

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 16, 1918.

NO. 20

"I CHARGE THEE IN THE SIGHT OF GOD, AND OF CHRIST JESUS WHO SHALL JUDGE THE LIVING AND THE DEAD, AND BY HIS APPEARING AND HIS KINGDOM: PREACH THE WORD; BE URGENT IN SEASON, OUT OF SEASON; REPROVE, REBUKE, EXHORT, WITH ALL LONGSUFFERING AND TEACHING. FOR THE TIME WILL COME WHEN THEY WILL NOT ENDURE THE SOUND DOCTRINE; BUT, HAVING ITCHING EARS, WILL HEAP TO THEMSELVES TEACHERS AFTER THEIR OWN LUSTS; AND WILL TURN AWAY THEIR EARS FROM THE TRUTH, AND TURN ASIDE UNTO FABLES. BUT BE THOU SOBER IN ALL THINGS, SUFFER HARDSHIP, DO THE WORK OF AN EVANGELIST, FULFILL THY MINISTRY."—2 Tim. 4:1-6.

GENERAL CONFERENCE NEWS.

The General Conference has removed the time limit to the pastorate by adopting the following proviso: "Provided, that where a Quarterly Conference shall request, and a majority of the presiding elders shall concur in the request, the bishop may appoint a pastor for more than four consecutive years."

The General Conference is speeding up with a view to adjournment Saturday, May 18. Balloting for six new bishops began Tuesday.

The Department of Ministerial Supply and Training reported to the General Conference that the number of preachers being admitted on trial in our annual conferences is decreasing. In 1914 we received 364; in 1915, 272; in 1916, 276; in 1917, 240. Preachers grow up around family altars. To increase the number of preachers we must go back to family prayer.

Early in the session the General Conference ordered the Committee on Revisals to elect a committee of one bishop, five laymen and five ministers to make clear and comprehensive the constitution of the Church.

The better support of our superannuates is engaging the attention of our great Conference. The following ministers and laymen have been constituted a committee to prepare a report on that matter: James Kilgore, W. F. McMurry, T. D. Ellis, J. T. Stratton, T. N. Ivey, John R. Pepper, H. E. Draper, H. N. Snyder, R. H. Cooper, F. S. Lambeth, J. W. Perry, J. M. Robinson, T. D. Sanford, Frank Talbot, and O. F. Williams.

On Wednesday afternoon, May 8, there was unveiled at Emory University a life-size bust of Chancellor Warren A. Candler. This bronze bust, the gift of the class of 1893 of Emory College, is presented to the University as an expression of the esteem in which the former president of Emory College is held by these men who were students at Emory during the administration of President Candler. Members of the General Conference and other visitors were present on the occasion of the unveiling of the bust.

The Conference passed a measure striking out of the creed and the ritual the phrase "holy catholic church" and putting in the phrase, "Church of Christ," but the bishops vetoed it, and it will be submitted to the Annual Conferences for ratification or rejection.

The bishops have also vetoed the bill conferring laity rights on women, and that measure will be submitted to the annual conferences for ratification or rejection.

On Tuesday the Conference began balloting for six new bishops. Rev. John M. Moore, D. D., LL. D., and Rev. W. F. McMurry, D. D., were elected on the first ballot. Rev. U. V. W. Darlington, D. D., was elected on the third ballot. Bishop Moore has been secretary of the Department of Home Missions eight years, making his home in Nashville, Tenn. Bishop McMurry's last pastorate was in Centenary

Church, St. Louis, but he has been secretary of the Board of Church Extension the last twelve years, making his home in Louisville, Ky. Bishop Darlington is a presiding elder in the West Virginia Conference.

Balloting will continue until three other bishops are elected. Then will follow the election of a secretary of Church Extension, secretaries of Board of Missions, Publishing House Agent, Epworth League secretary, Sunday School editor and secretary, editor Christian Advocate, editor Methodist Review, secretary Board of Education.

A measure giving the annual conference the privilege of electing twice the number needed for presiding elders, from whom the bishop must select the presiding elders, was overwhelmingly defeated.

TIRED!

Is there any other such weariness as that suffered by a conscientious pastor who constantly carries a large number of church members who should do their own walking? A true pastor loves his people. He feels responsible to the judgment for them. He cannot bear the thought of one of them being lost. Yet he has many church members who do nothing to help themselves along in the religious life. They do not go to the church services. They do not read the church literature. They do not contribute to the financial support of the church. They show no interest in the church or their own religious condition except when the pastor is face to face with them. Then they make all sorts of apologies, excuses, and promises; and the pastor leaves them, hoping that his visit has aroused them and that they will do better. Alas! he soon discovers that he has done them no good. He seeks every approach to their minds and hearts. He appeals to them. He prays for them. He carries them sorrowfully upon his mind. He lies awake thinking of them. He blames himself often for the unresponsiveness of these dead church members. He asks himself and he asks God, How can I preach? What can I say? What can I do? After all, the faithful and tired-out pastor just piles these dead but loved carcasses upon his heart, gets up from his knees, and trudges wearily on through his pastoral rounds—absolutely carrying upon his troubled mind and breaking heart a hundred people who ought to be alive and helping him do the church work. Is there anywhere else in this world such a breaking load?

THE SUPERIOR LIFE.

The Bible makes the highest possible claims for Christianity, putting it far above all other religions and philosophies. Some of these claims are that it cleanses from sin, it gives victory over temptation, it renews and inspires the intellectual life, it grows beautiful moral graces, it develops great spiritual powers, it fills with joy, it gives abundant life, it seeks first the kingdom of God, it takes away fear of death, it lays hold on eternal life and blessedness. The world needs to have these claims proved true. We cannot prove them by argument. Jesus' test is, "By their fruits ye shall know them." He did not ask men to believe in him because of what he said, but because of what he did. "If I do not the works of my Father, believe me not." Surely a church member cannot expect men to recognize him as a Christian unless his works testify for him. Repentance is to be proved by its fruits, faith is to be proved by its works, love is to be proved by its service, and all the high claims of our religion are to be proved by our superior and triumphant life in the world.

A church is apt to be influenced by the pronounced spirit of the times. Accordingly, Methodism has been drinking heavily of the bad wine of

resentment against authority. Boards and bishops resent the authority of each other. Presiding elders are restive under the authority of the bishops. Pastors chafe under the authority of the presiding elders. Congregations are fighting against the authority of pastors, and pastors can't endure the authority of their own boards and congregations. We have become afraid of each other. We do not trust each other. We do not help each other. We are suspicious, resentful, and disobedient. We are headed toward ecclesiastical anarchy. The mass of our membership is already there. They do not take seriously the rules and laws of the Church. They do not feel any obligation to attend church, to take church literature, observe the Sabbath, support the institutions of the Church, abstain from the specified forms of worldliness, or to respect the ministry. The pastor, mercilessly criticized, shrinks from the enforcement of discipline and tries by all the arts of policy to keep in the good graces of his people and by all means of flattery to save some.

The world is reeling drunk on hatred of authority. We first drank the good wine of righteous indignation against autocracy; but we are now drinking the bad wine of resentment against all authority. We are getting in the drunkenly ridiculous attitude of not allowing officers of our own election to enforce laws of our own enactment. That spirit cannot be dignified with the name of democracy. Democracy does not lessen the power and authority of those elected to rule, nor do away with the respect and obedience of those who are to be governed. The elected officer needs as much power and authority as the self-constituted officer, and the voluntary respect and obedience of a democrat should be as complete as the forced respect and obedience of a subject of an autocracy.

The problem of democracy is to secure the respect of the democrat for the authority he himself constitutes. He is too apt to take liberties with those who hold office by his suffrage. He lightly reasons that if he sets up he may also pull down; and many are playing politics for the amusement of seeing men rise and fall. Thus government is at the mercy of the whimsical and the fickle. A democrat should take himself seriously. No man is fit to govern who does not know how to obey. In a democracy the people rule; but if the people are to really rule, they must respect the institutions they set up and the authorities they elect. A public office is a public trust, but a public officer should not be a public punching bag.

An increasing number are drifting into free thinking and free conduct. Neither the eternal Word nor the demonstrations of science have any place in such brains, because truth has authority, and they hate authority. They set up their own moral standards that will allow them the license they ask, and then change them as often as their selfish whims may dictate. They look at you and ask with a sneer, "What is truth?" If a man takes a fancy to another man's wife he does not stop to consult the interests of his own wife and little children, the voice of the Church, the truth of the Bible, or the claims of decency and order, but follows his lust, and calls that liberty.

Fools follow fashion, and fashion's finished product is a fool.

Men who try to live by bread alone starve their souls.

A spiritual life is a life directed by the Holy Spirit.

Arkansas Methodist

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A. C. MILLAR.....Editor

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DISTRICT CONFERENCES.

Batesville District, at Tuckerman, May 28.
Fort Smith Dist., at Midland Heights, June 5.
Helena District, at McCrory, June 27.
Monticello District, at Dumas, June 27-July 1.
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.

Rev. R. M. Holland preached the commencement sermon for the High School at Wilmot last Sunday.

Steps have been taken for the reunion of several negro Baptist churches, representing a membership of 2,000,000.

Rev. John A. Gowan of Monette is assisting Rev. Norris Greer, the pastor, in a meeting at Manila.—Leachville Star.

Rev. P. C. Fletcher will preach the commencement sermon for the High School at Wynne next Sunday evening.

Rev. J. D. Hammons will preach the commencement sermon for the Augusta High School next Sunday morning.

The Monticello District presented the presiding elder, Rev. W. C. Davidson, with a trip to the General Conference.

Our pastor at Lewisville, Rev. J. W. Mann, is the proud father of a pair of new boys. Great promises for the ministry!

In an appreciated note, one of our Missouri subscribers says that he has meatless days and wheatless days, but cannot afford paperless days.

Rev. Geo. R. Loehr, in the April number of the China Christian Advocate, urges our General Conference to elect a resident bishop for China.

A fine girl baby has just been admitted as a third member of the family of our young pastor, Rev. A. L. Miller, and wife, at Portland, Ark.

Rev. G. E. Cameron, raised up and put on his feet by the Little Rock Conference, is pastor of First Church in Lexington, Ky.

The church at Bigelow began a meeting last Sunday with Evangelist E. T. Wayland in charge, assisted by E. T. Phillips, singer and personal worker.

Mr. R. W. Huie, Jr., lay delegate from Little Rock Conference, was unable to attend General Conference, and Hon. D. B. Niven of Pine Bluff took his place.

First Church, Little Rock, is remodeling its Sunday School Department at a cost of \$3,000, which will be a great improvement in its Sunday school facilities.

Rev. and Mrs. S. R. Twitty left last Tuesday for Rochester, Minn., where Rev. Twitty will undergo an operation for appendicitis by Mayo Bros.—Monticellonian.

As we go to press, news comes of the election to the Episcopacy of H. M. DuBose, F. S. Parker and W. N. Ainesworth. This completes the list of six.

Mr. J. T. Erwin, who was killed by a train at Crossett a few days ago, was a prominent member of our church at Crossett. He formerly lived at

Fordyce, and was a leading official in our church there. He was buried at Fordyce.

Rev. C. D. Meux and his congregation, of the Twenty-eighth Street Church, have covered their church debt with good subscriptions and are to be congratulated.

We have solved the problem of sending a pastor to every member of the church; now let us solve the problem of putting an official Methodist paper in every home.

The Southern Baptist Convention is in session in Hot Springs. They will have up the question of laity rights for women. It is a burning question in that great church, as it is in ours.

Prof. J. I. McClurkin of Hendrix College filled the pulpit at Conway last Sunday morning in the absence of the pastor, Rev. H. E. Wheeler, who is attending the General Conference at Atlanta.

A large number of the patrons of the Conway public schools have petitioned the Board of Directors to rescind their action putting the annual vacation in the winter months instead of the summer.

Among visitors to General Conference from Arkansas are: Rev. J. L. Johnston, Rev. S. C. Dean, Dr. Theodore Copeland, Dr. B. A. Few, Rev. J. F. E. Bates, Rev. W. C. Davidson, Mrs. Carl Hollis and Mrs. B. L. Wilford.

Rev. J. R. Dickerson of Hot Springs Circuit writes that everything goes well on his work. The "Booster," a live little church bulletin just making its second appearance, is a credit to Brother Dickerson and Hot Springs Circuit.

The first Sunday of the General Conference the editor preached at a Y. M. C. A. hut at Fort McPherson, where Chaplain B. F. Musser of Little Rock Conference is at present in charge. The military dress looks well on Brother Musser, and he is enjoying his work.

Brother S. C. Dean has been granted a two weeks' leave of absence from his charge. His friends have made it possible for him to spend the time at the General Conference and the home of his birth, in South Carolina. This generous mark of appreciation is well bestowed.

The Convention Baptists of Arkansas have just concluded a great missionary campaign, and went "over the top" with a shout of victory. They raised for home missions \$27,166, and for foreign missions \$29,962. We congratulate them upon this splendid advance of \$17,700 over last year. Let other denominations catch the step.

Commissioners representing the three leading negro Methodist denominations—African Methodist Episcopal, African Methodist Episcopal Zion, and the Colored Methodist Episcopal—met in Birmingham, Ala., recently and began negotiations for the unification of these three bodies. This first meeting was full of promise for success.

We hear many good words of Brother Owen's work at Fordyce. Several friends whom we have chanced to meet from that delightful charge have spoken in such high terms of Brother Owen and his work that we have concluded that the reason Brother Owen does not write a field note is that he is too modest to tell the truth.

Let all our people heed the call in the plea from the treasurer of the Board of Missions. To force our Board to borrow money because we have failed to pay assessments on time is poor business, and certainly discloses a low standard of church obligations. No "borrowing time" this year would give great impetus to the Centenary Campaign. Look for this plea on another page of this issue.

The American Y. M. C. A. is calling for 5,000 more war workers. Arkansas is asked for 55 by July 1, and 40 per month thereafter. Only men from 31 to 50 are acceptable. There are splendid, well equipped laymen in our churches who can do this work, and they should volunteer. The salary is ample for all expenses, and that is all any man can afford to demand in these times. Christians must not be slackers.

If one traces the Allied line now from the North Sea to Switzerland, it would run British - Belgian - French - British - French - British - American - French - American - French - American - French - Portuguese - French - American - French - Italian - French, with possible traces of Russian, Polish, legionaries, Czechoslovaks, etc. Unity of command under the circumstances was imperative. It is a brick dike which has been built up against the Ger-

man tide, with the French supplying more than half the brick and pretty nearly all the mortar.—The Nation.

Few, if any, colleges for men will show as small a decrease in attendance this year as Hendrix College, Arkansas. The enrollment is 256, which is within eleven of the enrollment of last year, and is more than the enrollment for 1915. Over 150 former Hendrix students are enlisted in some form of war service. A few are in France, one being in the trenches with Pershing. In addition to military drill, which is being given the students by a member of the faculty, a special course on food conservation is offered.

Nearly one-half million Gospels of Matthew, Mark and Luke, in neat vest pocket size, cloth bound, have recently been ordered to be printed by The Bible Institute Colportage Association of Chicago (D. L. Moody, founder). The most of this output is expected to reach the men of the United States army and navy, and the prayers of our readers are requested for this distribution. Since the United States entered the European conflict, this Association has issued and distributed more than 190,000 copies of wholesome books and Scripture portions for the soldiers and sailors.

People of the United States have exercised every measure of political freedom which is implied in a self-governing nation. But we have been thinking so long of terms of privilege that we may have lost sight of our duty. We have become so accustomed to the blessings of a free country that we have placed too light a value upon them. We have disesteemed many of our privileges and our rights. The present requires a restudy of the situation. We cannot afford to subscribe to a political system from which thousands and thousands born in Germany have departed from Germany in order to escape. The call is upon us to defend our political freedom. This is duty.—Religious Telescope.

Estimating 400,000 families in Arkansas and the annual fire waste in the United States distributed among that many families, the senseless, useless and wanton waste of property and material through fire amounts to enough annually to purchase twenty-two liberty bonds of the \$50 denomination. This awful waste is made possible only by the view that the average man takes of fire. He believes fire loss is to be expected and is largely in the hands of Providence, or due to conditions over which he has no control. When fire comes he takes it as philosophically as possible, particularly if no lives were lost and the property was heavily insured. Otherwise he complains of bad luck.—Southern Construction News.

These are great days for the Methodist movement in America. In a manner and to an extent that has not been true for two generations, the two branches of Episcopal Methodism are united in spirit and in purpose. With the dawn of the new day coming upon us, the rank and file of these two churches feel that upon them a work of tremendous proportions will devolve. While we are not yet one organically—the churches are looking and praying that that may take place before very long—the membership of the Methodist Episcopal Church spiritually will send its greetings to its sister in the South, and pray that out of the deliberations there may come that which shall speed the reunion, and that which will make American Methodism stronger and more effective than ever it has been.—Zion's Herald.

A rich Boston woman was dragged very unwillingly one day to see a poor widow who was sick. The rich woman was shocked. She did not care for the widow, but she did not like to see suffering. So she said, "I shall order the charity organization to come up and help you." But the widow spoke up, "Thank you, ma'am, but although I am poor I cannot take charity." "But," said the rich woman, "you have just told me that your neighbors help you; you take things from them." "Yes, but that is not charity. They are friends. They care. They know that if they needed help I would do the same for them." This woman, poor as she was, measured giving by the heart of the giver. Gifts from a loving heart are welcome; from a cold heart they mean nothing. Jesus measured the gift by the heart.—Onward.

We get some interesting statistics from the Episcopal Address. There are 151,792 officers and teachers in our Southern Methodist Sunday Schools—

19,820 more than we had four years ago. There are 1,750,179 Sunday school scholars—252,461 more than we had four years ago. We collected a total of \$5,076,061 for our missionary work during the past four years, which is \$800,999 more than we collected during the previous quadrennium. The total collected by the Board of Church Extension during the past four years is \$2,335,144, an increase over the previous four years of \$563,919. We have 84 colleges, and their value is \$24,627,118. Besides, we have two great universities. The total number of students in these institutions is now 19,084. There are 958 young men in these institutions who are preparing for the ministry. That is 139 more ministerial students than we had four years ago.

A year ago the American Red Cross appealed to the American people for \$100,000,000 for war relief work, and the people responded with several millions more than the amount asked. This has been expended in the various war-stricken countries, and now this great organization is making a call for another \$100,000,000 with which to keep up the work started. It is proposed to raise this great sum in one week, from May 20 to May 27. The wealth of the world has been poured into the lap of America, and this nation must give account to God for the way we spend this money. Our nation is going unselfishly into the gigantic military operations in defense of democracy. Let us go, without counting the cost, to the relief of the war victims everywhere. Get in touch with your Red Cross and give liberally. Your money will go where you cannot go, and help the suffering you cannot reach.

What Zionists consider the first Jewish government in Palestine for over two thousand years, the Jewish Administrative Commission, arrived at Jerusalem on April 10. It is headed by Dr. Chaim Weitzman, and is composed of Jews exclusively, with the exception of an under-secretary of the British cabinet, who represents the British empire. Dr. Weitzman and his colleagues are officially recognized by all the chief countries of the Entente as constituting the nucleus around which the future administration of Palestine is to center. The fact that these men come not as pilgrims, like their forefathers of Cyrus' day, suffering personal hardship and privation, but with all the modern sciences in their hands, engineering, chemistry, agriculture, to rebuild Palestine, does not rob the event of its picturesqueness, but rather adds thereto. Jews have had in mind a return to their homeland, these two thousand years, by an old-fashioned miracle of Divine grace. But the ways of fate are strange, and the return of the Jews will now be through all the machinery of a modern and highly organized state enterprise.—The Nation.

If our Church is to be a great democratic ecclesiasticism, we must get back to the observance of our laws and to respect for those we put in authority. Bishops, boards, presiding elders, pastors, and all in authority must lead back. Put the pastor under authority and clothe him with authority. Let the pastor who is himself obedient to strict authority exercise his own rightful authority upon his flock. Let us rise up in regiments and turn back to our good old rule against "uncharitable or unprofitable conversation, particularly speaking evil of magistrates or ministers." We are sure to have more politics in the Church in the future. A larger suffrage has been granted upon a most insistent and clamorous demand, which indicates that those who made the demand mean to use the privilege. May God save the Church from politics of this world's sort. It is God's Church. We must not exercise our free speech to such an extent that God cannot get in his word; we must not allow our suffrage to defeat the plans of the Spirit; we must not pull so hard for the places we want that God

cannot put us where he wants us; we must not work so hard for the preacher we fancy that God cannot send us the preacher we need.

HENDRIX ENDOWMENT.

We are making progress, yet it remains true that we are not near out. Dr. Johnston is in Atlanta, a delegate to the General Conference. He left his matters at Conway in the hands of Brother W. B. Hubbell, who is now winding up Conway's part in the great drive. Conway is a remarkable town; it never fails to go over the top in any enterprise. I would not be surprised if she gave \$75,000 to this campaign.

We have at least three needed buildings in our plans. Who will erect one and name it? Library Building will cost \$50,000, Science Hall \$75,000, Gymnasium \$25,000. All three should be taken in a month. These three buildings added to the dormitory now under way, which is to cost \$100,000, will put Hendrix in good condition.

On to \$500,000!—James Thomas, Agent.

HONOR ROLL.

Brothers Fizer M. Noe of Sulphur Rock and Moorefield and E. W. Faulkner of Berryville Circuit have both gone over the top this week with their apportionment of new subscribers. The Batesville District, in the North Arkansas Conference, and the Texarkana District, in the Little Rock Conference, still lead. We are watching with interest to see which will be first with the allotted 250. What is YOUR district doing?

METHODIST COMMISSION.

Little Rock Conference.

May 11—Eudora\$4.00

North Arkansas Conference.

May 10—Pollard\$4.00

James Thomas, Treasurer.

NEW CASH SUBSCRIBERS ON THE CIRCULATION CAMPAIGN.

North Arkansas Conference.

Batesville District	118
Booneville District	50
Conway District	53
Fayetteville District	114
Fort Smith District	76
Helena District	42
Jonesboro District	101
Paragould District	65
Searcy District	74

693

Little Rock Conference.

Arkadelphia District	52
Camden District	57
Little Rock District	82
Monticello District	50
Pine Bluff District	66
Prescott District	54
Texarkana District	90

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GENERAL CONFERENCE NOTES.

Committee work has been so exacting that I have had no time for writing. Then, too, during the first three or four days nearly every measure adopted is for the regulation of proceedings or is a privileged matter. At first the movement seemed slow, but at the end of the ninth day a fair grist is being ground.

Among the first resolutions was one of loyalty to our President and our Government, and a gracious response was received. The addresses by the British and Canadian fraternal messengers were filled with patriotism and brotherliness. Chaplain Charles

Gordon (Ralph Connor) of the Canadian Highlanders stirred our hearts with his profoundly spiritual patriotism. Saturday night Secretary Daniels of our Navy, using as a text "He thanked God and took courage," delivered a truly wonderful address. His references to the need for a united Methodism provoked tremendous applause. Indeed, every mention of unification is roundly cheered. Dr. James Cannon of Virginia, who has just returned from England and France, where he was commissioned to study moral conditions, followed Secretary Daniels and enabled us better to understand the present situation. The music by a military band of seventy-five pieces was superb, and was wonderfully appreciated.

The program for the great missionary centenary campaign, after a season of intercession Saturday morning, was adopted in the spirit of holy enthusiasm.

The first change in the law was to permit the appointment of a pastor for more than four years on request of the quarterly conference and with the consent of a majority of the presiding elders. It is almost certain that a majority favored the unqualified removal of the time limit, but parliamentary tactics complicated the situation so that it was impossible to vote squarely on that proposition.

The phrase "holy catholic Church" in the creed was changed to "Christ's Holy Church" without much opposition, but those who favored the ancient form simply yielded gracefully when they realized that they were outnumbered.

A proposition to elect delegates to district conference by the church conference was lost by reason of the faulty phrasing of the proposed paragraph.

A paragraph to constitute an annual conference Board of Christian Literature instead of the usual Committee on Books and Periodicals was adopted, and provision made for the consideration of church papers at the district conference. Other measures to improve our organs of publicity are pending.

A new law consolidating the Conference assessments and providing for the budget plan has been adopted.

The Committee on Episcopacy has presented measures providing for more efficient supervision, and recommends that a bishop live in the Orient, another in Brazil, another in the bounds of our Mexican work, and another on the Pacific slope, and suggests that Bishop Lambuth give his time to the supervision of war work and Africa. It has been decided to elect six bishops. Bishops Morrison, Hoss, and Waterhouse were retired on account of physical infirmities. The election of bishops was to begin on Tuesday.

There is yet much important work to be done, but as the standing committees have practically completed their labors and afternoon sessions may soon be held, it is probable that adjournment will come Friday or Saturday.

The delegates from our two Conferences have been doing splendid work on the committees, but so far no one of them has made a speech on the Conference floor. They are generally voting for the sanely progressive measures.

On Wednesday, May 8, the Conference in a body went to Emory University, about five miles out, and, after a great barbecue dinner, witnessed ceremonies connected with the unveiling of a bust of Bishop Candler. The magnificent marble buildings and beautiful campus impressed and charmed. The new university is a great opportunity and a challenge. I hope to write more fully about it later.

The delegates are entertained in a group of hotels within a few blocks of the Conference assembly room, and every one seems pleased with the arrangements.—A. C. M.

THE CIRCULATION CAMPAIGN FOR

New Subscribers to the Arkansas Methodist

Was Ordered by the Annual Conferences. Pastors, Have Your Charges Secured Their Apportionment of Subscribers? Get Them Now So That Your People May Have the Paper This Year.

Any One Sending Five New Cash Subscribers May Have as a Special Premium

The Biography of Bishop A. W. Wilson

ALL READERS SHOULD CO-OPERATE WITH THEIR PASTORS TO PUT THIS CAMPAIGN THROUGH.

WELCOME ADDRESSES AND RESPONSES DELIVERED AT GENERAL CONFERENCE.

Bishop Hendrix spoke as follows:

We are assembled here tonight to be welcomed to this city and this commonwealth by his Excellency, the Governor of the State, his Honor, the Mayor of the city, and the representatives of the Ministers' Alliance and of the Methodist public generally. First of all, tonight, we are to have a welcome from the commonwealth. I have heard much of your distinguished Governor as a man who has won his high position in the State by the fidelity with which he has contested for the right. It was a great pleasure to me awhile ago, in being presented to him, to hear him say "You are our guest," when we had a Conference in your city. I remember his honored father, one of the trustees of the Trinity Church, a position which his distinguished son now holds. It is the son of such a father that it gives me peculiar pleasure to present to you tonight, Hon. Hugh M. Dorsey, the Governor of the State of Georgia.

The Governor spoke as follows:

Mr. President, Gentlemen of the General Conference, Ladies and Gentlemen: The people of Georgia are delighted at an opportunity to act as hosts for this gathering and meet the distinguished representatives from far and near accredited to this, the eighteenth quadrennial Conference. Not only are we pleased to have you as our guests, but you are welcome to the best of everything we have. If there be a State, in the American Union where a formal address of welcome is wholly unnecessary, Georgia, I respectfully submit, is that State. For here was organized the second Methodist Society in the world. And our State has the enviable distinction of being the cradle of Methodism in America; while the history of this sect in our country in the Colonial period will completely answer for the history of the people of our State at that time. And there never has been a day since Wesley landed in our state, in 1736, when he, together with the immortal Whitefield, who soon followed, stamped their impress upon the minds and hearts of our pioneer fathers, when Georgia was not a citadel of Methodist faith and works. Asbury, the first great Methodist; Coke, who declared that the besetting sins of our fathers, against which he battled valiantly, were Sabbath markets, rum, races, and rioting; George F. Pierce, the great bishop and orator; Atticus G. Haygood, the great bishop and Southern statesman; his sister, Miss Laura Haygood, the great teacher and missionary; Young J. Allen, the great Oriental statesman and missionary; Longstreet, the great educator and author; Lamar, the great jurist and statesman; Felton, the great politician and orator; Evans, the great soldier and citizen; Sam Jones and the Candler family—these are a few, only a few of the illustrious Georgia names conspicuous on the Church's roll of honor, which are so well known throughout Southern Methodism as to serve as an earnest of the sincere and cordial

welcome from our people. But we are glad to see you not only for these reasons, but also because we have here a great commonwealth of which we are proud, salubrious climate, fertile soil, great natural resources, and evidence on every hand of the skill and pluck and energy and genius of man. Our soil has always sustained a great people. The Cherokee and Creek who made their happy hunting grounds here were great men. In 1776 Georgians were patriotic. In 1865 they were loyal and true. In the Spanish-American war we had the honor to furnish a larger per cent of soldiers than any other State in the American union, and today will be found in the breasts of Georgians as true an Americanism as can be found anywhere within the confines of our common country. As one of the virile and potent agencies contributing to create the splendid civilization to be found in this State, I, as the magistrate of our great commonwealth, extend to you and each and all of you a whole-hearted welcome to our midst.

Bishop Hendrix:

That is a wonderful roll of honor that Georgia has. James Oglethorpe, that early English Governor made possible the coming of the Wesleys here by his wise selection of them to associate with him in the founding of the colony in that early day. With him were the men who made possible the great religious movement of the nineteenth century; greatest of all, John Wesley, a marvelous production, a man of thirteen years' preparation at Oxford, a man who, having left his great University, was called back because of his wonderful skill as a logician to teach in the department of logic in the university itself; a man with that great heart, who delighted in the prisons of the city of Oxford and whose large field found no limit in Great Britain but he was moved to seek across the seas the opportunity to minister to the Indians. That was the fashion of John Wesley's life. The first great Methodist missionary was our founder. He came out, it is true, under the auspices of the Society for the Propagation of the Gospel; but the great disappointment of his life was that he could not preach to the Indians on account of the wars in Florida, which greatly troubled Mr. Oglethorpe because the Spanish and Indians became very suspicious and the door was closed to Wesley's ministry among them. He pined for the opportunity, and his great heart yearned over the Indians of Georgia. He was keenly disappointed that he could not. He went home deeply regretting that he was unable to do the work that his heart had moved him to do. But yet from Georgia there went out westward some of those tribes to which Methodism has had the great honor of ministering. Two of the noble figures in my memory are George F. Pierce and Dakota, the Chief of the Muscogee Indians, a very warm personal friend; and it was in the ministry in the Indian territory that Bishop Pierce picked up the dropped stitches of Wesley's work, and in the great work done in the Indian nation John Wesley's ministry was continued with large success. One of the fruits of Methodism has been a noble work among the Indians, former residents of Georgia itself. Side by side with him was that wonderfully sweet singer some of whose hymns were written in Georgia, as I have, in John Wesley's handwriting, four hymns which he wrote here himself. This sweet singer struck chords all around the world. Nothing

has ever surpassed the depths of pathos of Charles Wesley as he sang:

"Jesus, lover of my soul,
Let me to thy bosom fly,
Where the nearer waters roll,
While the tempest still is high.
Hide me, O my Savior, hide
Till the storm of life be past.
Safe into the haven guide,
O receive my soul at last."

There is enough in that hymn to bear the race of humanity to the heart of God. Then side by side with those two other great leaders of Methodism was Whitefield, the wonderful orator of thirteen distinct voyages across the Atlantic Ocean in his passion for souls, that man whose bones sleep on American soil tonight. It was a great privilege some years ago to visit the bones of Whitefield in the vault of the Presbyterian Church at Newburyport, Mass., where he died, found dead on his knees. He had reached the town the night before, wearied and worn from long service the previous day; and the people of the town learned that he was there. He started to go up to his room for the needed rest, candle in hand; but they gathered in such numbers about the house that he stood, candle in hand, and talked and preached until the flame expired in the socket, then went up to his room; and was found dead on his knees the following morning. This marvelous man! It was my privilege to see that marvelous index finger with which he swayed thousands. It was marvelous to look into those eyes—that eye, somewhat defective in vision, which enabled him in addressing a great multitude to say "thee" and "thou" until every man thought he meant him. He produced a most profound impression by voice and entreaty and pathos, making a combination, perhaps, of sources of power of the greatest orator that ever spoke to a mixed multitude in the open air. These were citizens of Georgia. It was Whitefield's great heart that planted the orphanage here, which it has been my privilege to visit, as I have traced with intense delight the steps of this earnest citizen of Georgia. It is a great delight tonight to hear from the lips of your distinguished Governor these words of welcome from the race of George F. Pierce and Lovick Pierce, the honored Colquitt and Gordon, and all those men who have made Georgia famous in the annals of America. Your Excellency, on behalf of the Conference I desire to accept your tender of the most cordial hospitality and to thank you for these words of greeting.

The Bishop:

It is now my distinguished pleasure and honor to present to you Hon. Asa G. Candler, Mayor of the City of Atlanta.

Mayor Candler was greeted with an ovation, the audience rising and applauding.

The Mayor spoke as follows:

Mr. President and Brethren: On behalf of the city of Atlanta and all of its more than two hundred thousand people I very cordially welcome you here. For your own sakes we welcome you, you select men, representatives of the most influential organization of our great country. Your meeting here at this epochal hour in the history of our country is the promise of far-reaching consequences of good. A genuine and warm welcome requires little time for its saying; it springs spontaneously from the heart and quickly finds words for its expression. But in extending this wel-

come to so distinguished a body as the General Conference of the Methodist Episcopal Church, South, to such a city as Atlanta words of greeting can scarcely be adequately uttered without adverting to that to which you are welcome and to those to whom we have so gladly extended the hospitalities of our homes and of our city. The State of Georgia, of which Atlanta is the capital, bears a peculiar relation to Methodism, for this commonwealth and the wider commonwealth of Methodism were born together, and John Wesley officiated at the baptism of both in their infancy. The founder and father of Methodism spent the entire time of his residence in America in this State. The citizens of Georgia at that time were all foreigners except perhaps Tomochichi, the Indian chief, and his scribe; and the foreigners gave John Wesley some trouble, though they did him one great service by troubling him enough to convince him that he needed to get religion—a necessity which rested on them even more imperatively, though less consciously. He returned to England with the conviction that he who had come to Georgia to convert the Indians himself needed to be converted, and the next best thing to being converted is feeling the need of it. He rested not until one night in the month of May (what a happy coincidence with the meeting of this Conference!) he found his heart strangely warmed, and then could never rest as long as he could do anything to kindle the same warmth in any other soul.

When he sailed away from Georgia he expressed the hope that he should in due time return again. In person he never returned, but in the many thousand of Methodists who have sprung from his faith and toil his hope has been more than fulfilled. John Wesley has been coming back to Georgia in the power of a great spiritual movement almost daily during the last one hundred and fifty years. In the same spirit he is still coming back to our beloved State.

When in the flesh he was a resident of Georgia. Savannah was the capital, the city where John Wesley lived on this side of the sea; but since then westward and northward the star of empire has taken its way, until the capital now stands on the banks of the Chattahoochee, and in the center of the city stands this noble building to his memory and near by the Wesley Memorial Hospital, which continues his zeal for healing the bodies of men as this house stands for the healing of their souls. Referring to this house, in the language of our beloved Senior Bishop, who honored it by laying its corner stone, "it is intended to be a great lighthouse to safeguard the shore where the tides of humanity ebb and flow every day." And so it has seemed to be. From its center there has radiated not only influences which we verily believe to have been soul-saving, but that have materialized into other great buildings for teaching the sciences of law and medicine and of the Word of God for the edification and the education of ministers of light and life who are to go out for the building of Christly character. When Wesley had no more than thirty thousand followers he sang a song of gratitude and promise which runs on this wise:

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"O the wonderful love that hath deigned to approve
And prosper the work of my hands,
With my pastoral crook I went over the brook,
And lo, I am broke into bands.
Who, I ask in amaze, hath begotten me these?
And inquire from what quarter they came.
My glad heart replies: They were born from the skies
And give glory to God and the Lamb."

O what song of exaltation would he not sing if he were here now, when there are more Methodists in Atlanta than there were then in all the world, and with a General Conference sitting in Georgia representing nearly two and one-half million of souls! Methodism and Georgia have been growing since Wesley baptized them, and they were neither born to die. They are a combined force too potential to cease their existence until their Lord shall see the travail of his soul realized by their combined and co-ordinated powers. It takes a mighty Savior to bring so mighty a salvation to lost men, and only those who can work together with Christ to save men can know the power of his resurrection. The Church is saved to serve. If she ever lacks the mind that was in Christ, she lacks the indwelling life and love of her Lord. Just as Georgia and Methodism started life together, Atlanta and the Methodist Episcopal Church began nearly at the same moment. While Bascom and Paine and the Pierces were leading the first General Conference at Petersburg, Va., in 1846, a few settlers were founding Atlanta, that there might be a proper place to hold the General Conference of 1918. Both Southern Methodism and Atlanta have gone through many trials and troubles since, "but grace has brought us safe thus far, and grace will take us home." Fifty-four years ago this month a visitor in the person of the commander of the Federal Army paid a visit to Atlanta, and in the language of Henry Grady, "though he was a nice man and great military officer, he was so careless with fire that he left ablaze which when it had died out left no cottages, only empty basements and charred ruins." We have had some fires since then, resulting in the destruction of more than a thousand homes, but still Atlanta grows. The only thing that she cannot outgrow seems to be Methodism, from which source much of her growth and strength has come. However numerous may be her Methodist children, she has never had more than she wanted, and we welcome you here today in a large measure because you are Methodists intent on the accomplishing of great good through the instrumentality of a great ecclesiastical organization. In 1878 the General Conference came here and sat in Old First Church, not far from where the Wesley Memorial Building now stands. The city then had less than fifty thousand inhabitants. The Southern Methodists have more than doubled their numbers since then. Our fathers and our mothers and our struggling fellow citizens were glad to welcome your predecessors, and we are not less happy in welcoming you. We recognize you as being in a great succession, a truly apostolic succession. Above this platform, please let me call your attention to a condensation of Christian history. The first panel is a picture of Saul's conversion on the Damascus Road, and the last two

represent James O. Andrew preaching to the negroes in Georgia and George F. Pierce making his great address on the Bible in the city of New York in May, 1844. Between these are Wesley from his rescue from the rectory at Epworth to his deathbed at his home in City Road, London. There are also pictures of Augustine, Luther, and Knox. It is from that line of succession that Methodism has descended. One end of it is in the Damascus Road; and for the present, while this distinguished body is with us, the other end is here in Wesley Memorial Church. Mighty spirits look down upon you from above. Clouds of prayer gather from every part of our blessed Southland and are ready now to burst in blessings on your heads. The best of all is; God is with you. We hear some voices exclaiming: "Is Christianity, is Christ, a failure?" Let this great Conference in whatsoever it says answer back with unmistakable emphasis: "No." Joseph Parker addressed a great audience of workmen whom he had invited to eat their lunches in -City Temple, London. Wishing to find out why the Church did not seem to be drawing them, he asked the men: "What is the matter with the Church, that you fail to attend it. The answer came: 'The Church is not for the like of us, but for the rich and the great. That's what's the matter with the Church.' The great preacher was not daunted, but cried back to them: 'Men, what's the matter with Jesus of Nazareth?' The stalwart leader, cap uplifted above his head, cried, 'He's all right;' and a thousand voices echoed, 'He's all right;' and so, my brethren, as you get nearer and nearer to God in the work that you are trying to do, the still small voice will give you courage by whispering back: 'Christ Jesus is all right.' Again let me assure you in the name of this good city how welcome you are. Wesley has come again today to Georgia, that he longed to revisit in the flesh; and may he never be driven hence! May a double portion of his great spirit rest on you all!

The Bishop:

It is a great delight to be honored with such a Mayor. I feel like denominating Atlanta a city of the first class, for you can judge a city by the kind of men serving in its highest offices. The city of Birmingham, England, has been known as the best governed city in the British Empire. Why? Because a man like Joseph Chamberlain, a member of the Cabinet, was willing to become the Mayor of the city of Birmingham, and by his wonderful business ability and his far-seeing statesmanship put Birmingham on the map; and the government of the city of Birmingham has helped to redound to the honor of the British Empire by virtue of the character of men who have served in the high office of Mayor. He was well termed the "Lord Mayor;" and I venture to designate my good friend, Mr. Asa Candler, Lord Mayor of the city of Atlanta. I had a very amusing experience some years ago when I was a delegate to a British Conference. I was to speak, and they thought to dignify the occasion the more by having the Lord Mayor of Dublin come over to preside. He was a devout Methodist, a most capable, liberal, broad-minded man. He had been elected Mayor of the city of Dublin, and the Queen (for the good Queen Victoria was then living) had honored him by conferring knighthood upon him, so that he was known by his

high title. When he came over to the British Conference he paid the price of a title, which, as Sir George Smith told me the other day, is always a twenty-five per cent increase in the hotel rates. He had a room to himself, and his meals were served to him alone in the hotel, where it was my great pleasure to meet him. When it came to presiding on this important occasion he appeared with his gold chain of office and was attended by numerous satellites, the Mayors of all the towns in that part of England. Now came a nice point of distinction—namely, to give him the right title. It was very important that he should be designated as "Your Lordship," and these gentlemen who held lesser offices as "Your Worships." Well, having gone through a little preliminary practicing, so as to be sure to get it right, I was getting along pretty well, when His Lordship, desiring to return the compliment, sought to see by what title he might address me. It would not do to call me "Your Lordship," for that would be putting me on the same level as himself—too low a level, he thought. He did not dare say "Your Eminence," for that was a title applicable only to a Roman Catholic Cardinal. How do you suppose he compromised that? By calling me "Your Grace" (laughter). So, while I was called "Your Grace," I was very careful to designate him always as "Your Lordship." So tonight it is a great delight, here in the city of Atlanta—which I hope may be one of your first-class cities in time (laughter)—to find a man, your honored first citizen of the city, who, out of his busy life, devotes time, thought, and care to the well-being of the city, and is helping to put it upon the map as one of the noble cities of our nation. (Applause). And to that city we come tonight with glad hearts, feeling that we are truly welcome, and we want to assure His Lordship (laughter) that, after due consideration, we accept his welcome. (Laughter and applause.) Now, brethren, it gives me great pleasure to introduce Dr. Wilmer, who is the representative, not only of the Protestant Episcopal Church, but also of the Ministers' Alliance of this city, who comes in the name of the united clergy of the city, of all denominations, to welcome you on their behalf. It gives me great pleasure to present him to you at this time.

Dr. Wilmer was greeted with prolonged applause, the audience rising.

Dr. C. B. Wilmer:

Bishop Hendrix, Brethren of the Conference, Ladies and Gentlemen: There are so many people who are glad that the Methodists are in town, that it takes some time for us to get through telling you about it. (Applause). The Bishop's story about the title reminds me of something that I have got to get out of my system before I can go on with my speech. (Laughter). There was one of those Lord Bishops visiting over here, and a small boy was sent up to tell him that breakfast was ready. The boy was carefully instructed that he must be sure to address the Bishop as "My Lord," and he went up and knocked at the door; but when inquiry was made as to who was there, he became confused and replied, "The Lord, my boy." (Laughter.) I have no objection to a few good titles over here, only I want to give a hint to Mayor Candler, lest he should get the swelled head, that there is something better than being a Lord Mayor, and that is being the Lord's Mayor. (Applause and laughter.) I did not expect you

all to get up when I got up here. I thought that was only for these Governors, Mayors, and things. (Laughter.) No matter how far personally I may be below them, I do not ask any odds as a minister of the Church of Jesus Christ from any representative of any secular realm, no matter how pious he may talk. (Laughter.) But there are some points in all this combination of city, State, and ministry. The secret is not out yet, so I will let the cat out of the bag. We have been getting ready for you for a long time. It has taken the combined forces of the Church, State, and city to make Atlanta such a place as we were willing to invite you to, lessening temptation, knowing how fond you were of falling from grace. (Laughter and applause.) I wish the rest of us lived up to our doctrine as well as you do to that one. I happen to be this year the President—it goes in a kind of rotation, and there is no special honor about it, so far as that is concerned (laughter)—of the Ministers' Association, and this time this duty fell to what a friend of mine in the backwoods of Virginia calls the "Episcopal line" Church. (Laughter.) It was a Methodist who said that, too. (Laughter.) Although I am not here as an "Episcopal line," still I guess I will have to get that one out of my system too before I can go on with my speech. I will get to my speech after a while. I feel very much at home here. In the first place, you will not have forgotten that John Wesley was a very good Episcopalian. If you still pardon my being very personal and informal, I rather take pride in the fact that I have a son-in-law who is Rector of the Church that John Wesley used to be rector of, and I almost feel that we belong to the same family. I hope one thing that was said about him here tonight will give you some hope for us "Episcopal lines." If John Wesley got religion in the Episcopal Church, it is still a possibility. I will tell you what made me feel a heap more at home than hearing about John Wesley getting religion, and that was hearing this Methodist brother over here confess his sins. (Laughter.) I knew he was a sinner, but I did not know that he knew it; and if he did know it, I did not know that he would be willing to own it. They tell a story on one of our bishops who was traveling out West. He got into a little mining town and wanted to hold services there. Some man showed up and offered to help him, saying that he was an Episcopalian, and they turned a barroom into a meetinghouse. The Bishop had not had time to make inquiries of him until the service was over and then he said: "My friend, you tell me you are an Episcopalian." "Yes, sir."

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"Where were you confirmed? In what diocese and by what Bishop?" The man replied, "Well, to tell you the truth, Bishop, I do not think I ever was confirmed. I am sure I never was." "Well, who baptized you?" "I never was baptized." "Well, what sort of an Episcopalian are you?" "To tell you the truth, Bishop, I never was inside of an Episcopal Church but once in my life, and then I heard them saying something to the effect that they had done the things that they ought not to have done, and left undone the things they ought to have done; and I said to myself: 'Well, if that is your platform, I am one of that kind of fellows myself.'" (Laughter.) One of these sleek, pious-looking, dignified Presbyterians had the nerve to fling that at me at a social meeting once. I came back at him with this: "The difference between you, my friend, and the Episcopalian, is this: we own up." (Laughter.) I am glad this brother here owns up to his sins. I am not going to ask him what they are. They say the difference between a Roman Catholic and a Methodist is that the Methodist believes in confessing his virtues, and the Roman Catholic his sins. But I am not here to talk to you as an Episcopalian. I am using a term that does not belong to me. I am a representative of the Evangelical Ministers' Association, and I want to tell you that the Presbyterians and Baptists (the brother over here will tell you about the Methodists) and the Lutherans and the Christians—you know who they are (laughter)—and the rest of us are all glad you are here. We are glad, first, because you are human beings, decent human beings, loyal Americans. In these days we are glad to see anybody who stands for right and decency against the challenge to the civilization and decency of the world. (Prolonged applause.) I would stand on this platform and welcome a Fiji Islander, knowing that he could not be as bad as the Kaiser. (Applause.) We are glad to welcome you here, before we come to your Methodism, just as Christians. I am willing to occupy all the common ground I can get with anybody. I am willing to shake hands with Bob Ingersoll or anyone; but, after all, there is nothing like the tie that binds Christians. John says, in the Good Book: "We know that we have passed from death unto life, because we love the brethren." If we do not realize the Christian tie that connects us with somebody outside our ecclesiastical fences, according to the Bible, brethren, you have not been born again. Understand that. (Applause.) As Christians, we are glad to welcome you. You are entitled by your doctrine and your history to some distinctive recognition, as well as for being Methodists. Now, there are two things that seem to me, speaking as an outsider, that you deserve credit for. One is, if I do not misinterpret you, that you stand and always have stood for the reality of a conscious spiritual experience. Is that correct? (Applause.) I do not want every man I meet to be telling me about it all the time, but I am glad he feels that way about it himself. In

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the last analysis, there is no satisfying proof of the truth of the Christian religion, except in experience; and I believe that philosophy and theology, if given time enough, will catch up with common sense and see that the proof of the pudding is the chewing of the bag. (Laughter.) The other thing that you all stand so pre-eminently for is what I see represented by the Japan Mission and South Brazil. You stand for evangelical religion, and you stand for the evangelistic practice of going after other people. Long before Professor Darwin wrote his wonderful book, "The Descent of Man," showing that down in the lower forms of life two things always go together—one the struggle for life and the other the struggle for the life of others—long before that I say, the Methodists were trying to save their own souls, and also helping the other fellow to do the same thing. Now, there are two or three other things that stand out prominently in your history, which I will just mention briefly in passing in bringing these already too lengthy remarks to a conclusion. I think of the pioneer work, of the sacrifices of you men. You have gone to places that nobody else could go to, and lived there a long time until there were good enough Episcopals and Presbyterians to come along after you. (Applause.) Then there is another thing. If I am correctly informed as to the facts, the Democratic growth of old England has been accomplished without such riot, revolution, and bloodshed as marked the earlier stages of the effort in France. God bless her! She has redeemed herself. (Applause.) But if that has been possible in the struggles between labor and capital in England, it was largely due to the influence of John Wesley and his Methodists in getting Christ into the hearts of the laboring population in England. (Applause.) And you may have all the economics and social philosophy you want to. It is as true of society at large as it is of the individual that, except a man be born again, he cannot enter the kingdom of God here or anywhere else. (Applause.) And it seems to me that a fitting crown of your experience, your enterprises, that makes a welcome from Atlanta still more appropriate, is that, as you began with John Wesley in the University of Oxford, you have now come to Emory University, in the city of Atlanta. (Applause.) John Wesley, the scholar, was willing to put his scholarship aside and to go down and preach the gospel of the grace of God to the humblest intelligence; and your word has been that you have also grown in scholarship yourselves, and you have got the beginning of a great university here. I want to tell you frankly—and do not tell Bishop Candler what I have to say about it—that I approve of all the professors in the theological seminary whom I know, and I hope he will not turn them out on that account. The only wonder to me is how they ever got by him, but apparently they did. (Laughter.) Now, two remarks in conclusion. I believe in Church unity—not the kind we have here, but the kind that we are going to have. But I want to say this, and I expect you will follow me in this: if an Episcopalian tries to make Episcopals, and a Roman Catholic tries to make Roman Catholics, and a Methodist tries to make Methodists, we will all move along parallel lines, never getting any closer to God; but if Baptists, Methodists, Roman Catholics, and Episcopals will revise their

theology, and work, not to make the Church, as some call it, a post-mortem emigration society, but to bring the kingdom of God here, to help accomplish the fulfillment of the angel's trump, that "the kingdom of this world is become the kingdom of our Lord and of His Christ," then we are trying to make Christians and get God's will done in all things, and then we will love along converging lines, toward the culmination of the accomplishing of the kingdom of God on earth. Then we are to love God not only with our feelings—as I understand the Methodists do, but also, as Jesus said, "with our brains," and that is what this University stands for. So that now your mission is complete, and you are doing your great share in this country for the fulfillment of the mission of the twentieth century. I thank you. (Prolonged applause.)

The Bishop:

I wish to announce my full belief in the transmigration of souls. There was another Wilmer, the great honored Bishop of Alabama, genial as a May morning. He lived and let live. He walked with God, and the world was bright and radiant with his presence. As he lay on his deathbed, his daughter said to him: "Father, where would you like to be buried?" The bright, sunny soul of Bishop Wilmer said: "I have never seen that place yet." (Laughter.) I think the good Bishop of Alabama has migrated into Georgia, and he is here tonight. We welcome him in the presence of one who bears his honored name. I was told that he was a live wire. If we could have more live wires of that character among the "Episcopals," what would they not do and what would they not be? But I refrain. (Laughter.) Now, it gives me great pleasure to present the Rev. J. E. Dickey, former President of Emory College, and pastor of the First Methodist Episcopal Church, South, of this city, who comes to welcome us right to the center of our hearts, on behalf of the Methodists of this city and of this great Methodist commonwealth.

Dr. Dickey was greeted with prolonged applause.

Dr. J. E. Dickey:

Bishop Hendrix, Brethren of the Conference, Ladies and Gentlemen: I am very sure that after the words of my distinguished predecessors my words will seem "stale, flat, and unprofitable" to you, for they have covered the whole earth. I feel tonight very much as I did when Mr. Billy Sunday was in Atlanta. My little boy went over to hear him one night, and when he came home his mother said to him: "Son, what do you think about Mr. Sunday's preaching?" "Well," he said, "Mamma, I think papa and Mr. Sunday believe pretty much the same thing, but papa does not say it just that way." So I may not be able to say it just that way, but I will have to make some attempt to express our appreciation of your presence. It is said that in the days of feudalism, when lords, dukes, counts, earls, and kings visited their provinces, they were entertained by the very noblest of their retainers, and if the guest chanced to be a king, it was counted worth a king's ransom to entertain him, such was the dignity and honor of the occasion. The only question was: is the host worthy of his guest? So, my friends, as we welcome you to Georgia this evening, we are mindful of the fact that you constitute the most sovereign Conference of our connection. At your hands we receive our reward. And as you

have gone from State to State to liberate concerning the interests of our great Methodism you have conferred dignity and honor upon the States you have visited. I beg to assure you that we receive you in that spirit this evening. We feel that dignity and honor are conferred upon the State of Georgia by your presence. The only question which arises uppermost in my mind this evening is: Is Georgia worthy of her guests? I want to say to you, Mr. President and brethren, that as a humble citizen of this great commonwealth and as a member of the Church which you represent I believe that Georgia is worthy. The Georgia who welcomes you this evening is the Georgia of 1776, whose sons, with the sons of her sister colonies, mated the young eagle's talons to the lion's strength and made good the immortal declaration that "these colonies are of right and ought to be free and independent States." The Georgia who welcomes you this evening is the Georgia of 1812, whose sons, with the sons of her sister States, claimed and maintained the rights of seamen upon the seas. The Georgia who welcomes you this evening is the Georgia whose sons, with the sons of her Southern sister States, invaded the heritage of the Montezumas and carved therefrom the Lone Star State, polishing with their own hands the crown jewel of Texas and placing her in the coronet of this republic, where please God, she will shine resplendent forevermore. The Georgia who welcomes you this evening is the Georgia of the sixties, whose sons, with the sons of her Southern sister States, when they felt that their rights under the Constitution were involved, stepped like bridegrooms to a marriage feast and time and time again wrested victory from the very hands of death and bequeathed to the sons and daughters of the Confederacy an immortality of fame. The Georgia who welcomes you this evening is the Georgia who, when the Queen of the Antilles lay prostrate

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and fettered beneath the power of Spain, sent her sons, with the sons of her sister States, to break those fetters and set Cuba free. The Georgia who welcomes you this evening is the Georgia of today, as proud, imperial, and defiant of wrong as ever she was, who at a time like this, when provinces are being wasted and kingdoms are being desolated, when beastiality has become so brutal that human speech cannot command language with which to express its malediction, and when to repress this devil's brood the lilies of France are being drenched in blood as they were never drenched before and the Lion of England is pouring out his heart's blood and our own symbolic eagle is hovering amid the smoke and blood of battle, screaming defiance at the very mouth of hell—I say, sirs, at a time like this Georgia takes her stand beside her sister States with sword unsheathed, and swears never to return it to its scabbard until tyranny is dead. She stands with her soul bared before Almighty God, and with the priestly prayer of Israel's prophet on her lips she cries: "Save, save, save the world from pan-Germanism; and if not, blot me out of the book which thou hast written." Now, Mr. President and brethren, if I have wandered too far afield in speaking of Georgia's patriotic spirit, it is because I believe that this great Conference responds to the sentiment of Richard Ivy, Virginia's priceless loan to Georgia. You know, just after the Revolutionary War, the Methodist itinerant was often suspected of Toryism, growing out of the fact that the early Methodist preachers in America were English. It is said that one day Ivy entered his church and saw a contingent of soldiers present. Two officers had their swords crossed on the table before his desk. The intrepid Virginian walked into the pulpit, and, looking into the pallid faces of his auditors, said: "Fear not, little flock. You have no cause to be afraid of the soldiers of freedom." And then, addressing the officers, he said: "Sirs, I would that you might look into my breast and read my heart; for if it beat not high and warm for freedom, may it cease to beat!" So I believe, brethren, this great Conference of Methodists, representing as it does more than two millions of patriotic American citizens, stands with its arms stretched out to all the world and cries, "Sirs, we would that you might look into our breasts and read our hearts; for if they beat not high and warm for freedom, may they forever cease to beat!" But enough of that. It is more peculiarly and properly my privilege to speak somewhat of the history and type of Georgia Methodists. I have been requested by a very dear friend of mine not to say that Georgia is the only American commonwealth really visited by Mr. Wesley. Moreover, it is said that the second Methodist society in the world was organized in Savannah, Ga. However that may be, it was fifty years after Mr. Wesley had returned to England before the Methodist itinerant touched the soil of Georgia. But the Christmas Conference of 1784 had scarcely adjourned before, in the spring of 1875, the first Methodist

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itinerant came into Georgia in the person of Beverly Allen. He found an almost tractless wilderness, bridgeless streams, with a little fringe of civilization along the coast, and a few trading posts up and down the Savannah. The next year others came; and so abundant were their labors that in 1787 Georgia was set into a district, with Richard Ivy as presiding elder. In 1788 the first Methodist Conference of Georgia met, with ten members. Hull, the father of Georgia Methodism, was there; and Isaac Smith, the great progenitor of itinerants. In every generation since 1788, until this good hour, some son or grandson of that old pioneer, Isaac Smith, has preached the gospel to Georgia. In this great Conference he is represented tonight by two distinguished members of the North Georgia delegation, Rembert G. Smith and C. C. Jarrell. In 1793 the Georgia Conference coalesced with the South Carolina, and for nearly forty years the Georgians received their ministers at the hands of the South Carolina Conference. During those days revivals flourished, and camp meetings were established. Some of the mightiest men of our Methodism came into prominence in those days—Lovick Pierce, with heart of oak; William Capers, the apostolic preacher; and J. O. Andrew, that great bowlder upon whom and about whom the storms of 1844 beat pitilessly and left him chastened but unscarred; there was Jesse Boring, the prophet of God, such that when he prayed the shekinah appeared in such rosy presence that the affrighted auditors leaped from the windows; there was Nolly, converted under the preaching of Lovick Pierce, who fell asleep upon his knees in the swamps of Louisiana; there was Stephen Olin, the man eloquent; and Isaac Few, the great founder of Emory College. In 1830 the Georgia Conference met again. In 1844 it held the last session of the Georgia Conference convened with the Methodist Episcopal Church. The brethren recognized that the time for division had come, and without much disturbance the division was accomplished in Georgia. In 1846 the first session of the Georgia Conference of the Methodist Episcopal Church, South, convened in Athens, Ga. From 1846 to 1866 the fires of evangelistic fervor blazed throughout Georgia from the mountains to the sea. Such were the apostolic labors of these great men that in 1866 they found the Conference had become so large that it should be divided. This was done. From that time until now the North Georgia Conference and the South Georgia Conference, a pair of noble brothers, have labored side by side with no rivalry except that high Aristidean rivalry as to who should serve his Master best. Time would fail to follow the further fortunes as to its history. So in the little time left I will speak somewhat of its type. I want to say that Georgia Methodism had as little to repent of in the matter of German rationalism as any section throughout our Church. The Methodist preachers of Georgia have been content, for the most part, to preach Jesus Christ and him crucified; a stumbling block to the Jew, and to the Greek foolishness, but the power of God to salvation to every one that believeth in the gospel of the vicarious and divine Sufferer, of the risen and ascended Lord, by the power of whose Spirit men and women are brought into the kingdom of grace. We have heard our fathers say how these mighty men of God have preach-

ed Jesus Christ and him crucified. They have come down from Hermon with the light of another world. In their faces, their hands all warm with the clasp of Moses and Elias; and as they preached the very windows of heaven were opened, and the tides of grace ran so high that not only women and children were swept into the haven of peace, but even old derelicts along the shore were swept far out into the ocean of God's love. As at Corinth, so in Georgia, "Jesus Christ and him crucified," being preached by these men and glorified by the spirit of God, there went out apostles of Christ known and read of all men, not only in Georgia, but unto the utmost parts of the earth. Such a one was Laura Haygood, a woman of immortal fame. Such a one was Young J. Allen, who for fifty years, walked as an angel of light and power in darkest China, and whose memory today is like a broken box of alabaster. Such is Hector Park, and Callahan of Japan, and Belcher of South America, whose garments as they stand in the forefront of the battle for Jesus Christ smell of frankincense and myrrh and aloes, spices of the heavenly kingdom. The Methodists of Georgia have always served, in the first place, the Holy Spirit. In all the priceless victories of the cross in Georgia, the Spirit has had pre-eminence—he whose function it is to bring to our brains the words spoken by the Master, he who convinces men of sin, he whose regenerating power enables them to walk in newness of life, he who testifies that we are children of God. I say that he has the first place in Georgia theology and in Georgia effort. But the next most potent force in the victories won by Georgia Methodism is mental discipline. The Methodists have believed that the Dark Ages were dark because the lamp of learning was extinguished. The Methodists of Georgia believed that in proportion as the brain power of a people is developed that people will dominate its neighbor, other things being equal; and the idea of Georgia Methodists was to attach this tremendous power of mental discipline to the chariot of the kingdom, in order that the gospel might have free course and be glorified. Some of the early saints had an idea that intellectual power might develop intellectual pride and thereby minify the power of the Holy Spirit. But our early fathers believed that a man might declaim the orations of Cicero and yet expound the sermon on the mount; that a man might sing the songs of Homer in his native tongue, yet sing the song of Moses and the Lamb; that a man might walk with Herschel among the stars, yet bow with humble reverence at the cradle in the manger. So they early began to establish educational institutions. Emory College and Wesleyan Female College were chartered in 1836. Then followed Sparks Institute, Young Harris, and so forth. What that has meant to Georgia Methodism, let the graduates of these institutions answer through the commonwealth. The sons of Emory College respond around the world; and from the roll call of every mission field and almost every Annual Conference comes a response from the sons of Emory. The old college stands today among her primal oaks, hoary with age and crowned with honor and glory. Yonder in the city of Macon, on the tower-crowned hill, hard by the softly flowing river, Wesleyan stands with doors wide open, inviting to her bosom the daughters

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of our Southland, where they are polished according to the similitude of a palace. Last and greatest, not a child of Georgia, but cradled on Georgia's soil and received into her arms with all of the mother's love, is Emory University. May I not, in speaking of her, appropriate the splendid panegyric of Senator Hill? "The snows that fall upon Mount Washington are not purer than the motives which inspired the founding of Emory University. And the dew-laden zephyrs which blow from the orange groves of the South are not sweeter than the hopes it has inspired." It was founded in order that the sons of our Southland might have an opportunity to receive the very highest culture at the hands of Christian men, with the hope that under the aegis of this great institution, and with faith in Almighty God and in his holy Christ, civil and religious liberty might abide forevermore. The philosophers of history tell us that all progress is spiral and not perpendicular; and so what seems to be retrogression is but a turning back of the helix that it may go up. That has been the history of Methodism in Georgia. In 1785, one lone itinerant and not five hundred Christian people within the confines of the commonwealth; progress again—spiral, seeming to retrograde, and yet turning back only to go up—until tonight we have the most solid block of Methodism in the wide world, nearly two hundred and fifty thousand Methodists and more than six hundred itinerant preachers. On behalf of all these I bid you a most cordial welcome. Their prayers attend you, and their solicitude awaits your every deliberation. Not only this, but the white-robed saints in yonder world beyond the sun have climbed the everlasting hills to watch the fruits of this Conference. There are Pierce and Andrew and Parks and Glenn and McGee and Hinton and Potter and Haygood and Pike and Hopkins—Georgians all, whose names are writ where stars are writ. And methinks tonight above the shouts of the heavenly kingdom I can hear the Ephesian prayer as it falls from these glorified lips: "We pray that you may be strengthened with might by God's spirit in the inner man, that Christ may dwell in your hearts by faith; that, being rooted and grounded in love, you may be able to comprehend with all saints what is the breadth and length and depth and height, that you may know the love of Christ and be filled with all the fullness of God." Mr. Chairman and brethren, these benedictionals and this is our welcome. Now in the language of the gentle and gracious Lydia, "If you have judged us to have been faithful to the Lord, come into our houses and abide there."

The session closed with the benediction pronounced by the Rev. Dr. Wilmer, of the Protestant Episcopal Church in this city.

ADDRESS OF CHAPLAIN CHARLES
W. GORDON (RALPH CONNOR)
AT THE GENERAL CON-
FERENCE.

Mr. President and Gentlemen of the
Conference:

Brethren: I consider it a great honor to be permitted to break in upon your rush of business and to say a few words to you; an honor because of the great body of Americans that you represent, and an honor, too, and a privilege because of those whom I am permitted to represent before you. I thank you for your consideration and for your welcome. I accept the welcome not only in behalf of myself, but on behalf of my comrades and yours, who are now in the front line. When this war broke out there were those—and they were not a few—who said in tones of lamentation that this great and terrible war signalized the collapse of Christianity and of religion. The newspapers and magazine press made a good deal of it. I do not hear that now at all, because we know that, far from signalizing the collapse of Christianity in one very real sense this war is the justification of Christianity and of Christian teachings. Had we been barbarians, indifferent to the high claims of righteousness, we possibly should not have been in the war. The reason why you are in the war and why we are in the war is that our people have been instructed in and have become devoted to certain great ideals. We think more of them than we do of property or, indeed, of our lives. We would never have got our army had it not been for our Churches. Our soldiers were trained in our Christian Churches. They were brought up in our Sunday schools. That is the kind of men they are. When war was suddenly thrust upon us every pulpit became a recruiting station, every minister a recruiting officer. The Church in Canada was the leader of the nation in the making of the army, and in the steadying and inspiring of the people that stood behind the army. When these boys went to the front

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they did not drop their religion; they did not forget their training. I am often asked, when I come back: "How are the boys getting on?" I am always glad to speak what I know to be the truth concerning them—that, while we do not pose them as spectacular saints (I use the word not in the best sense, I fear), yet they are really religious. Deep down in their hearts there are the great convictions, and to those that have fully proved to be worth while they are clinging still. Others they may have to reject. If I had time, I should like to speak to you on the theme "The Relation of Religion to the War—The Church and the War." May I say something to you about a bit of my own experience—that is, about the work of the chaplain at the front? When we Canadians went across we found ourselves linked up with the British army and their traditions; and their traditions are not always ours. The British chaplain had a relation to his battalion and brigade not quite the same as we had. So I am speaking now only of the Canadian and the Canadian chaplain and the Canadian battalion and brigade. The chaplain was wont to be considered in ordinary peace times a somewhat ornamental attachment to the battalion—useful to dress out the left flank of a parade service he was expected to give a short ten minutes' talk or address. His duty was to officiate at the burial of the dead and to attend the wounded and the sick. But I think we have discovered that the chaplain is really a part of the constructive force of the army. I venture to say that if you went along our front line and approached any commanding officer in a battalion, and suggested that you would like to take his chaplain away, you would immediately find your suggestion opposed; because the Chaplain Service has won for itself an assured, an important place in the army, and stands, I think I may say modestly, second to none among the different services that go to make up our forces. Of course the chaplain is a man, and a great deal depends upon how he conceives and exercises the functions of his office; but if he is a simple-minded and earnest man, who realizes his business, and if he is in earnest with his job, it seems to me he has an opportunity never before given to the preacher of the gospel. I spoke about the formal service of the burial of the dead. I think that is important, although it is not of first importance. Very often we have not time nor the opportunity to bury the dead; and multitudes of our dead have been buried without any chaplain's service, though I suppose almost always some comrade says a prayer over his friend before he is covered in. But even that bit of work, though not the most important is worth while. I never shall forget one day, when I went out to my first burying party in the Ypres salient. The machine guns were rather bad, though I did not then realize that I was actually in much danger. In my company was a Roman Catholic lieutenant, who was not a religious man, and who had not very much use for me before that. He was present when I buried one of his men. Some days after, I came across a group of officers who were talking about the campaign and its dangers, and this Roman Catholic lieutenant said to his comrades: "If I go 'west,' I want the padre here to plant me; and if he has the service just as he had it over —, I think that will do for me." One thing in our experience really brings

us not only comfort, but a new realization of the realities of our faith. That is this, that in the presence of the shell all the unnecessary things are blown away and you come to the bare bones of your faith, that you must cling to with both hands. All denominational distinctions are abandoned, obliterated. That to you may not mean very much; but to us in Canada, with our conservative ways, it is an immense thing. I will not say that we have not our distinction between Protestants and Catholics and Anglicans. We do preserve those distinctions. But in the front line we have only two distinctions. The Roman Catholic must have his confession and his mass, his service by his priest. All Protestants go together. And yet even that line is often obliterated. The priest and I often did each other's work. I remember very well one time, when we were having rather a bad time with the wounded coming in thickly, I came across a chap who looked to me as if he were going out. I said: "Donnelly, would you like to have a little prayer?" He said: "Yes, but I am not of your religion." "Are you a Roman Catholic?" "Yes, sir." There was no priest near, so I said to him: "Well, you know it is the same God, the same Father in heaven, and the same Saviour. I guess I will be all right." He said "Yes, sir." I looked around among the signal men and headquarters men to see if I could find a cross, because I knew how much that symbol means to the people of the Roman Catholic faith. I could not find a cross anywhere. The boy was growing very weak, so finally I went to a little bush standing by and cut two pieces of stick, tied them together in the form of a cross with a bit of binder twine, and went back to the boy. I called his name, and held up the cross before him. He opened his eyes. Now, you have heard about the light that comes to the face of a dying man, and perhaps you have not believed much in it. I had never seen this before. On his face there came a real light and a smile that broke like the sun through a cloud. "I see it; I see it," he cried, and he made a motion with his lips. I laid the cross down to his lips, and he kissed it and went to sleep. I saw that day, brethren, that after all religion is a very simple thing, and that if we can get a man in his misery to seek with his eyes the face of his Father in heaven, I do not care what else is true or untrue about him. I think he is all right; for I cannot believe that the Father will turn his eyes away from any poor soul in that case.

One of the comforting things, I say, in our work is that when you bear heavily down upon God you find he is always there and he does not forsake you. But our duty in the front line is not to prepare men to die. We could not maintain our standing with the officers of our army nor with our men if our duty was only to prepare men for death. I want to say this to you, that the chaplain's business is the same as that of the corps commander, the brigadier, the battalion and platoon commander; and his main business is to make his men into better fighting men. I wonder if you get that. I am not irreligious when I say that. I was concerned that those Highlanders of mine, when they went up to the front lines—because that is what they were there for—should show such a front, such a courage, and such a devotion to duty as would carry them through any kind of danger, any kind of death, and win the thing that

we are out there to win. I do not know how you feel about it, but I have made religion on its practical side, as on its creedal side, into a very simple thing. The man who holds to God, I will take my chances with; the man who does his duty, I will take my chances with. My business as chaplain was to help to make a man a better fighter, to put into his heart the things that would take his fears away. God knows those fears are appalling. Any soldier who comes back to you here and says that he was not afraid is either a liar or a fool, one or the other. So I say that my business was to fill a man up with great big thoughts, and give him the sense that he was working with and for God, that God was somewhere around him, closer than the sergeant major, and that nothing mattered so long as he kept things right between him and God. That is why, sir, the O. C. commander wants to have his chaplain; because his chaplain works with him, supports him, and helps to tone up his men. Brethren, when I go home a great many young ministers come to me and say: "O, I wish I could go out there; it does not seem to be right to be staying at home. I would like to go to the front." That is the way they all feel. They would like to go out in a fighting corps or in the Chaplains Corps. I have always said this to them: that there is only one kind of chaplain, but two kinds of armies. There is the army in the front line, with its chaplain there. His great business is to make that first line the greatest fighting machine that can be made of it. Then there is another army at the base, with its chaplain, and he has a great business there. General Joffre said that the war was to be won, not by the front line men, but by the army of the base. I believe that is true, especially in France and in Britain. If the people of France had not thrown themselves away, thrown their possessions away, thrown their lives away; if those women of France had not pushed their men out to the front, and taken their men's place at home, France would never be holding her line today. (Applause.) If the women of Britain had not pushed their men out to the front and rushed in millions to supply their places in factories and machine shops, Britain would never be holding her lines today. Her armies would have been wiped out two years ago. So I say that the business of the chaplain at

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home is to keep the heart of the nation beating steady, quiet, strong, and resolved, in tune with the mighty heart beat that comes from above. That is what you must do, brethren, if this nation is going to be worthy of its traditions—and there is no "if" about that, either. (Tremendous applause.) I would like to take an hour to tell you what we Canadians think of you Americans now. I will just say this. Once we called you cousins; then there was a time, a bad black time when we were ashamed to call you anything; but now we call you brothers. (Prolonged applause.) I will say to you ministers that you have the big job of the war. Now, believe me, I am speaking seriously and earnestly; and if I had a thousand generals and colonels around me here, I would pick out the ministers and say to them: "Brethren, you have the big job of the war." Why? The financial men will get the money. That is important, but not the biggest thing. The military machine will get the fighting men and their equipment. That is important, but not the biggest thing. But you? You have got the heart of the nation in your hands. What are you going to do with it? I will tell you. You are going to hold it up high and prepare it for sacrifice, so that women will keep sending their sons away willingly and not break them down with lamentations and tears. You are going to teach all men the old, old doctrine that the pathway to glory is the path of the cross. (Prolonged applause.) That is what must be put into the heart of this nation. Now, sir, I have overstepped my time. (Cries of go on! go on!) I wish I had an hour or so. But may I say just this to you, brethren, with reference to one of the great by-products of the war. When the war is over—and I will tell you when it is going to be over, too, if you like—

Delegates:

Tell us! tell us!

Dr. Gordon:

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ed than you know and more irreligious than you know; and all its wickedness is a part of its system. Do not discount any atrocity stories, for they are all true. And more than that, they are a part of the organization and discipline set forth by their high command. Frightfulness is a logical result of their military training, the outpouring of the military machine. I say, when that American punch lands on the black, wicked heart of Germany and shatters that military power then the sky will be clear, and then that dark cloud that has hung upon the horizon as long as I can remember, and darkened the world's sky, will have been dissipated, the sun will be shining, and peace will come again. Why? Because righteousness will have been established in the world and the reign of brutalizing force will be forever broken.

The Conference responded to this remark by bursting spontaneously into cheers and prolonged applause.

Dr. Gordon.

Let me warn you of a trial soon to come; and when it comes I beseech you, brethren, do not let your people fail. You have them in your hands, and God will ask you about them. God will ask you ministers about your people. If they fail in this war, if they fail humanity and God, the blame will come upon you. It is your business to keep them right. I say, when the day comes that the enemy begins to make suggestions of peace, by conference or negotiation we look to you to tell the people that there is no peace except there first be righteousness. (Prolonged applause.) Read the seventy-second Psalm. It says that the characteristic of His kingdom shall be righteousness; and among the characteristics of the King this, that "we shall spare the poor and the needy," and "their blood shall be precious in his sight." That seventy-second Psalm is not dealing with something purely spiritual; that is human. The cheapest thing in Germany today is human blood. Look at the way they feed their men in massed formation to the cannon. Look at the way they turn their cannon upon their own soldiers. The cheapest thing in Germany today is blood. The dearest thing to God is blood. What a contrast! But I say, when this is all done, when this cloud has been dissipated, when this cancer of German militarism has been cut out of the body of humanity then a new world will be upon us. The by-product of the war will be this, that that new world will be safeguarded, because the hand that guides it will be the hand of democracy. The democratic people, who, in some strange and wonderful way, under God, have been aligned on one side—France, Britain and the United States—will have the say as to how this new world shall go, and its direction will be in the way of righteousness, and therefore in the way of peace. (Prolonged applause.) God bless you, brethren, and God give you grace for your high calling, in this terrific time, that you may steady this great people of yours, hold its ideal high and clear its vision, that, with tears and blood, but with unshrinking faith, you may press the pathway of the Holy Cross.

At the conclusion of Dr. Gordon's address, the Conference arose en masse, cheering and applauding to the echo.

Bishop Hoss:

I am anxious that Major Gordon should receive a greeting from the last lingering remnant of the Confede-

Woman's Missionary Department

Edited by

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Communications should reach us Friday for publication next week.

INTERCESSORY PRAYER.

Every member of the Woman's Missionary Society is urged to unite in prayer as preparation is made for the celebration of the Centenary of Methodist Missions by the M. E. Church and the M. E. Church, South.

Objects for Prayer.

That all the leaders of the campaign may be chosen of God and empowered for service.

That the plans may be inaugurated and carried through in obedience to the will of God.

That the financial appeal may be made in a spirit and the money secured by methods that will enrich the life of the Church and inspire it with new faith and courage.

That the Centenary Campaign may mark a turning point in the history of Methodism and usher in a new era of spiritual conquest.

"I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men." (1 Tim. 2:1.)

"Let the Church return to the life of prayer and give proof that she is willing to trust to spiritual means alone for her success, and in that same hour the era of enduring conquest will begin."

OUR PRESIDENT'S ANNUAL ADDRESS.

We are glad to have space this week for Miss Belle H. Bennett's annual address, delivered to the Woman's Missionary Council of the M. E. Church, South, which convened April 3-11 in Knoxville, Tenn. We are proud of the Honorary LL. D. worthily bestowed upon our Council president by Wesleyan College, but to us it seems more natural to give her the title under which we have long admired and loved her.

Miss Bennett's address contains a great message to women throughout our Church, and indeed to all Christians who need fuller realization of the authority of Christ, who commands

rate Army. We have still a few old soldiers in our Conference, Major.

As the Bishop called the names of A. J. Lamar, James C. Reed, John O. Wilson, T. F. Brewer, and Bishop Morrison each rose to his feet and was greeted by the Conference with applause.

Bishop Hoss:

Only a few of our veterans are left, Major, but I assure you that we have many more of the same kind coming on. (Tremendous applause.) These men are worthy of the land from which they came, and they still cherish in their hearts the warmest fires of patriotism. We are very happy to have heard you this morning, Major, very happy indeed.

Dr. Gordon:

Sir, on behalf of the splendid band of men who represent the allied cause in the front lines, on behalf of my comrades, I salute these gallant old soldiers, the representatives of an army now passed out of our sight, but whose glory can never fade from the annals of your history. Gentlemen, I salute you."

Major Gordon then gave the military salute.

his followers to make disciples of all nations.

L. R. CONFERENCE W. M. SOCIETY —MONTICELLO DISTRICT MEETING.

Mrs. J. D. Pugh, corresponding secretary, writes that the members of Portland Auxiliary are looking forward "with much interest as well as pleasure" to the Monticello District meeting, which they will entertain June 4-5, and she says they are hoping for a full attendance. Mrs. Pugh's kind invitation to the Conference corresponding secretary is greatly appreciated and will be accepted with pleasure if the way is clear to do so.

NORTH ARKANSAS CONFERENCE W. M. S.—ITEMS FROM FORT SMITH DISTRICT.

Greenwood.

Greenwood Auxiliary sent a box of useful and pretty linen to our Scarritt Bible and Training School, and the district overpaid its assessment, \$5, for furnishing the room of the North Arkansas Conference in that institution.

Charleston.

This recently organized auxiliary has 17 members, 11 subscribers to "Missionary Voice," and it sent \$10.75 to the Conference treasurer the first quarter.

MISS BELLE H. BENNETT'S ADDRESS TO THE WOMAN'S MISSIONARY COUNCIL, 1918.

"All authority hath been given unto me in heaven and on earth. Go, ye, therefore, and make disciples of all nations." Matt. 28:18.

We have again reached the close of a quadrennium. A quadrennium that will be recalled in the years to come as having consummated a strong Church-wide organic union of the Woman's Home and Foreign Missionary forces of Southern Methodism. That which eight years ago was begun in doubt and fear has been accomplished in a loving fellowship of service that has brought the joy of the Lord to many hearts, and to many others the blessed assurance of things hoped for, in faith and prayer, through long years of watching and waiting. Who among us would have it otherwise? Who among us would again separate this united division of our Lord's Church Militant, "created in Christ Jesus for good works, which God afore prepared, that we should walk in them?"

Through the bloodshed, brutalities, and ever-recurring horrors of a war that is devastating Christendom, the Church of Jesus Christ is slowly recognizing the fact that she has followed her Lord afar off. The proud and haughty spirit of Nationalism, fostered and developed in Church and State, with Patriotism as its slogan, has for so long rejected the overtures of Him who said, two thousand years ago,

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"Go ye—and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you," that the vision of God's people has been darkened, and they have failed to realize that glorious international brotherhood for which He died on Calvary. The fatherhood of God and the brotherhood of man have been on too many lips, only sounding brass and a clanging cymbal. Schisms and division in the Church have nullified her professions of brotherly kindness and love, and moral values have been obscured by dogmas and denominationalisms, until in a world crisis she has been compelled to give place to others.

But a new era is dawning upon our sin-cursed humanity, and through a baptism of blood and tears the Church is having a new birth, a resurrection morn. "Our eyes have caught the glory of the coming of the Lord," and our ears have heard the stepping of the advent feet, in the gathering together of men and women of many nations, ready to sacrifice all, even unto death, that Justice and Righteousness may not perish from the earth.

The voice of our Great Leader is again heard, saying, "Go and tell!" No league of nations, nor might of armies can cause wars to cease. Love, not law, must be the controlling passion of the world before there can be a world peace. "The Kingdom of God is within you," and through a new-born Church, the kingdoms of this world will, some day, become the kingdoms of our Lord and His Christ. Will it be in this generation, or will the Church again become lukewarm and sleep another thousand years?

A Centenary of American Methodist Missions.

Everywhere the Church is shaking off her lethargy and opening her heart to hear what God has to say, and I come to you today with the most important message and appeal Methodism has sent out in more than a generation. "In 1819 the first American Methodist Missionary Society was organized. A hundred years later both branches of the Episcopal Methodism will unite in a great Missionary Centenary in commemoration of the rounding out of a century of splendid missionary history.

At its annual meeting in 1916 our Board of Missions unanimously approved the plan and appointed a Committee on Centenary Preparation and Publicity. Not only so, but the General Secretary was instructed to invite the Methodist Episcopal Church to unite with ours in a joint celebration, an invitation that was heartily accepted. A joint committee was formed, representing the two Churches, and is now laying out the plans for a

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One Calotab at bedtime, with a swallow of water—that's all. Next morning you awake feeling fine, your liver cleansed, your system purified and with a hearty appetite for breakfast. Calotabs are sold only in original, sealed packages, price thirty-five cents. Your druggist recommends them and will refund your money if you are not delighted.

worthy nation-wide celebration of the Centenary.

In September, 1917, our College of Bishops took the following action relative to the matter:

The College of Bishops is in heartiest sympathy with the movement under the direction of the Board of Missions to celebrate, in conjunction with the Methodist Episcopal Church, the one hundredth anniversary of the beginning of Foreign Missions by the Methodists of the United States, and this college will do all within its power to advance this work throughout the Church.

In our Church the celebration will begin in the summer of 1918 and will probably reach into 1920. Complete surveys of all our mission fields, home and foreign, have been made, suitable literature will be prepared, a round of great conferences will be held, and, most important of all, the most intensive campaign of missionary education ever undertaken will be carried on throughout the Church by the aid of the pastors and other missionary leaders. Every Church in the connection should share in the thanksgiving, the intercession, and the girding for service which the occasion will inspire.

There could be no more auspicious time for such a celebration. Christianity is facing the severest test, the most stupendous responsibility the world has ever offered. We must rediscover the fundamental sources of power and efficiency, survey our task anew, and set about it with an earnestness worthy of its magnitude and urgency.

The committee asks that all to whom this announcement comes shall make unceasing prayer that the Centenary may bring to the Church a great spiritual awakening and endowment with power."

The Woman's Missionary Society is the best mobilized arm of the Church, and you members of this Council are the chosen leaders of your Conference organizations. At your call, twenty thousand trained women from the adult and young people's auxiliaries could be ready in thirty days—to use that little dynamic sentence now so luminous with sacrificial love—ready to "go over the top" in any congregation. You are the women called of God to lead in this great awakening of His sleeping forces. In all of these congregations there is a "no man's land," where ignorance, indifference and spiritual coldness keep a silent watch. These must be won to a study of God's word, to a close, loving knowledge of our Divine Leader's life, and to a passionate desire to walk in His footsteps. There must be a great League of Prayer—prevailing prayer, undergirded with that humble confession of sin and disobedience that only a broken heart and contrite spirit can make.

There must be a great new conception of our stewardship to God if we would have fellowship with Him in service. Money is one of His all-powerful agencies, but without ourselves, our love, our time, it may be made a curse or a blessing. All things are possible with God, but it is only through man, through the Church, that God can do the impossible things for humanity. As I see it, the greatest task of this Council and its splendid constituency for the coming year, perhaps for the entire quadrennium, is to invest all of its God-given resources in a united effort with the trained and selected forces of the Board of Missions to make the Church a living

power through which the Lord Jesus Christ shall speedily win the world to Himself.

Our Advance for 1917.

The following information comes to us from the treasurer of the Council and the Home Base secretary: "The reports of the Conference secretaries to the Home Base secretary show that 368 adult, 305 young people's and 425 children's societies have been organized during the past year, and that the gains in membership are 13,912 adults, 6,129 young people and 12,452 children. The totals of these figures exceed 10 per cent of the new members reported for 1916.

The treasurer's reports show a total from the Conference of \$51,447.50, which is nearly \$37,000 in advance of last year, and a gain of 7 per cent. This is a good increase, although the fact that the goal of 10 per cent was not reached is a matter of serious regret.

We are girding ourselves for a fresh effort for a 10 per cent advance along all lines in 1918. Let every auxiliary join enthusiastically in this program.

God forbid that we should fail to make a 10 per cent advance another year. The largest per capita for missions ever made by Southern Methodism was during the bloody Civil War, in 1863. The history of the last hundred years shows that in the periods of greatest national peril the Church has girded herself for the battle and made her greatest forward movements. Our country's call in this time of danger and calamity can not, must not, be disregarded. But if in answering these great demands we forget and turn away from those deeds of love and mercy to the weak and needy and Christless in our own land; forget the darkness and desolation, we have been trying for a hundred years to lighten and relieve in the non-Christian lands, the aftermath of the great world struggle will be written on our hearts in the words, "Weighed and found wanting." Oh, let us make the 10 per cent advance for which we ask this year a minimum advance, working and praying to the end that when the books are closed in January, 1919, the record may be a 25 per cent increase over the receipts of 1917. Others have done this in the year just behind us; we can do it in 1918 if we will.

The Work at Home and Abroad.

We began the quadrennium now behind us with a heavy debt on the General Board of Missions and on both the home and foreign departments of the Woman's Missionary Council. We have come to this meeting, thanks be to God, with all of this indebtedness canceled. We must now go forward, meeting the just and reasonable demands from the fields that have so long been held in abeyance, with all the wisdom and might that God has given us.

The Academic Industrial and Normal School in Rio de Janeiro.

For six years we have been asking the Society for money to secure land and build a high grade school for girls in the beautiful capital city of Brazil. The need and the opportunity are as limitless as the great mission field which cried out to us. Only a part of the funds required for this long promised work have been secured. But the time has arrived when some one should go to Brazil and remain on the field until property for the plant has been purchased and a program of building inaugurated.

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en in Shanghai, China, is a need so appalling, adequate property should be secured and the promised removal of our small group of medical students and nurses from Soochow to Shanghai accomplished in the immediate future. The committee appointed to seek the co-operation of other boards in this important mission will meet in New York again this month, and a practical beginning in the matter of permanent equipment and staff will doubtless be the next move, if co-operation is secured.

McTyeire High School Shanghai, China.—Plans for the new McTyeire High School in the suburbs of Shanghai, China, were completed before the death of our sainted Miss Richardson. The necessity for a worthy plant, good equipment and a larger, stronger faculty at this place is very great, but we can do nothing more for this, our oldest and best known institution in China, until the old school property is sold, the debt on the new paid, and we know we are justified by the balance in hand in the erection of new buildings.

The Lambuth Memorial Bible Training School, Kobe, Japan, the location for which was bought in 1917, is another building which, for the best good of all the women's work in Japan, should be erected in the near future.

An Insistent Call. Another Opportunity. Another Door Open.—Our Scarritt Bible and Training School has graduated and presented this year one of the smallest classes for the home and foreign field in the history of the Woman's Missionary Council. The call for better educated, better equipped candidates is repeated with stronger emphasis annually. Educational work in Latin America and in the Orient is demanding specialists, and the best grade of teachers the West can give. We have only a limited number of A grade denominational schools for girls in the South, and these are the sources from which we must largely draw our volunteers. Our Conference officers and field workers, our Home Base and Educational secretaries and two able candidate secretaries, withdrawn from the already depleted ranks in the mission fields, have given themselves to this work during the past year, and some of them for much longer. Our work grows, and the need of a selected class of workers increases. We face an emergency. How can we meet it?

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The great Laymen's Meeting recently held in Kansas City, Mo., advocated by an overwhelming majority a "selective draft" for securing these soldiers in Christ's army. This is one of the great lessons that has been taught us by the cruel war that is claiming our best. Under our form of Methodist polity, the men for either the home or foreign field can be selected in this way. But not so with the women, who constitute more than one-half of our force on the foreign fields. Any or all of these for either field may be rejected, but they can not be selected, except as they volunteer for service. With quickened faith and more persistent prayer we must cry to Him who said: "All authority hath been given unto me in heaven and on earth; pray ye the Lord of the harvest to send forth laborers unto His harvest." It was He who selected Paul and Deborah, and many who gave their bodies to be burned, by His own wondrous method of draft. Is this Council not ready to form a Prayer League, whose members in the night watches, and in the early morning hours, and again in the evening when the sun goes down behind the horizon, will send up a volume of united prayer to Him to thrust forth the best and bravest into His white harvest fields?

Fifteen years ago the vision of this increasing need, and of how the Church might help to meet it, came to the women of the Church. The State universities, with their splendid equipment and wide open doors to the prepared students from all sections of the country, were, many of them, admitting women on the same basis as men. Hundreds of the best and most ambitious young Christian men and women were crowding into them. Bible schools or classes at these educational centers were almost unknown, and even dormitories for women were a doubtful venture. Now, as the hundreds of women have become thousands in universities and normal schools, hostels under Christian supervisors, and lay workers, Bible halls with missionary faculties, parish houses and evangelistic chapels dot the grounds of many of these.

In some of our Southern States one-third of the student bodies in the universities are members of the Methodist Church or of Methodist families. The women of this body have, as yet, established but one of these religious homes for her students. In connection with the College of Arts at Denton, Texas, the women of the North Texas Conference have, for fourteen years, owned and controlled a splendid hostel in which a religious home life is maintained that affects the entire student body. The Home

SPRING TREATMENT

Necessary to Purify Blood and Correct Weak, Run-Down Conditions.

Trying weather, exposure to storms, the grip, hard colds, pneumonia, fevers, diphtheria and other blood-poisoning, prostrating diseases leave the whole system sub-normal—below par—weak and slow—blood depleted and thin, with that tired feeling, poor appetite, backache, rheumatic pains, delicate digestive power or almost none at all. The ideal treatment is Hood's Sarsaparilla—to be taken before meals—thoroughly to purify the blood and expel poisons, and Pepton—to be taken after meals—to put power into the blood, give strength, increase red corpuscles and restore tone, and do it quickly.

If there is biliousness, constipation, bad taste in the mouth, or "the blues," the liver is torpid. Take Hood's Pills—they rouse the liver and relieve all liver ills, are perfectly compatible with Hood's Sarsaparilla and Pepton.

Department has long felt that this Council must, by the establishment of dormitories at the State universities, claim the lives of these Methodist young people, that the hand of the Church may be laid upon them for service in the mission fields.

The Week of Prayer.—The General Conference, which convenes on the second day of May, 1918, marks the fortieth year since the Woman's Missionary Society of the Church was organized. The Home Mission Society was organized ten years later. Many of the workers, who have answered the command of "Go ye," and have borne witness through long years of service for His name's sake, are growing old, and will not be able to bear the heavy burdens much longer. We must make it possible for them to have the comforts of life, and to be cared for in the last days when they can no longer have a salary. The Relief and Retirement funds are wholly insufficient to meet the need. The Executive Committee has decided that this year may be the time when it would be wise and right to make the Week of Prayer a memorial to our loved pioneers who are still with us, asking the Society and the Church—where we may—to make financial offerings to the Pension Fund that these dear children of God who are yet with us may want for no material comfort when they lay down the work to wait for His coming. We hope the Council will direct that this shall be done.

Despite the indebtedness with which the quadrennium began, the work has grown by leaps and bounds. The missionary spirit is quickening the hearts of God's people as never before in the history of the Church, and a new era is before us. Additional workers who can give all their time to administrative or field work are imperative, if we would meet the demands of the hour. God help us to be wise and to do His will in all things, that His kingdom may come and His will be done on earth as it is done in heaven.

TRAVELERS' AID CONFERENCE, KANSAS CITY, MO., MAY 15-22.
It has been well said that the "Travelers' Aid is the key to moral protection under the present war conditions as it relates to the traveler." All friends to this much needed and beneficent work are cordially invited to attend the conference in Kansas City, Mo., May 15-22.

- Among the subjects under discussion will be:
1. What the National Travelers' Aid Society will do to assist local communities in their war problems.
 2. Travelers' Aid responsibility under present war conditions to protect and assist: the emotional person; the runaway girl; the traveler without funds; parents, friends and others in the camp and cantonment communities and those going to munition centers.
 3. Travelers' Aid's co-operation with other agencies engaged in war work, especially in camp and cantonment centers.
 4. How to organize and finance Travelers' Aid workers.
 5. How to secure Travelers' Aid workers.
 6. Publicity.

NOTES FROM MISSIONARY COUNCIL.
(By Mrs. W. H. Pemberton.)
Among the notable speakers on the evening program was Rev. Ralph A.

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.

SUNDAY SCHOOL LESSON FOR MAY 26.

By Rev. T. O. Owen.
Subject: "Jesus Silences His Adversaries."

Golden Text: "Render unto Caesar the things that are Caesar's, and God the things that are God's." Mk. 12:17.

Lesson Text, Mk. 12:28-34, 41-44. Additional Material, Matt. 21:23-26, 22:1-45.

Time—Tuesday, April 4, A. D. 30, the last day of Jesus' public teaching.

Place. In the Temple Courts of the Gentiles and the Women.

Connecting Links. The Parables of the Two Sons, the Wicked Husbandmen, and the Marriage of the King's Son. The Discourse against the Scribes and Pharisees as recorded in Matt. 23 was spoken in the midst of today's lesson.

The Great Drive. They had so far utterly failed to catch Him in His words in spite of their repeated efforts. The Herodians, the Sadducees and Pharisees represented the three extreme ruling classes among the Jews in Christ's time. Howsoever hateful they may have been to each other, they were willing to go to any extreme to ensnare Jesus in His teachings. So after He had spoken the three Parables of Warning given in

Ward, D. D., missionary to China, now on furlough. With "The World Is My Parish" as his subject he gave a most interesting stereopticon lecture in which were shown scenes in many lands where the Gospel of Christ has transformed the lives of men. These photographic pictures impressed the need for Christian workers to be multiplied that all the world may hear of the Redeemer of men.

On Friday evening two distinguished women addressed the Council on live topics.

Mrs. Fred S. Bennett, President of Council of Women for Home Missions, gave an address on "Making Democracy Safe." She said almost every great movement had its crystallization of thought in one significant phrase; which in turn has shaped the history of nations. She recalled that soon after our entrance into the war a delegation of church people waited on President Wilson to learn what he wished them to do and he asked them to return to their homes and see that the church never hesitated or faltered in the work that it is doing through its many agencies. She wondered if there is not temptation at times to try to do the spectacular things when it is most important to perform the usual duties—only to do them a little better and with more efficiency than ever before.

Mrs. Bennett's urgent plea for making democracy safe was followed by a short address from Mrs. D. E. Waid, chairman of the Department of Immigration of the Council of Women, who said the war has turned topsy-turvy all theories of immigration. She said while great responsibility rests upon state and city administrations and the Boards of Education the Church can no longer close its eyes to the fact that Americanization of the immigrant is its own problem.

full by Matthew, the point of which was directed straight at the ruling classes, they were ready though hateful to each other, to make any sacrifice to be able to corner Jesus. The Pharisees led in all the allied schemes for this purpose. Luke says, "They sent forth spies, which feigned themselves to be righteous. "The Herodians were favorable to the Roman government and were hated by all Jews. But what of that, if they could only ensnare Jesus? With reference to the tribute money, they thought surely He must answer yes or no. In either case they would catch Him. This flanking movement did not work. He drove them from the field. The Sadducees who did not believe in the resurrection came to Him with an old chestnut. He went beyond what they asked Him and gave them a forceful argument concerning the resurrection. They were routed also.

The Scribes' Question. — Matthew calls him a lawyer. He also says he did it, "tempting Him." It is probable that this man was moved with some degree of sincerity, and that he hoped to get an answer to a much mooted question among them at that time. The scribe was so pleased at the way Jesus had handled all the other matters that had been placed before Him till he was encouraged that he might find how this might be settled. "What commandment is the first of all?" "According to the scribes there were three hundred and sixty-five prohibitions and two hundred and twenty-eight commandments in the Pentateuch, and of these which was the greatest, was a common dispute." Jesus goes straight at the thing that is most fundamental in the whole question. He cites the Jewish Shema, or confession of faith, recorded in Deut. 6, and which was recited twice each day by every adult male Israelite, and which was written and worn on their person at all times: "Hear, O Israel; The Lord our God, the Lord is one; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength." The second is this, "Thou shalt love thy neighbor as thyself." The scribe was pleased and delighted with the answer that Jesus gave. He had brought the two commandments together as had never been done before, for as they were given in the Old Testament they lay apart and were not associated as He gave them here. The Jews had interpreted this second part as referring to Jews only. This question is brought forth and answered in the Parable of the Good Samaritan in Lk. 10. James calls it "the royal law." Jas. 2:8

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This second commandment interprets and vitalizes the second table, duty to man. The lawyer saw the point, and wisely gave the relative importance of external and internal religion. Jesus saw his wise answer and openly commended him for it by telling him that he was not far from the kingdom of God.

The Poor Widow.—"And no man after that durst ask Him any more questions." They could not stand before His wisdom. They were hurled back upon their own folly. At the close of the day's wrangling two most delightful episodes occurred. As John tells us the Greeks came and said, "We would see Jesus." Then He went into the Court of the Women and set down to rest. The day had been a nerve-racking one. He had won the fight. How quiet now. It was near one of the trumpet-shaped vessels where the multitudes were casting in their offerings. He no doubt watched the givers with much concern since He knew what was back of the gift in each instance. Many with pompous air would cast in of their "superfluity." Among them He saw an object of unusual interest. It was a poor widow moving as though to hide amidst the throng. She was of exceedingly humble bearing. Our author tells us that "she was a pauper widow." She was shamed to be seen, and was possibly unconscious that any one did regard her action. She had by extreme economy saved two mites. A mite is about one-tenth of one cent. She could have given one and kept the other. No, she gave them both. "All her living." She had nothing left to buy her next meal. She knew not of Jesus' knowledge or comment. "Their silence was a tryst of heaven." They parted to meet above where no doubt this unselfish worshipper has for ages past basked in the joyous presence of her Lord. She had a sweet peace that day, but knew not why perhaps.

A GOOD DAY ON PRINCETON CIRCUIT.

Last Saturday the Field Secretary journeyed down to Princeton Circuit for a Sunday School Rally at the Ben Few Camp Ground. We were met at Carthage by that good superintendent, Brother E. L. Nutt, who carried us out to Princeton in his Ford. Saturday night was spent in the home of Brother and Sister Walsh, where many a Methodist itinerant has rested his weary body and feasted the inner man. Sunday morning the lowering clouds reminds us of the experience that Dr. Millar had at the same place on a similar occasion a year ago, but the clouds broke away and by 11 o'clock a great crowd had gathered at the Camp Ground. Six schools of the Princeton Circuit were represented and in the afternoon Brother Fitzhugh came down with representatives from two schools on the Carthage Circuit. At the Camp Ground we were joined by the pastor, Brother Lassiter, and his brilliant son, W. E. Lassiter, superintendent of the rural public schools of the state. With the exception of one hour spent in disposing of a magnificent "dinner on the ground", the entire day was spent in discussing public school and Sunday school work in the rural districts.

BOILS? CARBOL

The action of Carboll is wonderful in the treatment of boils, carbuncles, felon, abscesses. It stops the pain, draws out the inflammation and heals the wound. Fine also for sores, piles, cuts, burns. Large boxes 25c at good drug stores. Write Spaullock-Neal Co., Nashville, Tenn., for sample.

This is as it should be for religious and secular education must go hand in hand if we save ourselves from the mistakes of the German. Professor Lassiter's speech on rural schools was a masterpiece. Brother Lassiter is in high favor as a pastor. All his Sunday schools are well organized and each will observe Children's Day this year. The day was a good one. I am looking for some more just like it.

AT TULIP.

Brother Fitzhugh, the pastor on the Carthage Circuit is always "on the job". Coming down to Princeton in his new car he literally kidnapped the writer and carried him up to Tulip for a Sunday night service with his Sunday school folks. Tulip is an old church—possibly the oldest church building in the Conference, but the folks there are not old. Rarely have I seen such a fine congregation of young people. Brother Adair is the superintendent and has taken hold of his task with a determination to mould this young life into real Christian manhood and womanhood. He will succeed.

A new League has recently been organized here and there is every indication of progress at this place. This is the home of Brother J. E. Caldwell, whose beautiful life and writings have made this little village known to every Methodist in the state. From the pastor it was learned that every school on the Carthage Circuit is preparing to observe Children's Day this year. The Field Secretary is indebted to Brother Fitzhugh for a trip back to Carthage and a good night's rest in his new parsonage home.—Clem Baker.

MANY NEW SCHOOLS PREPARE FOR CHILDREN'S DAY IN LITTLE ROCK CONFERENCE.

Thirty-four schools requested Children's Day Programs last week and the campaign still goes on. Our motto is, Children's Day—Report from Every School in the Conference and it looks like we are going to succeed. Presiding elders, pastors and superintendents everywhere have caught the spirit. Now, all together for a final pull. Let's go over the top. If your school has not ordered its programs, do so at once. Remember, that they are sent free by the Field Secretary, 314 Masonic Temple, Little Rock.

A feature of last week's campaign was the fact that the Monticello District got out of the cellar. Prescott District still leads while the Little Rock District ties the Camden District for second place this week.

Schools ordering programs during the week were as follows:

Prescott District—Doyle, Trinity, Columbus, Saline, DeAnn, Trinity on Okolona Circuit, and Wheelen.

Camden District—Lakeside, Fostina and McNeil.

Little Rock District—Ebenezer, Congo, Douglasville, Salem, Carlisle, De-Vall's Bluff, Hazen, Forest Park and Pfeifer's.

Arkadelphia District—Hunter's Chapel, Midway, Princeton, Zion, Macedonia, Mt. Carmel, Launius Chapel, and Mt. Olivet.

Texarkana District—DeQueen, Dallas and Cherry Hill.

Monticello District—Antioch, Portland, Watson and Prairie Chapel.

Pine Bluff District—None.

Present Standing By Districts.

Prescott District—50 Schools.

Camden District—40 Schools.

Little Rock District—40 Schools.

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.

LESSON FOR MAY 26.

"Doing His Will." (John 15:8-17; 7:16-17.)

(Union meeting with Juniors and Seniors under direction of Junior Superintendent.)

Suggestions for the Meeting.—Have places reserved for the Juniors and Intermediates. Let them march in to the processional, led by the Junior superintendent and assistants.

If there is no Junior or Intermediate League, the superintendent of the First Department should get enough Juniors and Intermediates in the church to carry out this program. This would be a good time to organize a Junior or Intermediate chapter.

Have appropriate decorations for this meeting. Advertise, invite, try to be sure of a good attendance.

Few places can maintain successfully three Leagues, Junior, Intermediate and Senior, but almost any church can and should have two—Junior and Senior or Intermediate and Senior. The children of each and every charge should be organized into a Junior or Intermediate, but seldom into both. If most of the children are over twelve years of age it should be an Intermediate League; if below twelve, a Junior League. The work is largely the same in each. The name Intermediate makes a stronger appeal to the older children, and the Junior to the younger. Most children of the age of fourteen and even younger prefer to be in the Senior League. The Junior organization will be a wonderful benefit to the children and a sure source of supply for the Senior League.

Poster Hint.



Arkadelphia District—34 Schools.
Texarkana District—33 Schools.
Monticello District—25 Schools.
Pine Bluff District—22 Schools.
Clem Baker, Secretary.

LITTLE ROCK CONFERENCE CHILDREN'S DAY RECEIPTS.

(Complete to May 14, 1918.)

Amount previously reported...	\$104.33
Lonoke	18.00
Fordyce	15.00
Prescott	12.50
Humphrey	7.51
Des Arc	8.16
Pleasant Grove (St. Charles Ct.)	9.00
Hawkin's Chapel	10.00
Richmond	14.00
Stoney Point	1.50
Hazen	3.62
Strong	5.25
Rhodes Chapel	4.25
Wesley Chapel	1.56
Bolding	6.44
Harmony	1.00
Good Faith	6.20
Gillette	5.00
Total	\$233.37

—R. E. Overman, Treas.

Suggested Program.

Processional of Juniors and Intermediates; "Lead On, O King Eternal." Song, "He Leadeth Me." (All standing.)

Responsive reading, Psalm 61, led by the Juniors.

Sentence prayers by officers of the Senior League.

Solo by a Junior: "I Think When I Read That Sweet Story of Old."

Scripture lesson, read by the president of the Senior League.

Talk, "Doing His Will," by Junior superintendent.

Some one has said that the three great verbs of life are "to know," "to do," and "to be." Jesus taught that to know the doctrine of God we have but to do his will, and in doing his will we will be like him, our Lord and Savior. How are we to know his will? Jesus says: "If any man will do his will, he shall know of the doctrine." It is Dr. Edgar DeWitt Jones who says, "There are three verbs in the Christian life—come, tarry, and go." As an Epworth Leaguer many of us have come to Christ. Christ has called us, as he called James and John, Andrew and Peter, and many of us are following as did they.

Then, too, as Epworth Leaguers we are tarrying with our Master. While we thus tarry with him he makes known his plans, he teaches us his doctrine, he shows us his will. "We may be empty, but Christ will fill us; we may be ignorant, but he will teach us; we may be weak, but he will make us strong; we may be wavering, but he will make us stable." What is tarrying with him? Reading the Scriptures and praying in private is tarrying; meditating upon his Word and communing with him is tarrying; listening to his voice speak to our hearts

WOMAN'S NERVES MADE STRONG

By Lydia E. Pinkham's Vegetable Compound.

Winona, Minn.—"I suffered for more than a year from nervousness, and was so bad I could not rest at night—would lie awake and get so nervous I would have to get up and walk around and in the morning would be all tired out. I read about Lydia E. Pinkham's Vegetable Compound and thought I would try it. My nervousness soon left me. I sleep well and feel fine in the morning and able to do my work. I gladly recommend Lydia E. Pinkham's Vegetable Compound to make weak nerves strong."—Mrs. ALBERT SULTZ, 603 Olmstead St., Winona, Minn.

How often do we hear the expression among women, "I am so nervous, I cannot sleep," or "it seems as though I should fly." Such women should profit by Mrs. Sultz's experience and give this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial.

For forty years it has been overcoming such serious conditions as displacements, inflammation, ulceration, irregularities, periodic pains, backache, dizziness, and nervous prostration of women, and is now considered the standard remedy for such ailments.

is tarrying. As we tarry he gives each a definite call to service; he reveals himself to each one; he chooses each one for some special work in his kingdom. And as we tarry the power to do the assigned task is given.

He thus prepares us in the tarrying, and then he says: "Go! Go! Faithfully labor in the fields of the Epworth League. Comfort the sorrowing, speak a cheering word to the downcast, visit the sick and strangers, help the poor and unfortunate. Go! Uplift fallen humanity, provide the proper surroundings and environment for the wage earners. Go! Tell those about you of my love, lead them to me, the Giver of life. Go! Help the boys and girls to learn of me, give them the chance to work in my vineyard. Go! Preach my gospel. Go to the mountaineers, the immigrants, the miners, the settlements! Go to Africa, to China, to Japan! Go! I will go with you. Ye are my friends if ye do whatsoever I command you." In the Epworth League we are coming to Christ, we are tarrying with him, we are going forth to do as he commands us. We are trying to do his will.

Duet, "O Master, Let Me Walk With Thee." By Intermediates.

"What Are You Going to Do?" Exercise by Juniors. (The ten Juniors come to the front, face the audience in a semi-circle, and give this exercise in clear voices. The question should be written on the blackboard in large letters. The answer can be given by one of the officers of the Senior League.

First Junior: There are over six thousand pastoral charges in Southern Methodism, and about three-fourths of them have no Junior Leagues. What are you going to do about it, Senior Leaguers?

Second Junior: Jesus said, "Let the children come to me." Will you help them come, Senior Leaguers?

Third Junior: There are boys and girls who want to learn more about the Bible. Will you give them a chance, Senior Leaguers?

Fourth Junior: Although attending Sunday school, from seventy to ninety per cent of the boys and girls are not helped to the church. What about it, Senior Leaguers?

Fifth Junior: There are poor, sick, and unfortunate children that need care and helping. Senior Leaguers, will you teach the boys and girls to be doers and helpers?

Sixth Junior: Boys and girls must have wholesome play. Senior Leaguers, will you give it to them?

Seventh Junior: Boys and girls love to read. Will you teach them to love the right kind of books, Senior Leaguers?

Eighth Junior: The boys and girls want to know about the boys and girls who do not know about Christ. What about telling them, Senior Leaguers?

Ninth Junior: Boys and girls like to do hard tasks, like to do big things. Senior Leaguers, will you help them do the biggest things?

Tenth Junior: There are boys and girls who would like to express publicly their love and loyalty to Jesus and his Church. What about them, Senior Leaguers?

The question is, "What are you going to do?"

The answer is, "Organize and maintain a Junior League," which is the answer to the appeal.

Junior Leaguers and What They Do. (For leader and ten Juniors.)

Leader: Many people wonder what Juniors do and learn. If you will listen now you will find out about the Junior League work.

First Junior: I am the Weekly Devotional Meeting. I give the opportunity for praise, prayer, testimony and worship. I help the Juniors to learn to reverence God, his Word, his house.

Second Junior: I am the Bible and Church Study Course. I give Juniors a fuller knowledge of God's word; I teach them the doctrines and the policies of their own Methodist Church.

Third Junior: I am the practice part of the organization. Through me the sick are cheered, the poor helped, other boys and girls given pleasures. I stand for good citizenship; I represent loyalty to temperance and other forward movements.

Fourth Junior: I am the Good Times of the Junior League. Because of me, Juniors have every proper recreation, all sorts of good times, as well as learn to read the best books.

Fifth Junior: I am Missions. Through me the Juniors learn about the mission fields of our church and learn to support the missionary cause.

Sixth Junior: I am the Business Meeting. I acquaint the Juniors with parliamentary law; I adopt new plans for advancing the work; I hear reports of the progress made each month.

Seventh Junior: I am the Finances. I am collected in budget form, and I furnish the material for the Intermediates to carry out their plans of work.

Eighth Junior: I am the Knights of Ezelah, an organization for boys within the Junior League.

Ninth Junior: I am the Girls of Epworth, an organization for the girls within the Junior League.

Tenth Junior: I am the Junior Topics Quarterly. I give plans for carrying on the work, and I give help for the devotional lessons.

Song, "True-Hearted, Whole-Hearted." (Partly taken from Era.)

Here Have Junior League Organized. —Plans, of course, should have been made beforehand, and officers for each position thought out by the president of the Senior League. A Junior superintendent should be appointed, if there is none, and at least the president and secretary elected by the Juniors to meet next Sunday to perfect the organization and render their first program.

Daily Bible Readings for the Seniors. Monday, May 20—Christ and God's Will. John 9:4.

Tuesday, May 21—The Motive—Love. John 14:23-24.

Wednesday, May 22—The Command to Shine. Matt. 5:14-16.

Thursday, May 23—The Command to Go. Matt. 28:16-20.

Friday, May 24—The Command to Trust. John 14:1-3.

Saturday, May 25—The Command to Serve. John 13:4-17.

Some Hints.

The fruit we must bear is the fruit of the spirit (Gal. 5:22-23), a loving heart and an active heart. (V. 8.)

The Pharisees kept commandments without loving them; we must live God's will or obedience is vain. (V. 10.)

Sin never brings happiness. It brings misery. It is moral decay. Joy comes from loving obedience. (V. 11.)

There is no relation in life in which God does not want us to act in a certain way. He wills a certain course for us in the home, in school, at work, at play, so that we may always be doing his will.

When we are willing to do God's will, he reveals it step by step in his providence. The great thing is to be willing.

We must never say, "I am not strong enough to do God's will;" for when he wants us to do anything he gives us the strength and courage. "All God's commands are enabling."

Illustrations.

A soldier obeys without knowing the commander's plan. If we hold communion with Jesus, he reveals his plans to us, shows us why he wants us to do the work he gives us.

Moses shrank from going back as God's ambassador to Egypt (Exodus 4). The first step in doing God's will is to conquer self-will.

As the workman at the bench knows that it is his employer's will, that he turn out the best work he can, so do we know that God wishes us to do our very best in the place we find ourselves.

Questions.

What binds us to do the will of God? Tell how.

How can we know Christ's will?

How can we master our self-will?

Efficiency Hints in last week's issue were taken from "The Efficient Epworthian." By mistake the printer omitted to give the credit.

DO NOT DELAY ANNIVERSARY OFFERING.

Please send offering taken at your Anniversary Day service to Miss Marcie Coltart, treasurer, 2318 West Third street, Little Rock, at once. Also state the total number of members in your League. Do not delay this, as it is so easy for something to happen to the funds. The treasurer is under bond, hence she is held responsible after it gets to her. The Discipline, paragraph 290, makes it a law of the church to send the money to the treasurer, hence in no case should it be used for other purposes about your church and League, as has been done in a few instances in the past.

If your League could not and did not observe Anniversary Day on May 12, you may do so yet, and send in the offering. We are anxious for every League to observe this day.

FIVE HUNDRED LEAGUERS AT FORDYCE JULY 4.

Have you elected those delegates? Then do so at once; elect at least two. See that nothing is in the way of their going. Get them each a good note book. The district that has the largest number of delegates present in proportion to their membership will be given a picture of its delegates, free.

TREASURER'S BOOKS WILL BE CLOSED MAY 31.

Remember, the books are to be closed on May 31. If your League wants to get its missionary pledge in on the last round, please see that it reaches the treasurer, Miss Marcie Coltart, in May. The time that it should have been paid was April 1, and nearly every League did pay on that date. Many chapters paid several months before it was due, yet there are still a few who for some

cause or another have delayed payment to this time. If you want your League records clear in the Conference Annual, it will have to be sent at once. Large charts are to be displayed at Fordyce, showing what each League has done. It will take about four weeks to make these charts, hence everything that appears on them will have to be paid during the month of May.

PIGGOTT DOING FINE WORK.

Dear Brother Buhler: Our Epworth League is organized now, with 57 members enrolled. Only from about one-half to two-thirds of those enrolled have been attending for the past three meetings, but owing to the inclemency of the weather we do not feel discouraged.

Our lesson for April 21 was on "Good Books." The leader conducted it by round table discussion, and almost every one took an active part.

On April 28 we were favored with a very interesting talk from Miss Besie McMillan, a missionary and active Sunday school worker from Trinity Church, Los Angeles, Cal. Her talk was a great source of help and inspiration to us, and made us realize more fully the things we must strive and work to attain.—Selma M. Lentz, Reporter.

DeQUEEN OBSERVES ANNIVERSARY DAY.

Yesterday, May 12, was our first anniversary and an unusually good program was rendered to a very large and appreciative audience.

Mr. T. S. Tribble made a fine and helpful address on "Recruiting and Enlarging the Epworth League Forces."

Brother Doak made us a very interesting talk on "The Cross in the Heart of Every Leaguer." We expect to elect a president next Sunday. We are now without one. Our collection was \$4.75 last evening.—Nellie Hill, Reporter.

ATTENTION EPWORTH LEAGUERS OF THE FAYETTEVILLE DISTRICT.

The Fayetteville District League Institute will meet at Gravette, Ark., on June 25, 26 and 27. The attendance promises to be the largest and the program the best we have yet had.

Just a word here with reference to the Institute. Get your Chapter reports up in good shape. Notify R. L. Jackson, Gravette, the names of your delegates, and get busy on that District budget. Budge the budget! The undersigned will be glad to receive any unpaid portion from any Chapter in the District without formal notice. Leaguers meet us at Gravette.—J. M. Henderson, President Fayetteville District League, Rogers, Ark.

For Coated Tongue

Bad Breath, Sour Stomach, Bloating, Gas, Biliousness, Sick Headache, Indigestion, Constipation,—take the always reliable

FOLEY CATHARTIC TABLETS

They clear the bowels, sweeten the stomach and tone up the liver. Do not gripe.

J. E. Colver, 103 Labor Temple, Los Angeles, Cal.: "After 50 years' experience with all sorts and kinds of cathartic remedies, I got wise to Foley Cathartic Tablets, and they are the best I ever used."

Sold Everywhere

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

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

CHILDREN'S DEPARTMENT.

JUST SUPPOSE.

If all the lads and lassies should remember for a day
To do their errands and their tasks
as surely as their play,
Should hang their hats and jackets
up and put away their toys,
Should remember that the garden is
the place to make a noise—
Why, what a very pleasant world for
mothers this would be!
How very many happy mother faces
we should see!
For children don't remember as
everybody knows;
But, if the children should—why—
just suppose:
If all the children's mothers turned
forgetful in a day,
If, instead of taking care of toys, they
threw them all away,
Forgot to bake the cookies, and forgot
the tales to tell,
Forgot to kiss the aching bumps and
make the bruises well—
Why, what a very dreary world for
children this would be!
How very many melancholy little
folks we'd see!
For mothers all remember, as everybody
knows;
But if the mothers shouldn't—why—
just suppose!
—H. G. Fernald, in Exchange.

THE TEAMSTER AND THE BEAR.

A Pennsylvania man had a laughable, yet trying, adventure with a bear while on his way from the woods with a load of bark. He stopped to give the mules a breathing spell and to eat his dinner, which he carried in a tin bucket. He had scarcely opened his bucket and begun to eat when a bear came out of the woods only two or three rods in the rear of the wagon. Bruin sauntered along, paying no attention to the team, but the teamster, desirous of seeing what the bear would do, threw a bit of salt pork in his way. The bear stopped, sniffed at the pork and gulped it down greedily.

Then the animal, noting the source of the morsel, came toward the wagon and rose on his haunches, as if to say that another bit of pork would prove acceptable.

The teamster laughed and tossed out a second piece, which bruin discovered, then he posed again. But the teamster wanted the rest of his dinner himself and paid no attention to the shaggy intruder. The bear, seeing that the teamster was no longer aware of his presence, snorted sharply two or three times and walked back and forth across the road as if reconnoitering the situation. Presently he growled, but the teamster thinking that the beast would go away if he got nothing more, continued his meal.

The bear ventured nearer, and finally climbed up the rear end of the wagon on to the load of bark. The man was unpleasantly surprised at this movement of bruin, as he was wholly unarmed.

So he threw a bit of pork into the road, at the same time yelling to the bear to direct its attention to the meat. The bear dropped down and picked it up, but as soon as it was swallowed, and there was no more forthcoming, he made another charge upon the wagon.

The teamster started up the mules, but knew that he could not hope to escape with his heavy load of bark. An idea struck him. He would coax the bear on by feeding the dinner to him until they should come to a friend's house a mile or two along the

NEWS OF THE CHURCHES.

HEED THE CALL.

Mr. A. L. Malone, Missionary Treasurer of North Arkansas Conference, received the following letter to which he calls special attention:

Dear Brother: The borrowing time of the year has come and what will save us from going heavily into bank to meet our current demands, is, that the Conference Treasurers make urgent appeals to the charges to pay on their assessments, and to send to this office, not later than June 1st, all moneys received. The need is pressing and relief can come only from your well directed efforts. Will you not help?

Sincerely yours,
J. D. Hamilton,

Treasurer Board of Missions M. E. Church, South.

LITTLE ROCK CONFERENCE WAR FUND.

Amount previously reported..\$2,942.15
Amount received since then:
May 10, Monticello Station.. 6.20
May 10, Stamps 47.00

Total\$2,995.35
—James Thomas, Treas.,
Joint War Commission.

NORTH ARKANSAS CONFERENCE WAR FUND.

Amount previously reported..\$1,487.00
Received since then:
May 10, Rosebud circuit..... 25.00

Total\$1,512.00
—James Thomas, Treas.,
Joint War Commission.

SHADY GROVE.

Have just closed a meeting at Shady Grove, a community near Graceland. Then he would get a gun and shoot the old fellow.

The teamster sat on the bark, facing backward, his big dinner bucket at hand. When the bear came up with the wagon and threatened to climb up the load the teamster tossed out a piece of pork. The supply of this edible was limited, so he tossed the beast a slice of bread, which fell butter side up. Bruin nosed it, then licked the butter off, and left it.

The next slice fell butter side down, and the bear ignored it. Boiled eggs and cheese fared the same; bruin wanted pork. The teamster dealt this out in small bits, which failed to satisfy. The bear was growing ugly and aggressive.

At length the teamster saw his friend at work in a field and called to him to run for his gun. The man seemed to realize the state of the case, and set off on a dead run for his house, a quarter of a mile distant. But the supply of pork was out before he returned, and the poor teamster was in a sorry plight.

The bear climbed upon the load; the teamster tossed him the last piece of pork, and then jumped down from his wagon and tore down the road. Bruin, probably thinking that the teamster was fleeing with a stock of coveted pork, started after him. The terrified man had a fair start, but he stumbled over a stone and fell full length, and the bear was close upon him when there came the loud report of a gun.

The friend had come at last. The teamster rose and looked around. There lay his late pursuer in the road, dead. The teamster declared that he would never again fool with a bear.—Boy's World.

vette. Had 46 conversions; organized church with 25 members; a Sunday school, a League with 55 members, received a Liberty Bond, a nice purse and a big pounding as tokens of appreciation. Will work the community for the Arkansas Methodist soon.—R. L. Johnson, P. C.

HOW THEY STAND.

In view of the fact that the next Legislature will vote upon the ratification of the proposed prohibition amendment to the Constitution of the United States, we think it important to have Legislators elected who will favor that amendment and with a view to ascertaining how the candidates in Pulaski County stand on that and another proposition, I wrote each one the following:

"In behalf of the Arkansas Anti-Saloon League, I am writing to each of the candidates for the Legislature these questions:

"If you are elected will you favor correcting the bone-dry bill so as to cure the defect found in it by the Supreme Court?"

"Will you favor the ratification of the Prohibition Amendment to the Constitution of the United States?"

Every one of the candidates for the Senate and all for the House answered "yes" to both questions except two. Adolph Jacobson did not answer, though I wrote him a second time, and Tom Johnson said, "I am in favor of letting the people rule, what they want, I want."

Geo. Thornburgh,
Superintendent Arkansas Anti-Saloon League.

PRESCOTT DISTRICT CONFERENCE.

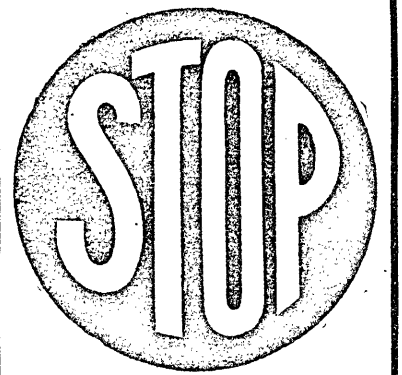
The Prescott District Conference convened in the beautiful church at Emmett Thursday night, May 2. The opening sermon was preached by Dr. James Thomas. His theme was "Missions, or the Conversion of the World." He pitched the Conference on a high plane and it continued so to the close.

Friday was given to the study of Sunday school work. We had with us Rev. C. V. Breithaupt, Sunday School Field Secretary of the Louisiana Conference, Rev. C. N. Baker, our own Field Secretary; Rev. R. L. Duckworth of Hot Springs; Mr. C. H. Goodlet of Gurdon; Hon. H. B. McKenzie of Prescott and a number of our pastors as speakers on different phases of Sunday school work. The messages they brought us were up to a high mark and much enthusiasm was manifested and the large number of delegates from over the District went home determined to do better work than ever for the salvation of our children and young life, and their training in Christian living.

The good people of Emmett and the pastor, Brother J. R. Rushing, made us welcome in their midst. They provided a sumptuous dinner and served it at the church Friday. They looked after our every need and we shall long remember their hospitality and their urgent requests that we visit them again.

The reports of the preachers show progress everywhere. Not a discordant note was sounded. Optimism reigns even under the war clouds. Churches are being built, others repaired, people are joining the church, Sunday schools, Leagues and Woman's Missionary Societies are being organized and money is being raised for all good purposes as never before.

The following delegates were elect-



Those Epileptic Attacks by Using

Dr. Miles' Nervine

A Nerve Sedative that has been successfully used in the treatment of Epilepsy, Hysteria, and other Nervous Disorders for the past thirty years.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

ed to the Annual Conference: J. O. A. Bush, M. B. Seigler, C. H. Goodlet and W. H. Norwood. Alternates, J. F. Dugger and T. E. Livingstone.

The attendance was large. While no count was made I would say that not less than one hundred and fifty out of town delegates were present and all of the preachers save one, who was kept away on account of sickness.

Saturday night was Epworth League hour presided over by Miss Bess McKay, our efficient District Secretary. We enjoyed the program as rendered by a number of the young people of our District, but the most impressive part of the service was to look over the congregation and see the large number of young people from over the District on a busy Saturday night who had time to meet in the worship of God and the study of Epworth League work. The Church may be losing its hold upon the young life in some parts, but not in the Prescott District.

Rev. H. H. Griffin, Commissioner of

INVENT SOMETHING. It May Bring Wealth. Send Postal for Free Book. Tells what to invent and how to obtain a patent through Our Credit System. Send sketch for Free Opinion and Advice. Talbert & Talbert, 4763 Talbert Building, Washington, D. C.

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

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.

POSITIONS WANTED BY GALLO- WAY SENIORS.

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

Education for Galloway College, brought us a splendid message on education Saturday at 11 o'clock. Sunday morning the love feast was led by Brother J. A. Parker and the sermon at 11 o'clock was delivered by Brother Z. D. Lindsey and was great. Brother T. D. Scott brought us a fine message Sunday night. The principal address Sunday afternoon was delivered by our district lay leader, Mr. J. O. A. Bush, and was a splendid speech on the Providence of God in the History of Man.

A noticeable fact was the undercurrent coming to the surface frequently of the desire to go forward to the old-time Methodist customs that were productive of such deep religious life. Much was made of home religion, family altars, sacredness of Sabbath and all things of God.

It was a great District Conference and was made possible by the wise planning of our presiding elder, Brother J. A. Henderson. Preachers and

people all love him and have the utmost confidence in his leadership. We all look forward to a great year in the service of our Master.—S. T. Baugh, Secretary.

MARIANNA.

We have just closed a three week's meeting, which was conducted by Lovick Pierce Law and Owen F. Pugh.

The results may be stated as follows: Church greatly revived; many backsliders reclaimed, and a goodly number of bright conversions. A few joined the Presbyterian Church, several the Baptist Church, and last Sunday we received on profession of faith, twenty-five. If there are any more to follow I do not know of them now. While the victory was not complete, we are made to rejoice in the final outcome of the work.

Brother Law is a good gospel preacher. Mrs. Law is a great help as a soloist, and Brother Pugh—a Welchman—is a master as chorus director and personal worker.

The assessment for the pastor was raised from eighteen to twenty-four hundred dollars in the beginning of the year, and is being paid by the month. The Conference collections are just about provided for.

This is not an easy field to work, but we serve a fine people and are expecting greater things in the future.

With best wishes to the Methodist readers I am.—John A. Womack, P. C.

ARKANSAS WELL REPRESENTED.

I noticed a report of the Southern Sociological Congress, held in Birmingham, Ala., in the paper of May 2nd inst. I was a member of that Congress. Arkansas had the largest delegation of any state except one, and that was Alabama. There were 23 delegates from Arkansas and Alabama had 25. When the time came for the states to assemble for counsel and organization there were ten in this counsel meeting. A temporary organization was effected for the purpose of trying to organize the state as per the direction of the governing board. The delegates in that meeting and who pledged themselves to assist in the work were as follows: Dr. K. M. Kelly, mayor of Texarkana; E. Ritter, Marked Tree; Eli Myers, Dardanelle; Mrs. W. H. Allison and Mrs. V. A. Hutchinson, of Marvell; Dr. B. F. Taylor, Marked Tree; Scott Bond, Madison; H. Avant, Helena; H. C. Yerger, Hope, all of Arkansas. Dr. K. M. Kelly, mayor of Texarkana, was elected temporary president and Eli Myers of Dardanelle was elected organizing secretary. Steps are being taken to effect, if possible, a state organization of one thousand members. We hope to have a called meeting in the near future where we may effect a permanent Sociological organization to carry on the work of reform and clean-up propaganda until Arkansas shall be made beautiful for situation and the joy State of the South.

BLEVINS.

Everything is moving nicely on the Blevins work. Have just recently organized a new Epworth League at a country church and have in mind to organize another soon. Our young people of Blevins are going in a body to assist me in this work and it is helping to draw the churches closer together. We organized a Junior Missionary Society at Blevins under Mrs. W. D. Gorham, superintendent. Will have in a few days the second issue of my Quarterly Bulletin.

We are still working on the sub-

scriptions for the Arkansas Methodist and will not cease until it is in the homes of all our people.—S. T. Baugh, P. C.

PARKDALE AND WILMOT.

We think that we can clearly detect a marked increase in general interest along every line, both at Parkdale and Wilmot, since our last news note. Our congregations, especially at Parkdale, have most certainly increased, while at Wilmot there seems beyond doubt an increase in attendance and interest. Ours is a good people. What they need is plenty of genuine pastoral work, and good, sound, gospel preaching, delivered by a preacher interested in their soul salvation. I suppose this is the need everywhere. The writer is painfully aware of his weaknesses. Therefore he speaks plainly on this subject.

We need some real, genuine, evangelistic preaching here by an evangelist called of God. We are not in a position to pay largely for evangelistic help. I did not say we were not able to pay for such help—I said we were not in a position to promise proper pay for a proper evangelist. But evangelistic service is what we need. If any evangelist reads this who would come to two small towns and hold meetings, let him correspond with me. I mean business. I would like to employ a "real evangelist" for meetings at Parkdale and at Wilmot. Of course, I can get mighty good pastoral help in meetings. But we need a God called evangelist here.

We have, by God's help, "revived" the work at the Dry Bayou church—a splendid country church about five miles east of Wilmot. The work, for some reason, had been dropped out of the circuit plan. I am preaching there twice per month, in the afternoons, to crowded congregations. This is a sign of remodeling our "shot gun" circuit to a real Methodist circuit. I have my eye on another country settlement not far from Parkdale, and also on a splendid newly built schoolhouse, which would make a splendid preaching place—and some mighty good people live out there. I also had a call to a little town just across the Louisiana line, which I have not reached yet; and they have no preaching at all. Indeed, in spite of our wealth and high standards here, there is most certainly some Home Mission territory needing attention, round about these two splendid towns.

I have put in more time in my garden this spring than ever before in my life. I must raise a good garden in order to "make ends meet."

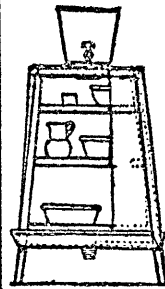
I like Parkdale and Wilmot. I like the people at both places. And I like our people at the Dry Bayou Church. We need a parsonage here very much. The people, both at Parkdale and Wilmot, are talking of building one. The time is now here when it must be done. Our church at Parkdale also needs painting, and it needs papering.

We had a pleasant surprise Wednesday night. About a dozen cars came from Wilmot bringing many of our people and friends, and they gave us a good, old-fashioned Methodist pounding. At least \$40 worth of groceries was left in our hall. It was a "surprise party." Words cannot express our gratitude to our good people of Wilmot for their kind thoughts and actions. It was a God-send to the preacher. We shall not forget it soon. Nor have the people of Parkdale been unkindful of us.

All in all, we are doing well; and we are as contented and satisfied as

circumstances permit. We like this pastoral charge. God grant that we may have a good year. I have garden (rather a large one), in such condition now that I can leave it for awhile and devote my time to some much-needed pastoral work. Pray for us. My address is Parkdale, instead of Wilmot, as was listed in the Conference Minutes by mistake.—Frank Hopkins, P. C.

WALKUP ICELESS REFRIGERATOR



NO ICE required for the Walkup Bros. Iceless Refrigerator. Its cooling process is from the evaporation of water on a thin domestic cover around the frame work. It has been tested, and has lowered thermometers from 98 deg. to 58 deg. in thirty minutes.

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"MY OWN LOVED ARKANSAS"
25c a Dozen; \$1.25 per Hundred.
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, 300 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.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Jessie Campbell, Plaintiff,
vs.
No. 22691.
Stanley Campbell, Defendant.
The Defendant, Stanley Campbell, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Jessie Campbell.
May 13, 1918.
W. S. BOONE, Clerk.
By F. M. OLIVER, D. C.
Chas. Jacobson, Solicitor for Plaintiff.
C. C. Reid, Attorney ad Litem.

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. B. Farabee, Solicitor for Plaintiff.
George Vaughan, Attorney ad Litem.

IMPORTANT TO GINNERS

The ginning season is rapidly approaching. War conditions are affecting manufacturing and delivery as never before.

Desiring to serve and protect you, we urge you not to delay placing your orders for whatever ginning machinery you need, whether it be a complete MUNGER SYSTEM outfit or improvements on your old outfit.

Write your needs today to Continental sales office nearest you.

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A NOTE FROM TITONKA, IOWA.

I am pastor here and enjoying the pastorate very much. We have 200 members, who are true and loyal and respond grandly to all church activities. We had an Easter offering of \$300 this year—the largest Easter offering ever given here, and all else is moving accordingly.—Alfred R. Cuthbert, P. C.

LITTLE ROCK METHODIST PREACHERS' MEETING.

Those present at the regular Tuesday morning meeting were: P. Q. Rorie, L. E. N. Hundley, C. D. Meux, F. A. Lark, T. O. Rorie Jr., W. R. Harrison, W. P. Fletcher, J. P. Lowry, P. C. Fletcher, Alonzo Monk and Roy Farr.

After brief devotional services the preachers made their reports. There seemed to be a prevailing note of optimism in these and a determination among the brethren to go over the top with the work this year.

We were glad to have with us T. O. Rorie, Jr., from Keo, who came to see his brother Paul, who has been sick for some time. Another new member has been added to our number, Rev. F. A. Lark, who has been transferred from Heber Springs to fill the pulpit at First Church, North Little Rock, which was made vacant some time ago by the release of Brother Willcoxen for army work.

OBITUARY.

McCLARAN.—W. C. McClaran was born in 1857, died March 20, 1913. Brother McClaran was born and rear-

NOTICE.

Notice is hereby given that the undersigned, as administrator in succession of the estate of John Barrow, deceased, under and by virtue of the authority vested in it by law and by order of the Pulaski County Probate Court, heretofore made, and pursuant to adjournment on March 7, 1918, will, on Friday, June 7, at twelve o'clock noon, at the east front door of the Pulaski county court house, in the city of Little Rock, Arkansas, offer for sale, to the highest bidder, subject to the dower interest of the widow, the following described land belonging to the estate of John Barrow, deceased, the proceeds thereof to be used in the payment of the debts of said estate, to-wit:

The following lots and blocks in John Barrow's Addition to Little Rock, Arkansas: West ½ Lots 10, 11 and 12, Block 3; west ½ Lots 1, 2, 3, and east ½ Lots 10, 11 and 12, in Block 14; Lot 10, Block 15; Lots 1 to 10, inclusive, Block 17; Lots 10, 11 and 12, Block 20; Blocks 21, 23, 25, 26, 28, 44, 45, 51; Lots 1 to 6 and 9 to 12, in Block 53; Lots 3 and 10, Block 62; Lots 3, 4, 5, 7 to 12, inclusive, in Block 74; Blocks 77, 79, 80, 81 and 82; Lots 7, 8 and 9, Block 84; Lots 7 to 12, inclusive, Block 87; Lots 3, 4, 5, 10 and 11, Block 93; Lots 7 to 12, inclusive, Block 96; Lot 5, Block 97; Lots 1, 2, 3, 4 and 8, in Block 99; Lot 6, Block 100; Lots 1 to 10, inclusive, Block 104; Blocks 105 and 106; Lots 7 to 12, inclusive, Block 110; Blocks 111 and 112; Lots 1 to 6 and 11 and 12, Block 113; Blocks 114, 115, 118, 119; Lots 2 and 7 to 12, inclusive, Block 120; Block 121; Lots 4 to 12, Block 135; Blocks 136, 137, 138, 139, 142, 143, 144, 145, 146, 147, 150, 151 and 153; Lots 3 to 12, inclusive, Block 154; Lots 2, 3, 4, 6, 11 and 10, in Block 161; Blocks 186, 162, 166, 167, 176, 177, 187; Lots 5, 6, 10 and 11, Block 190; Lots 4, 5, 6, Block 191; Lots 1, 2, 3, 4, 5, 8, 9, 10, Block 196; Blocks 198, 199, 200, 207, 208, 209, 210, 217, 218, 219 and 221; Lots 1 to 6, inclusive, in Block 222; Lots 7, 8, 9, 10, in Block 224.

Fractional parts of Lots 9 and 10, Block 2, Clendennin's Addition; Lots 13 and 14, Block 17, Military Heights Addition; Lots 1 and 2, Block 23, Iron Mountain Addition; north 38 feet Lot 4, Block 7, Davis' Addition; north 40 feet lots 1, 2 and 3, Block 15, McDiarmid's Addition; all in Argenta, Arkansas, and Lot 2, Block 38, Pulaski Heights Addition to Little Rock.

SE ¼ SW ¼ Sec. 1, and SE ¼ NE ¼ and NE ¼ SE ¼ Sec. 13, T. 2 N., R. 12 W.; NW ¼ NE ¼ and NE ¼ NW ¼ Sec. 26, T. 1 N., R. 13 W.; and E ¼ NE ¼ NE ¼ and W ¼ SE ¼ NE ¼, and one acre off south end of E ¼ SE ¼ NE ¼, all in Sec. 4, T. 2 S., R. 10 W., containing 31 acres.

Also part S ½ SW ¼ SE ¼ SE ¼ SW ¼, Sec. 6, T. 1 N., R. 12 W.

At Little Rock, Ark., this 10th day of May, 1918.

MERCANTILE TRUST CO.,

Administrator in Succession, Estate of John Barrow, Deceased.

ed in Cross County, Ark., and had filled many responsible places of trust and was always true. He was happily married to Miss Sallie Barnes in 1885. To them were born six children, five of whom still survive to mourn with the wife and mother the loss of a precious and true father and a kind-loyal husband. From the time he was taken sick he seemed to realize that the end was near and gave directions concerning some of the family who lived in other states. It was the privilege of the writer to often meet Brother McClaran and talk of the things concerning the kingdom, and oh what an inspiration! It was his highest ambition to live for God's cause and to serve his family and friends to the best of his ability. He was ever on the side of right. Dear friend, precious husband and true father, as we all bid you farewell, "It is not forever."—J. H. Barrentine, P. C.

NOTICE.

The Batesville District Conference will convene at Tuckerman, Tuesday, May 28, and will continue until July 1. B. L. Wilford, P. E.

NOTICE.

The Monticello District Conference will convene in Dumas, June 27-July 1. W. C. Davidson, P. E.

PORT SMITH DISTRICT. (Third Round.)

First Church, May 26, 11 a. m.
Dodson Ave., May 26, 8 p. m.
Van Buren Ct., at Bethel, June 1-2.
District Conference, June 5, 2 p. m.
Hackett, at Bonanza, June 16, 11 a. m.
Midland Heights and South Fort Smith, June 23, 11 a. m.
Greenwood, June 23, 8 p. m.
Lavaca and Barling, at Enterprise, June 29-30.
Van Buren Sta., July 7, 11 a. m.
Winslow, at Chester, July 7, 8 p. m.
Cass, at Beech Grove, July 10.
Kibler, at Newberry, July 13-14.
Alma, July 14, 8 p. m.
Ozark Ct., at Bethlehem, July 20-21.
Mulberry and Dyer, at Shiloh, July 27-28.
Ozark Station, July 28, 8 p. m.
Charleston, at G. Prairie Aug. 3-4.
Huntington and Mansfield, at Abbott, Aug. 10-11.
Hartford and Midland, at M., Aug. 18.
J. K. FARRIS, P. E.

JONESBORO DISTRICT. (Third Round.)

Trinity Ct., Shady Grove, June 1-2.
Brookland Ct., New Haven, June 2-3.
Jonesboro Ct., Mt. Carmel, June 8-9.
Jonesboro, Fisher St., June 9-10.
Earle, June 15-16.
Crawfordsville, June 16-17.
Harrisburg Ct., Cross Roads, Saturday 2-30, June 22-23.
Harrisburg, June 23-24.
Vandale Ct., Cherry Valley, June 24-25.
Jonesboro, First Church, June 30.
Nettleton and Truman, Truman, June 30-July 1.
Marked Tree and Lepanto, Marked Tree, July 5.
Tyronza and Whitten, Whitten, July 6-7.
Marion, July 7-8.
Lake City Ct., Beech Grove, July 13-14.
Monette and Macy, Monette, July 14-15.
Leachville and Manila, St. John, July 20-21.
Blytheville, First Church, July 21-22.
Blytheville Ct., Promised Land, July 27-28.
Lake St. and Dell, Clear Lake, July 28-29.
Luxora, August 3-4.
Osceola, August 4-5.
Wilson, August 5-6.
Brethren will give special attention to Questions 9, 10, and 11. Note that I have not fixed the hour for Conference. I shall expect you to fix it for the most convenient hour and let it be well known.

FRANK M. TOLLSEON, P. E.

PARAGOULD DISTRICT. (Third Round.)

New Liberty, St. Paul's Chapel, May 18-19.
Peach Orchard, Evening Star, June 8-9.
Gainsville, Beech Grove, June 9-10.
Corning, June 15.
Reyno and Biggers, Datto, June 16.
Maynard, Siloam, June 17.
Pocahontas Ct., Vernon, June 18.
Pocahontas, June 19.
Marmaduke, Rock Springs, June 22-23.
St. Francis, Mount Zion, June 29-30.
Pollard, Austin, June 30.
First Church, Paragould, July 1.
Paragould Circuit, Shiloh, July 6-7.
East Side, East Side, July 11.
Walnut Ridge, July 13-14.
Hoxie and Portia, Minturn, 8 p. m., July 14.

Black Rock, Flat Creek, 8 p. m., July 15.
Smithville, Jessup, July 16.
Walnut Ridge Circuit, Joblin, July 17.
Piggott, July 21.
Rector, 9 a. m., July 22.
Mammoth Spring, July 28.
Salem, 8 p. m., July 29.
Ash Flat, Corinth, July 31.
Ravenden Springs, Ravenden Springs, August 2.
Imboden, Fairview, August 3-4.
Lorado, Hunt's Chapel, August 24-25.
J. M. HUGHEY, P. E.

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.
Bingen, 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.)

Searcy Ct., at Gum Springs, May 18-19.
Searcy Sta., May 19-20.
Judsonia and Kensett, May 25-26.
Bald Knob and Bradford, May 26-27.
Auergerne 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'BRYAN, P. E.

YOU CAN TELL THE PEOPLE WHO HAVE IRON IN THEIR BLOOD STRONG, HEALTHY, VIGOROUS FOLKS

City Physician Says Ordinary Nuxated Iron Will Increase the Strength of Nervous, Run-down People in Two Weeks' Time in Many Cases.

ONE glance is enough to tell which people have iron in their blood. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you good; you don't get the strength out of it. When iron is supplied it enriches the impoverished blood and gives the body greater resistance to ward off disease. Numbers of nervous, run-down people who were ailing all the while, have most astonishingly increased their strength and endurance simply by taking iron in the proper form.

And this, after they had in some cases been going on for months without getting benefit from anything.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. There is nothing like good old iron to help put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like Nuxated Iron if you want it to do you any good, otherwise it may prove worse than useless.

Manufacturer's Note: Nuxated Iron recommended above is one of the newer organic iron compounds. Unlike the older inorganic products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

THE OWL TONIC
Acts better than calomel or pills and does not gripe. Especially beneficial for colds, chills, fever, malaria, and lagrippe. Five or six doses will positively stop any case of chills and if then taken as a tonic the fever will not return. Excellent as a tonic for that tired, aching feeling caused from malarial colds and lagrippe—troubles so common among Southern people. Sold on its merits under a money-back guarantee by all dealers. Wholesale Distributors: Forrest City Grocery Co., Forrest City, Ark. Mayo & Robinson, Wynne, Ark. All Drug Jobbers in Memphis, Tenn.

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A Campaign for \$250,000 for Arkansas Methodism's Only Woman's College

LEARN OF THE MERIT OF GALLOWAY COLLEGE AND THE CLAIMS OF THE YOUNG WOMEN OF THE STATE.

YOU CAN HELP IN THE FOLLOWING WAYS:

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2. A cash contribution.
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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.