

# 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 23, 1918.

NO. 21

THEREFORE LET NO MAN GLORY IN MEN. FOR ALL THINGS ARE YOURS; WHETHER PAUL, OR APOLLOS, OR CEPHAS, OR THE WORLD, OR LIFE, OR DEATH, OR THINGS PRESENT, OR THINGS TO COME; ALL ARE YOURS; AND YE ARE CHRIST'S; AND CHRIST IS GOD'S.—1 Cor. 3:21-23.

## THE PRESIDENT'S CALL TO PRAYER.

IT IS FITTING THAT THE WAR WORK OF OUR CHURCH ESTABLISHED BY GENERAL CONFERENCE SHOULD BE INITIATED BY PRAYER. PRESIDENT WOODROW WILSON HAS VOICED THE ACT OF CONGRESS IN THE CALL TO INTERCESSION FOR THURSDAY, MAY 30. LET US IN CHURCH AND IN HOME HUMBLY AND DEVOUTLY ACKNOWLEDGE OUR DEPENDENCE UPON ALMIGHTY GOD AND WITH FASTING MAKE SUPPLICATION FOR THE FORGIVENESS OF OUR SINS, THE WELFARE OF OUR BOYS, VICTORY FOR OUR ARMS, AND THE SPEEDY RESTORATION OF AN HONORABLE AND LASTING PEACE.—W. R. Lambuth, Bishop in Charge of War Work.

## A PROGRESSIVE AND WISE CONFERENCE.

Just before he pronounced the final benediction at the adjournment of our General Conference at Atlanta, Bishop Hendrix, our senior bishop, who has completed thirty-two years of active service, declared that the Conference was not only progressive, but wise. This was high praise coming from one who knows the Methodism of the world.

It had been freely predicted that this would be a progressive and epoch-making General Conference. Indeed, the ultra conservatives were fearing that it would be radical, if not revolutionary. Our own expectation that it would be sanely progressive was justified. There were extremists and revolutionary measures were proposed, but practically every proposition which was adopted was well digested and in full harmony with Methodist principles. To be sure, many measures were compromises, and thus did not correctly represent the views of either progressives or conservatives. This was notably the case in the law providing for an extension of the time limit if requested by the quarterly conference and approved by a majority of the presiding elders. Undoubtedly a majority of the delegates favored the unqualified removal of the time limit, but the minority, which wanted no change, offered the amendment which was accepted by the majority, and thus both parties were disappointed. One of the singular incidents of the movement was that those who argued against congregationalism forced the acceptance of the congregational principle, and men who approve of the unlimited authority of the episcopacy forced the vote of the presiding elders upon the bishop. During the next quadrennium the experiment of longer pastoral terms will be tried where desired.

The amendment of the creed, substituting "Christ's Holy Church" for "Holy Catholic Church," which was hotly debated four years ago and lost, was not discussed, but passed by a large majority, and then passed over the episcopal veto by an overwhelming vote.

The same was true of the proposition to give laity rights to the women. There was little opposition to the introduction of the new principle, but some discussion of the form of the proposition.

There was a feeling of indignation or resentment among certain delegates when the episcopal vetoes were announced. This was largely due to the fact that most of the delegates had not considered the relation of these questions to the Constitution, and they had assumed that these measures were of the nature of statutes and not constitutional amendments. To our mind they are both clearly constitu-

tional questions and fully justified the veto which the bishops are under obligation to interpose when in their judgment the proposed legislation trenches upon the Constitution.

The indignation was heightened by the ruling of the presiding bishop that the vetoes were not subjects of debate and that the vote to overcome the veto must be taken without debate. In this position we think that the presiding bishop was clearly in error.

Believing that the measure for laity rights for women was a constitutional question and would therefore be vetoed, your editor tried to have it re-committed so that it could be better phrased for submission to the Annual Conferences. After the episcopal veto it became necessary to formulate the question to be submitted. While we believe that the bishops were doing their duty in vetoing these measures, we also believe that the General Conference without any hard feeling toward the bishops had a perfect right to re-enact them over the veto, and thus submit them to the Annual Conferences. We expect to support the proposition for laity rights for our women, but as the measure was submitted to the Annual Conferences this year, our columns will be open to fair discussion of them, and our own opinions will be more fully expressed.

There has been a growing demand for more efficient episcopal administration. The extremists brought this question before the Church, and realized their demands in part. No mandatory action was taken, but districts were created and the bishops were requested in their assignments to utilize these districts, as far as feasible, for the ensuing quadrennium. They were requested to establish their residences in important centers and to arrange for the residence of bishops in the Orient, in South America, and on the Pacific Slope. They were also requested to devote their time largely to their respective districts and to make personal written reports to the next General Conference. The Committee on Episcopacy, a body of about eighty men, usually the chairmen of the respective delegations, by an almost unanimous vote adopted a report, prepared by a sub-committee of which one of our greatest laymen was chairman, suggesting to the bishops much closer supervision. In the last hour of the Conference, when barely a quorum was present, this report was laid on the table at the instance of the chairman of the Committee on Episcopacy, who almost alone had opposed it. There can be little doubt that this report would have been adopted if it had come up earlier in the session when there was time for full discussion. However, as the expression of the opinion of the Committee on Episcopacy, this report had its weight and may accomplish its purpose. By providing for secretarial help and traveling expenses for the bishops the Conference indicated a desire that the bishops should spend more time in travel and correspondence. In retiring the bishops who were broken in health and in electing a sufficient number to give closer supervision than heretofore, the General Conference plainly indicated that the bishops were expected to do intensive and constructive work. There was no disposition to abolish episcopacy nor to limit its rightful authority, but there was clear and unmistakable evidence of a determination to resist unwarranted encroachment and reactionary leadership. This was manifested in the spirit in which the reply of the Committee on Missions to the criticism of the Episcopal Address was received. Southern Methodism in this General Conference has emphatically recorded the conviction that, while its bishops are to be honored and supported in the exercise of their legal powers, they are to move forward as the Church moves and co-operate with the Church in meeting the demands

of this vital age. The character and policies of the new bishops are concrete examples of the purpose of the Church. It is confidently expected that during the next quadrennium Bishop Moore will give most of his time to South America, Bishop McMurry to the Orient, Bishop Cannon to Mexico, and Bishop DuBose to the West, while Bishop Lambuth by special request will devote himself to Africa and war work.

By the adoption of resolutions commending unification and continuing a Commission the General Conference expressed as strongly as possible its desire that the unification of American Methodism should yet be consummated, and the hearty applause elicited by every allusion to unification evinced a spirit of more than formal acquiescence.

Better financial plans were approved and organization effected for more liberal and systematic care of the superannuates.

A Commission on the Constitution of the Church was appointed and instructed to report six months before the next General Conference.

A Commission to formulate better plans for our papers was created and authorized to report to the next General Conference and to put the plan into effect if it can be done earlier.

While no change was made in the method of electing stewards, provision was made for eight delegates to the Annual Conference from each District Conference.

A Commission on War Work was created, and another on Social Service.

A great educational program was adopted and the plans for the Centenary of Methodist Missions was approved.

Other legislation and features of the Conference will be reported later.

## LET US DO OUR DUTY.

Before another issue of this paper reaches its readers the Arkansas primary election will have been held. Therefore we urge our friends who are qualified to vote to do their duty in the fear of God on that important occasion. There are moral issues at stake. Stealthily and plausibly certain candidates who would overthrow our prohibition laws are seeking favor. They ask for support on false grounds and endeavor to take advantage of minor mistakes of their opponents.

Voters, you should not allow yourselves to be deceived. No candidate is perfect. Every man in public office has made mistakes; but you should not repudiate an official whose general course has been satisfactory because you cannot approve of every detail of his career. Taxes may have been slightly increased, but the State is getting certain valuable returns, and then assessments are more equitable, and much property is now on the tax books which formerly escaped.

Above all things, the moral character of candidates should be weighed. The man whose personal morals are bad cannot be trusted in public office. Never in our history have men been subjected to such severe tests, and as the war progresses the tests will become more numerous and more severe. Only men who have shown themselves above suspicion and reproach should now be trusted with power. When we are hoping to free the nation of the curse of the liquor traffic men who have in any manner given it aid or encouragement should be defeated. We who believe in national righteousness should prevent unsafe men from securing positions where they might overthrow our present prohibition laws or hinder the ratification of the national prohibition amendment.

Women who have not yet paid their poll tax should at once secure their receipts and then prepare themselves to vote intelligently on May 28.

(Continued on Page 3, Column 3.)

## Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR.....Editor

Arkansas Methodist, Publishers.

One Year, Cash in Advance.....\$1.54  
To Preachers.....1.00

Office of Publication: 200 East Sixth Street, Little Rock, Ark.

Entered as second-class matter, January 31, 1903, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897.

Make all money orders or drafts payable to Western Methodist Publishing Co.

1. All subscribers are counted as permanent unless notice is given to the contrary.
2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.
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Our Advertising Department is in charge of JACOBS &amp; CO., CLINTON, S. C.

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## DISTRICT CONFERENCES.

Batesville District, at Tuckerman, May 28.  
Fort Smith Dist., at Midland Heights, June 5.  
Pine Bluff District, at Gillett, June 26-30.  
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.  
Fayetteville Dist., at Lincoln, July 9.  
Camden District, at Kingsland, July 9.  
Little Rock District, at Mt. Tabor, Austin Ct., July 25.

## PERSONAL AND OTHER ITEMS.

The Missouri Wesleyan College has just completed its campaign for \$450,000.

Rev. Walter W. Nelson of Dierks passed through the city May 15 on his way to Lonoke.

On account of the war the Methodist College for Italians to be located near Rome will not now be finished.

Rev. J. L. Cannon will preach the commencement sermon for the Stephens High School Sunday, May 26.

Rev. and Mrs. Wm. Sherman of Jonesboro spent a few days last week at Atlanta, visiting the General Conference.

Rev. R. M. Holland of Dermott preached the commencement sermon for the Crossett High School on May 19.

On May 8 Dr. H. M. Wilson, father of Bishop L. B. Wilson, died at Baltimore, Md., aged ninety. He had been a physician.

Ground was broken May 15 for the new dormitory to be erected on the Hendrix College campus at a cost of \$100,000.

The closing exercises of Galloway College for Women will include June 1-4. There will be seventeen literary graduates.

Rev. and Mrs. C. F. Wilson of Hoxie called Tuesday. They are much pleased with their new charge and hope for a successful year.

Dr. J. M. Workman of Henderson-Brown College delivered the address to the graduating class of the Hope High School, May 23.

It is announced that Dr. B. B. Bailey, pastor of the Baptist Church at Arkadelphia, has accepted a call to First Church of Maysville, Ky.

Mrs. G. G. Davidson and Mrs. B. L. Wilford accompanied their husbands to the General Conference at Atlanta and enjoyed the sessions.

Rev. C. W. Drake, who has spent some two months at Biene, is again making his home at North Little Rock. He called last Monday.

The announcement of Batesville District Conference last week contained an error. The dates are May 28-June 1, and the place is Tuckerman.

May 7 Dr. James Mudge, one of the best known Methodist preachers in America, died at Malden, Mass. He was a great scholar and missionary.

While attending a Y. M. C. A. war work meeting in our city, Mr. C. J. Chapin, superintendent of First Church Sunday School, Jonesboro, called last Monday.

Lakeside Church, Pine Bluff, gave the pastor, Dr.

Theodore Copeland, a trip to General Conference. While in Atlanta he preached in one of the leading churches.

Rev. H. L. Wheeler of Lamar writes that his people hope to occupy their new church at Mt. Olive by August 1. His work is moving on well along all lines.

The International Sunday School Association will hold its triennial convention at Buffalo, N. Y., June 19-25. Emphasis will be given to ideals in religious education.

Dr. B. A. Few announces a change in date of his Sunday School Institute and Epworth League Conference for Arkadelphia District from May 31 to June 14-16. The place is Malvern.

Rev. H. E. Van Camp writes that his people have just completed at Arkansas City a nice parsonage of five rooms with bath, and his charge now takes its place among the stations of the Conference.

The Christian Advocate (New York) of May 2 publishes a sermon, "The Triumphant Life," by Dr. Frank M. Thomas of Louisville, Ky., who has just been elected editor of our Quarterly Review.

At the Henderson-Brown commencement Bishop Lambuth will address the graduates Sunday night, June 2, and Rev. M. S. Monk will address the Y. M. and Y. W. C. A. at 10 o'clock Monday, June 3.

We are under many and lasting obligations to Rev. W. P. Whaley for his faithful and efficient service as editor during the past two weeks. He has distinct editorial ability and journalistic instinct.

When the General Conference adjourned there was a strong sentiment in favor of holding the next session at Hot Springs, Ark. At the proper time our wonderful City of Vapors will be presented.

"In my business I prefer men who have received college education. In every walk of life the necessity of higher education is becoming more and more apparent all the time."—Mr. Seligman, New York Banker.

Rev. L. A. Blevins, a worthy superannuate of North Arkansas Conference, writes that his wife passed to her home in heaven May 8. Brother Blevins will have the sympathy and prayers of his brethren in this time of bereavement. He lives at Greenfield, Mo.

Rev. S. F. Goddard, formerly of Arkansas Conference, now of West Texas, is in army Y. M. C. A. work at Camp Beauregard, La. He will be glad to assist parents and friends in keeping in touch with their boys. Address him at Hut No. 1, Camp Beauregard, La.

Gypsy Smith is to return to Boston for two big meetings on May 31 and June 1. Since his address at Tremont Temple a month ago the evangelist has been touring the country, speaking in Nashville, Louisville, Cincinnati, Columbus, Indianapolis, Dayton, St. Louis, Kansas City, and Omaha.—Ex.

It is reported that the U. S. Government has decided to locate at Little Rock a plant for the manufacture of picric acid to be used in production of munitions. It will cost \$12,000,000 and employ about 2,500 persons, and will be the largest plant of its kind in this country, or possibly in the world.

The Seashore Divinity School at Seashore Camp Ground, Biloxi, Miss., runs from June 25 to July 4. Lectures will be delivered by Dr. H. N. Snyder of Wofford College, Dr. O. S. Davis of Chicago Theological Seminary, and Dr. C. M. Coburn of Allegheny College. For information address Rev. H. M. Ellis, Gulfport, Miss.

During the session of our General Conference the news came of the death of Bishop Franklin Hamilton of the Northern Methodist Church. A message of sympathy was sent to the bereaved family. Bishop Hamilton was a brother of Bishop J. W. Hamilton and was the youngest of the bishops of his Church. Pneumonia caused his death.

Dr. C. L. Goodell of the Methodist Episcopal Church has just completed twenty-one years of pastoral service in New York City. His ministry as pastor-evangelist has been one of pre-eminent success. During his twenty-one years in the metropolis he has received 4,700 into full membership and 2,940 on probation.—N. C. Christian Advocate.

Miss Caroline Rebecca Lightle of Arkansas is

one of the graduates of Fairmont Seminary, Washington, D. C., this year, and is vice president of her class. The president of Fairmont, Rev. Arthur Ramsay, is remembered in Arkansas as a student and teacher of Hendrix College. He has established a strong school for girls at the national capital.

Talk about State rights: Mississippi, the home of Jefferson Davis; Virginia, the home of Robert E. Lee and Stonewall Jackson; Kentucky, the home of Henry Clay, and South Carolina, the home of John C. Calhoun, have all ratified the National Prohibition Amendment. If the people of these States don't know what State rights are, who does?—Bulletin.

Lieut.-Gen. Nelson A. Miles, erect and handsome at past 78 years, but with mustache and hair snowy white, spoke at a recent anniversary of the Baptist Church at Westminster, Mass. In behalf of his nephew, George M. Miles, of Miles City, Mont., the general presented to the church the former house of his brother, the late D. C. Miles, to be used as a parsonage.

Can any Church dare to be provincial in this hour of international realization? The Chinese are serving back of the lines in France. The African, fights with the European in Macedonia. The Japanese Red Cross heals the wounded in Flanders. The Hindu strives beside the Englishman for world democracy. Can a church have no world program now and call itself Christian?—The Missionary Intelligencer.

Commencement exercises of Siloam College, of which our Rev. F. R. Hamilton is dean, include May 23-29. A summer session of nine weeks will begin June 3, and will give opportunity to take normal training and commercial work and to make up courses for high school credit. As the climate is delightful, this is a fine place to carry on summer study. If you are interested, address Rev. F. R. Hamilton, Siloam Springs, Ark.

Ex-Speaker Cannon of Illinois, known as "Uncle Joe" Cannon, was eighty-two years old May 7, and the occasion was made subject for a demonstration by his colleagues when the House convened at noon. Representative Madden of Illinois, Republican, called the attention of the House to the birthday anniversary, and afterward Mr. Cannon spoke for ten minutes, declaring he was more convinced every day that American patriotism was not confined to one party.—Ex.

Out of nearly 700 students enrolled in the University of Arkansas this year, approximately 500 are church members and only about 40 students have no church preference, according to information cards on file in the office of the registrar. The Methodist Church heads the list with a membership of 250, and the Baptist denomination is next with a membership of 125. Other churches rank in the following order: Presbyterian, Christian, Episcopal, Congregational, Christian Science, Catholic, and Lutheran.

Last week at Atlanta the editor was robbed by a porch climber who entered his hotel room and secured a pair of trousers and fifteen dollars. Friends who assume that an editor never possesses more than one pair of trousers and that fifteen dollars would be an editorial fortune are greatly amused over the plight in which they imagine the editor found himself. However, he was fortunate in having good friends. He returns a poorer, but wiser man. Many things may be learned at a General Conference.

The Southern Baptist Convention, which has been in session at Hot Springs, adjourned Monday to meet next year in Atlanta. The Convention voted to treble its home mission expenditures, to give women laity rights in all the councils of the churches, and to enlarge its foreign missionary fields to include Germany and Russia. El Paso, Texas, was selected for a tuberculosis sanitarium. Preachers were forbidden to marry either one of a divorced couple unless the divorce had been granted on scriptural grounds. The negroes are to be aided in establishing a theological seminary.

In order to encourage young men under twenty-one to remain in school rather than to enter military or naval service, the War Department after September, 1918, will enlist all young college men who are 18 years old, according to information just received by President J. C. Futrell of the Univer-

sity of Arkansas. The enlistment will make the student a member of the army of the United States liable to active duty at the call of the President. It will, however, be the policy of the government not to call members of the training units to active duty until they have reached the age of 21, unless urgent military necessity compels an earlier call.

A friend from Warren writes: "Warren has a Methodist pastor, as is known very well all over Bradley County, because of his untiring activity in behalf of all patriotic movements of this time. Brother McKay is a leader, not in the sense of the general who stays in a safe place and directs the battle, but he is constantly on the firing line, talking Liberty Loans, Red Cross, and on other patriotic subjects, and no one has any doubt as to where he stands. The Methodist Church here has some very fine characters, but the pastor is in the lead and on the job all the time. His only son is in a hospital corps, presumably on the way to France now. The Warren Church has nearly forty stars on the service flag, and is adequately represented in all lines of patriotic activity."

#### PRESIDING ELDERS, TAKE NOTICE.

The General Conference just closed provided that each District might have eight lay delegates to the Annual Conference; hence you should see that your district conferences elect eight instead of four lay delegates.

The General Conference also provided that district conferences consider the question of the circulation of the General and Conference Organs, and that the question of the circulation of Christian literature be called at third quarterly conferences.

Provision has also been made for an Annual Conference Board of Christian Literature to take the place of the Committee on Books and Periodicals.

#### BISHOP MOUZON TO HOLD OUR CONFERENCES.

In the new arrangement of episcopal districts Oklahoma and Arkansas were thrown together, and Bishop Mouzon was appointed to preside over the Conferences. As he held both of our conferences last year and the North Arkansas Conference the year before, he is now well known to our people. His presidency has been so satisfactory that his return will give general pleasure. Under the new plan it is expected that each bishop shall give much time to his district, hence we may hope to have Bishop Mouzon travel in our territory during the summer and fall. He will receive a hearty welcome. Under his virile leadership our Church in Arkansas may be expected to move forward.

#### ARKANSAS METHODIST COLLECTIONS.

##### Little Rock Conference.

May 14—Pine Bluff Circuit.....	\$ 2.50
May 14—Gillett .....	5.00
May 14—Amity and Glenwood.....	6.25
May 21—Paraloma .....	2.50

\$16.25

North Arkansas Conference.....\$0.00

—James Thomas, Treas.

#### HENDRIX ENDOWMENT.

Only six weeks until our time is up as to the \$100,000 from the General Board in New York. So many seem willing to let others do the giving—or they feel that the Hendrix team will go over all right. This feeling of indifference as to personal responsibility, or confidence in the success of the team, may defeat us. We are not near the top,

and without a general pull, everyone doing his duty according to ability, we will fail. To fail would be a shame and disgrace to Arkansas Methodism. Shall we fail? I see some preachers who are not sufficiently interested to inquire about it. We are doing our best. I beg you, men and women of Arkansas, to help us.

On to \$500,000!—James Thomas, Agent.

#### ELECTED BY GENERAL CONFERENCE.

Bishop John Monroe Moore, Ph. D., D. D., was born January 27, 1867, at Morgantown, Ky., educated in Lebanon College, Yale University, and University of Leipsig; pastor Marvin, St. Louis; Travis Park, San Antonio; St. John's, St. Louis, and First Church, Dallas; assistant editor Christian Advocate 1906-09; secretary Home Missions since 1910.

Bishop William Fletcher McMurry, D. D., was born June 29, 1864, in Shelby County, Mo., son of a Methodist preacher; educated in St. Charles and Central Colleges; pastor at St. Joseph, Macon, Richmond, and Centenary, St. Louis; presiding elder St. Joseph and St. Louis Districts; Church Extension Secretary since 1906.

Bishop Urban Valentine Williams Darlington, D. D., was born August 3, 1870, in Shelby County, Ky.; educated in Wesleyan College; pastor at Washington, Millersburg, Scott St., Covington, in Kentucky Conference, and St. Paul's, Parkersburg, and Johnson Memorial, Huntington, in Western Virginia Conference; presiding elder Ashland District; president of Morris-Harvey College.

Rev. Franklin Nutting Parker, D. D. (elected bishop, but declined because he felt that he was not suited to the office), was born May 20, 1867, in New Orleans, son of Bishop Linus Parker; educated in Centenary College, and Tulane and Vanderbilt Universities; pastor prominent churches, presiding elder of Lafayette, New Orleans, and Alexandria Districts; professor in Trinity College, 1912-16; professor in Emory University since 1913.

Bishop Horace Mellard DuBose, D. D., was born November 7, 1858, in Choctaw County, Ala.; educated in Waynesboro Academy, Miss., and under tutors; pastor at Galveston, Tex., Los Angeles, Cal., Tyler, Tex., Jackson, Miss., Augusta, Ga., and First Church, Atlanta, Ga.; secretary of Epworth Leagues 1898-1910; editor of Methodist Review since 1915.

Bishop William Newman Ainsworth, D. D., was born February 10, 1872, in Camilla, Ga.; educated at Emory College; pastor at Macon, Montezuma, Bainbridge, Dublin, Savannah, all in Georgia; president of Wesleyan Female College, 1909-12.

Bishop James Cannon, Jr., D. D., was born November 13, 1864, in Salisbury, Md.; educated at Randolph-Macon College and Princeton University; pastor Charlotte Circuit, Newport News and Farmville; editor of Baltimore and Richmond Christian Advocate; president of Blackstone College for Girls; superintendent of Anti-Saloon League of Virginia, and chairman of Legislative Committee of Anti-Saloon League of America.

Rev. Frank Morehead Thomas, D. D., born July 3, 1868, Bowling Green, Ky.; educated at Ogden College and Vanderbilt University; pastor and presiding elder in Louisville Conference; elected Book Editor and Editor of Methodist Review.

Dr. T. N. Ivey, for eight years editor of the Christian Advocate, was re-elected by a vote of 228 out of 300.

Dr. E. B. Chappell, Sunday School Editor since 1906, was re-elected by an almost unanimous vote.

Dr. W. W. Pinson, Missionary Secretary for many years, was re-elected by a vote of 203 out of 300.

Dr. Hiram Abiff Boaz, born December 18, 1866, in

Murry County, Ky., was elected Church Extension Secretary. He was educated in Sam Houston Normal and Southwestern University, Texas; pastor at Fort Worth, Abilene, and Dublin; vice president of Southern Methodist University; president of Texas Woman's College since 1913.

Dr. F. S. Parker, Secretary of Epworth Leagues since 1910, was re-elected by almost unanimous vote.

Dr. Stonewall Anderson, Secretary of Education since 1910, was re-elected by a large vote.

#### COLORED METHODISTS LEADING IN UNIFICATION.

At their General Conference, which just adjourned at Chicago, the Colored Methodist Episcopal Church, by a vote of 304 to 48, agreed to unite with the African Methodist Episcopal and African Methodist Episcopal Zion Churches to form a unified Church to be called "The United Methodist Episcopal Church."

This action followed an agreement prepared by a commission appointed by the bishops representing the three Churches, the commission having met at Birmingham, Ala., April 3.

If the plan is ratified by the General Conferences of the other two Churches in 1920, it will be submitted to the Annual Conferences of all the Churches and the congregations of the respective churches for approval. If thus adopted, the General Conferences of the three Churches will provide for a General Conference of the United Church to work out all the details of unification.

At the General Conference at Chicago Bishop Phillips was the leader of the conservatives and Bishop Carter of the progressives. The appeal of the latter for union was so strong that the Conference with great applause approved of the plan by an overwhelming majority.

It will probably require four years to effect this union, but if it succeeds, the resulting Church will number about 1,500,000, and will become a great factor in the religious life of the negro race.

#### BOOK REVIEW

**The Public School System in Relation to the Coming Conflict for National Supremacy;** by V. S. Bryant, M. A.; with a Preface by Lord Rayleigh; published by Longmans, Green & Co., New York; price 50 cents.

This brochure on English Education may be profitably studied by our own leaders on account of its suggestiveness. There are so many differences between the English system and our own that it is difficult to draw comparisons. Their public schools are preparatory schools to which students are freely admitted, but they have played an important part in English history, and their modification and readjustment to modern conditions are indicative of the present trend toward more direct preparation for practical life. The tremendous cost to England in lack of appreciation of the scientific element in the present war is strikingly set forth.

#### LET US DO OUR DUTY.

(Continued from Page 1.)

It is possible that the votes of our good women may be necessary to defeat wicked and dangerous candidates.

Let every good citizen remember to do his full duty at this election. Other States are watching now to see how Arkansas votes on moral issues. National prohibition may depend on your vote and mine. Let us make no mistake in casting our ballots next Tuesday.

#### 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.



## CONTRIBUTIONS.

## A PROCLAMATION.

Whereas, the Congress of the United States, on the second day of April last, passed the following resolution:

"Resolved, by the Senate (the House of Representatives concurring), that it being a duty peculiarly incumbent in a time of war humbly and devoutly to acknowledge our dependence on Almighty God and to implore His aid and protection, the President of the United States be, and is hereby, respectfully requested to recommend a day of public humiliation, prayer, and fasting, to be observed by the people of the United States with religious solemnity and the offering of fervent supplications to Almighty God for the safety and welfare of our cause, His blessings on our arms, and a speedy restoration of an honorable and lasting peace to the nations of the earth."

And whereas, it has always been the reverent habit of the people of the United States to turn in humble appeal to Almighty God for His guidance in the affairs of their common life;

Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby proclaim Thursday, the thirtieth day of May, a day freighted with sacred and stimulating memories, a day of public humiliation, prayer, and fasting, and do exhort my fellow-citizens of all faiths and creeds to assemble on that day in their several places of worship, and there, as well as in their homes, to pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right, and to purpose only those righteous acts and judgments which are in conformity with His will; beseeching Him that He will give victory to our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these days of dark struggle and perplexity, and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing us at last the peace in which men's hearts can be at rest because it is founded upon mercy, justice, and good will.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia, this 11th day of May, in the year of our Lord nineteen hundred and eighteen, and of the independence of the United States the one hundred and forty-second.—Woodrow Wilson. By the President. Robert Lansing, Secretary of State.

## PRESENTATION ADDRESSES.

Bishop Hendrix said:

I wish to announce two beautiful courtesies: first, the beautiful roses Judge and Mrs. Candler have presented to the Conference this morning. The Governor told me last night that he had a gavel in his possession which I used at the session of the North Georgia Conference in this city years ago, and no one had used it since. He was willing I should use it this morning, with the distinct condition that Bishop Candler should not get hold of it! I suspect, Bishop, that your distinguished neighbor has something against you. I fear that the distinguished Chancellor of the University is not giving sufficient attention to the Old Testament Scriptures.

There is a tenth commandment: "Thou shalt not covet." I know, Bishop Candler, that you are living very largely in the New Testament, where you read: "Covet earnestly the best gifts." It is a very itching palm that you have. It is very suggestive as you reach it out—"Ask and ye shall receive." Now for many years we have wrought side by side. But I have discovered of late years particularly, that growing indifference to the tenth commandment, "Thou shalt not covet." I remember that, when together we laid the corner stone of this magnificent building, I suggested that there should be built in this structure a fireproof vault to preserve important Wesleyan documents. That being done—and it was done—I would do my part to secure some of the rarest Wesleyana in the world. It was my good fortune, when in England, to become acquainted with Mr. Smith, owner of the largest collection of Wesleyana in the world, and at his very earnest invitation I was visiting him, for his was a wonderful collection. My time was limited to twenty-four hours. He opened the safe in the course of the afternoon and took out what he called the most precious Wesley document in the world. It was John Wesley's journal, written in his own handwriting in the city of Savannah, Georgia, now one hundred and eighty-two years ago. I was gratified beyond measure to have it in my hands, and I coveted it more than a little bit, desiring it should not land in the British Museum. I knew that the Wellington family, formerly the Wesley family, were busily gathering up Wesleyana; so I ventured to indicate that that belonged in America, that Mr. Smith had no right to it, because it was written in America and by every token it should belong here. He laughed very heartily and admitted that that was so. He said: "Your countryman, Deering, the great harvest manufacturer, offered four hundred dollars if I would even let him see it in America, that he might pass upon it and purchase it for the Theological Seminary at Evanston, Ill. But I declined because I did not even wish to run that risk. It has been in my keeping now for some time, and I am not inclined to part with it." But I was not disposed to let the matter rest at that point. I said: "Mr. Smith, if you should ever want to part with it, I want the refusal of this rare document." I slept over it during the night, and the next morning, before I left town, I said to him: "Mr. Smith, if my letter of credit were larger, I would take this document back to America with me." He was silent for about a half minute, and then he said: "Bishop, if you feel that way about it, take it along and remit at your convenience. I know who you are." And so, as John Wesley took that document, written in Georgia, containing four of the hymns which he wrote—one of which afterwards was put in our hymn book, "My Soul Before Thee Prostrate Lies"—on his person back to England, it was my rare privilege to bring it back on my person to America. It has been in my safe ever since except for three months, when the editor of the "Wesley Journal," a book of seven or eight volumes, wrote me importuning me to let him have it for three months, saying he would insure it for any amount, I would indicate (five hundred dollars if necessary), and then would cable me on its arrival in England. So it transpired that it was in that way permitted to be the basis of one hundred

pages of the first volume of Wesley's "Standard Journal," recently published. This wonderful volume I prize beyond measure, not only on account of its cost, but on account of its contents. I was showing it one day to President Eliot, of Harvard University, and he said, "This is to me the most intensely interesting human document in existence." It is John Wesley's life by hours. We know what he was doing every hour in all his wonderful stay in Georgia. Now, in editing the "Journal" it was happily found possible to interpret some of the passages written in shorthand, so that everything in this wonderful journal is now given to the public at large, but this rare document is in my possession. What shall I do with it? That has been a matter of concern to me for some years, for it has been in my possession now eighteen years. I have been solicited for it by nearly every great institution of the country, especially Methodist institutions. But, Brother Candler, I must frankly say that, while I have been keeping it in my possession, I have desired that it might be returned for safer keeping to a fireproof library—that was one of the conditions in my will concerning its future—in the State of Georgia, where it was written. I have seen such a library, and I am greatly pleased with the future home of this rare document from the pen and heart and brain of John Wesley. Here is the printed edition containing an account of Mr. Wesley's life, and the first part of the journal, from the time that he came to Georgia until he returned from Georgia. This is the basis of that great book that has so aroused the attention of the English-speaking world. Here is the original, written with his own hand; and this wonderful document I now hand to my honored colleague and brother to put in the fireproof library of Emory University, that this wonderful document, the most interesting human document, perhaps in existence, shall be in the keeping of this great commonwealth (the only one in which John Wesley lived in this country, although he visited Charleston for a few days) and of this great institution, planted in the capital of Georgia.

As Bishop Hendrix presented the document to Bishop Candler the Conference burst into spontaneous applause.

Bishop Candler:

Our honored and beloved Senior Bishop has taken away my speech, that I had all ready when he began, by what he has done just now. I knew he had this document, and I will always confess to covetousness when I come to deal with the works of the Church. I meant to say in my speech confessing to that covetousness: "Charge them that are rich in this world that they be ready to distribute." I knew of the riches he had, and this is what I wanted. In our School of Theology we have got a portrait gallery of the great men of Methodism in the several States, including any number of Wesleys—Wesley in every stage of his being. Covetousness is never satisfied, you know. Now, I will not ask you for anything more for at least six or eight months, if you will just manage to give us a portrait of yourself. This is a precious document, and we have a great deal more out there that is precious, which I hope the brethren of the Conference will take pains to see. We will be very glad to show it to you. There is Wesley's pulpit there, for example, in the chapel, the pulpit

made for him to preach to the miners of Wales, at Winterbourne, in the open air—genuine, brought from England, and given to us by a large-hearted friend. When we dedicated the chapel, I stood in it and preached. It is very interesting. Some of you who are about five feet six inches high can get in it and feel how Wesley looked, probably. That is a favorite height in history, you know. Napoleon Bonaparte was just five feet six inches tall. John Wesley was just five feet six inches tall. Modesty forbids my saying there are other people five feet six inches tall. Then there is Asbury's chair out there also. But there is nothing there and nothing in America more precious than this document, which our beloved Senior Bishop has presented to the University. We will keep it against fire and everything else. We have a high trust in it. May I say one thing more? The fact that we have in this country one of the most wonderful Wesleyan collections in this world, we owe very much to Bishop Hendrix, who was instrumental and extremely helpful in the efforts to bring it here; and it is growing. We are very thankful to have this treasure. I will see that it gets into the vault before tonight. I am not going to risk keeping it in my residence, lest I fall to coveting it more. I thank you very much. Now, with reference to this gavel, the Governor told me not to use it, and I am submissive to the powers that be. The Bishop used this other one yesterday. It is a sort of homeopathic gavel. I suppose he meant that you were to Hooverize on order. But when I go out I never go without my gun, because I may see something I want to shoot. That gavel was made from the timber of the first Methodist church built in Georgia, and you will come to order under it now.

J. E. Dickey:

I have in my possession one of the most historic documents of Methodism. It is the journal of the Cape May Commission. It contains the minutes of the joint sessions of that commission and of the separate sessions of the two commissions. The Conference will remember that in 1874 the General Conference of our Church appointed a commission to treat with a like commission of the M. E. Church with a view to removing such obstacles as hindered fraternal relations between the two Churches. In 1876 the M. E. Church appointed a like commission; and, as you know, those joint commissions met at Cape May in August of 1876. It was manifestly their duty to report to their respective Conferences. The Conference of the M. E. Church, South, next following the adjournment of the Cape May Commission met in the city of Atlanta, Ga., in 1878. This journal was presented to that Conference. The Conference met in the First Methodist Church of this city. It is presumed that the secretary of that General Conference inadvertently left this journal in the auditorium of the church. It is further presumed that some officer, some official of the First Methodist Church, finding that document and not knowing what disposition to make of it, placed it among the records of the First Church. As you happen to know, I now have the honor of being the pastor of the First Methodist Church of this city, and some months ago, in seeking a record in the safe in my office, I found this journal. It is attested under the hand of General Fisk. I feel that it is the property of this Conference, and so,

after forty years of safe-keeping. I have the honor, on the part of the First Methodist Church of this city, of presenting this document to the General Conference. If it is in order, I move that the Chancellor of Emory University be made the custodian of that document, so that it may be kept in the vault to which he has referred. I will place the book in his hands if the Conference so orders.

ADDRESS OF REV. L. CURTIS,  
D. D.,

Fraternal Delegate from the Methodist Church of Canada.

Mr. President, Honored Fathers, and Brethren:

By appointment of the General Conference of the Methodist Church which met in Ottawa, in 1914, I have the privilege and honor of bearing to you the fraternal greetings of your Methodist brethren in the northern half of this continent. And if it were necessary, as I am sure it is not, I would venture to say that the General Conference would deprecate any idea of having these greetings regarded as merely formal. This they certainly are not. Indeed, my fear is that I may not succeed in conveying to you an adequate expression of the high regard, profound respect and great love cherished by the Canadian Methodist Church for her sister Church in the South. The fraternal messengers whom from time to time you have sent to us have acted as good conductors in communicating the electric force of your affection, and our hearts have responded in no uncertain manner. Of this, I doubt not, you have often been assured by the distinguished men who have preceded me in this important office. These interchanges of fraternal greetings are the outward and visible sign of the inward and spiritual grace of brotherly love, which binds together in a spirit of unity the various branches of our Methodist family and helps to give effect to the desire of John Wesley, as indicated in his last letter to America written twenty-nine days before his death, in which he said: "Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue." It is, of course, evident that we cannot all be one in corporate organization. We have been busy growing and extending our borders since Wesley's death; but are we not, nevertheless, one people—one in experience, in faith, in purpose, in hope, in love. And these are the things that constitute true unity.

For the spiritual illumination of Methodism our people turn with grateful hearts to the motherland and

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the Rectory of Epworth. To the same country we are under obligation for the early workers, who laid broad and deep the foundations of our vast religious edifice. How can we ever repay such service as was rendered by Bishop Asbury, Doctor Coke, George Whitefield, Lawrence Coughland, and other Methodist pioneers to this side of the Atlantic;

It may seem a far call today, but still Canada does not forget the visits of William Black and others to your early Conferences, as far back as 1784 and 1792, in search of men to proclaim the Word of Life to the scattered settlements in Canada, nor how readily your fathers, despite the many needs and open doors of your own growing communities, sent part of your too limited supply. And the heart of Methodism is not less generous today as it reflects the infinite generosity of the heart of God, who so loved the world that he gave. And you did not greatly suffer by your brotherly kindness. There is that which giveth and yet increaseth. You have been giving and increasing on a large scale. Indeed, in looking over this great Conference of ministers and laymen one's imagination is stirred with the thought of representative vastness. From the top of Signal Hill, which guards my home town of St. John's, New Foundland, from the sweep of the ocean billows, I sometimes stand and gaze upon the surface of the wide Atlantic; and whether lashed into raging foam by the fierce tornado or lying in calm repose, here is always the suggestion of vastness; as one remembers that in distant continents the shores of British, France, and Western Africa are washed by the same mighty waters. A similar emotion moved me as by the pyramids of Egypt I looked over the inscrutable Sahara, bounded on the south by the Soudan, and on the west by the Atlantic Ocean—a vast stretch of three and a half or four million square miles, ridge after ridge of sand. And again at the "Great Divide" on the stupendous range of Canadian mountains, looking westward toward the Pacific and eastward toward the Atlantic, with the intervening mountains and valleys, prairies, lakes, towns, farms, and forests, there was the indescribable emotion of vastness. And so today, looking into your faces, I think of what you represent in ministers and churches, members and adherents—a mighty organization working in the interests of the kingdom of God. And then I think of the other Methodisms of this land, totaling altogether more than 7,782,000 in membership, with an array of religious, educational, and philanthropic institutions stretching on and on until the imagination wearies in the attempt to comprehend the full extent. But it is only when one thinks of the invisible and yet all-pervasive spiritual influences exerted by your Methodism, subtle as electricity and more potent; whose source is the throne of the universe and the full compass of whose operations through consecrated men and women knows no limit, that one is awed and overwhelmed in its contemplation. Limited to the Methodism of this country alone, how true the words: "Like a might army moves the Church of God."

And then as I turn back to 1765, when that little group assembled in the home of Philip Embury, in New York, to worship God, and became enrolled in a class of five—one of the first if not the first Methodist organization

in this land, the question arises as to whether the world ever witnessed any spiritual growth so wonderful—not excepting apostolic times. And yet this is but one stream of several, the largest truly, but still only one, that had its source in the Holy Club of Oxford. In Canadian Methodism conditions have not enabled us to develop such gigantic dimensions as you have achieved here, though even there we have a goodly heritage. As you know, all divisions have long since been healed, and we have become one organization throughout the length and breadth of Canada and Newfoundland. Our statistics seem small in comparison with yours, but having half a continent to occupy, we are potentially strong and have faith in the tomorrows. We have, however, rolled up a Church membership of over 383,000 and a Sunday school force of more than 451,000. For home and foreign missions, including the General Society and the Woman's Missionary Society, we contributed last year nearly \$868,000, and for all Church purposes nearly \$6,000,000. Our Church property in 1914 was valued at nearly \$42,000,000. Our foreign mission fields are found in the Empire of Japan, where our United Church is winning her way, and in China, where we have a great and effectual door for all the workers and funds at our disposal. Our educational institutions dot the Dominion from St. John's in the east to Vancouver on the Pacific coast in the west, and our resolve is to spare no effort of consecrated talent and consecrated wealth to build up a high grade of scholarship in the pulpit to keep pace with the advance of intelligence in the pew.

Internally the Church is at present enjoying a good degree of tranquility. Whatever unrest may at one time have been experienced over higher criticism and kindred subjects has largely, if not entirely, subsided. In so far as new light has been cast upon the Holy Scriptures, it is cordially welcomed by all, but undemonstrated assumptions damaging to the authority of the sacred writings find little encouragement among our people. "No man having tasted the old wine straightway desireth the new, for he saith 'the old is better.'"

For some time the extent of the pastoral term has been a live subject in our General Conferences. We have moved from a three-year term through a three-year with a possible fourth or fifth-year to a fixed four-year term, as at present in vogue; but still many are not altogether satisfied. And as there has been a quadrennial debate, with considerable difference of opinion and conflicting claims respecting the mind of the Church, the last General Conference referred the matter to the Quarterly Official Boards of the entire connection. Upon evidence thus elicited it is expected that the General Conference of October next will base its legislation for the future.

In her desire to overcome the various forms of social evil in her midst the Church is waging relentless warfare. Some of these evils are exceedingly insidious and yet most persistent. The white slave traffic in particular renders eternal vigilance an absolute necessity. This is a hydra-headed monster, which lives, moves, and has its being among the scum and filth of the morally degenerate. With an ingenuity worthy of the Prince of the Power of the Air, those engaged in the monstrous traf-

fic pursue their diabolical profession. Its existence in our midst challenges all that is best in the nation to unceasing hostility. The cries and groans of enslaved womanhood appeal to the Church with irresistible force; and all that is manly, not to mention virtuous, may be trusted to respond to that appeal. To this momentous task our Church in Canada is pledged uncompromisingly, and hitherto she has led the van in the offensive for the overthrow of the whole horrible business.

Upon your persistence in suppressing the liquor traffic in your different States, we extend whole-hearted congratulations. The success of your efforts has been to us an inspiration and an example in the accomplishment of the seemingly impossible. You will be glad to know that we also can record progress. Since January 1, 1917, the Dominion of Newfoundland has been bone dry, as no kind of beverages with over two per centum of alcohol may be imported, manufactured, or sold, and the law has thus far been pretty rigidly enforced. The result is a sober people with increased prosperity and the inmates in the penitentiary already reduced by half. In the Dominion of Canada every province except Quebec has prohibited the liquor traffic, and Quebec goes dry on May 1, 1919. Surely for this we may well thank and praise the name of the Lord. God forbid that ever again these fair portions of the earth should be defiled and part of their manhood destroyed by the return of the liquor traffic.

One of the most perplexing problems facing the Church in Canada is that of preaching the gospel to the strangers within our gates and bringing them into the fold of Christ. The tide of immigration has been very much restricted during the last four years, but many thousands of strange speech and habits are there, and how best to instruct them and win them for the kingdom of God is an exceedingly difficult question. Much has, of course, already been accomplished; but also much remains to be done, if these immigrants are to adopt the ideals of Christian civilization as known among us. It was the embarrassing situation created by these newcomers and others expected to arrive that gave impetus to the movement for union between the Methodist, Presbyterian and Congregational Churches in Canada and Newfoundland. As an organized enterprise it has its origin in the General Conference which was held in the prairie city of Winnipeg in 1902; and despite differences of creed, administration, usage, and law between the negotiating Churches, progress toward union was made from year to year, until on the eve of its consummation it was held up for the period of the war, at any rate, by a militant minority of the Presbyterian Church. The vote of the Methodist people was largely in favor of union, the only Conference giving an adverse majority being that of Newfoundland, where the immigration problem was not in evidence and the Methodist sentiment is particularly strong. In the opinion of the present speaker the important

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question is not whether the pro-unionists or the anti-unionists prevail; not whether union would be more or less economical; but rather whether or not we know the mind of Christ and are willing to be in harmony therewith. That I take to be the vital question. The Church is his, purchased with his blood, and his will must be our supreme law; and our first duty is to discover his will and govern ourselves accordingly.

During recent months the Methodist Church has been endeavoring to enliven and improve our public worship by introducing a new hymn book compiled by order of the General Conference. The new book has fewer hymns than the old one, and many of those omitted were written by Charles Wesley. It probably is symptomatic of the spirit of the times; but how radical the change is may be inferred from the fact that whereas 532 of those in the old collection were written by Charles Wesley, in the new book the number accredited to him is 88. That the book is more up-to-date, modern, than the old one all will admit, also that many of the new hymns are very beautiful; but whether or not it contains better Methodist theology is an open question, and its effectiveness in helping sinners to Christ and stimulating growth in grace and holiness in heart and life must be decided by the test of time and practical experience.

During the present year our Church has lost some of her outstanding leaders. Among them may be mentioned Dr. Carman, for so many years our General Superintendent, a man small of stature, but mighty in zeal, moral courage and devotion to God; and Dr. Burwash, ex-Chancellor of Victoria University. Each in his own sphere, during a long life, rendered exceptionally effective service to the Methodist Church and the kingdom of God, and both are sincerely mourned by the Church they so faithfully served. Great and good men, they have passed within the unseen holy, into the more immediate presence of their exalted Savior and Lord.

In the great struggle to make the world safe for democracy our Church, we think, has taken a worthy part. Up to May of 1917 some 394 Methodist ministers and probationers of Canada and Newfoundland had joined the ranks—a few as chaplains, but most of them in other forms of activity. At that time eighteen were reported as having died in the service of their king. That number would, of course, be greatly increased as a result of the fighting of the past year. Hundreds of our parsonages also have given of their best to the struggle, and not a few of these noble boys have, as they say in the army, "gone west." God is wonderfully sustaining the bereaved ones at home and comforting them with the assurance that their boys died in a righteous cause.

It was with a sense of supreme satisfaction that we welcomed your powerful nation as an ally in the conflict. We knew that the heart of your great, generous, free, liberty-loving President and people was with us all the time, and in that fact we found unspeakable encouragement. But we could not avoid the feeling that, in a

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mighty contest between autocracy and democracy, between militarism and the principles of the Prince of Peace, between ideals of world domination and those of universal justice, between the rule of might and the rule of right in the earth, the greatest republic in the world should not be a mere spectator, however sympathetic toward the nations defending every principle to which you stood committed. Evidently some of your young men shared that feeling, as evidenced by the fact that in a few months twenty thousand of them are said to have crossed the border line and joined the Canadian forces. At last the psychological moment dawned, the hour of destiny struck perchance the knell of doom for the throne of the German Kaiser, and you could hold aloof no longer; and so, on April 6, 1917, one of the momentous days of history, the decision was reached, and you took the plunge to save the world for liberty or die in the attempt. That was a ne'er to be forgotten event as General Pershing stood beside the monument erected to the memory of Lafayette, in France, and, saluting, said: "Lafayette, we are here." Yes, your soldiers are there, and now the brave men under the Stars and Stripes, under the Union Jack, and under the Tricolor of France are brothers in arms on the high seas, in Flanders, and in Northern France—a threefold cord which we believe all the power of the enemy shall be unable to break.

We trust that the brotherhood in arms which you have entered may not be deemed unworthy of you. The French have won undying glory in defending their homes and country; and their determination to protect their capital at all costs, crystallized in the classic rallying cry at Verdun, "They shall not pass," was gloriously vindicated. Citizens of Great Britain never fought more bravely or died more heroically than in this war, and the taunts that Britons were decadent have been demonstrated despicably false. The men from all the external parts of the empire also have won for themselves immortal fame; but representing as I do the dominions to the north, you will, I hope, pardon a passing tribute to our valiant men.

Canadians have proved their mettle in every battle in which they have met the enemy and have done their share in shattering the German idea that British overseas levies may be regarded as negligible. Those magnificent troops already have many glorious achievements to their credit, and Canada's Act of Sacrifice on December 17, 1917, in backing up her union government, was her deed of consecration to the cause for which her soldiers fight and die. Of the spirit of those troops a single illustration must suffice: At Ypres, when for the first time and unexpectedly they were subjected to poisonous gas, a number were overcome and obliged to fall out, and consequently they were uncertain as to the result of the German assault. Their chaplain came upon them suffocated, coughing, panting, dying from the effects of that new form of German kultur. What was their first inquiry? Was it of relief for their suffering? Their chances of life? How long the agony would continue? How near was death? Nothing of the sort. Their one question asked amidst unutterable suffering was: "Did the Huns break through?" Huns break through? Such a spirit is unconquerable, and

Canada will never cease to be proud of her soldier sons. Of the members of the Newfoundland regiment I shall only say that their prowess has raised their island home from a colony to a dominion, and His Majesty the King has conferred upon the regiment as a prefix the honorable distinction of "Royal," so that it is now known as the Royal Newfoundland Regiment. Such is the character of the men with whom your brave soldiers will fight; and no welcome is regarded as too cordial or enthusiastic for the gallant army of your mighty republic already on the field or arriving just in time to deliver the decisive blow and win the final victory. That their blood mingled with that of Britons on the plains of France and Flanders will have the effect of still further cementing these two nations there can be no doubt. But the question arises, and it seems to me worthy of consideration: Why should fellowship in arms be needed to bring them more closely together? Why should the saving of the freedom and ideals of our Christian civilization be necessary to constitute these two nations one brotherhood? Have we not enough in common apart from the common peril to constitute us a united people? What of our origin? our language? our literature? our common ideals? our free institutions? our glorious Christianity? Surely a thousand ties bind us together; and if this fact has not been sufficiently emphasized, who is to blame? Has our patriotism been too circumscribed? Has our thinking been national instead of international? Have we remembered that we were citizens of a nation and forgotten that we are citizens of the world? Has the brotherhood of man been sufficiently emphasized in our schools, our press, our lecture halls, our pulpits, our prayers, our thoughts? That this execrable war should be possible today is a reflection upon the Christian world, but for that our nations are not directly responsible. That Germany should plot and prepare for long years to dominate the world is her own guilt; but that we should lack in our realization of world brotherhood is our concern. Citizens of these two great nations, in general, and Methodists, in particular, ought to learn, if not the world outlook, at least the international outlook; for as Methodists certainly our outlook should be international and more. Indeed, when one thinks of the widespread conquests of Methodism and of its vast missionary enterprises, one requires the world vision. If you go to poor war-distressed Europe, it is there, although not yet as a commanding influence. Asia has Methodism largely represented in China, Japan, Korea, and India particularly. Africa in various parts provides a home and sphere of activity for its living, as well as a cemetery for its dead missionaries. Australasia has seen remarkable victories won for the kingdom; witness once cannibal Fiji sending her Methodist sons to fight for King Jesus and King George V. against militarism and barbarism. South America, that continent of opportunity, has a small advance force preparing the way, I trust, for a mighty army; and here in the North American Continent you in the South and we in the North are raising up a great host of Methodists to witness for the truth. With such a religious family connection, united in the bonds of love, as Wesley enjoined, how can we have less than a world vision?

But more than that is necessary. We must translate that vision into the language of our lives. It should be not merely a Church outlook, but a practical, everyday citizen outlook as well. To this, indeed, we are being driven whether we desire it or not; for it is becoming increasingly evident that no man even, not to speak of nation, can live to himself. What was it to us that an archduke was shot in Sarajevo? That seemed a long way off; but already tens of thousands of homes on this continent are in mourning as an outcome of that pistol shot; and the probability is that very soon these tens of thousands will grow into hundreds of thousands. Every year gives new proof of the solidarity of the human family; hence it becomes a matter of urgency that we become world citizens and take a hand in the solution of world problems. And a primary necessity is that we develop an international conscience and preach an international gospel; for one pressing need of the world at the present time is Christianity applied to international relationships. To this fact the Church is just awakening. This world war has an awful debit balance against it. What of the graves it has already filled with the brightest and noblest of earth? What of the hearts it has broken? of the homes it has darkened? of the hatreds it has engendered? And what of the further sacrifices of tears, suffering, and blood that must yet be offered upon its cruel altar? God only knows. But, thank God, there is also a credit side, and not the least of the benefits to the world is the new vision of the world's need and the new feeling of comradeship formed between these two great nations—the brotherhood of the English-speaking peoples of the world. As the two nations stand together at the altar of sacrifice, let imperial Methodism pronounce the sacred words, "Those whom God has joined together, let no man put asunder," making them inseparable forever.

Thus at some length I have claimed your attention reviewing something of what the Church is doing and of her partial or complete successes in her vast and various enterprises. But as these are fraternal greetings, may I add a word or two about our fears and failings? I am sure you will bear with me. And to begin with the ministry. I shall be glad to know I am mistaken, but I fear that some

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If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful, and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.



of our pulpits in Canada and in Newfoundland today are not so dominated by the evangelistic note or so urgent in the direct appeal for decisions for Christ as in former days. In this respect our fathers were practically irresistible; but are we? Is it true that a goodly number of our toilers are adhering to the time-honored methods of winning men for Jesus, with encouraging results. But not a few have thrown these old methods to the scrap heap, without having discovered others to take their place. This cannot be regarded as other than extremely serious. And then it is to be feared that some of our institutions, as the prayer meeting and the class meeting, which all through our history were a source of inspiration, life, and power, are losing their hold upon large sections of our people. And while the doctrine of entire sanctification is in our standards, and in some of our sermons, I am not at all sure that it is sufficiently prominent in either our preaching or in the experience of our people to enable Methodism to accomplish its high mission, as declared by John Wesley, of spreading Scriptural holiness throughout the land. And what is perhaps still worse, symptoms of the incipient disease of respectability are sometimes in evidence, with a tendency to indifference concerning aggressive Christian work. The consequence is that in too many places the Church may be regarded as an army of occupation, rather than a victorious army ever on the offensive, winning new territory for Jesus Christ. This would afford cause for earnest consideration in normal circumstances, but conditions today are not normal. In this world struggle the Church owes a duty to the nation which may well tax her resources to the utmost. And then there is the work of reconstruction after the war. The war-worn soldiers will be returning home—some of them with broken bodies and shattered nerves, others with hardened consciences and bankrupt of morals. If any of us have hoped for a spiritual revival on a large scale at the front, I fear we are doomed to disappointment. Whatever

may happen in limited areas and while glorying in the moral fiber of many of our men, it were fatuous to regard the training camp and the battlefield as a school of saints. Never, therefore, was a vigorous spiritual life in the Church more in demand than today. And it will come; it must come. Methodism had its birth in a revival, and its entire history has been a record of the manifestations of the mighty power of God. And despite occasional lapses, it will be true to its glorious past; and I venture to express the hope that its golden days are yet to come. If new evidence of this were needed, it is amply provided in your prodigious centennial schemes for missionary enterprises at home and abroad. We hope to follow, though not with even steps. But what is especially needed is the fire from on high to burn up our selfishness and our sins and to purify our hearts. The Church must regain her power with God in prayer, and then shall she have power in prayer, and then shall she have power with God in prayer, and then shall she have power in dealing with men. She must realize the futility of all merely formal or routine service and go to work with grim determination, in obedience to her divine Master and Lord, to disciple the nations. When the Church at home puts her heart and courage and means and life and blood into the struggle against the forces of darkness, as the soldiers of our nations at the front are doing against the forces of Germany, she shall deserve and achieve victory on a large scale—and not till then. O that the entire Church may obtain a clearer vision of the Christ, as at Calvary for the world he hung a-dying! O for the spirit of Tholuck when he cried out: "I have but one passion—the Christ, the Christ!" O for the zeal of a Francis Xavier, who when he beheld a fearful vision of the perils and privations before him as the price of winning islands and empires for Christ, could only say: "Yet more, O my God, yet more." O for the self-sacrificing spirit of John Knox, who, pleading before God during the long hours of winter nights, refused the comforts of his bed because his country was unsaved, but cried out: "O God, give me Scotland, or I die!" O for the ambition to win men for Christ experienced by John Wesley, whose long life knew no cessation in soul saving and whose parish was the world! O for the mind of Christ, who in his high-priestly prayer said: "For their sakes I sanctify myself, that they also may be sanctified in truth!" This spirit impregnating the Church today would make her irresistible, overcoming all her enemies. This spirit widely diffused would hasten the day foreseen by Tennyson, as he sang of the time

"When the war drum thobbed no longer and the battle flag was furled,

In the parliament of man, the federation of the world."

This spirit would soon bring the world in subjection to Christ and enable Americans, Britons, French, Italians, Russians, Japanese, Chinese, Germans, Austrians, and Turks, as one redeemed, united brotherhood, to join in the song:

"All hail the power of Jesus' name,  
Let angels prostrate fall;  
Bring forth the royal diadem  
And crown him Lord of all."

For his kingdom is an everlasting kingdom, and his dominion endureth throughout all generations.

## Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON.....303 East Sixth St., Little Rock, Ark.

PRESS SUPERINTENDENTS:

North Arkansas Conference.....Mrs. A. B. Haltom, Paragould, Ark.

Little Rock Conference.....Mrs. W. P. McDermott, 2403 Louisiana St., Little Rock

Communications should reach us Friday for publication next week.

### THE LIFE THAT WINS.

"There is only one life that wins, and that is the life of Jesus Christ. Every man may have that life; every man may live that life. Jesus Christ does not want to be our helper; He wants to be our life. He does not want us to work for Him; He wants us to let Him do His work through us, using us as we use a pencil to write with."—From an Address by Charles Galandet Trumbull.

### OUR HONORABLE GUESTS.

On Thursday of last week our sanctuary, in the corner of the sitting room, was honored by a little visit from presidents, vice presidents, and the "better half" of our real editor.

These notable women, wise dames of Arkansas and congenial co-laborers in the Woman's Missionary Society of the M. E. Church, South, were Mesdames F. M. Williams, F. M. Tolle-son, C. F. Elza, H. H. Watson, M. Rhodes, and A. C. Millar.

The discussion of the morning determined the desirability of a joint Young People's Missionary Conference, under the auspices of Little Rock and North Arkansas Conference Woman's Missionary Societies, and it was much regretted the plan seemed not feasible for the present year. However, the subject was not laid flat on the table, and will be held in readiness for future consideration.

In the meantime, Mesdames Tolle-son and Watson were requested to carry to the girls and young women of North Arkansas Conference a cordial invitation to the Young People's Missionary Conference which will be held under the direction of Mrs. C. F. Elza, vice president of Little Rock Conference Woman's Missionary Society, at Henderson-Brown College, June 24-29.

At luncheon the discussion drifted from religion to politics, naturally, as the head of the house (W. H. Pemberton) is in the political race as candidate for judge of the Sixth judicial Circuit—though he did not ask the support of these new voters, knowing that only two of the seven are in his district, and that their minds were made up.

Naturally, too, the General Conference was mentioned. Somebody wondered how the new bishops stand as to laity rights for women, but no plot was made to capture them or the older Fathers of the Church.

All too quickly the hour of cheery conversation passed, and, with the whistle of trains most of our honorable guests were whirled away from Little Rock.

Here's hoping they'll come again, and to remind them we have begun to look for the contributions they promised for our Missionary Department of the Arkansas Methodist.

### AS INDIVIDUALS.

In these days of stress and distress in the world there is no end to the needs for help from the women of America, and we are not to be shirkers and slackers anywhere.

Our young men have offered their lives, if need be, to establish freedom

for humanity, and we are to consecrate our time and ourselves to help win the battle for righteousness over evil. To this end we, as individuals, must work with Red Cross organizations, do our part in service for community welfare and for the promotion of patriotism. As true citizens we must buy War Savings Stamps and Liberty Loan Bonds while we serve the United States government with loyalty and devotion in every way that is open to us.

While doing these things we must not falter in our organized work for the extension of God's Kingdom in the hearts of men.

As members of the Woman's Missionary Society our united effort is to help sin-sick humanity find comfort and hope in a saving knowledge of Jesus Christ. If our auxiliaries fail in payment of dues and in raising the Conference pledge, this work will be sadly crippled.

As individuals we may gladly turn aside to frequent worthy calls, but not to the detriment of our Lord's work, which has been committed to our hands. The Church expects much of us, and shall she be disappointed?

Jesus said to a woman: "Go to my brethren and say unto them, I ascend unto my Father, and your Father, and to my God and your God," and she failed Him not.

In individual effort as well as in organized service may we of the Woman's Missionary Society be true and faithful to every trust.

### NORTH ARKANSAS CONFERENCE W. M. S.—FAYETTEVILLE DISTRICT.

Mrs. G. G. Davidson, secretary Fayetteville District, sends the following:

Our first quarterly report for 1918 shows that we are growing. We have a large increase in members. Dues and pledges are paid very much in advance of last year. Two new adult

### FREE TO ASTHMA SUFFERERS

A New Home Cure That Anyone Can Use Without Discomfort or Loss of Time.

We have a New Method that cures Asthma, and we want you to try it at our expense. No matter whether your case is of long-standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our expense, that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now and then begin the method at once. Send no money simply mail the coupon below. Do It Today.

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FRONTIER ASTHMA CO., Room 571-J Niagara and Hudson Sts., Buffalo, N. Y.

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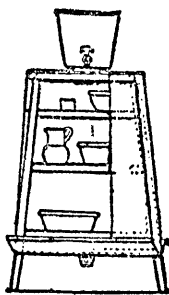
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## Why Lose The Cause is Your Hair Dandruff and The Remedy Cuticura

All druggists; Soap 25¢, Ointment 25¢ & 50¢, Talcum 25¢. Sample each free of "Cuticura, Dept. M., Boston."

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### 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.

Prices moderate.

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### WALKUP BROS.

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### THE BEST CATECHISM.

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

auxiliaries, one young people's and one junior organized for the first quarter. Fayetteville is on the Honor Roll; Bentonville has an unusually good report, and is growing along all lines, and Rogers is fast becoming one of our strong auxiliaries. There has been substantial growth in the following auxiliaries: Siloam Springs, Springdale, Berryville, Prairie Grove, Oakley's Chapel and Eureka Springs. Our new auxiliaries at Elm Springs, War Eagle and Centerton, under efficient and consecrated leadership, are doing fine work.

#### LITTLE ROCK CONFERENCE W. M. SOCIETY—OUR MEETINGS FOR JUNE.

Dear Friends and Co-Workers: We have a very busy month just ahead, and it behooves us to be making preparation to insure the success of the district meetings and our Young People's Conference at Arkadelphia, which will be the climax of our June activities.

Our dates are as follows:

Monticello District will be entertained at Portland, June 4-5, Mrs. W. S. Anderson presiding.

Prescott District, at Glenwood, June 6-7, Mrs. R. M. Briant presiding.

Little Rock District at Capitol View Church, Little Rock, June 11-12, Mrs. Joe Goetz presiding.

Texarkana District at First Church, Texarkana, Ark., June 11-12, Mrs. A. B. Ross presiding.

Pine Bluff District will be held June 13-14, with Mrs. V. S. McLellan presiding, the place of meeting to be announced later.

Camden District at Magnolia, June 18-19, Mrs. B. M. Bowe presiding.

Arkadelphia District at Central Church, Hot Springs, June 20-21, Mrs. R. W. Huie, Jr., presiding.

Besides these efficient district secretaries, one or two of our Conference officers will be in attendance at each meeting. I am persuaded that Arkansas has the most hospitable people in the world, and our beloved hostesses are preparing for the entertainment of large delegations.

We will also be cordially welcomed by whole-hearted pastors who have often extended to us the "glad hand," and have otherwise helped us to move forward in our work.

May we not urge our friends to begin at once to spread news of these meetings, that every community in which they are held may reap large and lasting benefit?

Our district secretaries have arranged attractive programs, and we earnestly desire every auxiliary to be well represented in these meetings. Let each send one of her "brightest and best" women, who, receiving much, will carry to her society enthusiasm with new understanding of our

#### SAFETY FIRST.

It is mighty easy to make little of every scratch, cut, burn and sting. Sometimes you can neglect them and luckily get by without any serious infection. If you do, don't think you are fortunate. The next case of neglect may prove fatal. Blood poison is likely to set in unexpectedly and the result may be fatal. Don't play with fate. Take care of your body. In every case of broken skin apply Gray's Ointment immediately and freely. It is healing and antiseptic. For nearly a century one of nature's greatest methods of insurance against infection. Telephone your druggist, or write W. F. Gray & Co., 857 Gray Bldg., Nashville, Tenn., for sample,

work and fuller realization of the need for missions throughout the world.

#### THE YOUNG PEOPLE'S CONFERENCE WILL BE HELD AT HENDERSON-BROWN COLLEGE, JUNE 24-29,

And a great time this will be for the young women of Arkansas. Every one of us who spent even one day at last year's conference there would like to attend this one to come in rare days of June. With pleasure and gratitude we remember how Dr. and Mrs. Workman and many friends in Arkadelphia united with the Little Rock Conference officers to make these days very profitable and full of enjoyment, and how under the splendid leadership of Mrs. C. F. Elza, Conference vice president in charge of young people's work, their efforts were crowned with beautiful success.

The large number of girls who were in attendance found joyous inspiration with recreation, and they left Henderson-Brown saying they hoped to "attend the Y. P. Conference in Arkadelphia next year."

Some of them will have this privilege, and they will bring friends with them.

From the outline of the program there is every reason to believe the coming Conference will even surpass that of 1917, and our hope is that girls from all over Arkansas will be there.

Again we ask all friends of the Woman's Missionary Society to spread news about this gathering, which may mean a very great deal to our girls and for the promotion of missions. For further notices, please watch these columns and read everything in the paper.

Methodist mothers of Arkansas are hereby requested to so arrange household affairs that their daughters may have the benefit and pleasure offered them at small cost by the Young People's Conference, June 24-29.

And, dear friends, for all these June meetings let us unite in earnest prayer, each one doing her part towards their best success.—Yours sincerely, Mrs. W. H. Pemberton, Cor. Sec.

#### NOTES FROM THE MISSIONARY COUNCIL. No. 4.

(By Mrs. W. H. Pemberton.)

Resolutions from the Social Service Committee urging strict censorship of moving pictures, and protesting against the manufacture of grain into beer were adopted by the Missionary Council as follows:

"Whereas, the moving picture is one of the largest factors in the moulding of the character of the majority of the men, women and children in the United States, and

"Whereas, the present systems of censorship in no way assure the public that the demoralizing and objectionable features will be eliminated, therefore,

"Be it resolved, that the following resolutions be adopted, signed and sent to the President of the United States, and to Congress, assembled:

"The Woman's Missionary Council of the Methodist Episcopal Church, South, now in session in Knoxville, Tenn., and representing 200,000 women, earnestly urge the immediate passage of a bill providing for the national censorship of moving picture shows."

No. 2. "Whereas, Intemperance will destroy our real democracy, for

## Sunday School Department

### CONTRIBUTORS:

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

#### LESSON FOR JUNE 2.

By Rev. T. O. Owen.

Subject: "The Anointing of Jesus."  
Golden Text: "She hath done what she could." Mk. 14:8.

Lesson Text: Mk. 14:1-9. Additional Material, Matt. 26:1-16; John 12:1-9. Time. Saturday, April 1, A. D. 30, the day before the Triumphal Entry. Matthew and Mark recall this event at this time because it is connected with the betrayal of Judas. Burton and Mathews' arrangement places this anointing with John 12.

Place. In the house of Simon, the leper, at Bethany, on the Mount of Olives, about two miles east of Jerusalem.

"It is not difficult to identify the events of John 12:1-8 with those of Matthew 26:6-13 and Mark 14:3-9, for, despite differences in certain details, the chief elements of both accounts are the same. This is especially to be noted as regards the sayings of Jesus (John 12:7-8; Mark 14:6-8), which undoubtedly led to the preservation of the incident. Whether Luke 7:36-50 contains a variant account of the same anointing it is not so easily settled, but on the whole it seems unlikely. Several details, it is true, are common to the two accounts, but the saying of Jesus in that of Luke is utterly unlike that in Mark and John, and thus must be held to be decisive. Nor is there anything improbable in the supposition that Jesus was anointed twice by women. (Constructive Studies in the Life of Christ by Burton & Mathews).

#### The Rulers Conspire Together.—

They had held many treacherous councils prior to this, but in every case they had failed in their plans to put a stop to the teaching and works of Jesus. They had grown desperate in their failures. In two days according to Matthew and Mark the Passover would be out of the way, the people from the Northern province who were most in sympathy with Jesus would disperse, and thus relieving the rulers of fear from that source, they would have an open field to work their designs in getting rid of Him who had stood so much in their way. "Possibly the Synoptists recorded it out of its chronological order so as to present the motive it offers for Judas' deed." In their great dilemma the greed of Judas brought him to their aid. "And they were glad, and promised to give him money." Judas was "glad" also for the "money" was the attractive part of the transaction with him.

which our boys are laying down their lives, and

"Whereas, the desperate need for grain and coal has restricted their use in our homes, therefore,

"Be it resolved, that the following resolution be adopted, signed and sent to the President of the United States and to Congress assembled:

"The Woman's Missionary Council of the Methodist Episcopal Church, South, now in session in Knoxville, Tenn., and representing 200,000 women, urges the immediate passage of a bill prohibiting the manufacture of beer during the war."

The Memorable Event.—In spite of the difficulty in separating the Bethany Anointing from other somewhat similar events, there is no part of the life of our Lord more familiar to believers than this most beautiful instance. His prophetic saying that this "memorial of her" shall be known commensurate with the gospel message has been fulfilled. To be fully appreciated this incident must be meditated upon and loved. The widely contrasted things seen while one meditates is the gnawing greed of Judas, and the beautiful, thoughtful, unselfish sacrifice of Mary. After all that could be said this can hardly be anybody except her who "sat" at Jesus' feet and drank in His beautiful teachings. It is hardly probable that Mary Magdalene and very certain that the woman "who was a sinner" from town, could have done this deed for Him. How many in this old world of mixed motives can have Him say: "She hath done what she could?" This anointing represents the wage of a common man for one whole year. It had the purchasing power of \$300. No wonder Judas raised his protest.

"Martha, as usual, is content to serve, possibly with a sweeter and more subdued spirit of loving gratitude, as Lazarus sits at meat with the Lord. Mary brings the fragile and costly alabaster box, with its precious ointment, fit for a royal guest, and crushes the alabaster cruse, and pours the fragrant ointment on the head of Christ, the chief Guest and her Lord and Savior. Doubtless she had been waiting for the opportunity to anoint Him for his burial, as, in the shadow of his cross—which was only six days distant—He had told of his sacrificial death. Let others see in the act nothing but waste; Christ sees in it nothing but love—the love that shall be told throughout the whole world wherever the gospel of divine love itself is told. The words of the grateful Guest have sweetened all human life wherever they have been told. ("Christ's Table Talk" by Bishop Hendrix).

#### TEACHER-TRAINING ENROLLMENT.

During the period March 20 to April 29 the enrollment in the Standard Training Course of our Church from the Conferences of the Gulf Division was as follows:

Alabama Conference—Two classes with eleven students, at Montgomery and Skipperville.

Little Rock Conference—Three classes with fifty-two students, and one individual student, at Little Rock (2), Stephens and Thornton.

Louisiana Conference—Two classes with nineteen students, at Rebeline and Shreveport.

Mississippi Conference—One class with four students, and nine individual students at Carthage, Harpers-

## CHRONIC SORES!

Carbol soothes the pain, draws out the inflammation and heals. Also fine for boils, carbuncles, felonies, abscesses, piles, itch, tetanus, ringworm. Large 25c boxes at good drug stores. Write Spurlock-Neal Co., Nashville, Tenn., for free sample and literature.



ville, Hattiesburg, Lux, Raleigh and Sanford.

North Mississippi Conference—Five classes with thirty-four students, and three individual students at Cleveland, Ethel (2), McCool, Mathiston, Olive Branch and Senatobia.

Total enrollment from the Division—thirteen classes, 133 students. Aggregate from the whole church—fifty-three classes, 664 students.

Diplomas were granted to students in the Gulf Division during the same period as follows: Alabama Conference—eight at Mobile and Troy; Mississippi Conference—nine at Montrose; North Mississippi Conference—one at Senatobia; all in the Standard Course.—A. L. Dietrich.

#### SOME CHEERING REPORTS.

##### Strong Circuit in Camden District Goes Over the Top.

Rev. J. C. Johnson the pastor of Strong Circuit in the Camden District is the first circuit pastor in the Little Rock Conference to report "in full" on Children's Day this year. There are five churches on this charge, five Sunday schools, and each of them has reported Children's Day offering. The entire Children's Day offering from this charge last year was \$3.60. The total this year is \$18.50.

##### Great Offering from Thornton.

Rev. W. H. Hansford, pastor and Brother L. W. Hardman, superintendent, report a great offering of \$18.00 from the Thornton Sunday school. The entire charge reported \$18.30 last year. Watch Hansford's total when his four other schools report.

##### Stuttgart More Than Doubles.

Stuttgart sends in \$25 this year. The offering last year was \$10.43. This is but another indication of increased interest throughout the conference. Rev. A. M. Shaw is pastor at Stuttgart and Brother Wm. Wood superintendent. They make a great team.

##### Hawkin's Chapel Reports \$10.00.

Hawkin's Chapel on the Beuna Vista Circuit sends in \$10.00. This is the best report we have from a rural school so far. Who will equal it? With this splendid beginning the Beuna Vista Circuit, with Rev. C. F. Messer, pastor, bids fair to win the banner for his district again. Brother W. T. Humphrey is superintendent at Hawkin's.

##### St. Charles Circuit Going After the Banner in Pine Bluff District.

Brother Dan Almand, superintendent, reports \$9.00 from the Pleasant

#### Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

#### ARKANSAS SONG LEAFLET.

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

#### YOUR SCHOOL NEEDS

The State School Song  
"MY OWN LOVED ARKANSAS"  
25c a Dozen; \$1.25 per Hundred.  
Arkansas Methodist, Little Rock, Ark.

#### HELP IN MEETINGS.

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

Grove School on the St. Charles Circuit and the pastor, Rev. S. W. Rainey, promises similar reports from his other schools. Roe Circuit had better watch out or she will lose the banner to St. Charles this year.

##### Bearden Has 100 Per Cent Increase.

Rev. L. J. Ridling reports \$12.00 from Bearden. This is just twice the amount reported last year. Camden District may yet win the banner.

##### Winfield Reports Another Great Offering.

Winfield Memorial had another record-breaking Children's Day offering. The amount reported is \$131.00. It is doubtful that any other school in Southern Methodism will surpass this record. Brother Caghey Hayes is the superintendent of this remarkable school and Rev. J. D. Hammons the pastor.

##### Other Charges Reporting Increased Offering Over Last Year.

Altheimer, Stamps, Lonoke, Gurdon, Prescott, Des Arc, and Humphrey are other charges that have reported increased offerings over last year. On to the \$2,000. Clem Baker.

#### LITTLE ROCK CONFERENCE DELEGATES TO JUNALUSKA.

The great school for training Methodist Sunday school leaders meets at Junaluska this summer, July 23 to August 4. Methodist Sunday school folks who are planning a summer trip ought by all means to take this into consideration. Beyond any doubt Junaluska is the best place for a Methodist to go to study Sunday school work. The Little Rock Conference had a fine delegation of twenty-eight in attendance last summer and we want to double the number this year. I am arranging for a delegation to leave Little Rock together. Any one interested in going should write me at once, 314 Masonic Temple, Little Rock, Ark.—Clem Baker.

#### MERRY MAIDS OF CAPITOL VIEW TO BE REPRESENTED AT JUNALUSKA.

The Merry Maids Class of Capitol View Sunday, Mrs. W. B. Hogg, teacher, gave a splendid entertainment last Wednesday night at which time funds were raised to send a delegation from the class to the Junaluska Conference. Good for the Merry Maids! Why not other classes do the same thing? Now is the time to get busy. Let charges plan to send pastors, school superintendents and class teachers. Then let all who are able to go on their own expense. Let us have fifty from the Little Rock Conference in our delegation this year.—Clem Baker.

#### AND STILL THE REQUESTS FOR CHILDREN'S DAY PROGRAMS COME IN. THE CAMPAIGN WILL NOT BE OVER TILL WE GET A REPORT FROM EVERY SCHOOL.

The requests for Children's Day programs indicate that all our friends are in the campaign to Go Over the Top with our motto: "Children's Day Offering for Every School in the Conference." When will the campaign end? When every school has reported. We are in this drive to succeed.

The following schools have ordered programs during the past week: Arkansas Camps, Hermitage, Hawley Memorial, Ebenezer (Chidister Ct.), Harmony, Wesley's Chapel, Dierks, Zion, Tigert Memorial, Junet, Swan Lake, First Church, Texarkana, Natural Steps, Park Avenue, Hot Springs, Searcy Circuit and McNeil.

Prescott District still leads the Conference in preparation. Order your

## EPWORTH LEAGUE DEPARTMENT

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

#### EPWORTH LEAGUE JUNE 2.

"Christian Duty and Privilege: VI. Becoming a Christian." (Acts. 26:12-20.)

##### Daily Bible Readings.

Monday, May 27—An Awakened Conscience. Acts 16:25-35.

Tuesday, May 28—Faith First. John 3:1-8.

Wednesday, May 28 — Repentance Second. Acts 2:37-47.

Thursday, May 30 — Obedience Third. Acts 9:1-6.

Friday, May 31—The Result—Pardon. Acts 3:13-21.

Sunday, June 1—Grateful Service. Phil. 2:12-16.

##### Suggestive Thoughts.

Paul reached a turning point in his life when he met Jesus. Conversion means to turn around and live differently.

Up to this point Paul's principle of life was, "For me to live as Paul." After this day it was, "For me to live as Christ."

The time to become a Christian is now, today. There may be no tomorrow.

To be a Christian is more than to admire and imitate the outward acts of Jesus; it is to absorb his spirit, to

programs now from the Field Secretary.—Clem Baker.

#### L. R. CONFERENCE CHILDREN'S DAY RECEIPTS.

(Complete to May 21, 1918.)

Amount previously reported...	\$233.37
Hunter Memorial .....	5.65
Magnolia .....	10.00
Bradley .....	4.07
Center Ridge (Okalona Ct.)...	2.77
Third St. S. S. (Hot Springs) ..	10.55
Elevins S. S. ....	8.14
Ebenezer .....	1.20

Total .....\$275.85  
On to \$2,000!

—R. E. Overman, Treas.

#### SUNDAY SCHOOL INSTITUTE AND EPWORTH LEAGUE CONFERENCE FOR THE ARKADDELPHIA DISTRICT AT MALVERN JUNE 14-16.

The opening sermon will be preached at 8:30 o'clock Friday evening, June 14, by Rev. Marion Nelson Waldrup, D. D.

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

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

To the Sunday School Institute all superintendents, teachers and other officers should come and take part in the work of same.

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

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

love him so that our heart and His are one.

##### Illustrations.

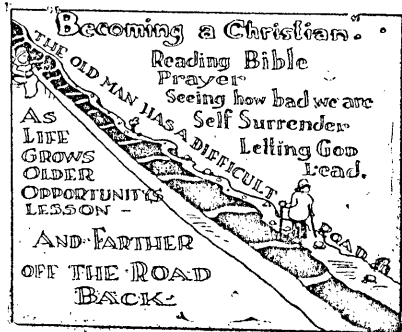
A man may make a new start in life and yet live just as he lived before. To become a Christian means that we make a different start and live a different life, the life of Jesus.

The air thrills with wise messages, but only those hear them whose instruments are in tune with the messenger. So when Christ calls, only those hear who are weary of sin and yearn for salvation.

In a fable a woman spun a golden thread around a youth until he found himself a prisoner. So time, sin, pleasure weave their strands around us and hold us back from Christ.

##### Poster Hint.

Many Leagues have found it best to advertise their devotional meetings by means of posters. This hint may be found valuable by the committee



which has charge of this work. This will give another Leaguer a job and develop latent talent. Your local artists will be glad to help if they you  
You Can't Give What You Haven't Got.

It might be considered selfish for a person to become a Christian to save his soul, but it is the very genius of Christianity that this is true. A young person must become a Christian first, for his own sake, for if he is not a child of the Master he cannot reach out after others. While we have all seen folks who are not Christians come forward and congratulate those making a start in the good life, we have yet to know of the first person who was not a saved man himself reaching anybody else for Christ.

In ancient days the cup bearer of the king had first to taste the wine in the monarch's presence, before passing the cup to him; so one who would influence others for the Master, must first taste and see that He is good. The best personal workers are those who have a zeal for others, because of their own changed lives. There may be arguments against some forms of reasoning, and against various cults and isms, but there can be no argument against a regenerated life.

#### The Ultimate Aim of Following Christ.

Christian service is the ultimate aim of all who decide to follow Christ. Social service, without Christianity, is useless; industrial effort, unless it takes the Master into the shop and factory is without permanent value, and mission work that has only in mind the cleaning of the bodies of the men and finding work for them, is not worth the time it takes. They

Germ of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

must be made Christians, and this must always be the primary consideration.

The Epworth League that is not regenerating life, winning souls to Christ is not living up to its possibilities, or the real intent and purpose of a League.

#### Religious Inclinations Natural.

The human soul naturally longs for God. No matter what may be the individuals lot in life, he is not completely satisfied until he accepts Jesus' standards. The streak of good in the individual heart has in it the capacity for the best, and God alone can bring it out.

"Like tides on a crescent sea-beach,

When the moon is new and thin,  
Into our hearts high yearning

Come welling and surging in—  
In from the mystic ocean

Whose realm no foot has trod—  
Some of us call it longing

And others call it God."

#### Worth All It Costs.

The good confession puts the matter squarely up to the Confessor, before the world. It is difficult to walk down the aisle and to pledge yourself to a life time of service for the Master, but is worth infinitely more than it costs. Some folks believe that a multiplicity of questions is necessary to give the beginner an understanding of the seriousness of the step. While this is true to some extent, yet the important thing is taking the step. Most people have learned enough from Sunday school, leagues and religious services to not be ignorant of the real sanctity and worthiness of this great starting point in life. As children we learn to walk by walking, so becoming a Christian is much the same. When Peter said, "Thou art Christ, the Son of the living God", Jesus was satisfied for he replied, "Blessed art thou, Simon Bar-jonah; for flesh and blood hath not revealed it unto thee, but my Father who is in Heaven." This creed was not made at Nice, nor at Westminster, nor at Augsburg. The creed of the living church, of the living God is the living, ever living Christ.

The soul that has sincerely expressed its allegiance to the Master has no thought of arguing as to how little obedience is necessary to fulfill the requirements. It is only anxious to obey to the fullest extent.

### METHODIST BENEVOLENT ASSOCIATION

Insures the lives of Ministers and Laymen of the Church. Issues Certificates of Insurance at cost as follows: Whole Life, 20-Premium Life, Endowment at 70, Term to 50 or 60 or 70, Disability and Combinations. More than \$190,000 paid Widows, Orphans, and Disabled. Over \$70,000 in reserve fund.

For full particulars address  
**J. H. SHUMAKER, Secretary**  
810 Broadway, Nashville, Tenn.

#### 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.

#### POSITIONS FREE.

If you take our courses consisting of BOOKKEEPING, Banking, Gregg Shorthand and Touch Typewriting. Cotton Claxton in the oldest Cotton School in the world. Bookkeeping and Gregg Shorthand taught by mail. Write at once for catalog and information.

**Memphis Business College**  
MEMPHIS, TENN.  
J. T. Thomas, Prin.

**NEW SONG BOOKS**  
For your church

A wonderful value. 83 Familiar Songs of the Gospel, words and music. Used all over the world. Round of shape notes. Only \$4.00 per hundred for No. 1 or No. 2, or \$7.00 for No. 1 and No. 2 combined. Send 2c for samples. Write quick before price advances. Money back if not pleased. E. A. K. HACKETT, Dept. 4, FT. WAYNE, IND.

#### Manly Christianity.

The stern reality of the present conflict is bringing the boys in khaki to demand a religion that is real. Any man who goes to them with a message that presents a denatured Christianity will get scant attention. Denominationalism as such, makes no appeal to them, but strong, virile, manly Christianity has a tremendous clutch for their hearts.

#### At the Point of the Question.

1. How many Christians are there in the world? In the United States? In your state? In your church?

2. What prevents people from becoming Christians?

3. What were the steps necessary for a person to become a Christian at Pentecost? Have these conditions changed? What are the conditions today?

4. Why is faith necessary for salvation?

5. Why is repentance necessary for salvation?

6. Tell why only faith and repentance will save a person.

7. Why should all people become Christians?

8. How can we help others to decide for Christ?

#### Some Selected Songs For the Program.

"Draw Me Nearer," "It Pays To Serve Jesus," "Stand Up, Stand Up for Jesus"; "Let Jesus Come Into Your Heart"; "I Am Resolved"; "Only Trust Him"; "Leaning on the Everlasting Arms."

#### A Plan For the Meeting.

Make this a "sentence" meeting. All prayers, testimonies, Bible memory verses and answers to questions in this meeting should be made the length of one sentence. As nearly as possible every utterance in the meeting should be only one sentence. Such an arrangement will serve to remind Leaguers that all participation in the devotional services should be short and spicy. Remember that this is the regular consecration meeting, and every effort should be made to have every member present.

The above should apply to every one taking part on the program except the three or four assigned to discuss certain topics, outlined in the lesson above.

#### If You Want a Debate.

Resolved, That it is harder to become a Christian than to remain one.

#### Points For Purposeful Prayers.

Thank God for (1) Way of salvation; (2) The sacrifice of Christ for our sins; (3) The Invitation, "whosoever will"; (4) His pardoning power.

Ask God (1) To give us strength; to speak to others about their soul; (2) to help us not only to become, but to remain Christians; (3) To have the courage to testify for Christ; (4) To be obedient to his will.

#### St. Charles Circuit.

Our League at St. Charles has been well organized for about two months. We have not only been able to help our pastor in raising general claims, but have been helping to organize other Leagues. On the third Sunday in April we went with our pastor, Brother Rainey to render a League program, with a League of twenty-seven members, which is starting off well and doing good work.

We have also organized the Elhet League at Oak Flat Church with twenty-one members, which bids fair to be a good League. On the second Sunday in June we will go to Deluce to organize there, which will make the fourth one since the Annual Conference. Our pastor desires to have

a League at every church in the charge. We are using the cars of this community for the Glory of God. —Beatrice Crabtree, Corresponding Secretary.



MR. WILLIAM STUCK,  
Secretary Jonesboro District.

A Member of First Church League Jonesboro.

Mr. Stuck has the distinction of being the only District Secretary in the North Arkansas Conference making monthly reports on the "Big Drive" to the Conference President, Rev. A. W. Martin, Gravelly. He is a live wire. He is not only interested in the League work and young life, but puts his interest into expression and activity. He has brought his district from the foot to among the best organized districts of the Conference. He has a determination that is only conquered in achievement. He is very popular, and his tremendous energy makes obstacles vanish and opponents to become his co-workers.

#### ANNIVERSARY DAY OFFERINGS.

Please send in your Anniversary Day offering at once to Miss Marcie Coltart, treasurer, 2018 West Third street, Little Rock. We want to publish the entire list next week, so please do not delay. A large number came in the day after the anniversary, and many others since, but we want a complete list. Also give the enrollment of your chapter. You will not be given a point on standard of efficiency if you use any of the offering to pay missionary pledges or other work about your chapter. Discipline, paragraph 290.

#### HELENA LEAGUE MAKES CHALLENGE.

My Dear Brother Buhler: I am sure that you will enjoy hearing from the best League in Arkansas. We do not only claim that, but we can prove it to the "doubting Thomases."

We are out for the scalp of the League that has the nerve to stand up and say that we haven't the best League. We are willing and ready to stand against all comers. Now, we want to wage the battle on an attendance contest and an efficiency contest. Just a word to the ones who might needlessly take up the battle. If you haven't an attendance at the devotional services of more than a hundred, we would advise you not to enter, as we have a good deal more than that, and we want a race—not a walk-over.

Just to give you an idea of what

you will be up against, we will give an account of the service last night. We had an attendance of 140, and if it had not been a very rainy night I am sure that we would have had a much larger crowd. We had fifteen on the program and one of the best musical as well as devotional programs that has ever been heard around here. Now, this is just ordinary, and if you have the nerve to accept a challenge like this, we want to have a good race. The rules are to be drawn up after we see the color of the people's eyes that will dare to stand in our way. We are desirous of starting the contest not later than June 1, so if you want in and have a chance, we want to know you.

If you want to say that you are from Missouri and must be shown, then we will say that we are from Texas, and we'll "steer" you. Come on, if you can stand the pace, but don't take up our time if you can't show something to start with. Hoping to know you Arkansas Leaguers better, and extending you an invitation to come and see how a model League is run, we are yours for a warm time in the old State this summer.—Helena Epworth League; W. H. Wallace, Jr., Assistant Pastor and First Department Supt., 502 Porter St., Helena, Ark.

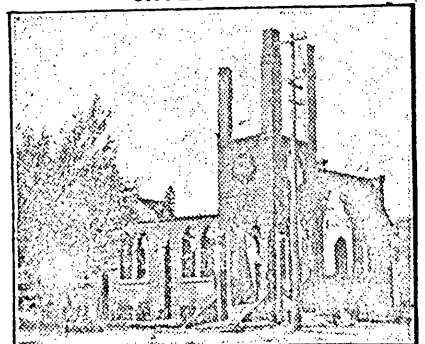
#### MONTICELLO DISTRICT INSTITUTE AT CROSSETT, JUNE 8-9.

This is to be the best district conference and institute of the Epworth League ever held in the district. Every chapter in the district is enthusiastically urged to send two delegates, aside from the pastor. Every pastor should be present. At the Prescott Institute 22 out of 23 pastors were present, and the presiding elder. Send names of delegates to Miss Gertrude Harville, Crossett at once. Free entertainment.

#### JUST USING THE INITIATIVE OF COMMON SENSE.

The Lookout's Ladder. — Members of the Lookout Committee may find this idea helpful: Draw in clear outline a number of ladders on sheets of paper—one for each member. Beginning at the bottom round, letter the rungs of the ladder thus: "Reading a verse," "Calling for a hymn," "Reading and commenting," "Offering sentence prayer," "Calling on the sick," "Original testimony," "Offering full prayer," "Leading the meeting." Ask each member to place a cross opposite the rungs of the ladder, so far as he or she has done what they stand for. Collect the ladders signed, and make a record of each. Return them to the members and

#### DESTROYED BY LIGHTNING SAVED BY INSURANCE.



That is the story of many churches and yet many are damaged or destroyed—and no insurance whatever. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—has since 1888 been impressing upon Church Officials everywhere the need of this protection. Insures against Fire, Lightning and Tornado. No assessments; legal reserve for protection of policyholders same as stock company. No agents. Deal direct. Write to HENRY P. MACILL, Sect'y. & Mgr. 1509 Insurance Exchange, Chicago, Ill. Mrs. Alice Hargrove Barclay, Agent, M. E. Church, South, 314 Norton Building, Louisville, Ky.

# FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

urge that during the coming month they rise on all the remaining rounds of their ladders till they reach the top one, and that they be willing to mount that one when the committee asks. Of course other rounds may be added to the ladders.

**A Smile Party.**—A possible way to entertain the League at some time is with a "Smile" party in the church or some home. Where your church has a basement or other quarters for social purposes, that is the best place for regular entertainments. On the reception lines have several members in disguise, the object being to get a smile from each one as they come into the room. There should be Mr. Grin, Mrs. Grin and little Miss Grin, Mr. Smile and Mrs. Smile. After they have unmasked a contest can be given. Cheery quotations on the walls, two or more different cards making a single quotation, the object being to put the quotations together correctly. A laughable prize is then presented the one forming the most correct quotations. Then follow with another contest, the party being divided into three groups; each group has to plan some funny stunt for entertainment. Features of any number necessary can be added. This can be made to serve as a different introduction to a live business meeting, closed with refreshments.

**A Drive For Victory.**—A "Spring Drive" committee is a possibility worth while to bring new life and enthusiasm into your chapter.

Six aims can be adopted for the "Drive": (1) Twenty-five new members; (2) Attendance records broken; (3) One of the Efficiency Certificates captured at Fordyce or Earle; (4) Two record-breaking social events; (5) Seven meetings that are "Different"; (6) Spending some money and muscle on the church building and yard.

The seven "Different" meetings

## YOUR DUTY TO BE ATTRACTIVE

Have Pretty Dark Hair

"La Creole" Hair Dressing is the original hair color restorer, and not a dye. Applying it to your hair and scalp revives the color glands of nature. It is the only hair color restorer that will gradually darken all your gray or faded hair in this way. No matter how gray, prematurely gray, faded or lusterless your hair might be, "La Creole" Hair Dressing will make it beautifully dark, soft and lustrous. Easily applied by simply combing or brushing through the hair. Don't be misled into buying some cheap preparation.

USE

### "LA CREOLE" HAIR DRESSING

for gray or faded hair. Sold and guaranteed by all good drug stores everywhere, or sent direct for \$1.20 by Van Fleet-Mansfield Drug Co., Memphis, Tenn.—(Adv.)

might be outlined as follows: May 19, Book Night; June 2, "Do-your-bit" Night; June 9, Music Night; June 16, Service Flag Unveiling; June 23, Record-breaking Night; June 30, Victory Night; July 21, A new world after the war. Some of the greatest heights ever climbed by any League were in the summer time when many get the notion that we can't do much.

### FIRST CHURCH, L. R., OBSERVES ANNIVERSARY DAY.

The Epworth League of the First Methodist Church, Little Rock, held a most delightful Anniversary Day service last Sunday evening in the main auditorium of the church. The feature of the program was a splendid, inspirational address by Mrs. J. Edmondson Pyle. It is certain her words made everyone present realize the importance of building a four-square life. A talk was also made by the incoming president of the League, Elmer Risley, in which he dwelt upon the work which the League is doing and urged those of League age who were present to join. The subject was timely and the manner in which he had his subject in hand showed that the League will be ably directed during the coming year. The choir rendered several beautiful selections and a vocal solo by Miss Martha Blakey, a member of the League, added much to the service. The retiring president, J. H. Pierce, presided.

### LITTLE ROCK DISTRICT INSTITUTE.

The Epworth League of the Little Rock District held a very successful three days Institute last week. Interesting and informal reports were heard from the 25 Leagues represented. About 62 delegates were present from the Leagues outside of Little Rock. Two delightful social features of the Institute were a very appetizing luncheon served on Saturday at Capitol View by all the Leagues of the city and an automobile trip to Camp Pike between the hours of 3:30 and 6 on Saturday afternoon.

The opening service was held Friday evening at Asbury. Rev. W. P. Whaley, the pastor, conducted the devotional exercises after the opening prayer by Brother J. T. J. Fizer of Carlisle. After reading a portion of the 25th chapter of Matthew, Brother Whaley made a short and very sensible talk on "Prudence", a very appropriate topic for leaguers to think upon. Kenneth Harrison of Little Rock was appointed secretary of the meeting and served in this capacity throughout the entire institute. In the absence of the president, Rev. C. R. Mann, Mr. W. H. Keeton, the vice president, presided over the institute. Miss Louie Audigier, District Secretary, outlined the program that was to follow during the convention, and in this connection stated that the object of all district institutes was to develop a closer fellowship among the Leagues, and that the object of this special one was to complete the final plans for the remainder of the year's work, and to get ready for the coming Annual Conference which convenes at Fordyce, July 4, 1918. Eleven out of town Leagues and several local chapters responded to the roll call of Leagues, making a good representation for the district. The reports of the work done by Leagues was next called for, and Mt. Tabor, Congo, Salem, Carlisle, New Bethel, and Lonoke responded with excellent reports. Congo, a League that was organized last March with 17 members,

has made an especially fine record by adding three more members to their roll, paying off their mission pledge at their second meeting, and by subscribing for an Epworth Era for every member of their chapter. A fine start for gold seal at the Annual Conference. Keep up the good work. Carlisle, which has one of the best Leagues in the district, recently lost their president, but not their "pep" and had 13 delegates present at the Institute, the best record of any League in the district, local or otherwise. Salem, another new League, is doing good work and we are expecting great things from them in the future.

The real treat of the evening came in the form of an inspirational address on "Victory" by Dr. Monk, our presiding elder. Dr. Monk spoke with power and encouraged the leaguers on to greater work.

The next service was held Saturday morning at Capitol View. Brother R. L. Glasgow led the devotional exercises. Fifteen Leagues were represented at this meeting and delegates from Bauxite, Hazen, Lonoke, Capitol View, First Church, Henderson, Highland, Twenty-Eighth Street, and Pulaski Heights made reports. The feature of these reports was the amount of war work being done by the Leagues over the district. Nearly all of them have presented service flags to their churches, and several have bought Liberty Bonds. Lonoke and several of the Little Rock Leagues are doing active work among the soldiers, giving them some forms of wholesome entertainment. Miss Audigier gave the quarterly report of the district and said that most all of the Leagues of the district are doing fine work. One notable achievement that she has accomplished is putting a League in every pastoral charge in the district, making it possible for our district to have a 100 per cent perfect report at the Annual Conference. "The Work Before Us," discussed under two separate heads, was the next thing on the program. Brother H. F. Buhler took up our Anniversary Day program which is scheduled to come off on Sunday, May 12. He made a very urgent appeal to all the Leagues to observe this event on that day if possible.

Miss Duncan, of Capitol View, discussed our mission pledge, and in this connection urged upon every one the importance and necessity of every League doing their part in this great work. Mrs. W. H. Connevey, of Bauxite, discussed the Social Side of our League work, and gave many helpful suggestions for Leagues of this city and those of other towns and communities to work upon. After the benediction, an hour and a half was spent in the church luncheon room, partaking of both an appetizing lunch and also a jolly good talk fest. Brother Buhler said that the ice cream would have been fine if it had not had too much salt in it. We have not yet learned what he meant by it, and the mystery is still unsolved.

The afternoon session began immediately after lunch, in the church auditorium and Brother Clarence D. Meux, pastor of Twenty-Eighth Street, led the devotional. The election of officers was the first thing in order and the chairman appointed a nominating committee, composed of Miss Louie Audigier, chairman; Mrs. C. C. Arnold, Miss Susie Percefull, and Floyd Ward and Miss Ruth Jessup. The committee retired to make nominations, and while waiting on their

decisions, the chairman appointed a Committee on Policy, composed of Mrs. Dobbins, chairman; Mrs. Hopkins, Miss Florence Frolich, Miss Fox and Brother Roy Farr; also a Committee on Finance, with Mr. Leslie Smith, chairman; Harry Perkins, Miss Sue Medlock, Mr. Robt. A. Ligon, and Miss McClendon. Miss Audigier then made the report of her committee and recommended the election of the following officers:

Mr. Leslie Smith, president; Mr. Harry Perkins, secretary; Miss Glen Moore, treasurer; Miss Hazel McGahan, Era agent; Mr. W. H. Keeton, junior superintendent.

As a Publicity Committee they chose the following: Kenneth Harrison, chairman; Jay Buckley and Mrs. Florence Frolich. The report of the committee was unanimously adopted by a vote of the house. Miss Hope Tabor gave a very interesting and helpful talk on the work of "The First or Devotional Department." All of the Leagues showed a great interest in this part of the League. A round-table discussion on "Problems of Interest" was led by Mrs. C. C. Arnold and many helpful suggestions were offered to those who had problems in League work to solve. The service closed at 3:30 and immediately afterward all the delegates lines up in parade formation and led by Mr. Leslie Smith and his party, made an automobile trip to Camp Pike. All of the Leaguers took part in this part of the program and a very enjoyable afternoon was spent in the soldier city.

On Saturday night, at Winfield Memorial Church, a very fine service was held. Rev. E. Byron Harwell conducted the devotional exercises, after which Mrs. John H. Page talked to the Leaguers on "Personal Work", making them see and realize the value and importance of this in their lives and influence on others.

Mrs. A. M. Dobbins followed with a helpful talk on "The Standard of Efficiency", our aim for all of the Leagues of the District.

The real treat of the evening was a blackboard talk by Mrs. Margeurite Pyle, wife of Lieut. Pyle of Camp Pike, on what she told us was the most important thing in the world and that was "You." Her talk was indeed an inspiration to everyone who heard her. We are sure that the Leaguers of Little Rock have found in Mrs. Pyle very valuable help.

On Sunday morning the Leaguers worshipped at First Church and listened to a very fine sermon by Rev. P. C. Fletcher on "The Triumph of a Mighty Church."

The closing service was held at First Church Sunday afternoon with

## A SPRING MEDICINE

That Will Make You Feel Better, Look Better, Eat and Sleep Better.

In view of the fact that disease is ever the same, a medicine like Hood's Sarsaparilla, which has been successful for more than forty years in combating disease and preserving health, is a safe one to rely upon.

Hood's Sarsaparilla is known everywhere as the standard blood purifier, tonic and vitalizer. Its record is one of remarkable results. It has given entire satisfaction in the treatment of scrofula, eczema, humors, catarrh, rheumatism, loss of appetite, that tired feeling and general debility, and is taken as effectively at one time of year as another.

There is nothing better as a prompt, general tonic for weak and run-down men, women and children and old people, invalids and convalescents.

It is pleasant to take, aids digestion, and supplies the vital organs with the rich red blood essential to health.



only a few of the out of town delegates being present. A short testimony meeting was held, giving the delegates an opportunity to tell what good they had received from the Institute. Brother Clarence D. Meux, one of our bachelor brethren, blushing admitted that he was happy of the fact that he had met so many fine young ladies during the Institute. Amen! Luck to you Brother Clarence.

Miss Anna Maud Harris of Asbury made a short talk on the work of the Junior League of her church, and her talk was followed by an excellent program given by all of the Junior Leagues of the city. It was a program that would reflect credit upon any Senior League in this District. Keep up the good work, boys and girls! We are counting on you.

The final number on the program was an inspirational talk on the "Home Work of our Leagues," by Mrs. H. L. Remmel. She gave many pathetic, yet interesting incidents in showing the need of home work in our state and district. Her talk immediately bore fruit, as was evidenced by the liberal response on the part of the delegates for pledges for our Home Mission Work. The following pledged:

Congo, \$5; Carlisle, \$10; Bauxite, \$10; Forest Park, \$15; Asbury Juniors, \$15; and Lonoke raised her pledge to \$25 or more. Mr. Arthur Jones responded to Miss Louie Audigier's announcement of her resignation by telling of her untiring efforts in making this district a success and that she had established a League in every pastoral charge in the District. In conclusion he moved a rising vote of thanks for our retiring secretary and everybody did so with enthusiasm. The Carlisle delegation presented a vote of thanks to the people of Little Rock for the royal entertainment they had received during their stay in our city, and their resolution was heartily endorsed by all the visiting delegates present. The meeting closed with the League benediction, and everyone left for their respective homes with a firmer determination to make the remainder of this year's work a fruitful period for the work of God.—Kenneth Harrison, Secretary.

### It Works! Try It

Tells how to loosen a sore, tender corn so it lifts out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the ether discovery of a Cincinnati man, which is said to loosen any corn so it lifts out with the fingers.

Ask any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.

You apply just a few drops on the tender, aching corn and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

This discovery will prevent thousands of deaths annually from lockjaw and infection heretofore resulting from the suicidal habit of cutting corns.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

## CHILDREN'S DEPARTMENT.

### FREDDY'S FIRST RESCUE.

Freddy May was big for his age, wearing a seven-year-old suit on a six-year-old body. But he thought he was older, much older than he was, and big—well, wasn't he almost as big as his father? At least he would be some day, and meanwhile he was growing.

The May family—father, mother and Freddy, six years old, going on seven—lived on a rock in the middle of the ocean, or at least five miles away from any other land. There was a tall lighthouse on the rock, and at the base of its tower was a tiny house with five rooms. This house was home, the only home Freddy ever knew.

The lighting of the great lamp of the lighthouse had always been a great attraction to Freddy. One day, when his father carried him up, up the winding stairs, and showed him how the lamp was lighted and how its rays spread far out over the tossing ocean, Freddy felt that his little world was the most wonderful that anybody could imagine. Think of the hundred steps up the tall tower and the magnificent view from the top!

But as time added another year to Freddy's age his little mind soared to greater achievements. He was accustomed to storms and rough weather. He knew that his father often went out in his little boat to help strange people who drifted near the shoals. Sometimes he brought them back in his boat half dead and so white! His mother then worked hard to give them warm clothing and hot things to drink and eat.

Freddy at first was content to watch and help; then he wanted to do more. He wanted to go with his father in the lifeboat to pick up the shipwrecked people.

"Some day, lad, when you get bigger," his father answered this request.

After that Freddy asked every little while: "Am I big enough now to go with you in the boat, papa?"

"Not yet, not quite yet," had always been the response.

So Freddy had been forced to wait and grow. How he counted the days and looked at his figure in the glass to see if he was growing! When he first donned his seven-year suit he felt surely that he was almost big enough to help save shipwrecked people. As chance would have it, his opportunity did come a few days after this important event. There had been a storm at sea, not a very heavy storm, but one which made the sea pretty rough off the shoals. The day after the storm the sun came up bright and warm. The sea was rolling in long swells. Not a mile away from the lighthouse something was drifting heavily, swinging slowly up and down with the waves. A quick glance through the telescope showed that it was a dismantled sloop, a small coasting vessel, abandoned by its crew.

Mr. May quickly got his boat into the water and was preparing to go to the derelict when Freddy's lips faltered: "Papa, I am big enough to go."

There was a smile on the light-keeper's lips, and after glancing up at the weather and down at the sea, he said: "Yes, Freddy, you can go today; jump in the stern."

Now there was no happier boy in all the world than Freddy May at that moment. He airily tumbled down the steps and dropped snugly into the

stern of the lifeboat. His eyes were bright and glowing. Wasn't he going to a real wreck?"

The row to the dismantled sloop was not a long or rough one, and Mr. May pulled so lustily at his oars that they were alongside in no time. When they reached the sloop, Freddy gazed at it in awe. Would there be half-drowned people aboard, and would he be strong enough to help his father lift them into the lifeboat?

"Now, boy, you stay quietly in the stern until I come back," cautioned his father.

He tied the boat to the stern of the sloop and then nimbly climbed aboard. He was gone a long time, so long that Freddy got worried. What would he do if anything happened to his father? Could he row back to the lighthouse? What if another storm should come up and make the ocean very rough?

He was thinking of such dreadful things when Mr. May appeared above and shouted: "Nobody aboard, Freddy. She's been deserted for a long time. We'll go back home now."

This announcement was not pleasant for our little mariner. What a disappointment to go to a shipwreck and then find nobody and not even go aboard the wreck!

"But, papa, there might be somebody in—it—"

His father shook his head. "No, lad, I've been everywhere." Then, noticing the disappointment on the little face, he added: "But if you want to come aboard and look, I'll let you. I forgot this was your first shipwreck. Here, now, hold fast to my hand, and I'll pull you up."

Freddy climbed up, with his father's assistance, almost as easily as a veteran sailor. He stood on the deck of the old, abandoned sloop a moment. One glance showed him the awful desolation of the wave-swept craft. Mast, spars, sail and rigging were tumbled about in a confused mass, and part of the cargo of lumber was shifted over to one side.

"Be careful, little man, and hold tight to my hand," his father cautioned. "I'll take you to the cabin and show you what an abandoned boat looks like."

Freddy seemed to come naturally into the use of his little sea legs. He did not lurch and roll with each toss of the boat, but walked steadily forward. When they came to the cabin Mr. May threw open the door and—

Suddenly both of them started. Something moved inside, and then there was a wild cry of some frightened animal. Out of the darkness a bundle of white appeared. It came directly toward Freddy and mewed. "It's a pussycat, papa, a white pussy!"

Freddy took the frightened creature in his arms and stroked its soft fur. The kitten mewed and rubbed its nose in his face.

"Do you suppose it belongs to somebody, papa?" asked Freddy anxiously.

"It belongs to you, little man, if to anyone. You rescued him, and I don't think anybody will take it away from you."

All the way back to the lighthouse home Freddy held the kitten in his arms and stroked and patted its head. In his affection for the shipwrecked cat he even forgot to notice the waves or the condition of the weather. The one fact to impress his mind was that he had made his first rescue from a shipwreck, and he would always keep the kitten for his own. He wanted a playmate—a kitten or a dog—and now

the sea had brought him one all for his own self.—Selected.

### WONDERFUL BEAVERS.

When the Grand Trunk Railway ran a line across a swamp in a game preserve in the Alberta Rockies there was a fine beaver dam holding the water back to flood the swamp.

The game warden ordered the engineers to disturb the beavers as little as possible. They could have blown out the dam with dynamite and killed most of the animals, but that would have been cruel.

So they cut an opening in the dam. The mud of the dam was almost as hard as concrete, and it took the men three days to get the water to run out properly. Then they started work on the railroad through the swamp.

Soon the water began to rise, and the work was stopped by water in a few hours. The engineers went down to the beaver-dam, and found the animals had repaired the cut and made it tight.

A new cut was made; but when the men were gone the beavers were busy and the damage repaired. Work on the railroad was stopped in a few hours.

Then a hole was made in the earth deep under the dam. That puzzled the beavers. They had never before seen water go down into the ground and come up far away. But they studied the problem, and the work on the railroad was soon stopped by the water, and half the tools were covered.

Then followed a contest of cunning between the men and the beavers. But every time the men made a way for water to run, the beavers found out how to stop it.

The road was finally built by working a few hours at a time, and the loss to the contractors was about \$5,000. The beavers lost their time.—Our Dumb Animals.

### METHODIST ORPHANAGE.

Our family is growing—Blythe and Harold have been added to our bunch, and Johnnie, a fifteen year old girl has come back after several months' absence.

Last Sunday was "Mothers' Day" and twenty of my children went to the service and wore white flowers and sang a song for the audience. The song was "Up at the beautiful gates of gold, my mamma's waiting there." It made me feel more keenly the great responsibility upon me, for I am the only mother they have now and it is I who must train them to meet their mothers in heaven.

# Vigor

## SUCCESS IS ACHIEVED

by vigorous men and women. When one is lacking in strength and endurance, when good health is wanting, when physical power is at low ebb, it is impossible to accomplish one's work.

One of the causes of ill health and low vitality is the improper functioning of the kidneys. Trouble results when they fail to eliminate waste and poisonous matter from the system, and rheumatic pains, backache, stiff joints, sore muscles, and other symptoms quickly follow.

## Foley Kidney Pills

banish effects of kidney and bladder trouble by removing the cause. They are healing and curative. They tone up and strengthen the weakened or diseased organs.

H. D. Castleberry, Marine Engineer, Port Vincent, La., writes: "I consider Foley Kidney Pills the greatest medicine for kidney and bladder trouble I ever used. I recommend them to all who suffer with kidney and bladder trouble."

50c and \$1.00 sizes.

Sold Everywhere

Our orchestra is doing stunts in music now and we will play at a concert at the Lee school next week. We are practicing "Rippling Waters" for our number and if we get an encore we will give "Arkansas." We do need another mandolin so much for we have only three counting mine and there are lots of other children who could play if they only had an instrument. Who has an old mandolin or guitar in the attic or on a shelf in the closet and will be willing to donate it to the Home?

Several of our children have recently received boxes of clothing from the Missionary Societies that furnish them regularly. Ella is dressed by the Benton Society and twice a year she makes a trip down there to get fixed up. She always looks neat and clean and is a credit to the ladies.

Carrie is dressed by the Ashdown ladies and is so happy and loves the ones who help her. She will make a fine nurse some day and is so afraid the war will be over before she is ready to go to France. God grant it may!

Katherine and Henry are dressed by the Hope Society and both children have nice clothing and look well. The former is a nice looking child, but Henry is about as homely a kiddie as you could find in a long hunt. He seems to be delighted with the fact and laughs over it.

Bess is dressed by the Nashville ladies, who do a splendid work. She is a credit to their Society, is a bright, attractive junior in High School.

John is furnished by the Foreman ladies, and Birdie by the Lewisville League. Recently the Eudora ladies asked for one of our little girls to clothe and I selected Leila—seven years old, and almost every day she asks me, "Mother, when are the ladies going to send my box?"

I think it is a fine thing for our people to adopt French babies, but there are needy orphans close to their doors that must not be forgotten or they will have to go hungry.

Our war garden is doing much toward feeding us now and the big girls and boys all have "patches" of their own which help out.

Some of us went to hear an English soldier lecture last week and he told of his experiences in the trenches and at the front during the two years of his service. He has a bullet in his head and when Carrie, our nurse, heard it she said, "Oh, why don't somebody get it out for him? Let's us do it." As if we could!

Ella will graduate from Grammar school in two weeks. She expects to study this summer and will be a stenographer.

Almost every day we have applications for our "big girls" to go out into homes as domestics, but after trying it we find it is not the best, and so do not let them go now. Many people come every week to adopt a baby, but find we have none younger than five.

Don't forget us in your prayers, dear children and come to see us when you come to Little Rock.—Lovingly, Ruth Carr, Matron.

P. S. Since writing the above a few days ago, we have two very sick boys, Clyde and Harold. Both have pneumonia and are delirious. Pray for them and ask God to let them get well if he sees it is for the best. They are both splendid boys and neither has ever given me a bit of trouble.—R. C.

## NEWS OF THE CHURCHES.

### LITTLE ROCK METHODIST MINISTERS' MEETING.

Present: W. R. Harrison, J. D. Hammons, W. P. Whaley, P. Q. Rorie, H. H. McGuyre, L. E. N. Hundley, C. D. Meux, J. P. Lowry, Alonzo Monk, P. C. Fletcher, S. E. Leach, and Roy Farr.

Harrison (Highland): Meeting closed out Sunday evening, with some good results. Six additions, with more to be received; 288 present at Sunday school.

Hammons (Winfield): Three joined church on Mothers' Day. Was not present last Sunday. Brother Whaley preached in the morning and Dr. Christian at night.

Rorie (Hunter Memorial): Large crowd at morning service. An increased Sunday school.

Whaley (Asbury): Foreign mission money paid up. Preached for Brother Hammons at the morning hour. Epworth League Anniversary at night.

McGuire (Henderson Chapel): Quarterly meeting last week. Claims coming up well.

Hundley (Pulaski Heights): Good services, especially Junior League Sunday afternoon. Heavy drain on finances, but will come out all right at end of year.

Meux (Twenty-eighth St.): Second quarterly conference on Wednesday. Financial outlook bright in regard to the church debt.

Lowry (Forest Park): Ninety-seven at Sunday school and about thirty at League. Good service at the morning hour, but congregation off at night. Money sermon at morning hour. One accession.

Farr (Capitol View): Second quarterly conference last Tuesday. Band concert with address by Chaplain Hogg, held under auspices of Merry Methodist Maids. Collection of about \$40 taken to send a delegate to Junaluska. Children's Day Sunday morning.

Fletcher (First Church): Children's Day service Sunday morning. Collection, \$300. Anniversary service at night. Several applications for membership.

Dr. Monk (District): Sunday morning preached at England. Wedding ceremony in this city Sunday.

S. E. Leach, Y. M. C. A. secretary at Camp Pike, told of the great need of "Y" workers and the work to be done. He invited the preachers present to co-operate with him in providing religious services for the soldiers at his building.

### TO CLOSE THE PENITENTIARY.

A fine tribute to prohibition in Arkansas is in the fact that on January 1, 1916, there were 1,216 inmates in the Arkansas Penitentiary and on May 1, 1918, there were only 946. There had been a steady increase before 1916 as far back as the records go. Hon. Jno. T. Burkett, secretary, writes me: "Our Bone Dry Law is going to put the Arkansas penitentiary out of business eventually."—Geo. Thornburgh, President Arkansas Anti-Saloon League.

### RECEPTION GIVEN AT THE NEW PARSONAGE AT DERMOTT.

Rev. and Mrs. R. M. Holland, assisted by the good ladies of the Missionary Society, gave a public reception in their new home Thursday night, May 16. The doors were open from 8

to 11 o'clock, and a large crowd of Dermott's citizens came to view one of the most beautiful, modern, convenient and substantially built homes in the Conference. The building has seven rooms, including bath and a large attic as a storage room. It is completely equipped with water, light, sewerage, and the bath room is furnished with the best of fixtures, installed and paid for by the Junior Missionary Society. The total cost of construction will approximate \$2,800, including yard fence.

The public viewed with great pleasure and satisfaction the completion of a home that is a credit to any city in the land, and the rival of the best in Dermott.

The ladies of the Missionary Society took delight in accompanying each visitor through the entire building, and members of other denominations rejoiced that such a handsome building was completed as a home for one of the ministers of the town.

Rev. and Mrs. Holland stood at the door and welcomed arriving guests while the ladies of the Missionary Society served at the punch bowl and escorted friends through the building. The young ladies kept the Victrola going while guests came and went until a late hour. The most credit for the construction of this building is due the ladies of the Missionary Society.—Reporter.

### TO THE PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS, BATESVILLE DISTRICT.

There will be a meeting of the pastors and superintendents of Sunday schools at the following dates, to discuss plans for raising an endowment fund for the maintenance of a chair of Religious Education in Hendrix College.

My brethren, this is a very urgent call, and I beg you to please make a place in your time for this meeting.

Sulphur Rock, 10 a. m., Monday, May 27; Calico Rock, Tuesday, 1 p. m., May 28; W. T. Thompson, W. B. Hays, chairmen.

### ARMY Y. M. C. A. WAR WORK.

I take this method of announcing that I am with the colors. My place is religious director of Y. M. C. A. No. 1, in Camp Beauregard. If the parents and friends of the soldier boys will notify me, I shall be glad to hunt the fellows up and assist them in any way I can. We are looking for a large number of new men soon. I should like to get in touch with them as soon as possible after their arrival. Write me and tell the boys to come around to "Y" No. 1.

I find the Army Y. M. C. A. work very fascinating. I have witnessed more than forty professions of faith in the last two or three weeks. Many of them are hungering for Christ. I led three to Christ last night at my desk.

I am sure the Christian people are praying for the soldier boys. They are a fine bunch. They are the flower of our land. It is a joy to work with them. I have been with them about two months, and they have never failed to act like gentlemen in their conduct toward me.

We have the Arkansas, Mississippi and Louisiana boys at Camp Beauregard, Alexandria, La. Address me at Hut No. 1.—Yours for the salvation of our soldiers, Sam F. Goddard.

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

### MOUNTAIN HOME.

Our church affairs in the mountains are moving along fairly well. The membership in Mountain Home long ago established a reputation for a generous appreciation for all that their pastor is worth. Of course, they reserve the right to form their own estimate of him. The pastor assigned to the station and also the circuit man failed to appear on schedule time, and I agreed to devote my time to pulpit work for both fields on Sundays. Attendance upon the regular services is good. Quite a lot of repair work is going on about the parsonage. The pastor's salary was the first one paid in the Conference. Collections on claims are forging along nicely. During the week I am engaged as county farm agent under the direction of the government. We have more than 300 boys and girls raising pigs, Holstein calves, corn, cotton, peanuts and canning products. Our work is very interesting and full of life. I have just concluded my work as county sales director of the Liberty Loan, and our people doubled their allotment. We have licensed a fine young man for the ministry, Glenn Sanford of Wesley Chapel Church. He is destined to become one of our real leaders. Our P. E. is in great favor with our people, and his last year is proving to be his best.—W. B. Wolf.

### HOT SPRINGS METHODISM.

Present: Hays, Cleveland, Fuller, Duckworth.

Fuller (Tigert Memorial): Had fine services at Lonsdale. Two additions. Pulpit filled by visiting preachers to the Baptist convention. I have

## NERVOUS PROSTRATION

May be Overcome by Lydia E. Pinkham's Vegetable Compound—This Letter Proves It.

West Philadelphia, Pa.—"During the thirty years I have been married, I have been in bad health and had several attacks of nervous prostration until it seemed as if the organs in my whole body were worn out. I was finally persuaded to try Lydia E. Pinkham's Vegetable Compound and it made a well woman of me. I can now do all my housework and advise all ailing women to try Lydia E. Pinkham's Vegetable Compound and I will guarantee they will derive great benefit from it."—Mrs. FRANK FITZGERALD, 25 N. 41st Street, West Philadelphia, Pa.

There are thousands of women everywhere in Mrs. Fitzgerald's condition, suffering from nervousness, backache, headaches, and other symptoms of a functional derangement. It was a grateful spirit for health restored which led her to write this letter so that other women may benefit from her experience and find health as she has done.

For suggestions in regard to your condition write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of their 40 years experience is at your service.

# CALOMEL DYNAMITES A SLUGGISH LIVER

Crashes Into Sour Bile, Making You Sick and You Lose a Day's Work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tonic for a few cents which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tonic, you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

fine Sunday schools on my work, all doing fine work.

Cleveland (Park Avenue): Having wonderfully interesting prayer meetings. About fifty are attending. Very fine day yesterday. Two of the visiting Baptist preachers filled the pulpit at both preaching hours. One man spoke to the Sunday school and one to the Epworth League. Everything in fine condition.

Hayes (Third Street): Had good day yesterday. Southern Baptist Convention furnished two very fine speakers for us at 11 and 8 o'clock hours. Good prayer meetings led by laymen each week. Fine Sunday school. Everything in fine shape.

Duckworth (Central): Two splendid sermons by Southern Baptist preachers yesterday. Good address before the League on "A Preacher's Life in Army Camp." Full Sunday school. Good League. Very fine prayer meeting.—R. L. Duckworth, Secretary.

## CHURCH INSURANCE.

One of the questions which was asked at the last quarterly conference on the Keo Circuit by Dr. Monk was, "Is all church property insured?" It was brought out that the three-year policy had run out. The pastor neglected to renew it and the membership did the same.

One week later, about midnight,

there was a storm. The preacher was standing at a west window of the parsonage looking at the approaching white line of clouds driven by the wind. The lightning was incessant and the rain falling in torrents. The church at his right hand in plain view was intact and washed white as snow.

When the white line of clouds reached a point above the parsonage we were in the grip of a storm. The parsonage trembled, leaked water and seemed to be falling from the foundation. At the same time there was a tolling of the church bell above the sound of the storm, and the high steeple of the church fell upon the parsonage porch with a crash that tore away the porch posts. For once I fully believed I was "going over the top." With the next blast there was a long-drawn-out crash and our church, costing \$1,500 and worth at present prices about \$2,500, was removed from its foundation several yards, one side and end blown away, and the roof forced into the ground on the wrecked side. Through the rain and storm of the remainder of the night we could see the white walls in the lightning and crowds of people coming to see "their church" a wreck.

Did we have insurance?

Luckily, Mr. J. A. Watts, out of his own pocket, paid the premium that saved our insurance—and that three days, I think, before the church was a wreck. The next day Mrs. J. A. Watts, as president of the Ladies' Society, sent in a check to pay the premium on "their parsonage."

The idea of all this is that poor people ought to have insurance. "For ye know not the day nor the hour."—Tom Rorie, Jr.

## REV. H. T. GREGORY—AN APPRECIATION.

Rev. H. T. Gregory was born in South Carolina September 12, 1838, and died in Searcy, Ark., March 28, 1918, after a long illness.

In childhood he removed to Missouri and after a few years came to Pocahontas, Ark., and lived at Pocahontas until he entered the Confederate Army in 1862. After the war he came back to Randolph County, where he resided until he entered the itinerant ministry in the fall of 1866. He was converted early in life and was a faithful, consecrated Christian to the end of his long and useful life. Brother Gregory was for thirty-nine years an effective preacher. For sixteen years he was a presiding elder. As a preacher he was strong and impres-

sive—several told the writer that they remembered the text and outline of sermons they had heard him preach 25 years ago. He was a diligent, thoughtful student of the Bible and in exegesis he was clear and forceful. He was a strong believer in our articles of religion. The doctrines of the new birth and the witness of the Spirit he claimed as a personal experience and earnestly preached them to the people. To our whole doctrinal system and church polity he was loyal and true. He accepted his appointments as coming from the Lord and went gladly to every work to which he was assigned. His Christian life was not only above reproach, but was beautiful in its simplicity, and influential in its sincerity. His life was clean, exemplary and transparent in its purity. He was reliable in every obligation placed upon him. Promptness, punctuality was the rule of his ministry. Through storm or sunshine, through heat and cold he went to discharge his ministerial duties. When told that no one would go through the cold or the slush to meet him at the stated services, he would reply, "Well, I will be there." He was strictly methodical in his work. He left a book of record that contained a statement and the date of every church visited and every sermon and the name of the pastor and official members present at quarterly conference during his whole ministerial life. His Christian life was consistent, so beautiful and full of sweetness and good cheer. His name and influence in Searcy, where he lived for 24 years, is like ointment poured forth. He was never a missionary to the Indians, as some have said, but while his work bordered the Indian Mission Conference, he visited a preacher friend, and preached a number of times to his people.

As a soldier he was among the bravest of the brave. In the camp, on the march and on the battle front he was "without fear and without reproach." In his home he was at his sweetest and best. What Rachel was to Jacob, his wife was to him. To her he was gallant and tender and loving. His children were reared by judicious counsel and his loving example. To them he gave the affection of a true father's loving heart.

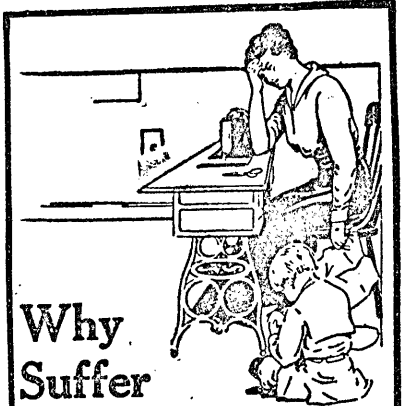
During his long illness he was patient and kind. He suffered greatly at times, but never a word of complaint came from his lips. His faith in God was strong and his sky was unclouded. He was resigned to God's will, was ready to suffer and die, if it must be. His last days were painless and on the morning of the 28th of March he fell asleep in Jesus.

Verily a Prince in Israel has fallen.  
T. Y. Ramsey.

## REV. O. H. KEADLE—AN APPRECIATION.

Oliver Hazard Keadle was born at Scottsville, Bibb County, Alabama, July 13, 1848, and died at his home in Lonsdale, Arkansas, April 25 and was buried by his brethren in the Methodist ministry from Central Methodist Church at Greenwood Cemetery, Hot Springs, Saturday afternoon, April 27, 1918.

He moved with his mother to Sevier County, Arkansas, when a small boy, and was married the first time to Miss Laura J. Chilcote, June 15, 1865. To this union nine children were born three survive him, two daughters and one son: Mrs. C. C. Buler, Hot Springs; Mrs. Etta Kirby, Little Rock; and Oliver H. Keadle Jr., Pine Bluff. Sister Keadle passed



Why Suffer

Those Nervous Headaches which are the lot of so many Housewives and Mothers.

Dr. Miles' Anti-Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

away September 28, 1910, and Brother Keadle was united in marriage the second time to Mrs. M. F. Flemmons, Lonsdale, (nee) Miss Vera Spence of Quitman, Ark., on May 21, 1914.

In 1868 he and his wife joined the Methodist Episcopal Church, South, and 1877 he was granted license to preach.

At the session of the Little Rock Conference held at Prescott November 24, 29, 1880, he was sent by Bishop Geo. F. Pierce as supply to the Saline Circuit. He was ordained local deacon at Pine Bluff by Bishop H. N. McTyeire, December 14-19, 1881.

He was admitted on trial with a class of 10 others, at the Conference held at Hope November 22, 27, 1882, and sent by Bishop A. W. Wilson to the Caddo and Crystal Springs Circuit.

From the Conference held at Malvern, November 28-December 3, 1883, he was sent by Bishop J. C. Granbery to the Cedar Glades Circuit. At Little Rock, November 26-December 1, 1884, he was assigned to the Fulton Circuit by Bishop R. K. Hargrove. At Arkadelphia December 2-7, 1885, under the presidency of Bishop J. C. Granbery

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.

# Catarrhal Cough

Mr. W. S. Brown, R. F. D. No. 4, Box 82, Rogersville, Tennessee, writes:

"I feel it my duty to recommend Peruna to all sufferers of catarrh or cough. In the year 1909, I took a severe case of the la grippe. I then took a bad cough. I had taken all kinds of cough remedies but got no relief. I then decided to try Peruna. I used five bottles. After taking five bottles my cough stopped and my catarrh was cured. My average weight was 115 and now I weigh 148½. Any one suffering with catarrh in any form I will advise them to take Peruna."

Any one Suffering with Catarrh in Any form I will Advise them To take Peruna

Those who object to liquid medicines can procure Peruna Tablets.



WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic. SOLD BY ALL DRUG STORES



he was received into full connection and sent to Buckner Circuit. At Hot Springs December 8-12, 1886, he was returned to Buckner Charge by Bishop Charles B. Galloway. At Little Rock, December 7-12, 1887, he was ordained elder and sent by Bishop Galloway to Bartholomew Circuit. November 21-26, 1888, at Camden he was reassigned to the Bartholomew Circuit by Bishop Joseph S. Key. At the Conference held at Pine Bluff by Bishop E. R. Hendrix, November 21-26, 1889, I do not know his assignment as I have no journal for that year. But at Monticello Bishop O. P. Fitzgerald sent him to Dalark Circuit December 3-8, 1890.

At Arkadelphia December 2-7, 1891, he was assigned by Bishop Wallace W. Duncan to Collegeville Circuit. At the Conference at Magnolia December 7-11, 1892, presided over by Bishop A. W. Wilson he was superannuated, but at the Conference held at Hot Springs December 5-11, 1893, he was sent by Bishop J. C. Keener to Kingsland Circuit. At Prescott December 13-17, 1894, he was sent by Bishop Hendrix to White River Circuit to which appointment he was reassigned by Bishop A. G. Haygood at Lonoke, December 5-10, 1895. At Camden December 3-7, 1896, he was sent by Bishop Key to Sheridan Circuit. At the Conference held at Pine Bluff December 1-6, 1897, he was sent by Bishop Hendrix to the Rison Circuit.

At the Conference held at Little Rock November 23-28, 1898, Bishop H. C. Morrison presiding, he took a superannuate relation and at the Conference held at Fordyce 22-27, 1899, under the presidency of Bishop Gallo-

way he was continued in this relation. But at Hot Springs November 21-26, 1900, he returned to the effective list and was sent by Bishop Galloway to the Chidester Circuit to which he was reappointed by Bishop Key at Hope November 26-30, 1901. From Benton, November 25-30, 1902, Bishop Hoss sent him to the Snyder Circuit and at El Dorado November 25-30, 1903, under Bishop Hoss he again took a superannuated relation, but became effective at Texarkana December 7-12, 1904, and was sent by Bishop Key to Macon Circuit. At Camden November 29-December 5, 1905, he was sent by Bishop Galloway to Sherrill Circuit, but at the Conference held at Warren November 28-December 3, 1906, by Bishop James Atkins, because of continued ill health he was enrolled upon the permanent honor roll of the Conference veterans and continued this relation until the day of his translation.

He was a good man of whom it may truly be said to know him was a high privilege, to love him was a necessity and to honor such a man was a pleasure unspeakable. May heaven's blessings be upon his faithful wife and devoted children. B. A. Few.

#### AN APPRECIATION OF REV. O. H. KEADLE.

In the going of Rev. O. H. Keadle I have suffered a personal bereavement. While much my senior, he was nevertheless a congenial spirit and a dear friend. For several years we were in the same city and were often together. He was a frequent visitor in our home, and manifested an abiding interest in our children, especially our oldest, Paul. Brother Keadle was a man of fine intelligence, and, notwithstanding the increase of years, he never lost interest in men and measures. He had been thoroughly converted, and after having reached his majority he deliberately and intelligently dedicated his life to the gospel ministry. He used to tell with great joy, both in private conversation and in public discourse, of how as a teacher he led his first soul, a pupil, to Christ. In that experience he found his call to preach. "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins," was for him a favorite text. This sermon, one of his best, was born out of the experience referred to above. Some of his sermons were deeply philosophical, while others were tenderly human. He loved to preach, and even after he was superannuated he never lost an opportunity to do so. Brother Keadle was twice married, and each time his home life was beautiful. The mother of his children was a sweet spirited saint, and very appropriately went to heaven from the church. In the midst of a service at dear old Central Church, Hot Springs, her heart having failed, her spirit flew away to the homeland. His last years were spent in sweet companionship with the present Mrs. Keadle at Lonsdale, where he died. His children and his Conference confreres will not forget her tender ministrations during the last weeks of his protracted sickness. To his widow, his children and his grandchildren he leaves the patrimony of a godly life. To his brethren of the Little Rock Conference he leaves the inspiration of a noble character and the example of an unselfish ministry. I shall greatly miss

him, but I expect to meet him again. —Forney Hutchinson.

#### OBITUARY.

EAKIN.—While Brother John M. Eakin and his wife, Sister Martha H. Eakin, were looking forward to one day in October this year when they would celebrate their golden wedding day, the death angel came into Brother Eakin's home and took the wife of his youth on March 19, 1918, to the home that God had prepared for her, and left Brother Eakin the sweet memories of almost fifty years of wedded life to the love of his youth, but, best of all, the assurance that after his work is finished here they will be reunited in the home up yonder, where there will be no more parting and sad farewells. None but God can estimate the value of a life such as Sister Eakin lived. She found Christ when a girl, and he was master through all the years of her happy, useful life. She was a member of the Cumberland Presbyterian Church in her early youth, but later united with the Methodist Episcopal Church, South, of which she was a member at the time of her death. She was the mother of ten children, eight of whom lived to be grown, and six of whom are still living. Her oldest daughter died and left four little children, all of whom Sister Eakin reared to be men and women. At the time of her death Sister Eakin had five other little motherless grandchildren in her home and it was her desire to rear them. But to Sister Eakin there could be no disappointment, for her will was sheltered in the will of God. Sister Eakin's home was her pastor's home. She had learned meekness from the lowly Christ, and, as it were, on two wings of faith and purity she soared above this material world. To her husband she was always kind and true. Catching a vision in her youth of the loving Christ, she strove to follow Him, and no one has succeeded better. She left the impression on those with whom she associated that she had been with her Lord. Mother love was written large upon her careworn face. I wonder if there will be a need for mothers in heaven.—Hudson C. George.

PROPPS.—Mrs. Rosa C. Propps was born in Giles County, Tenn., September 16, 1829, and died at Center Point, Ark., February 25, 1918. With her parents she removed to Arkansas in 1845, professed religion in 1846, and united with the Methodist Church, and until her death was a loyal, consistent, consecrated worker in the church. She married Matthew C. Propps in 1849, and to them was born a large family, three boys of whom are yet living. Aunt Rosa was an inspiration to all who came in contact with her, so clear and unmistakable was her knowledge of her acceptance with God and so happy was she in proclaiming His wonderful love and goodness. The church will miss her, her children and grandchildren will sadly miss her, but we all feel certain that she is with God and has entered into all the joys of the redeemed.—C. G. Hughes.

GRIFFIN.—Mrs. Ella V. Griffin (nee McClain) was born January 10, 1850, and died April 6, 1918. She was married to P. K. Griffin January 24, 1877, who still survives to mourn the loss of a loving Christian wife who was ever ready to help and administer unto him in his afflictions. To them were born eight children, one of

whom has preceded her to the better land. One is in the service of his country, and was not permitted to know just how triumphantly mother passed to her reward. Sister Griffin was converted and joined the M. E. Church, South, when only a child, and always lived a sweet, devoted Christian life. May God bless her dear children and many kindred, with her great host of friends, to so live that they may join her on the other side.—J. H. Barrentine, P. C.

HARRISON.—Mrs. Maggie Harrison Smith, of near Center Point, Ark., died at her home March 14, 1918, after but a brief illness. She was born near where she died on August 16, 1880; joined the Methodist Church at 12 years of age and continued that relation until summoned to join the church triumphant.

On December 5, 1905, she was happily married to Harvey T. Smith, who survives her with four little children, who share with him the deep bereavement brought by the going of the good wife and mother.

In Sister Harrison the best characteristics predominated and built a noble character that blessed the home and drew to her the esteem and confidence of all her neighbors. She was one of those noble women whose gentle and unassuming demeanor made her the friends of all who knew her. Her's was a happy home where peace and love reigned that made the husband a better man and the children richer in their young and growing characters.—Her Cousin, W. R. Harrison.

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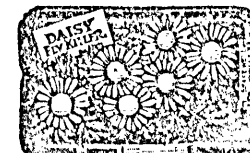
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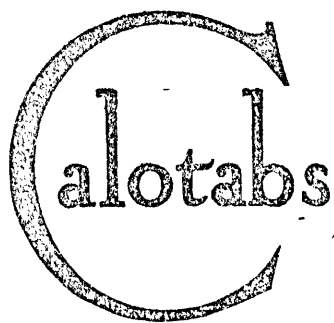
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#### POSITIONS WANTED BY GALLOWAY SENIORS.

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.

PLAN OF EPISCOPAL VISITATION,  
1918-1919.

<b>First District, Bishop E. R. Hendrix.</b>	
Western Virginia Conference.....	Sept. 4
Virginia Conference.....	Nov. 13
Baltimore Conference.....	March 26
<b>Second District, Bishop W. A. Candler.</b>	
North Georgia Conference.....	Nov. 13
South Georgia Conference.....	Nov. 20
Florida Conference.....	Dec. 4
<b>Third District, Bishop James Atkins.</b>	
Tennessee Conference.....	Oct. 9
Memphis Conference.....	Nov. 6
North Alabama Conference.....	Oct. 30
<b>Fourth District, Bishop Collins Denny.</b>	
Illinois Conference.....	Aug. 22
Kentucky Conference.....	Sept. 4
Louisville Conference.....	Sept. 26
Holston Conference.....	Oct. 11
<b>Fifth District, Bishop J. C. Kilgo.</b>	
North Mississippi Conference.....	Nov. 20
Louisiana Conference.....	Nov. 27
Mississippi Conference.....	Dec. 4
<b>Sixth District, Bishop W. B. Murrah.</b>	
Denver Conference.....	Aug. 22
Missouri Conference.....	Sept. 4
S. W. Missouri Conference.....	Sept. 11
St. Louis Conference.....	Sept. 25
<b>Seventh District, Bishop W. R. Lambuth.</b>	
War Work and African Mission.	
<b>Eighth District, Bishop E. D. Mouzon.</b>	
W. Oklahoma Conference.....	Oct. 30
East Oklahoma Conference.....	Nov. 5
Little Rock Conference.....	Nov. 20
North Arkansas Conference.....	Nov. 27
Indian Mission—Place and date to be fixed.	
<b>Ninth District, Bishop J. H. McCoy.</b>	
Alabama Conference.....	Nov. 27
Cuba Mission Conference.....	Feb. 21
<b>Tenth District, Bishop J. M. Moore.</b>	
Brazil Conference.....	July 18
South Brazil Conference.....	Aug. 22
<b>Eleventh District, Bishop W. F. McMurtry.</b>	
Japan Conference.....	Sept. 5
Korea Conference.....	Sept. 26
China Mission Conference.....	Oct. 16
<b>Twelfth District, Bishop U. V. W. Darlington.</b>	
South Carolina Conference.....	Nov. 6
Upper South Carolina Conference.....	Nov. 20
Western North Carolina Conference.....	Nov. 27
North Carolina Conference.....	Dec. 4
<b>Thirteenth District, Bishop H. M. Du Bose.</b>	
Northwest Conference.....	Aug. 22
Pacific Conference.....	Oct. 9
Los Angeles Conference.....	Oct. 16
<b>Fourteenth District, Bishop W. N. Ainsworth.</b>	
West Texas Conference.....	Oct. 16
S. W. Texas Mission Conf.....	Oct. 24
North Texas Conference.....	Nov. 6
Central Texas Conference.....	Nov. 13
Texas Conference.....	Nov. 21
<b>Fifteenth District, Bishop James Cannon, Jr.</b>	
New Mexico Conference.....	Oct. 2
Texas Mexican Mission Conf.....	Oct. 10
Northwest Texas Conference.....	Oct. 30
Pacific Mexican Mission Conf.....	Feb. 29
Mexican Border Mission Conf.....	Feb. 26
Central Mex. Mission Conf.....	March 9
Fall meeting of Bishops, Shreveport, La., Nov. 1-3, 1918.	

## QUARTERLY CONFERENCES

BOONEVILLE DISTRICT.  
(Third Round.)

Bigelow, May 17.  
Adona and Perry, May 18-19.  
Dardanelle Ct., May 25-26.  
Dardanelle, May 26-27.  
Fourche, June 1-2.  
Plainview, June 2-3.  
Walnut Tree, June 8-9.  
Danville, June 9-10.  
Prairie V. & S., June 22-23.  
Paris, June 23-24.  
Booneville Ct., June 29-30.  
Branch, July 6-7.  
Booneville, July 7-8.  
Ola, July 13-14.  
Gravelly, July 14-15.  
Delaware and B., July 20-21.  
Waldron Ct., July 27-28.  
Waldron, July 28-29.  
Cauthron, July 30-31.  
Belleville, Aug. 4-5.  
Magazine, Aug. 5-6.  
JAS. A. ANDERSON, P. E.

FORT 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.

## 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.

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.

HELENA DISTRICT.  
(Third Round.)

Haynes, at Palestine, June 1-2.  
Forrest City, June 2.  
LaGrange, at Lexa, June 8-9.  
Marianna, June 9.  
Hughes and Hulbert, at Hulbert, June 15-16.  
Madison and Widener, at Widener, June 16.  
Keville, at Shiloh, June 23-24.  
Brinkley, June 23-24.  
Clarendon, June 24-25.  
McCrory, June 27.  
DeView, at Morris Grove, June 30.  
Hickory Ridge, at Ellis, July 6-7.  
Wynne, July 7-8.  
Council, at Raggio, July 13-14.  
Helena, First Church, July 14-15.  
Helena, Moore Memorial, July 14-15.  
Parkin, July 20-21.  
Turner, at Valley Grove, July 27-28.  
Holly Grove and Marvell, at Marvell, July 28-29.  
Elaine, at Knowlton, Aug. 3-4.  
Wheatley and Hunter, at Hunter, Aug. 10-11.  
McClellan and Surrounded Hill, at McClellan, Aug. 16.  
Cotton Plant, at Ebenezer, Aug. 17-18.  
Howell and Jelks, at Gray's, Aug. 18-19.  
Colt, at Smith's Chapel, Aug. 24-25.  
Aubrey, at Oak Forest, Aug. 25-26.  
Our District Conference will meet at McCrory, June 27, at 2 p. m., and continue over Sunday. All laymen are earnestly urged to be present on Sunday, which will be devoted to laymen's work.  
W. F. EVANS, 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.

LITTLE ROCK DISTRICT.  
(Third Round—In Part.)

Benton Ct., at Sardis, June 8-9.  
Hickory Plains Ct., at Cross Roads, June 15-16.  
Mabelvale Ct., at Olive Hill, June 22-23.  
Tomberlin Ct., at Hamilton, June 25-30.  
DeVall's Bluff and Hazen, at DeVall's Bluff, July 6-7.  
Des Arc, July 13-14.  
England, 11 a. m., July 20.  
Keo Ct., at Witherspoon, 2 a. m., July 20.  
Austin Ct., at Mt. Tabor, 11 a. m. and 2 p. m., July 24.  
Bryant Ct., at Salem, Aug. 3-4.  
Carlisle, Aug. 11.  
Lonoke, Aug. 18.  
Mauumelle Ct., at Taylor's Chapel, 11 a. m. and 2 p. m., Aug. 21.  
Oak Hill Ct., at Wesley's Chapel, Aug. 24-25.  
District Conference will meet at Mt. Tabor Church, on the Austin Circuit, July 25 at 11 a. m. Opening sermon July 25 at 11 a. m. by Dr. P. C. Fletcher. Committees and program to be announced later.  
ALONZO MONK, P. E.

PARAGOULD DISTRICT.  
(Third Round.)

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.)

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.

## 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, 8, 9, 10, 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.

## 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. E. Farabee, Solicitor for Plaintiff.  
George Vaughan, Attorney ad Litem.

## PREPARATION IS PATRIOTISM—

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OF THE STATE.

YOU CAN HELP IN THE FOLLOWING WAYS:

1. By giving a Liberty Bond.
2. A cash contribution.
3. A pledge to be paid in five annual payments.
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.