
McGehee, for parsonage	18.00
McGehee, for charity	10.00
Warren, charity	40.19
Monticello, for parsonage	15.50
Monticello, for charity	27.10
Crossett, for charity75
Crossett, charity and parsonage	7.50
Dumas, for charity	2.70
Hamburg, for parsonage	4.65
Crossett Juniors, locally	4.55
Monticello Juniors, charity	3.74

Total

With the Fingers! Says Corns Lift Out Without Any Pain

Sore corns, hard corns, soft corns or any kind of a corn can shortly be lifted right out with the fingers if you will apply directly upon the corn a few drops of freezone, says a Cincinnati authority.

It is claimed that at small cost one can get a quarter of an ounce of freezone at any drug store, which is sufficient to rid one's feet of every corn or callous without pain or soreness or the danger of infection.

This new drug is an ether compound, and while sticky, dries the moment it is applied and does not inflame or even irritate the surrounding tissue.

This announcement will interest many women here, for it is said that the present high-heel footwear is putting corns on practically every woman's feet.

Sunday School Department

CONTRIBUTORS:

A. L. DIETRICH.....Field Secretary, Gulf Division
1414 Twenty-third Ave., Meridian, Miss.
REV. C. N. BAKER.....Field Secretary, Little Rock Conference
207 Masonic Temple, Little Rock, Ark.

LESSON FOR MAY 19.

By Rev. T. O. Owen.

Subject: "Jesus Exercising Kingly Authority."

Golden Text: "All authority hath been given unto me in heaven and on earth." Matt. 28:13.

Lesson Text: Mark 11:15-18, 27:33. Additional Material: Matt. 21:12-27; Luke 19:45; 20:8; John 2:13-17; 12:12-15.

Time: Two days following the Triumphal Entry, April 3-4, A. D. 30.

Place: In the Temple Court.

Connecting Links: Blind men healed at Jericho, visit to Zacchaeus, parable of the pounds, anointing at Bethany, the Triumphal Entry, and the curing of the fig tree.

His Authority Manifested.—Jesus deliberately planned and proclaimed His kingship. All students of sacred history who were present and witnessed His Triumphal Entry must have noted something of its significance. His movements followed what had been foretold by the Prophets. This is one of the few happenings in Christ's life that all four of the Gospels mention. Its marked significance brings them all together. Up to this date He had opposed publicity, but here He planned for it. He knew His time had come and there was no use to further evade it. These events took place during the forenoon. Mark says, "And He entered into Jerusalem, into the temple; and when He had looked round about upon all things, it being now eventide, He went out unto Bethany with the twelve." He must have spent the day quietly observing "all things." His righteous indignation at what He beheld no doubt rose to its full height. He knew what He would do. Following His usual custom when great events were pending, He very likely spent the night in some retreat alone with God. The others had their accustomed breakfast next morning, but the Master was hungry, as is shown by His seeking something to eat from the fig tree.

When they had reached the city, He went into the Temple and began the task which He had made up His mind to do. He "began to cast out" and "overthrow" things that ought not to be in "His Father's house." Three years before He had cleansed the Temple of its cattle, sheep, and changers of money. The effects of that event seemed to have been of short duration. The greed for gold was too deep to be uprooted by one effort. At His first Passover which He attended after He began His ministry, He had cleansed the Temple, and now at His last He must do the same thing. In the first instance it was "My Father's House" of which "ye have made an house of merchandise." In the last instance it was "My House" of which they had "made a den of robbers." These things were all a necessity. The people must have the Jewish coins to pay their Temple dues, and beasts and fowls for their accustomed offerings, but these folk did wrong in bringing them into the Temple itself and violating its sacredness. Their chief sin, however, was their deep rooted love of gain that drove them to these ex-

tremes in heralding their wares. Their conduct warns all people for all time from setting apart God's House for anything except sacred ends. Bazaars, pink teas, box suppers, and all money-making schemes should have no place in His House. "The Lord of the Temple" is still jealous of this sacred place. People who come into the church for financial, social, or any other mere selfish purposes are still under the condemnation of Him who watches for the purity of His Father's House. They "sought how they might destroy Him," but were afraid. Jesus touched their pocket-books, and they became immensely angry at Him. By careful study it can be seen that evidence gathered from His temple cleansing resulted in His crucifixion.

His Authority Questioned.—Jesus spent another night with the disciples at Bethany and returned to the city on Tuesday. He was walking in the Temple when the religious leaders, priests, scribes and elders, came to Him and asked, "By what authority doest thou these things?" "These things" had reference possibly to His teachings, cursing the fig tree, Triumphal Entry, and breaking up the Temple market. However unreasonable they may have been, this question had at least the semblance of reason in it. They were the fosterers of religion and the official guardians of the Temple. Our Lord was in His own House, and He need ask no one for privileges. Their question was insincere. Had they conducted themselves differently their treatment would have been different. Jesus answered by asking them a question. John, his forerunner, came without any special sign from heaven, and without the authority of the Sanhedrin. His whole message directed the attention of the people to Jesus. Had they been frank enough to have acknowledged John's authority as coming from heaven, they would have been forced to have confessed His from heaven also, and hence to acknowledge themselves defeated. They had refused John's preaching and baptism of repentance. They were afraid to say what they desired to defeat Him because John was a prophet whose praise was on all lips. Their dilemma was great. In spite of their prominence and wide reputation for learning, they must confess themselves defeated in the presence of the people by saying, "We know not." "And Jesus saith unto them, neither tell I you by what authority I do these things."

PRESCOTT DISTRICT SUNDAY SCHOOL INSTITUTE.

The first day of the Prescott District Conference was given over entirely to a Sunday School Institute. The presiding elder, Rev. J. A. Henderson, presided. Subjects discussed were: "The Relation of the Sunday School to the Church", by the Field Secretary; "Teacher Training", by Hon. H. B. McKenzie; "Prescott District Goals", by Charley Goodlet; "Rural Sunday School Work", by Rev. C. V. Breightaupt and Rev. T. D. Scott; "Saving the Teen Age to the Sunday School", by Rev. R. L. Duckworth,

"Missions in the Sunday School", by Rev. R. H. Cannon; "Wesley Bible Class Work", by Rev. C. V. Breightaupt; and "Elementary Work in the Sunday School", by the Field Secretary. At the close of the afternoon session District officers for the ensuing year were elected.

The outstanding feature of the Institute was the work of Rev. C. V. Breightaupt, Sunday School Field Secretary of the Louisiana Conference, who not only rendered valuable assistance throughout the institute, but also charmed his audiences with two masterful addresses. Choosing as his morning theme, "That We May Win Them to Christ", he convinced us that the chief work of the Sunday school teacher is to win her pupils to Christ as a Personal Saviour and sent us all away with an earnest prayer for deeper consecration. The consecration service at the close of this service was worth the trip to the Institute. At the evening hour Brother Breightaupt spoke on "God in His World at War", and by his masterful logic convinced us that this would be a better world after the war.

A beautiful number on the program was a vocal solo by Little Miss Goodlet of Gurdon, who convinced all of us that after all the Child in the Midst is the most important in the Kingdom of God.

It was estimated that three hundred Sunday school delegates were in attendance from all over the district. Every charge save one was represented. The house was full and overflowing all day and till the benediction at 10:30 p. m.

The people of Emmett, led by their good old pastor, Brother Rushing, entertained in good old-fashioned Southern style. The dinner on the ground was a treat long to be remembered.

If you were not there just get this picture: An ideal May day. By nine

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Bibles and Testaments in all languages at cost of manufacture. Authorized Version and American Standard Revised.

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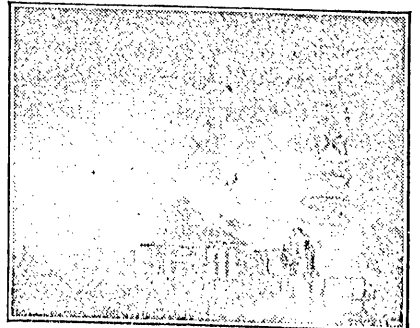
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Have Bible for blind, New York point, 11 volumes. Just the thing for any blind person who can read by the sense of touch. Price for Bible, complete, \$27.50. Will give one-third off.

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IS IT INSURED?



Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is harmed.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO

—The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments. No assessments; legal reserve for protection of policyholders same as stock company. All that you have guessed about mutual insurance may be wrong. Get the facts. No agents. Deal direct.

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1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

o'clock automobile after automobile rolling in loaded to the limit with Sunday school folks coming from as far as sixty miles. A program that grew in interest from the first to the last number. A house and ground covered with people; a dinner that made you forget the war; and all in the interest of the "Biggest thing in the World." Is there any wonder that the people said, "We never saw such a great day at a District Conference," and that at its conclusion, in a rising vote, they expressed their confidence in and appreciation for the presiding elder who made it possible.—Clem Baker.

PRESCOTT DISTRICT HONOR ROLL.

By paying their apportionment for Sunday school work by the time of the meeting of their District Conference the following Sunday schools in the Prescott District have won a place on the Honor Roll offered by the District President, Charley Goodlet:

Blevins, Saline, McCaskill, Womble, Glenwood, St. Paul, Washington, Okolona, Amity, Caddo Gap, Delight, Bluff Springs, Ozan, Gurdon, Moscow, Wheelen, Trinity, Prescott, County Line, Antoine, DeAnn, Japany, Black Springs, Water Creek, Blackland, Emmett, Saratoga and Mt. Ida.

It is confidently expected that this district will pay its apportionment in full this year. Much of the credit for this splendid showing must be given to Brother Goodlet, who is supporting our Conference work with his whole heart. He not only looks carefully after finances, but is interested in every phase of Sunday School work. It is nothing uncommon for him to organize a new school or to hold a local institute in places that the Field Secretary can not reach. But credit must also be given to the presiding elder, the pastors and superintendents whose undivided support is helping the president to put this district "Over the Top." God bless the Prescott District.—Clem Baker, Secretary.

NOTICE TO LITTLE ROCK CONFERENCE PASTORS AND SUPERINTENDENTS.

Dear Brethren: The Little Rock Conference Sunday School Board will be

"BLOOD AND IRON"

A Combination That Makes for Better Health This Spring.

Every man and woman who would enjoy good health this Spring, and would have such life and strength as not to be a slacker, but equal to anything, must have an abundance of iron in the blood.

The new iron tonic, Peptiron, combines this valuable metal in medicinal form so that it is easily absorbed and readily assimilated.

Peptiron also includes pepsin, nux, celery, gentian and other tonics—nerve helps, digestives and carminatives—a health-giving medicine in the form of chocolate-coated pills, convenient and pleasant to take. It has given entire satisfaction in cases of anemia or thin blood, paleness, nerve debility, brain-fag. One or two Peptiron after each meal will quickly tell a story of marvellous results.

Peptiron is prepared by its originators, C. I. Hood Co., Lowell, Mass.

SAMPLE CATECHISMS.

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.

HELP IN MEETINGS.

Having half of my time open I would be glad to help brethren in revival meetings. Write several weeks in advance so that I may arrange dates. Address me at Conway, Ark.—B. E. Robertson.

saved the interest on borrowed money if each pastor and superintendent will send in his Children's Day offering promptly. In sending remittances please state definitely the school and charge from which it comes in order that we may give proper credit on our books and through the Methodist. Send all money to R. E. Overman, Treasurer, 910 Boyle Building, Little Rock, Ark.

Respectfully,
R. E. Overman, Treasurer.

LITTLE ROCK CONFERENCE CHILDREN'S DAY RECEIPTS.

(Complete to May 5th, 1918.)

Altheimer	\$ 10.33
Bearden	12.00
Gurdon	7.25
Thornton	18.00
Stuttgart	25.00
Stamps	17.76
Glenwood	3.25
Trinity	4.97
28th St.	4.82
Saline	1.00
Total	\$104.33

Respectfully,
R. E. Overman, Treasurer.

TO DATE TWO HUNDRED AND TEN SCHOOLS HAVE ORDERED CHILDREN'S DAY PROGRAMS. PRESCOTT DISTRICT REGAINS LEAD. ORDER YOUR PROGRAMS NOW.

The greatest Children's Day Drive the Little Rock Conference has ever seen is now on. Two hundred and ten schools have been sent programs and every mail brings us more orders. Some schools are already sending in their offering and practically all report an increase over last year. Now is the time to get busy. The children want the joy of Children's Day. Your school needs the inspiration it will afford. The Sunday School Board needs the offering to carry on its work. We have plenty of programs left. Order them at once from the Field Secretary.

The following schools have ordered programs since our last report:

Prescott District—Pleasant Hill, Antoine, Emmet, Water Creek, Murfreesboro, Bluff Springs, Shiloh, Mt. Ida, Buttram's Chapel, Oak Grove, Oden, Grenade, Ozan and St. Paul.

Camden District—Beuna Vista, Carolina, El Dorado, Ebenezer, Rhodes' Chapel, Waldo, Wesson and Pleasant Hill.

Little Rock District—Alexander, Highland, Primrose, First Church, Spring Valley and Oakdale.

Texarkana District—Mena, Winthrop, Fairview and Olive Branch.

Arkadelphia District—Arkadelphia, Benton, Waverly, Manchester, Holly Springs, Sardis, Leola.

Pine Bluff District—Sunshine, Carr Memorial, Marvin's Chapel, Pleasant Grove and Cornville.

Monticello District—Hamburg, McGehee, Snyder, Eudora, Monticello, Mt. Tabor, Rock Springs, Barkada, Parkdale and Wilmot.

This makes fifty-four schools that have ordered programs within the week.

Prescott District has regained first place from Camden District.

The total number of schools ordering programs up to date is as follows:

Prescott District, 43; Camden District, 37; Little Rock District, 31; Texarkana District, 30; Arkadelphia District, 26; Pine Bluff District, 22; Monticello District, 21.—Clem Baker, Field Secretary.

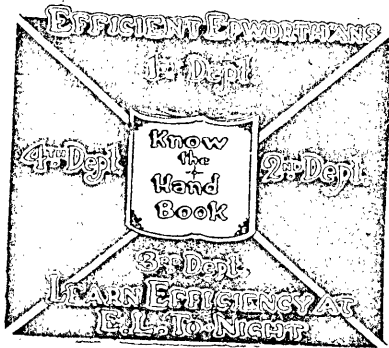
EPWORTH LEAGUE DEPARTMENT

H. F. BUHLER, Editor.....Y. M. C. A., Little Rock
MISS MARCIE COLTART, Secy.-Treas. Little Rock Conference.....
.....2318 West Third Street, Little Rock
HOWARD JOHNSTON, Treas. N. Arkansas Conference....Conway, Ark.

EPWORTH LEAGUE LESSON FOR MAY 19TH—EFFICIENT EPWORTHIAN.

Second Timothy 2:15. Luke 5:40.
Study Hand Book.

No Chapter can begin to be efficient without a fair knowledge of the Epworth League Hand Book. Just owning hand books, while helpful, will not give us any working knowledge of their contents. It takes real study, earnest effort, constant digging to acquire the ability to do things as set forth in this Manual. Every Chapter should be dissatisfied without graduating one class of at least a dozen members in a systematic study over several weeks of the handbook. A few Chapters have proven that to know the Hand Book means achievement and larger endeavors in every department of the League. Some of our Chapters have been revolutionized in the results of their activities by simply conducting one such class. To be efficient we must have tools, must know. Then let us use the Hand Book.



THE ABILITY TO START SOMETHING.

The Epworth League has this distinction among religious organizations for young people—it develops initiative.

What is that?

It is the ability to do things without being pushed, coaxed, or bribed.

It is the power to take suggestions, turn inside out, cut off the end of it and splice that to the beginning of it, give the whole thing a new complexion and a new direction, and win through with it to a desired result.

It is the capacity which makes precedents when it can't find any, or repeals them when they are in the way, because it means to start something whether something was ever started just that fashion before or not.

Initiative is more interested in putting forces in motion than in discussing why they don't move as they did in the old days.

Initiative is not always infallible. Some people are always starting what they can't finish, or they lose interest about the fifth inning and let the other team win the game by the simple method that prosperous bill-posters have found useful.

But there is so great need of initiative that we could afford to have a few starters who soon quit in exchange for a lot of quitters who never start.

And, last of all, initiative puts the man above the method.

Where there is no initiative there must be a method or nothing can be done, of course. But if you can find a "who" he will promptly take his first letter, put it after his last, and make a "how" out of his own personality. He invents his own methods.

Making the Community Need Us.

"The public invited," "strangers welcome" and similar phrases are a confession of weakness or laziness or ignorance.

If the public and the stranger never discover that you have something for them except as they get the idea from these phrases your business will one day receive a call from a gentleman who was not invited, and who will not be welcome when he comes.

An Epworth League Chapter which buys a hundred topic cards on which are printed, "You will find a cordial welcome" and call that "advertising the meeting" will not be troubled to provide chairs for the multitude.

What then? Why, the only thing left is to create a demand for something which people need, but didn't know they wanted.

There was once no demand for automobiles, and the first miner of anthracite coal couldn't sell the stuff. "David Harum" was refused by more than one publisher. Chicago's Thomas Orchestra began its career playing to empty benches or "paper" houses.

Today one maker is producing 300,000 automobiles as his season's output. If "David Harum's" author had lived he could have sold his second book at his own price before writing a line of it. Now we are glad to get hard coal, though we pay a big price for it. Thomas Orchestra tickets for the whole winter season are almost all sold before the first week's concert.

The Epworth League Chapter must create a demand for itself and its products or it will go down. There are plenty of young people who ought to be in its meetings and its work—plenty of what the piano salesman calls "prospects." But they have to be captured by making them want what the League offers.

How? Ay! there's the rub. There are a thousand ways, and not a single one of which can be guaranteed to succeed. Everything depends on personal devotion and faith and sense and resourcefulness. Nobody knows the easy road for there isn't any.

But any Chapter has gone far on the difficult road to success when it recognizes that it must do something more than open its doors and put up a bulletin board.

The first great task of every Epworth League Chapter is to create a demand for its output.

("But," warns our friend, the sales

Winning

POOR HEALTH is a handicap that few overcome when striving to win success. Good health helps in winning life's battle. It brings strength, energy, endurance, power, zeal.

Foley Kidney Pills

have helped thousands to health and happiness. They strengthen and heal weak, overworked and deranged kidneys and bladder, so that the disease producing waste is carried out of the system. They banish backache, rheumatic pains, stiffness, soreness.

Miss Sara Weston, 120 Kishwaukee Street, Belvidere, Ill., writes: "I am pleased to state me. I was in great agony. I could not stoop down, and when I was down I had to crawl up by a chair. I was so lame all over I suffered agony. Now I feel like a new person, stronger and better in every way. My general health is quite improved. I can and do heartily recommend Foley Kidney Pills to all suffering in the way I did." 50c and \$1.00 sizes.

Sold Everywhere

manager of a manufacturing concern, "I know a man who went broke because his advertising was so good that he was swamped with orders which he couldn't deliver.")

EFFICIENCY HINTS.

If a Chapter's habits need improving, change its activities.

The Chapter which doesn't deliver the goods ought not to expect that it can collect the bills.

A man in a motor boat was troubled because he couldn't make headway until he remembered that he hadn't pulled up his anchor. There are Epworth League Chapters like that.

There are cranks and cranks. Maybe your Chapter needs a crank—a dreamer, an innovator, a breaker of new paths. The power of a crank comes from its being eccentric—off the center.

Mince pie is more than ingredients, but when you improve the ingredients you improve your chances of getting a better pie. Get the best material for the devotional meeting that you can find.

"A lazy man", says a Kansas editor, "will take any kind of a job he can't get." Did you ever hear of an Epworthian who was willing to take any office except that he was asked to fill.

The Cabinet officer who won't train somebody to do his work for fear of losing his own office may save his office, but he has robbed the Chapter.

It is not a sin to make the League room cheerful.

If there are factions in your Chapter somebody start something big enough to use the abilities of every member on the roll. Then you may have a merger of factions.

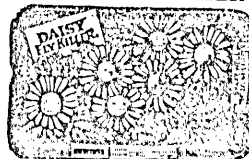
Many an Epworthian who seems slow and indifferently merely needs the spur of responsibility. Give him something to do.

"Can't do anything in summer" is a popular remark among the members of the excuse club in a Chapter not far from Little Rock and in another near Pine Bluff.

The Chapter that pays no attention

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murline Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murline Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murline Eye Remedy Co., Chicago

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placed anywhere attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 6 sent by express prepaid for \$1.

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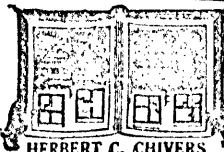
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HERBERT C. CHIVERS, ARCHITECT, ST. LOUIS

to its younger members need not worry about its future. There won't be any.

Anybody can run a successful Chapter. It is making the unsuccessful Chapter successful that takes the brains and devotion.

You've just been elected to a place in your Chapter cabinet. Then know that the new way of spelling "office" is "opportunity."

In any Chapter there are people with aptitudes. Modern efficiency says: "Find the apt man and set him to doing what he can do better than the man who isn't apt in that particular work."

If we could convince some people that there's actually more fun in doing a good piece of League work than in just moulding it through, the task of some pastors would be wonderfully lightened.

If there is any royal road to larger League membership it is by the way of finding worth-while things for new members to do.

Study your League roll not to see how many you may cut off, but to discover how many you can keep on if you try hard enough.

Another hour given to perfecting of your plans for the new League enterprise may make all the difference between triumph and humiliation.

Many a League Chapter has disbanded for want of the thing that makes the bill-poster prosperous. His ability to stick.

SUGGESTED TOPICS FOR TWO MINUTE DISCUSSIONS.

Why the Summer Conference Means Efficiency.

The Summer Conference a School of Methods.

The Summer Conference a Place of Communion With God.

The Conference a Place to Gather Inspiration.

Echoes from those who have attended a Conference before.

(Instruct these latter ones before hand to be ready).

LOOK FOR REPORT OF LITTLE ROCK DISTRICT LEAGUE INSTITUTE NEXT WEEK.

Owing to lack of space due to General Conference news we are compelled to hold over the report of the Little Rock District League Institute until our next issue. Report will be given in full at that time.

OUR TWO GREAT CONFERENCES.

What? The two League Conferences.

When? Date. North Arkansas, June 27-30. Little Rock, July 4-6.

Where? North Arkansas at Earle. Little Rock at Fordyce.

For whom? Every Epworth Leaguer. Or at least two delegates from each Chapter.

Our Conference leaders have planned two splendid programs. Leaguers from Chapters throughout the respective conferences will be present. There will be interest and enthusiasm. Because of representation at our Conference our League Chapter can have enlarged vision, and equipment for service, an efficiency that makes for 100 per cent, an enthusiasm from close contact with other Chapters.

ELECTION OF DELEGATES.

At this time two or more delegates who will be sure to attend should be elected and instructed to take their note-book to the Conference so as to bring back the value and worth of the Conference to their home Chapter.

The names of the delegates should be sent in the Little Rock Conference to Rev. T. O. Owen, Fordyce, so that homes may be secured in advance for their free entertainment. Those in the North Arkansas Conference will send the names to Rev. J. J. Galloway, Earle, Ark. A fund should be raised by pledges or otherwise at this meeting to pay the railroad fare of the delegates.

LITTLE ROCK'S SLOGAN.

The slogan of the Leaguers of the Little Rock Conference is "Five Hundred Delegates at Fordyce July 4th." The best program ever planned will be rendered. Some leading speakers of our entire country have been invited. Special leaders of music, new features never presented in our Conference before. Remember we must have at least two delegates guaranteed, and as many more as will come.

LAKESIDE LEAGUE.

The Lakeside League at Pine Bluff has the distinction of making the largest League pledge in the Little Rock Conference. It pledged \$100 at the Conference at Gurdon and paid the entire amount December 1st, when only one-half of it was due. Dr. H. E. Martin, the enthusiastic and actively consecrated president later pledged \$50 more, thus putting this League with its wide-awake workers and enlarging vision, at the head of the list in paying to missions in the Conference.

LEAGUE PRESIDENTS PLEASE SEND LIST OF NEW OFFICERS.

As the new Constitution provides that the officers of the League be elected in April of each year, and as the Conference Secretary has quite a lot of correspondence to take care of with each Chapter in the near future, we asked that the president or some one responsible in each Chapter will send the names of the new officers to Miss Marcie Coltart, 2318 West Third, Little Rock, Ark., at once. This will enable her to do efficient work and keep her records straight.

HAWLEY MEMORIAL APPRECIATES MISSIONARY NEEDS.

Hawley Memorial League pledged \$25.00 at the Gurdon Conference last June, and has not only paid the same, but has sent an extra check for \$12.50 on the African Special, making a total of \$37.50 paid to missions. May her tribe multiply, and may God's blessings rest upon each individual member of this enthusiastic Chapter.

ARKADELPHIA SAYS GET THE PRIZE READY FOR US.

I read a letter in this week's Methodist from the Gurdon League saying they expect to get that prize on Anniversary Day.

I would like you to tell Mr. Holt for us that if he carries off this prize he will surely have to hurry, for Arkadelphia is determined to have it. We have our plans all laid and we don't believe they can beat us.

By tireless and prayerful work our League is almost up to the standard and we will have it entirely up before June.

You had just as well prepare to send that prize to Arkadelphia.

Yours for success,

E. C., Supt. First Dep't.,
Arkadelphia, Ark.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

CHILDREN'S DEPARTMENT.

MY FATHER.

My father is the finest man
In all this world to me;
He's all that's good, and brave, and true—

The things a man should be.
There never was a better friend
Or wiser one than Dad;
He's just the truest-hearted pal
A fellow ever had.

My father's creed is faithfulness;
He seeks to serve his God,
His loved ones and his fellow men;
Content is he to plod
Along the quiet ways of life;
He wants no tow'ring fame
Or mighty wealth—his goal is this:
A pure, unsullied name.

My father is the kind of a man
That I would like to be;
He's wholesome, gentle, just, sincere—

The soul of honesty.
I want to live a life like his,
And oh, I want to prove
My right to bear my father's name
And share his priceless love.
—John H. Staples, Jr., in "The American Boy."

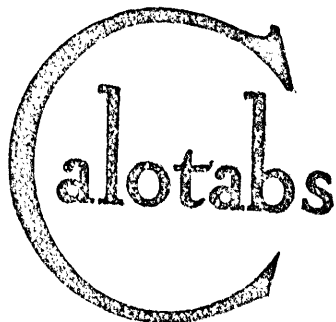
THE RAINY DAY VISITOR.

Probably Ernest was as scarlet grandma's tomato pin-cushion by this time. Minnie watched the little rivers run down the garden path into the little lake at the gate. She sighed. Scarlet fever was the only thing Ernest had not divided with her in all the nine years of their twin lives.

Grandpa was asleep on the sofa, with a newspaper over his face; grandma dozed in her easy chair by the fireside. It seemed as if they were always asleep. She thought of Mrs. Todd's baby, who was always taking a nap when she wanted to take him riding. "People seem to sleep a good deal at the top and bottom of their lives," she said to herself, and sighed again.

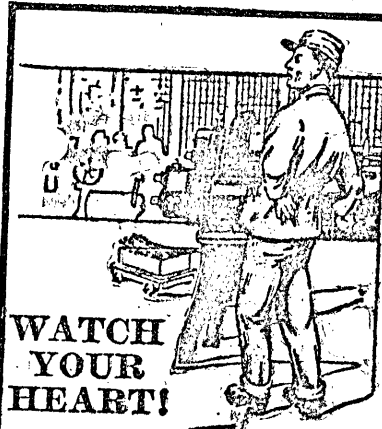
Grandma sat up with a start. "Why, child!" she exclaimed, picking up her knitting. "I must have closed my eyes for a second. I was just wondering," she went on briskly, smiling down at the doleful little face, "if you wouldn't like to read the diary your mother wrote when she was ten years old."

The next time
you buy calomel
ask for



The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.



**WATCH
YOUR
HEART!**

**Work-shop Strains result
in Heart Trouble when you
least expect it.**

**Dr. Miles'
Heart
Treatment**

**is a Tonic and Regulator
for the Weakened Heart.**

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Minnie, with wide eyes, followed grandma to the bookcase. A mother only ten years old made one feel solemn. After a few minutes, search the book was found. It was of faded red leather, with "Diary" printed across the back in gold letters. There was a red pencil tied to it with a ribbon that had once been blue.

As soon as she began to read Minnie forgot that she was lonesome and homesick.

"Ester Brown and me are going to kepe a diry," it began. Minnie stopped reading. Could that possibly be Aunt Esther Brown, who lived at Waterlee, "our adopted aunt," as the twins called her?

"That is just who it was," said grandpa, waking from his nap in time to hear Minnie's excited question.

She could hardly let the book go long enough to eat her dinner. At the very end of the book came the most exciting part. She was going slowly, to make it last as long as she could, when she read this: "Ester Brown and me are too old to play with dolls any more, so we are going to put our paper dolls all in the sekerit drawer of the old sekeritaree and never look at them again. Cross your harte and hope to di."

"Grandpa, grandma, grandpa" cried Minnie, dancing up and down. "Is there a secret drawer in the secretary?"

"Yes, yes," said grandpa, rubbing his chin. "Let me see. Pull out the second drawer from the top. It's right in the back of that."

Minnie did so, trembling with excitement. She found a little narrow drawer, but it was empty.

At the sight of her disappointed face grandpa came to help her. They hunted for half an hour, but no other secret drawer could they find. They were about to give it up, when grandma, who had joined in the search, said suddenly: "Father, didn't she

mean the old secretary? You know we bought this one the spring after she was nine, and she and Esther had the other in the attic to play with."

Up into the dark, musty attic went the three. There in the dormer window stood the secretary, covered with dust and cobwebs. If Minnie had hard work to keep from screaming downstairs, she had harder work now, as at last grandpa opened the secret drawer and handed her a pile of what seemed dusty papers. It was indeed the paper doll family put there so long ago by the two little girls.

When they were dusted they appeared as good as new, and Minnie spent the rest of the day playing with them. She laughed and laughed at the queer style of the clothes they wore. At bedtime, when she gathered them up, she said to her grandmother: "It was just like having my little girl mother come to play with me."—Anna Louise Berray, in "Sunday School Times."

NEWS OF THE CHURCHES.

LITTLE ROCK CONFERENCE WAR FUND.

Amount previously reported..	\$2,867.15
Amount received since then:	
May 2, 28th St., Little Rock..	10.00
May 6, Patmos	18.00
May 6, Washington	10.00
May 6, Henderson Chapel, Little Rock	10.00
May 6, Lewisville	27.00
Total	\$2,942.15

North Arkansas Conference War Fund.

Amount previously reported..	\$ 984.00
Received since then:	
May 6, A. E. Hardin, Treasurer for N. A. Conference..	503.00
Total	\$1,487.00

—James Thomas, Treas.

I Recommend Peruna To All Sufferers Of Catarrh—



**I Do
Not
Think I
Ever Felt
Much
Better**

Mrs. William H. Hinchliffe, No. 20

Myrtle St., Beverly, Mass., writes: "I have taken four bottles of Peruna, and I can say that it has done me a great deal of good for catarrh of the head and throat. I recommend Peruna to all sufferers with catarrh. I do not think I ever felt much better. I am really surprised at the work I can do. I do not think too much praise can be said for Peruna."

Those who object to liquid medicines can procure Peruna Tablets.

LITTLE ROCK METHODIST PREACHERS' MEETING.

On invitation of the white pastors, the colored Methodist pastors of the city were present in the regular Tuesday morning meeting.

The P. E., Dr. Monk, being absent, Rev. J. D. Hammons presided. All the pastors made reports of their work. The colored pastors seem to have about the same problems that the white pastors have; but they are working and succeeding to a remarkable degree.

Hereafter the colored pastors will meet with us once a month—Tuesday after the first Sunday. The problem of the soldier will be the topic for discussion at the next joint meeting.

GARDNER MEMORIAL CHURCH.

We began a meeting April 21, closing May 5, resulting in 65 children being converted and 35 adults. One of the greatest meetings held here for years. The church was greatly revived, 25 having joined the church and more to follow.

Rev. E. T. Wayland did the preaching and it was of high order, and its great power gripped the people and brought results. Mrs. Wayland did much good in personal work.

Rev. E. T. Miller did the singing to the delight, satisfaction and helpfulness of all. It was indeed delightful to have these good people with us. No one need hesitate to use them. We shall not forget their labors of love. The Lord bless them in their work. Everything will be paid in full on this charge this year.—Chas. F. Hively, P. C.

REPORT OF THE COMMITTEE ON THE SPIRITUAL STATE OF THE CHURCH.

To the Presiding Elder and Members of the Jonesboro District Conference:

Dear Brethren: Information gathered from the reports made by the pastors reveals the following facts:

There have been two revivals in the district and one "One-To-Win-One" campaign. Eight charges reported having received members since Conference, these numbering 153; also a number of children are in training for membership.

Our people do not attend preaching of the word as they ought to do, the percentage falling below fifty.

The Sacrament of the Lords Supper is given, but many of our people, especially in the country, do not partake of it.

ATTENTION! Sick Women

**To do your duty during these trying
times your health should be your first
consideration. These two women
tell how they found health.**

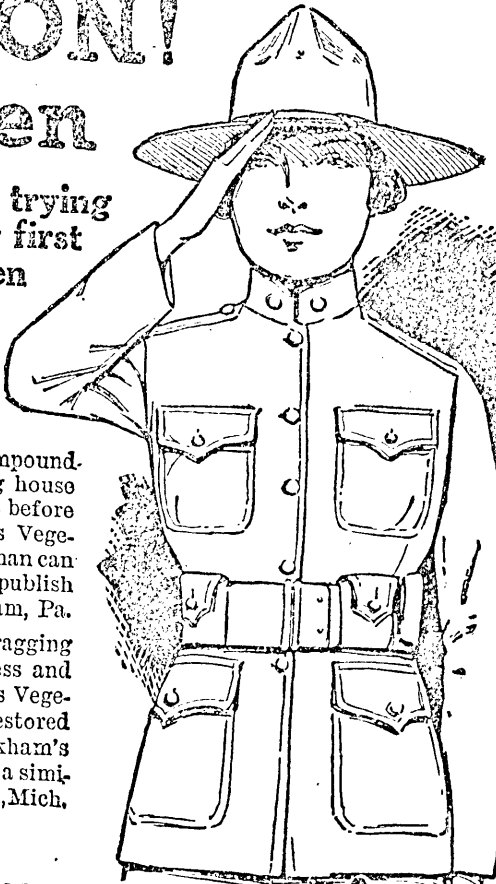
Hellam, Pa.—"I took Lydia E. Pinkham's Vegetable Compound for female troubles and a displacement. I felt all run down and was very weak. I had been treated by a physician without results, so decided to give Lydia E. Pinkham's Vegetable Compound a trial, and felt better right away. I am keeping house since last April and doing all my housework, where before I was unable to do any work. Lydia E. Pinkham's Vegetable Compound is certainly the best medicine a woman can take when in this condition. I give you permission to publish this letter."—Mrs. E. R. CRUMLING, R. No. 1, Hellam, Pa.

Lowell, Mich.—"I suffered from cramps and dragging down pains, was irregular and had female weakness and displacement. I began to take Lydia E. Pinkham's Vegetable Compound which gave me relief at once and restored my health. I should like to recommend Lydia E. Pinkham's remedies to all suffering women who are troubled in a similar way."—Mrs. ELISE HELM, R. No. 6, Box 83, Lowell, Mich.

Why Not Try

**LYDIA E. PINKHAM'S
VEGETABLE COMPOUND**

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POSITIONS WANTED BY GALLO-
WAY SENIORS.

There are seventeen young women graduating from Galloway College this year who will take the A. B. degree. One of these wish positions to teach the state next year. No better equipped young women will be found in any institution in Arkansas, and I am anxious that they be able to secure the best possible locations. If this notice comes to the attention of School Boards or others who know where desirable positions are, they will confer a favor upon the College by communicating with me at once. Arkansas needs young women as teachers and want the work.—J. M. Williams.

Scripture reading and prayer seem to be pretty well neglected by our people.

Many brethren are planning for religious meetings in the summer. We hope all our brethren will join in prayer that this may be a year of great blessing into the churches.

We wish to make the following recommendations:

Owing to the world condition and the many calls coming to us for money, and addresses on patriotism, all of which are worthy and in our time and attention, that we make the dominant note of our preaching spiritual, never let the spirit suffer for the fires go out on our altars.

That we emphasize the fact that Christ that saves, not money to humanity, nor sacrifice, even the supreme sacrifice of life itself the battlefield, but Christ saves. Let us remember that "the gospel" is the power of God unto

salvation" and that God has chosen that "by the preaching of the gospel He would save the world." This is fundamental, brethren; and without it work is impossible or useless; therefore preach it, preach it in faith and then go out to supplement that preached gospel and God will be pleased and bless our labors.

There never was a time when the gospel was needed more with its comforting, saving power. May God give us the tongue of fire and the power of the Spirit to do the work of the ministry this year.

Respectfully submitted,
William Sherman, Ch'm.
Joe A. Stephens.
Jasper Wright.

SUNDAY SCHOOL INSTITUTE AND
EPWORTH LEAGUE CON-
FERENCE.

Sunday School Institute and Epworth League Conference for the Arkadelphia District will be held at Malvern, Ark., May 31-June 2, 1918.

The opening sermon will be preached at 8:30 o'clock Friday evening, May 31, by Rev. Marion Nelson Waldrup, D. D.

Friday evening to Saturday afternoon will be given to Sunday school work and will be in charge of Rev. R. L. Duckworth, District Secretary, and Rev. Clem Baker, Field Secretary, of the Conference.

Saturday evening to Sunday afternoon will be devoted to Epworth League work and will be in charge of Miss Ruth Mann, District President, and J. W. Workman, District Secretary.

To the Sunday School Institute, that all superintendents, teachers and oth-

er officers shall come and take part in the work of same.

To the Epworth League Conference, every local chapter will send one delegate for every four members of its League.

Write the Rev. Marion S. Monk, pastor, and inform him of your purpose to attend and he will provide you a good home and will receive a warm welcome.—B. A. Few, P. E.

STAMPS.

Last year this church had two pastors. The church was very sorry that it was necessary for Brother Beasley to leave, for he had won a warm place in their hearts when his health failed. Brother Nelson came from New Mexico and finished the year by receiving quite a number into the church and carried a full financial report to Conference.

The monthly average attendance to the Sunday school has increased 50 since the beginning of the year. More room is to be made this month in our Sunday school addition for the Primary Department. We have a good Workers' Council and Teacher Training Class. Children's Day was observed April 28 with a beautiful program to a large congregation. The Young Peoples' Missionary Society gave an open program Sunday night, April 21, which was a delight to a crowded house and a credit to the young people. The Adult Missionary Society continues to merit the good name it has throughout the Conference. It would be an inspiration to any one to attend a session of the Junior Missionary Society. The same is true of the Intermediate Epworth League and the Senior League, though the latter is not so large in number. The prayer meeting services are well attended and many take part. The choir is growing in number and in musical efficiency and enthusiasm. Very little credit is due the pastor for these advances. Most of them would have come anyway under any true pastor.

Our church has a service flag of sixteen stars. Our people are supporting the government with their sons and their money. The apportionment for this county for the Third Liberty Loan was a little more than \$80,000. The membership of this church alone will purchase about \$100,000 worth of these bonds as far as I have the figures now. In the drive for Henderson-Brown College this church was asked to pay \$2,500. We had no outside speaker to come and represent the college. Brother Boney, assisted by Brother Cabe took hold of the matter, and like all matters that they take hold of, it was a success. They went over the top by getting in cash and subscriptions \$2,631.00.—J. F. Simmons, P. E.

SULPHUR CITY.

Children's Day was observed here on the fourth Sunday in April with a fine program by the children and young folks, which was a credit to any neighborhood. Brother O. H. Tucker, our pastor, was not able to be with us on account of sickness. Our thoughts were with Brother Tucker as we know he always enjoys Children's Day so much, but we hope he will soon be able to be with us again.—Mrs. J. L. Boaz.

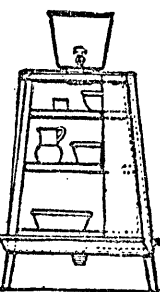
NETTLETON ANND TRUMAN.

We have just closed a great meeting at Truman. Rev. W. C. Swope of Charleston, Mo., did the preaching. His daughter, Miss Erin, had charge of the choir. Miss Swope is an accomplished musician and a splendid choir leader. Her "Specials" were enjoyed by all.

Brother Swope is fearless in denunciation of sin and strong in presentation of its cure. Large crowds came to hear him. Many times the congregations could not be seated. All the stores and pool rooms closed at 7:30 p. m. for service. Had only one service each day. Fifty-five were received into our church by faith and baptism.

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time, and will do you great good. Sharpens the appetite, steadies the nerves.

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Arkansas Methodist, Little Rock, Ark.

BIG BOOK BARGAIN.
If you send five new cash subscribers to Arkansas Methodist before June 1, we will send you as a premium the wonderful Biography of Bishop A. W. Wilson, which is just off the press. Send five new subscribers at \$1.50 each, and receive this great book. This is a big book bargain.

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

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

HELP US AND YOURSELF.
You will want the Biography of Bishop A. W. Wilson, just off the press. We want new subscribers. Send five new cash subscribers to the Arkansas Methodist before June 1, and we will send you this great book. Help the Arkansas Methodist and Yourself at the same time.

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J. H. SHUMAKER, Secretary
810 Broadway, Nashville, Tenn.

CUT THIS OUT
What Nuxated Iron Is Made From
Sworn Statement of Composition of Its Formula
It increases the strength and endurance of delicate, nervous, run-down folks in two weeks' time in many instances.

Board of Directors have authorized broadest publication of the sworn statement of the composition of Nuxated Iron, one of the most widely used tonic, and blood builders in the world, that the public may examine it for themselves and judge as to its merits. Conservatively estimated that this valuable formula is now being used by 1,000,000 people annually in America. Among those who have used and endorse it are many physicians connected with well-known hospitals, former United States Senators Wm. H. Taft and Charles A. Tamm, former members of Congress; distinguished U. S. Generals (Retired), Judge Atkinson, United States Court of Claims at Washington and former Health Commissioner, of Chicago. Newspapers everywhere are invited to publish this statement for the benefit of their readers. It is suggested that physicians record of it and keep it in their office that they may intelligently answer questions of patients concerning it. Every physician is advised to cut it out and keep it. The actual sworn statement will be sent to anyone who desires such. It is as follows:
Peptonate (Special specific Standard) Quantity given below.
Glycerophosphates U. S. P. (Monsanto.)
Glycerophosphates U. S. P. (Monsanto.)
Nux Vomica U. S. P.
Iron Bitter
Sodium Carbonate
Singer U. S. P.
Cassia Cinnamon U. S. P.
Sodium Carbonate Precip. U. S. P.
A dose of two tablets of Nuxated Iron contains one and one-half grains of iron in the form of iron peptonate, a special specific standard which in our possession superior qualities to any other form of iron. By using other forms of Iron Peptonate we could have same quantity of actual iron in the tablet at less than one-fourth the cost; but by using metallic iron we could have accomplished the same thing at less than one-fourth the cost; but by so doing we would have most certainly impaired therapeutic efficiency. Glycerophosphates in Nuxated Iron is one of the

most expensive tonic ingredients known. It is especially recommended to build up the nerve force and thereby increase brain power, as glycerophosphates are said to contain phosphorus in a state very similar to that in which it is found in the nerve and brain cells of man. As will be seen from the above, two important ingredients of Nuxated Iron (Iron Peptonate and Glycerophosphates) are very expensive products as compared with most other tonics. Under such circumstances the temptation to adulteration and substitution by unscrupulous persons, is very great and the public is hereby warned to be careful and see every bottle is plainly labeled "Nuxated Iron" by the Dae Health Laboratories, Paris, London, and Detroit, U. S. A., as this is the only genuine article. If you have taken other forms of iron without success, this does not prove Nuxated Iron will not help you. We guarantee satisfaction to every purchaser or your money will be refunded. In regard to the value of Nuxated Iron, Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says it has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves and strengthening the muscles. Dr. J. W. Armistead, Grove Hill, Ala., graduate of the University of Alabama School of Medicine, Mobile, 1883, says: "In the cases I used Nuxated Iron I have found more beneficial results than from any preparation I have ever used in 34 years' practice." Dr. R. B. Baugh, Polkville, Miss., graduate of the Memphis Hospital College, Memphis, 1898, says: "I always prescribe Nuxated Iron where a reconstructive tonic is indicated." Nuxated Iron often increases the strength and endurance of delicate, nervous, rundown folks in two weeks' time. Manufacturers' Note: Nuxated Iron is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not irritate the teeth, make them black, nor upset the stomach. Nuxated Iron is not recommended for use in cases of acute illness, but only as a tonic, strength and blood builder. (In case of illness always consult your family physician and be guided by his advice.) If in doubt as to whether or not you need a tonic, ask your doctor, as we do not wish to sell you Nuxated Iron if you do not require it. If you should use it and it does not help you, notify us and we will return your money. It is sold by all druggists. Dae Health Laboratories, Detroit, Mich.

tism, ten by order of Conference and eleven by letter.

Sixteen have given their names for membership, but have not yet been received in full connection.

Twenty gave their names for membership in the Baptist church, four for the Church of Christ, and four for Pentacostal. Some who were converted have not yet given their names for church membership. We have a beautiful church building at Truman, with as nice pews as any church in Conference and have a debt of only \$307. Our people are thinking seriously of having a preacher live with them next year.—Israel C. Bradsher, P. C.

ASHDOWN.

This is the most perfectly united church and people I ever had the privilege to serve. There is absolutely no friction in any department of the church that I have been able to discover. They are "of one mind and one purpose."

The Board gave us a raise of \$100 in salary and a proportionate raise in the P. E. salary. I have organized a mission church about ten miles from Ashdown known as Steeles Chapel, and they have assessed themselves \$60, which is not counted in the regular salary.

We have about all the organizations of the church and they are all in fine condition and making progress.

We have the deed and it recorded for the seven acres that Brother T. B. Cook gave to the trustees of this place for a superannuated home, and he has given us a check for \$250 on condition that the church donate an additional \$250 and so we have already in

PRESCOTT DISTRICT. (Third Round.)

Prescott, June 1-2.
Liberty, at McNab, June 5.
Caddo Gap and Womble, at Black Springs, June 8-9.
Mt. Ida, at Oak Grove, June 22-23.
Amity Mission, at Friendship, June 29-30.
Amity and Glenwood, at Rosboro, June 30.
Prescott Circuit, at Holly Springs, July 6-7.
Okalona, at Trinity, July 10.
Blevins, at New Hope, July 14.
Delight, at Pisgah, July 17.
Nashville, July 20-21.
Emmet, at Holly Grove, July 24.
Columbus, at Blackland, July 27-28.
Washington, at Sardis, July 29.
Highland, at Bethel, Aug. 3-4.
Bligen, at Bethel, Aug. 3-4.
Murfreesboro, Aug. 4-5.
Center Point, at Trinity, Aug. 8.
Mineral Springs, at Wakefield, Aug. 11.
Whelen Springs, Aug. 17-18.
Gurdon, Aug. 18-19.
Hope Mission, Aug. 21.
Hope, Aug. 24-25.
Murfreesboro Mission, Aug. 28.
J. A. HENDERSON, P. E.

SEARCY DISTRICT. (Third Round.)

North Little Rock, First Church, May 4-5.
North Little Rock, Gardner Memorial, May 5-6.
Augusta Ct., at Union, May 11-12.
Augusta Sta., May 12-13.
Searcy Ct., at Gun Springs, May 18-19.
Searcy Sta., May 19-20.
Judsonia and Kensett, May 25-26.
Bald Knob and Bradford, May 26-27.
Auvergne and Weldon, June 1-2.
El Paso, June 8-9.
Valley Springs, June 22-23.
Marshall, June 23-24.
Bellefonte, June 29-30.
Harrison, June 30-July 1.
Leslie, July 6-7.
Higdon and Shirley, July 7-8.
Pangburn, July 13-14.
Heber, July 14-15.
Clinton Ct., July 20-21.
Cato Ct., July 27-28.
Cabot and Jacksonville, July 28-29.
McRae Ct., Aug. 3-4.
Beebe, Aug. 4-5.
J. H. O'BRYANT, P. E.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
James Lee, Plaintiff,
vs. No. 22582.
Alice Lee, Defendant.
The defendant, Alice Lee, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, James Lee.
April 27, 1918.

W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
H. E. Farabee, Solicitor for Plaintiff.
George Vaughan, Attorney ad Litem.

cash and real good subscriptions \$750 and will soon have it to \$1,000 and it is our purpose to have home built and ready for some one of God's prophets and his godly family to occupy in comfort and let the spiritual influence of their lives rest upon this community. These people certainly know how to treat preachers and their families nicely and make them feel that they are appreciated. The preacher's salary is paid up to date and we quite frequently receive valuable tokens of appreciation, for which we are profoundly thankful.

Our Missionary Society has assumed the support of one of our orphans at Little Rock and they adopted a French orphan also.

We observed Children's Day yesterday with a splendid program and had a full house and last night Dr. Biggs delighted us with one of his very best sermons, and he never gives us anything but good ones.

Prospects are good for a good year and we are praying for a gracious revival which this town needs under these trying times.—S. K. Burnett, P. C.

WINTHROP.

We were again surprised and well pounded Monday night, the 22nd, by forty-one of the good people of Winthrop and vicinity.

Many good things to eat were placed on our table, and in the larder, and among all these good things to eat there was placed a nice lot of tableware such as a nice dinner set, silver set, glassware, graniteware, in all about eighty pieces of table and kitchenware was presented. The latter was purchased by the good women of our little town, as was explained by Mrs. J. B. Hilderbrand, chairman of the Ladies' Aid.

After all these good presents were received all were gathered around the table on which the presents were placed, all sang the doxology and were led in prayer by the pastor. We feel that we are with a splendid people and are very thankful that our lot has thus fallen.—A. N. Youngblood, P. C.

WEST HELENA.

I was sent here two years ago to build a church and establish Methodism in this town. After looking the field over I found twenty-four members of the Methodist church and a lot that had been given for a church building. The third Sunday in March we worshiped in our new brick veneer church, costing up to date about \$5,500. The church has twelve Sunday school rooms and main auditorium. It is not finished, but so that we can use it. We have added 128 to the membership and lost 15 leaving us a present total membership of 137. On the first Sunday in the new church we had in Sunday school 110; yesterday we had 140, with an enrollment of 170. The Sunday school is almost running over the church now.

We closed our first meeting last Thursday night. Brother Evans was to have been with us all the time, but because of a sick wife he had to leave the Saturday before. Could Brother Evans have stayed I believe that we would have had an unusually great meeting. He was getting a great hold on the people. Brother Blevins, Wallace and Singleton did good work for us in the meeting. Am sure that Brother Singleton would be fine help where he goes all the way through the meeting. We received 38 into the church, six by letter and the rest by vows and baptism. We rejoiced at

the degree of success of the meeting and give to God the praise and glory.
—M. N. Johnston, P. C.

LAKE CITY CIRCUIT.

Our second quarterly meeting convened at Lake Village the 27th and 28th of April. Brother F. M. Tolleson, our P. E., was present and preached to the delight of a large congregation. Collections were good. Everything indicates a prosperous year, both financially and spiritually. On the 26th at 8 o'clock p. m. a goodly number of Lake City church and Sunday school workers stormed the parsonage, each one bringing a package of groceries. After a few minutes of pleasant conversation and prayer each one returned to their homes, leaving the preacher and family happy in the parsonage. God bless each one is our sincere prayer for all the good people of Lake City.—S. M. Gatlin, P. C.

NOTICE.

To the members of the Fort Smith District Conference which is to convene at Midland Heights Fort Smith Methodist Church, June 5th.

The church is expecting every one to be present. We have plenty of homes. We want to make this the best gathering of its kind our District has ever had. I will appreciate it if the pastors will write me at once and

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

BLOOD POISON IS SNEAKING.

It steals upon you in the most unexpected manner. Beginning with a mere scratch of the skin and aided by the careless touch of a pair of dirty hands the slight wound becomes infected, festers and spreads. Blood poison sets in and unexpectedly the entire body is affected. Too often it proves fatal. Don't be foolish. Take care of yourself. The application of Gray's Ointment in all cases of cuts, burns, scalds, bruises, stings, sores, whether large or small, will put a stop to any possible chance of infection and blood poison. Telephone your druggist, or write W. F. Gray & Co., 257 Gray Bldg., Nashville, Tenn., for sample.

say just who and how many will be present from their respective charges. Write me at Fort Smith, Route 1, Box 47.—Floyd G. Villines.

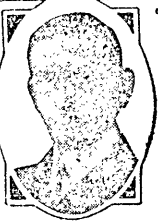
NOTICE.

The Helena District Conference will convene at McCrory Thursday, June 27, at 2 p. m., and will embrace the fifth Sunday.—W. F. Evans, P. E.

ANNOUNCEMENT.

To My Brethren: I expect to spend the time from now until Conference doing evangelistic work. I still have a few dates open. You may write me at Camden and the mail will be forwarded to me, or you can reach me by letter or wire at Waldo until May 16th. Fraternally yours,

J. Abner Sage, Jr.



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4. By giving an interest-bearing note on Endowment.
5. By giving the College real estate or by leaving a part of your estate to the College.

All can help in some way. Send me your check or let me know you are interested and I will come to see you.

Let us HONOR our MOTHERS by taking care of Arkansas' future HOME MAKERS.

Yours for a greater Woman's College in Arkansas,

H. H. GRIFFIN, Commissioner.
600 North Main Street, Searcy, Ark.