

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME AND DOCTRINE."

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

VOL. XXXVII.

LITTLE ROCK, ARK., THURSDAY, SEPTEMBER 26, 1918.

NO. 39

HE THAT DWELLETH IN THE SECRET PLACE OF THE MOST HIGH SHALL ABIDE UNDER THE SHADOW OF THE ALMIGHTY. I WILL SAY OF THE LORD, HE IS MY REFUGE AND MY FORTRESS; MY GOD; IN HIM WILL I TRUST.—Psalm 91:1-2.

THE SUCCESSES OF THE ALLIED ARMIES ON ALL FRONTS DURING THE PAST TWO WEEKS IS HEARTENING. AMERICA'S PART IS GLORIOUS. LET US CONTINUE TO PRAY FOR OUR BOYS AND FOR OUR ALLIES, AND ASK GOD TO HELP US TO BE WORTHY OF VICTORY. LET US SEEK TO KNOW HIS MIND AND DO HIS WILL.

THE CAMPAIGN FOR THE FOURTH LIBERTY LOAN WILL BEGIN SEPTEMBER 28. THE OBJECT IS TO RAISE MONEY TO PROSECUTE THE WAR TO A SUCCESSFUL FINISH. LET US ALL DO OUR WHOLE DUTY. PATRIOTISM REQUIRES THE PURCHASE OF THESE BONDS AND COMMON SENSE COMMENDS IT AS A GOOD INVESTMENT. THESE COMBINED MOTIVES SHOULD PREVAIL. WE OF THE SOUTH ARE NATURALLY DISTURBED OVER THE PROPOSED FIXING OF THE PRICE OF COTTON, BUT THIS MUST NOT PREVENT OUR DOING OUR UTMOST. THERE MUST BE NO HOLDING BACK—NO LACK OF CO-OPERATION. WHAT WOULD OUR COTTON BE WORTH IF GERMANY SHOULD WIN?

THE MEANING OF THE CENTENARY.

By Bishop James Atkins, Chairman Centenary Commission.

Possibly there is no subject, except that of the European War, in which the people called Methodists are so much interested as they are in that of the world-wide celebration of the beginning of American Methodist Missions.

History and Scope of the Movement.—The first action in behalf of this celebration was that taken by the Board of Missions of the Methodist Episcopal Church, South. Soon afterwards the General Conference of the Methodist Episcopal Church took a similar action. Each of these Churches appointed a Centenary Commission, giving it full authority to direct the movement within the Church which it represented. The two Churches also, for fuller fellowship and mutual helpfulness, appointed a Joint Commission to have charge of all inter-Methodist interests connected with the Centenary.

The Methodist Episcopal Church created what was known as a Committee of One Hundred, composed of leading laymen. The Methodist Episcopal Church, South, created a similar committee, which met in Memphis, Tennessee, in March last. The Boards of Missions of the two Churches submitted to each of these Commissions respectively full surveys of the mission fields under the direction of Episcopal Methodism. These surveys took into consideration the varied needs of these numerous fields and also the resources of the Churches. The committee of the Methodist Episcopal Church, which met at Niagara Falls, determined to raise eighty millions of dollars in five years for their missionary work. The committee of the Methodist Church, South, fixed upon thirty-five millions as the amount to be raised by the M. E. Church, South, within the same five years.

The scope of the movement embraces not only these two Episcopal Methodisms, but has sympathetically affected a number of other Churches. Distinguished representatives of the Canadian Methodist Church and the Presbyterian Church of Canada attended the meeting of the Committee of One Hundred in Memphis to gather full informa-

tion as to our plans and purposes. I have now entered upon a work similar to or, although the time does not mark any particular epoch in the work of these two Churches. This is true also of the Southern Presbyterian Church, which has recently determined to raise twelve millions of dollars within three years.

The Content of the Movement.—It should be noted at the outset that this celebration is not to be in any sense a pageant, picturesque or verbal, but one of far-reaching plans and of hard work for the achievement of the great ends for which the Church exists.

The four objectives aimed at in this movement are: First, the development of the spiritual resources of the Church. This embraces the organization of a vast prayer circle into which many thousands have already come. Second, the instruction of our people in the doctrine of stewardship as taught by Jesus, which is the only theory of ownership ever taught by Him. Third, the organization of a large tithing band, which work also is progressing very encouragingly, and the fourth is what is known as the big drive, in which we confidently expect to raise from our people out of willing hearts the sum of not less than thirty-five millions of dollars.

Carrying Out the Plans.—The first unit in the organization is that of the Episcopal District and the work of each district is under the direction of a committee consisting of two laymen and one preacher from each of the Annual Conferences embraced in that Episcopal District, and of this committee the Bishop in charge is chairman. This committee has general supervision of all the work within the Episcopal District, and links up the district with the Centenary Commission on the one hand and the Annual Conferences on the other. There is also a committee of the Annual Conference which distributes the allotments for the Conference to the various districts within the Conference. Then there is a committee which assigns the allotments to the various charges within the districts to the charge committee, which determines the allotment to the various congregations within the charge. The purpose to be accomplished by these plans is the reaching, if possible, of the last man in Methodism.

In order to intelligently handle all the questions of the amounts to be raised it was necessary that there should be not an assessment in any sense, but an equitable allotment to the Episcopal Districts and the Annual Conferences. This work was done by a committee of allotments appointed by the Centenary Commission, and is based on a number of things, such as membership, record of giving, supposed financial ability of the Church, et cetera.

The Opportuneness of the Movement.—There be still those who say, "Who will show us any good?" These men always find ground for the discouragement of themselves and others in connection with every large enterprise. Who has not heard, in connection with the proposal of building a great new church, that this is not the time for it? If there be any among us who have thought because we are in the midst of the greatest war in the history of the world that, therefore, we should not at this time undertake this mammoth work, let them look abroad over the fields and see what lies within them. Let them note, first, that the Church did not fix the time of either this war or of this Centenary. These two events came together because God's clock, not man's, struck twelve, and He, who alone determines time, has brought Episcopal Methodism into this place at this time for reasons which ought to inspire the confidence and courage of every Methodist worker. The real fact

has made it clear beyond all doubt that America has plenty of money for whatever it wants. Thus far no cause of patriotism or religion has asked for amounts, however fabulous, without the amounts being exceeded by the generosity of our people. In nearly every such case the askings have been doubled, and the end is not yet. These gifts for patriotic and religious purposes have not only revealed the fact of our ability to give, but the more important fact of our willingness to give. Shall the Church, which above all other agencies stands for all the needs to be accomplished by our patriotism in the work, stand aside and fail to act in its claim upon its people for the sinews of a war higher and more far-reaching than those involved in the present world struggle? The war has made people feel the superiority of ideals to dollars. It has engendered the spirit of self-sacrifice for all the higher ends of human living. It has called millions of men and hundreds of thousands of women into active participation of all the work for the betterment of mankind. This condition brings to the Church this supreme opportunity for leadership in the moral and religious work of the world. The deepening of the religious sense in men, not only within the Church, but on the outside, by the terrible sacrifice demanded by the war, has prepared the way as never before for the entrance of the Church upon a schedule worthy of its divine commission.

I have noted of late a restlessness on the part of our people to get at the great job which we have to perform. They are demanding to know what part they shall be expected to take in this great enterprise. I am glad to be able to submit herewith a schedule of the allotments belonging to the Episcopal districts embraced in this part of our territory:

Central Texas Conference.....	\$1,345,431
East Oklahoma Conference.....	534,636
Little Rock Conference.....	816,824
Los Angeles Conference.....	130,478
Louisiana Conference.....	707,898
New Mexico Conference.....	223,148
North Arkansas Conference.....	825,534
North Texas Conference.....	1,296,214
Northwest Texas Conference.....	685,761
Pacific Conference.....	329,233
Southwest Texas Mission.....	49,820
Texas Conference.....	1,301,589
West Oklahoma Conference.....	489,918
West Texas Conference.....	1,002,261

The only meeting of a Episcopal District Commission thus far held was that of the Third Episcopal District, which was held in Memphis, Tenn., on the 13th inst. At this meeting the committee most cheerfully accepted all allotments made to that district by the Centenary Commission and organized for the execution of the work throughout the district, which embraces the Tennessee, the North Alabama and Memphis Conferences. The allotment to this district is \$4,402,780.

THE GREAT CENTENARY MEETING AT DALLAS.

Last week for three days the representatives of the Centenary Campaign presented the plans and purposes of the Church to about one hundred presiding elders and many preachers and leading laymen who assembled by special invitation to have the scheme outlined and explained.

On the Sunday preceding the Dallas pulpits had been filled by bishops, secretaries and missionaries; hence our people in that city were well prepared for that which followed.

A great audience met in the spacious auditorium of the City Hall Monday night and enjoyed a service of patriotic and religious song. The night meet-

(Continued on Page 3, Column 2.)

Arkansas Methodist

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A. C. MILLAR.....Editor

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PERSONAL AND OTHER ITEMS.

The Northwestern Conference, by a vote of thirty-three to one, favored laity rights for women.

Rev. W. P. Whaley of Asbury Church has been assisting Rev. J. B. Sims in a meeting at Hazen.

It is reported that Central and Howard-Payne Colleges (Fayette, Mo.), opened with large enrollments.

NOW IS THE TIME FOR PASTORS TO SECURE NEW SUBSCRIBERS AMONG THEIR NEW MEMBERS.

IF YOU HAVE A SON OR BROTHER IN THE ARMY YOU NEED THE BEAUTIFUL PATRIOT'S HONOR ROLL DESCRIBED ON THE THIRD PAGE.

At the close of the Constitutional Convention a gold handled umbrella was presented to Chaplain J. H. Dye by Dr. J. H. Reynolds as an evidence of appreciation.

Rev. Thornburgh Workman, who has recently been appointed to Junction City, writes that he appreciates his people and is enjoying his work.

At the Missouri Conference session three preachers were appointed as students of Northwestern University, one of Yale, and one of the University of Chicago.

While attending a Red Cross meeting last week, Rev. W. T. Martin of Osceola called. He is pleased with his charge and reports hopeful conditions prevailing there.

Capt. G. C. Harrison and Capt. J. J. Harrison, sons of Rev. W. R. Harrison, have recently been promoted to the rank of major. They are training soldiers at Camp Pike.

Rev. M. F. Johnson of Alma reports everything in his pleasant charge moving smoothly and some progress. A tent meeting held last month was greatly hindered by the rains.

Recently at New Orleans a union quarterly conference of all our churches in that city was held. It was pronounced a success. Rev. W. W. Holmes is the efficient presiding elder.

The vote on laity rights for women in Missouri Conference was unanimous in its favor; while the vote on changing the creed was only 16 in favor and 106 against the proposition.

At Leachville, with Rev. Norris Greer as pastor, the membership has been practically doubled since it was made a half station last year. The people there are now desirous of making it a full station.

WE ARE COUNTING ON THE PROMPT RENEWAL OF ALL OUR SUBSCRIBERS. MUCH UNNECESSARY EXPENSE WILL BE SAVED IF REMITTANCE IS MADE PROMPTLY ON EXPIRATION DATE.

At the session of Northwest Conference all the members were entertained in Columbia College, at Milton, Ore. Rev. H. S. Shangle, formerly of Arkansas, is its successful president. It is prospering as never before.

Rev. C. H. Newman, formerly of White River Conference, now of Missouri Conference, has been changed from DeWitt to Chillicothe Circuit. He writes that he is pleasantly situated in his new charge. It is a fine country.

Rev. Finch M. Winburne, superannuate of Central Texas Conference, desires his many old friends in Arkansas to know that he is living at Dublin, Texas, and is enjoying life. He "got religion" in Arkansas and thinks it is the right sort.

September 4, Major H. B. Spaulding of Muskogee, Okla., passed away. He was a pioneer and leader in building up his community, and the largest benefactor of Spaulding College, which was a great educational factor in the Indian Territory.

The following Southwest Missouri Conference appointments are of interest to our readers: Southwest City, J. N. Villines; Troost Avenue (Kansas City), C. N. Clark; Springfield District, C. H. Briggs; Rogersville Circuit, F. M. Looney.

Secretary F. M. Daniel of North Arkansas Conference reports that he has taken up the question of railroad rates to the meeting at Clarksville, but will be unable to announce the result until later. He will report definitely as soon as he has information.

At our Northwest Conference it was reported that six years ago work had been organized among the Nez Perce Indians. There is an attendance of 100, a Woman's Missionary Society of 20 members, and their church was built without Church Extension help.

Miss Louise Watson, daughter of Rev. W. C. Watson, is now at Bush Conservatory of Music, Chicago, taking Voice, Piano, and French, and Miss Camile Williams, daughter of Dr. Williams of Parkdale, is at the same school. Both are graduates of Galloway College.

Among the Missouri Conference appointments, the following are of interest to friends in Arkansas: Chillicothe Circuit, C. H. Newman; Novelty Circuit, H. G. Summers, supply; Army Y. M. C. A., O. E. Brown; Millville Circuit, J. M. England; Savannah, C. S. Rennison.

Rev. Robert L. Selle, formerly district superintendent of Little Rock District, Methodist Episcopal Church, who is now at Nowata, Okla., is having a very successful pastorate. His benevolent collections have doubled in two years, and he is paying off a large debt on the property.

Mr. T. B. King, agent of the Methodist Hospital at Memphis, last Sunday delivered at Conway Methodist Church an address on "The Relation of the Church to the War." He is an active member of the Gideons, and was the chief speaker at their Saturday night banquet.

At the Dallas Centenary meeting Dr. O. E. Goddard, Home Missionary Secretary, whom Arkansas claims by right of birth and discovery, made strong addresses and created a fine impression. His old friends, who have known him since boyhood, believe in him and expect him to magnify his office.

October 9-11, at Little Rock, Dr. Charles Gore, Bishop of Oxford, England, and Dr. James I. Vance of the Presbyterian Church, will deliver addresses on England and America in the war. It is desired that all ministers in reach of our city should attend. The occasion will be one of great interest.

The Guardian of last week was St. Vincent's Infirmary Number. It was beautifully illustrated and contained 100 pages. Its publishers are entitled to great credit for their accomplishment. The Roman Catholics of Little Rock may be justly proud of their Infirmary, their Orphanage, and their two Colleges.

The editor greatly enjoyed meeting old friends at Dallas last week. He was interested to find the great City Hall, where the night meetings were held, less than a block from the spot where, thirty-three years ago, he was teaching in Grove's Academy. In the city of 30,000 this was almost outside the business section.

While passing through the city to visit his old home in Conway and his wife and young son in Missouri, Mr. Mason E. Mitchell paid the office an appreciated call last week. He is serving his country on the U. S. Ship Delaware, and is on a short leave of absence after eight months in the North Sea with the Grand Fleet.

At the Northwestern Conference Bishop Bose, after the appointments had been tentatively made, encouraged the presiding elders to cooperate freely with the preachers and laymen, and made several readjustments. This is better than making changes after adjournment, and is more in harmony with the spirit of our age.

Married.—September 18, Rev. J. W. Moore, pastor of our church at Hughes, was married to Mary Quinn Sharp of Jackson, Miss., by Rev. Charles W. Crisler, the bride's pastor. The bride was a member of Galloway Memorial Church. The couple will spend a few weeks in Memphis and other points, and will return to Hughes about October 1.

Representatives of Southern Methodist University and Southwestern University had a joint meeting at Dallas last week to discuss their financial problems. The needs are great. Both had large deficits last year and are almost embarrassed for lack of funds. It is expected that the Conference will increase their assessments for the benefit of these institutions.

In the membership of the Central New York Conference of the Methodist Episcopal Church is reported that 10,000 people have pledged themselves to tithe their incomes. The result will be the practical solution of the problem of church finance. Our people are considering this equitable and scriptural plan. The Centenary Movement will help us to understand.

Monday the office was brightened by the presence of Rev. J. C. Hooks, of Luray, Va., who on his way to the Confederate Veterans' Reunion at Tulsa, Okla. He looked every inch a soldier in his splendid colonel's uniform. He does not forget his Arkansas friends, although he is in love with Virginia and cannot sufficiently praise his present fine charge. He preached at Lonoke Sunday.

Our State Constitutional Convention held its final session last week, completed its labors, and fixed December 14 as the day for the special election on its adoption. As we have not had time to study the finished product, we are not prepared to pronounce judgment; but are inclined to believe that there is sufficient improvement to justify advocating its adoption. It will be discussed after it has been carefully studied.

Rev. F. G. Roebuck of Little Rock Conference is supplying Bridgeport, Texas; Rev. J. W. Crichton of North Arkansas Conference supplies Brookhaven, Texas, and Rev. O. L. Cole of North Arkansas Conference supplies South Dallas. All these young brethren were in Southern Methodist University last year. They reported to the editor last week that they had enjoyed their university work and expected to continue.

Through his father, Senator J. O. A. Bush, of the Little Rock Conference lay leaders, we learn that his son Dexter, a former Hendrix student, entered Camp Pike a private, soon became corporal, then sergeant, and entering the officers' training camp in January, received his commission as second lieutenant June 1, and became first lieutenant August 26, and has been recommended for a captaincy. He is now at Camp Meade, Md.

Lowell Moss, who was graduated from the University of Arkansas in 1913, is the inventor of a vacuum process for the distillation of diphenylamine—a component part of powder—which is now being used by companies manufacturing powder for the government. Diphenylamine was formerly manufactured only in Germany. The process invented by Moss is said to be an improvement on the German method of distilling with steam.

Having sold the Central Methodist to the Conference in Kentucky, Rev. W. A. Swift, after twenty years as editor, has retired. He has been quite successful in building up the circulation and meeting expenses. Rev. W. E. Arnold, D. D., of Kentucky Conference, has been elected editor. He is one of the strong men of Kentucky Methodism, and having had editorial experience, may be expected to succeed. We welcome him to the ranks of our scribes.

With prospects for an enrollment of 1,300 to 1,500 students, the University of Arkansas on October 1 will start the college year with the largest registration in its history. More than two hundred applications for enrollment in the Students' Army

Training Corps were received in one day recently. The University has a fixed limit of 500 as the number that can be admitted to the Students' Army Training Corps. In addition, there will be 300 men taking training in vocational subjects and from 400 to 500 girls and men who will not be taking military work.

Last week the Board of Publication of the Texas Christian Advocate accepted the resignation of Dr. W. D. Bradfield and elected Rev. A. J. Weeks as editor. Brother Weeks is presiding elder of Stamford District, Northwest Texas Conference, and is a strong writer and efficient leader. We welcome him to the editorial fraternity. Dr. Bradfield, who returns to the pastorate, has been editor for nearly four years, and has won recognition as a fearless and forceful writer and strong defender of that which he advocates. We shall miss his weekly visits, but wish him great success as he re-enters his beloved employment.

The Roman Catholic papers make the most of advertising their church by telling of their war heroes. Of course, they have not missed the opportunity to let the world know that General Foch is a Catholic. But we have not seen in any of their papers where they have commended Foch for his declaration that "the Bible is certainly the best preparation that you can give to an American soldier going into battle to sustain his magnificent ideal and faith." That statement is an utterance of a man truer and bigger than his church. The soldier who follows the Bible way, the nation that builds on the open Book, is safe. But it is what the Church says about the Bible and not what the Bible itself teaches that the real Romanist would have men believe.—Alabama Christian Advocate.

At the Dallas meeting the following brethren from Arkansas were in attendance: Revs. W. C. Davidson, W. C. Watson, R. W. McKay, J. A. Sage, E. R. Steel, James Thomas, T. D. Scott, J. D. Hammons, Forney Hutchinson, J. F. Simmons, M. K. Irvin, B. A. Few, R. G. Rowland, J. A. Henderson, B. L. Wilford, L. E. Mann, J. M. Hughey, W. Sherman, F. M. Tolleson, J. K. Farish, W. F. Evans, J. F. Glover, Eli Meyers, J. H. O'Bryant, T. Y. Ramsey, J. Q. Schisler, W. V. Womack, J. A. Womack, D. H. Colquette, R. H. Morehead, W. T. Wilkinson, J. A. Anderson, G. G. Davidson, W. L. Oliver, S. M. Yancey, T. I. Beck, and J. T. McClure; and laymen and women—S. T. Poe, W. R. Boney, D. B. Nevin, A. R. and Mrs. Cooper, Mrs. F. M. Tolleson, Mrs. W. F. Evans, Dr. A. E. Hardin, P. W. Furry, Prof. R. E. Womack, and J. L. Deloney.

The following extract is taken from a letter to Dr. E. O. Watson, Secretary of War Work, written by Bishop Lambuth under date of August 20, from "Over there." "It is customary, I believe, to wait a few days after landing to write back to the United States. We made a safe and swift voyage and had opportunity on the way to hold services with both the officers and the soldiers. Dr. Sealeman and Brother Emmons both spoke, as well as myself, and the conviction has grown upon us that the opportunity for service among our boys is unlimited. The field of opportunity is unparalleled in the history of Christian effort. Already we have had the privilege of hearing from their own lips that a number of men have given themselves to Christ, and a few have determined to offer for Christian service and for the Christian ministry at the close of the war. I have met a number of North and South Carolina boys. We grow daily in our admiration of the high ideals among our men, and thank God for the Christian sentiment which prevails in the communities from which they come."

Last Sunday was pleasantly spent by the editor at Cotton Plant with Rev. W. F. Walker. The membership is not large, hence the congregations at both hours were only moderately large. After dinner opportunity was given to preach to a fair congregation at Ebenezer Church, three miles west. Our church building in this little city is a fine brick, built under the administration of the late Rev. F. A. Jeffett. The arrangement for modern Sunday school work is excellent. Brother Walker and his people are pulling together and a good report may be expected. He is looking well after the interests of the paper. Cotton Plant is now a very substantial town of about 1,500, with

a fine business street paved with asphalt, a nice court house for the southern district of Woodruff County, a good school building, many comfortable residences, and several mills. It is in a wonderfully fertile farming country, which is rapidly developing. A splendid asphalt road has been built west some six miles toward Des Arc. It is well graded and almost perfectly level, one of the finest roads to be found. It is a bid for the Bankhead Highway. Naturally the people are proud of their achievement, which is a tribute to their enterprise. Prof. Roger Stevenson of Hendrix College is principal of the progressive high school.

Instead of two-thirds of the army doctors being in places of comparative safety, the proportions are just about reversed, and the casualties in the Medical Corps are quite half those of the line officers. In the battle of the Somme, 300 British surgeons are said to have been killed and wounded, and the casualty rate among nurses is climbing rapidly up to the surgeons' total.—Dr. Woods Hutchinson, in the October Red Cross Magazine.

NEW CASH SUBSCRIBERS ON THE CIRCULATION CAMPAIGN.

North Arkansas Conference.	
Batesville District	141
Booneville District	54
Conway District	70
Fayetteville District	146
Fort Smith District	80
Helena District	52
Jonesboro District	108
Paragould District	81
Searcy District	77
	611

Little Rock Conference.	
Arkadelphia District	71
Camden District	67
Little Rock District	106
Monticello District	64
Pine Bluff District	73
Prescott District	70
Texarkana District	112
	563

THE HONOR ROLL.

The following preachers have secured their apportionment of new cash subscribers since the last report: Rev. B. L. Harris, Aubrey and Moro; Rev. T. O. Rorie, Jr., Keo; Rev. C. E. Whitten, Bingen. Now is the time to press for new subscribers.

THE GREAT CENTENARY MEETING AT DALLAS.

(Continued from Page 1.)

ings were all held in this auditorium. They were good, and yet a little disappointing because the speakers did not always succeed in making themselves heard.

The day sessions, both morning and afternoon, were held in an assembly hall on the fourteenth floor of the Adolphus Hotel. It was always packed with deeply interested auditors. The opening religious exercises were spiritual and uplifting, and the addresses, by specialists in their departments, were informing and inspirational.

As the whole subject must be presented at greater length both in these columns and at the Annual Conference sessions, it is not proper here to go into details. Those who attended were able to survey the fields to be reached and catch a vision of large things to be achieved. It was helpful and refreshing for such a body of men from the Southwest to meet and become better acquainted and exchange views on this important question.

Dallas is a great and growing city, and, without saloons, appeared to better advantage than ever before. The weather was fine, and all things conspired to make the occasion pleasant and profitable.

Several of the leading addresses are given in this issue. The following is the "Plan of Centenary Organization:"

1. A Centenary Commission for each Episcopal District, composed of the bishop in charge, who shall be the chairman, with three (3) members, one minister and two laymen, from each Conference

composing the District, to be appointed at once by the bishop in charge.

2. The Conference Committee to be composed of five (5) laymen, one of whom shall be the Conference lay leader, two (2) presiding elders, two (2) pastors, the president and corresponding secretary of the Woman's Missionary Society of the Conference; this committee to be appointed by the bishop and his cabinet.

3. The District Committee, composed of the presiding elder, district lay leader, district secretary Woman's Missionary Society, one (1) pastor, and three (3) laymen. The three ex-officio members are to appoint the other members of this committee in consultation with the chairman of the Centenary Committee during the session of the Annual Conference, unless the committee has been constituted before the Conference meets.

4. The Charge Committee, to be formed by the enlargement of the regular Missionary Committee to such size as may be necessary to meet the needs of the Church; to be done in the same way that the Missionary Committee is formed, as provided for by the Discipline.

5. There will be a team to visit each Annual Conference to present the Centenary plans on Centenary Day, requested by the General Conference.

6. Each Conference will be asked to appoint a Missionary Secretary to give his entire time to the work; said secretary to be appointed under the Discipline. These secretaries will be called to meet in Nashville, Tenn., on December 17, 1918, for the planning of the Centenary work.

7. The staff of workers will, with the co-operation of the Annual Conference committees, conduct Centenary meetings in the large centers throughout the entire Church early in 1919.

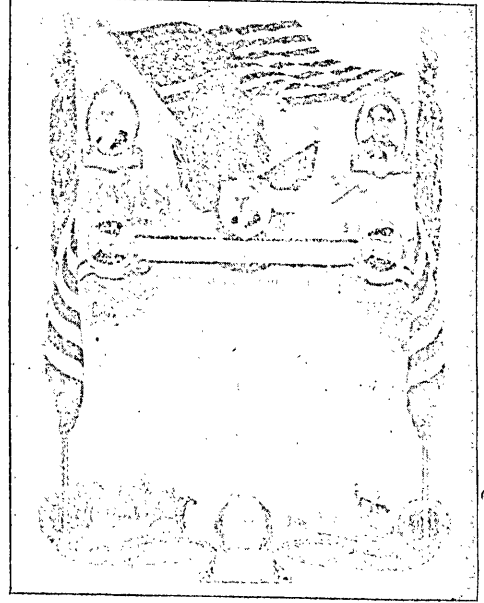
8. Following this there will be a series of meetings in districts, or groups of districts, throughout the Church.

9. The churches will all be asked to put on a two weeks' campaign of education and inspiration in April, including three Sundays.

10. A Ten Days' Campaign, to include the entire membership of every church in the connection, with a view to securing pledges for the Centenary offering.

GIVE HONORABLE RECOGNITION TO THE DEFENDERS OF HUMANITY

By Using the New



PATRIOT'S HONOR ROLL.

The cut does not adequately represent this artistic Roll, because it is in twelve colors and the size is 18x22 inches. It portrays the Infantry, Cavalry, Artillery, Navy, Aviation, and Hospital service.

There are pictures of Washington, Lincoln, Woodrow Wilson, and Generals Pershing and Scott, and combinations of our National Flags with those of England and France.

This Roll is a Service Record to show date and place of enlistment, organization, assignments, promotions, and other data, and has space for photograph. The Honor Roll, properly filled, becomes a priceless record and treasure. It may be used in the home or by Churches and Sunday Schools. It may be used for one name or many.

The Roll and Frame will be sent, postage prepaid, for \$1.25.

This beautiful Record Roll will be given as a premium to any paid-up subscriber who sends \$1.50 for a new subscriber. By paying arrears and advancing his subscription, any subscriber may get this premium by remitting \$1.50 additional for a new subscriber.

Churches, Sunday Schools and homes should use this Honor Roll to preserve the records of our defenders.

Send all orders to

ARKANSAS METHODIST,
Little Rock, Arkansas.

The Missionary Centenary

The Missionary Centenary an Adequate Program

Rev. J. B. Adams, Presiding Elder of the Bowling Green District, Louisville Conference, Says:

"THE CHURCH HAS HAD THE GOSPEL OF CHRIST, BUT NOT HIS VISION. HIS STANDARDS HAVE BEEN THEORIES UNAPPLIED. THE WORLD WAR HAS BROUGHT THE CHURCH FACE TO FACE WITH NEW WORLD TASKS, AND THE ANSWER OF OUR CHRISTIAN CITIZENSHIP IS EXPRESSED IN THE Y. M. C. A. AND THE RED CROSS.

"THE PULPIT HAS HAD NO PROGRAM, OUTSIDE OF THESE BY-PRODUCTS OF THE CHURCH, BIG ENOUGH TO APPEAL TO THE PEOPLE IN THESE DAYS OF SACRIFICIAL CONSECRATION. THE MISSIONARY CENTENARY OFFERS TO THE MINISTRY AN ADEQUATE THEME, FRAUGHT WITH WORLD INTEREST, PITCHED TO THE HIGHEST KEY. IT PROMISES A NEW FORWARD-LOOKING EVANGELISM AND AN AWAKENED, REBAPTIZED CHURCH, COME AGAIN TO ITS PROPER PLACE OF LEADERSHIP AMONG THE INSTITUTIONS OF MEN."

HOW MISSION SCHOOLS CONTRIBUTE TO THE PROPAGANDA OF THE GOSPEL—PEOPLE DO NOT WANT CANDLES BUT CHRIST.

Rev. G. D. Parker of Brazil gives a most interesting account of the convention of a prominent Brazilian and the turning of a whole family to Christ through the efforts of a Christian missionary teacher. Dr. Parker says:

"Jose Vinente Godinho, general manager of the Federal Telegraph Company of this city, and one of the patrons of the Union College at Uruguayana, was taken ill and was visited by Mr. Weaver, the principal of the College. On one of these visits the sick man offered the services of his daughter, a talented musician, as assistant organist in our church. As the family had no connection with the church and were recognized as Romanists, the offer was very unusual, and when extended to me by Mr. Weaver, I immediately called on the man to thank him.

"I found him critically ill, but he received me cordially and proved to be a well-educated and cultured gentleman, but without Christ and without hope. He was a materialist, a strong anti-Romanist, and not far from atheism. After an interesting talk with him I asked to call again as I recognized that he was in utter darkness and realized also that his physical condition was hopeless.

"In my subsequent visits in a very short time he was led like a little child to accept Jesus as his Savior. He was amazed at the simplicity of the old, old story. He had been looking at Christianity through the rubbish of Romanism which obscures the Christ in the worship of the Virgin and the saints. As soon as he saw the plan of salvation by faith in Christ and the repentance of sins, he embraced it, was baptized, received into Church fellowship and partook of the Sacrament in the presence of his family, his radiant face reflecting the new-found joy in his heart.

"He lived only a little more than a month after his conversion, during which time I visited him daily, having prayer with him and his family, reading the Scriptures and singing the hymns that express our hope of eternal life; but he lived more during that short time than during all the fifty years of his previous life.

"From his deathbed he directed an active campaign against sin in his own family, persuading even the servants to accept Christ as their Savior. He sent his children to Sunday School and Church services, and mourned over his wasted life. Although he was now ready and anxious to be with his Lord, he longed for an opportunity to give a few years to His service.

His wife, who, up to the time of her husband's conversion, had been an ardent Romanist, was greatly impressed, but had not fully given up her ancient faith, when one morning he had a sinking spell, and she, thinking that the end was near, attempted to place a lighted candle in his hand, as the Roman custom is, but he refused

to have it, saying "What I want is not a candle, but Christ, the Light of the World." Several hours later he fell asleep in Jesus. His conversion made a great impression upon his twelve children, the majority of whom are following their father even as he followed Christ, and his complete acceptance of the living Savior proved a convincing example to the entire community.

Thus, through the Centenary Movement which is seeking men and women for life investment and to secure larger gifts for Christian schools in heathen lands, is afforded another opportunity to open the doors of many

the white races. The Christian Church must undertake a real foreign population program at once. The Centenary Drive comes none too soon.

"FROM MISSOURI."

"Resolved, That the Missouri Annual Conference hereby accepts the allotment of \$795,533.70 as its share of the Centenary Missionary financial obligation, and pledges to the General Board of Missions its hearty support in carrying out the details of the campaign."

Thus, in brief, is told the result of Centenary Day in the Missouri Conference, a day full of interest and en-

ANOTHER AND DIFFERENT WORLD.

The "Centenary Movement" will doubtless produce three results:

FIRST. It will expand the thinking of the Church at large. The idea of a world-work will produce a world-thought which has never before grasped the multitudes. That world-view will produce a sense of world-obligation in those whose ideas of obligation have hitherto been only local.

SECOND. This broader view and expanded sense of obligation will open the avenues of liberality and raise the flood-gates for the outflow of money to meet the outcry of heathenism, and bring the "water of life" to refresh the long-famished millions of the pagan world.

THIRD. The Centenary Movement, together with the present world-war, will bring the world to feel its need of Christ as never before.

Christ will be more real, both to the darling son as he dies on the battlefield, and to the broken-hearted parents receiving the cablegram, "Killed in action." Christ, in the future, will be recognized in his true relation, as the one and only absolute need of humanity.

This will make our world another and a different world from what it has ever been since the tragic death of the Son of God.

BISHOP H. C. MORRISON.

homes otherwise closed to the gospel, and, instead of candles and meaningless ceremonies, to present to the people of a splendid country an open Bible and the living Savior. In every place where we have a mission school established there should be appointed a visiting missionary to follow up and conserve the influence of the school, which should first and always be a means of missionary propaganda.

"NONE TOO SOON."

The warning that if American Christians do not Christianize the Orient, the Orient will de-Christianize America has been often given. It is somewhat startling to learn that in Los Angeles 1,200 Japanese were recently converted to Buddhism. There are over 4,000 Japanese Buddhists in Seattle, and they have contributed lavishly toward the building and support of a magnificent Buddhist temple. In all there are seventy-four temples in the United States devoted to the worship of Buddha, most of these being on the Pacific coast, from which the propaganda is being carried on among

thusiasm from the opening address in the morning until the last picture of the striking stereopticon lecture and the last impressive word of the evening address by Bishop Murrell told the immense crowd of preachers, laymen and women of the great need in home and foreign fields and of the wonderful opportunity for loyal Methodists to do a great work in a great way. Running true to tradition these Missourians but needed to be "shown" before accepting in a fine, splendid way their part in this great forward movement of the church. Drs. A. P. Parker, C. G. Hounshell and Mrs. B. W. Lipscomb of Centenary Team No. 3 were present and had charge of the program.

GREAT DAY FOR THE KENTUCKY CONFERENCE.

"Centenary Day," as observed in the Kentucky Conference, which met at Cynthiana, was an unqualified success. Drs. E. H. Rawlings, J. J. Stowe, J. T. Meyers, members of the team from the General Board, were present, while Miss Belle H. Bennett, President, and Mrs. R. W. MacDonell, Sec-

retary of Deaconess and City Mission Work of the Woman's Missionary Council, added much to the effectiveness of the program and insured its enthusiastic reception on the part of the women present.

The various fields were reviewed, the departments of Stewardship and Intercession were thoroughly discussed and the entire program was carried out as outlined. Rev. O. B. Crockett, one of the most progressive men of the Conference, was made Conference Missionary Secretary and the allotment of \$669,678.42 was heartily accepted. Many expressed themselves as being profoundly interested in the Movement and deeply impressed by the day's work. The opinion seemed to prevail that this "Centenary Day" was the greatest day the Kentucky Conference had ever known.

HOW IT WAS DONE IN THE WESTERN VIRGINIA CONFERENCE.

The Western Virginia Conference met in Logan, W. Va., September 4, 1913. The second day of the session was devoted to the Centenary movement. Dr. W. G. Cram, Dr. Neill, and Mrs. J. W. Downs of Nashville, Tenn., had charge of the program, which was carried out in full. Bishop Hendrix, the presiding officer, rendered excellent service and Rev. F. S. Pollitt, who has just closed a successful quadrennium on the Fairmount District, was chosen as Conference Missionary Secretary.

The Conference Board of Missions recommend the acceptance of the allotment of \$367,625, and it was unanimously adopted by the Conference.

A feature of the night service was the stereopticon lecture by Dr. Cram, after which Bishop Hendrix spoke for half an hour, dwelling on the needs and opportunities in home and foreign fields.

W. B. Smith, a prominent layman of the Conference gave a pointed and forceful address on "Can It Be Put Over?" and when he had finished every one agreed that it could and would be done in the bounds of the Western Virginia Conference.

The spirit of the Conference was fine, and members and visitors all agreed that the Missionary Centenary was a most worthy enterprise, calling forth the faith and sacrifice of the people of Western Virginia.

WANTED HER DAUGHTERS EDUCATED.

Among the students at the Collegio Piracicabano, founded by the Woman's Missionary Society of the M. E. Church, South, in 1881, is a widow who came 1,150 miles, through an undeveloped country full of wild Indian tribes to educate her daughters. The young ladies could barely read when they first came to the school, but they have made rapid progress and both they and their mother are interested in the gospel. The uncle of these girls was sent by the Federal government to accompany Mr. Roosevelt on his travels through the wilds of Brazil.

CONTRIBUTIONS.

GALLOWAY COLLEGE.

Galloway College opened the session of 1918-1919 with the boarding capacity taxed to the utmost and about sixty applicants turned away for lack of accommodation.

That Arkansas is awake to the educational needs of her womanhood is indicated by the handsome new dormitory now in process of construction.

This will be a fire-proof building, ultimately to cost about \$100,000, and will be one of the most modern and best-equipped of its kind in the State. It will have the capacity to room 100 students and a seating capacity in the dining-room of 400, thus looking forward to the growth of the institution.

That the full quota of teachers with the exception of one as elected by the trustees was present for the opening is a significant fact during this period of restlessness that has infused itself into college faculties as into other lines of work.

The reception hall has been beautifully done over and refurnished with the fund, as a nucleus, left for this purpose by the senior class of 1918. A very successful session is confidently expected.—Kate J. Bigham.

THE CHURCH PRESS.

In the new program of thought and action intended by the Centennial movement the printing press must have a large part. No campaign, whether political or ecclesiastical, can ignore it. It came into being to serve the interest of liberty and religion. The printing press marks the milestones of progress in human history. It appeals to intelligence and uses it. It is the child of advanced civilization and its constant promoter. Without it we are without eyes to scan what is being done and without hands to do our part. That church hopelessly limps that fails to use the church paper to aid in its work. It is like the nation that abandons its rifled cannon and heavy artillery to resort afresh to the bow and arrow of the savage. It is a sign of degeneracy when the religious press is discarded.

But while the church is heedless of the value of the printing press, the nation is alive to it. Columns of religious news are now found in our secular papers. Can this suffice a live church, conscious of a mission and a message? Is the church going in or out of business when it has to depend on the secular press?

Our church officials are incapable of doing their best to arouse or lead the church without the help of the religious paper alike in their own homes and in their appeals to their fellow-laymen. A church official shows his unfitness for his place who ignores his church paper. It is a bugle and a trumpet, a bulletin and a general order. It tells how the battle is going on and of our part in winning it.

The Centenary campaign must have its printing press, and now is the time to get it ready and in vigorous use. A church paper in every home means preparation for a personal part in this great campaign. We need it to fire the hearts of our children as they ask us, What mean ye by this appeal for a forward movement? The next five years will shape the century, if we are faithful.—Bishop E. R. Hendrix in St. Louis Christian Advocate.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

MONEY FOR CHURCH WAR WORK.

Now and then we get a letter saying that in view of the recent order of the government concerning camp pastors, the need for money for the war work of the Church is not apparent. This is a grave and surprising error.

The vision of our Church concerning war work runs far beyond the work of the camp pastor. It includes a present plan of re-enforcement in winning the war, and a plan of world reconstruction, the foundations of which, in many instances, must be laid now. Great as is the camp pastor work, it is only a small part of the great program our Church must carry forward to be worthy of her place in the field of service.

First of all there is the equipment of chaplains. No man, we firmly believe, has ever before enjoyed so great an opportunity for spiritual service as the chaplain in the American army today. The Church must stand back of him and furnish all equipment needed to do his great work in the most effective way. Our Church has already put forward more than 100 men for this work, and will have to put forward at least another hundred to supply the demand of the rapidly increasing army under the new draft. These men must have equipment. The Government pays a salary that is less than many received before entering the chaplaincy, but more than others have been receiving. Yet when the changed conditions of life are considered, it is a real financial sacrifice for nine out of ten married men who go into this service. These men can not equip themselves with all that is needed adequately to do their work. Initial equipment expense estimated at \$250 each, with annual expense in carrying on the work of \$300 each, calls for an expenditure of \$100,000, and could be doubled without wasting a cent. The Church must provide this. Other churches are making such provision. Ours can not lag behind.

Then, no matter what is or is not done in the matter of camp pastor work, there should be in every city adjacent to our large camps Church headquarters, keeping open house, with a pastor, and a Church mother, at least, attracting our boys on leave, ministering to them, affording a place for them to meet friends from home, and elsewhere, tying them to the Church, and rendering service in myriad ways. However necessary the work inside, there is no work more imperative, if we would save our boys, than work done for them when on leave in the city. Think of the great camps located within the bounds of Southern Methodism. Think of the cost of adequate service in the cities near these camps, and even in rural communities nearby. Remember, too, that the camp pastor order does not affect the navy and marine camps. There are a dozen or more such camps where the headquarters idea should be developed and where also, without let or hindrance, the camp pastor work may be continued. Provision can and should be made, too, for tours of all the camps by some of our bishops, our best evangelists, and leading men with a message for men. There will be no difficulty about getting a hearing for these. The writer often when camp pastor at Camp Jackson had the privilege of carrying into the camp the vocal teacher and violin teacher of Columbia College with a quartette of picked pupils from each

of these departments. We were not only permitted but begged to go from ward to ward of the hospital for a twenty-minutes service in each ward of song, violin music, prayer and gospel message. Thousands of our young men heard with joy, and with shining faces begged that we come again, and assured us that they would hear that sweet music in the struggle of battle on the "other side." Such groups could and should be organized to visit all our camps. We can get volunteers, but the tour itself would cost money. With all volunteer teams from our colleges could do, there is yet need for at least one team of such workers, the best talent in consecrated Methodism, to be regularly engaged for this work under the direction of our Commission.

Another great field of war work has just begun to appeal to us. The Government is establishing great munition and ship-building plants. Like magic these spring up almost over night. At Nitro, W. Va., such a city has sprung up, accommodating 50,000. The writer visited the plant last Sunday, and had the privilege of speaking to 1,500 representing at least a dozen nationalities. The hearing accorded and the response to a gospel message was the most remarkable ever witnessed and will live always in memory with yearning for its repetition. We are trying to get a footing there. This is army work. It is at the very foundation of winning the war. Work on a large scale and on right lines there will not only help win the war, but lay foundations for world rebuilding when the war is over.

We could go on and on with such instances. They abound. One more, in this connection. At Quantico, Va., there is a marine camp of some 10,000, a little town alongside and a ship-building plant just starting up beyond the town—all in easy reach. We have a church organization there, a little 20x30 building, and a pastor that serves in connection with a large circuit. We have there the great opportunity of building a real community church working plant, putting an outstanding man in charge, and ministering to a growing town, a ship-building plant and a camp. We have the right of way. There is no other church there. Are we going to lag back for lack of a few dollars?

Then look "Overthere." Bishop Lambuth, Dr. Seleckman, and Rev. G. C. Emmons are now in France. The purpose of their mission is ministry to our boys over there, but the far-reaching vision of our great missionary bishop is the establishment of future work in France. One chaplain now in France writes: "What a wonderful field France will be after the war in which to sow the seed of evangelical truth. I have been most wonderfully impressed with this fact as from day to day the citizens ask me about the Protestant religion." We must establish headquarters there, and equip in such way as shall enable us to render a great ministry to our boys coming and going, and, at the same time, lay the foundations for a great work in the future. Then look on into Belgium, and on into Russia, and into Italy, and even into Germany.

With all this, be it remembered the work of camp pastor is not ended. Arrangements have already been made in some of our camps for continuing the work under far better conditions than before the order was issued. The Government has been "postered" no

little under the old order of camp pastor work. Many unauthorized men got a footing as camp workers, some of these made all sorts of demands upon the military authorities, some even talked the poison gas of peace, and it is stated that somewhere German propaganda posed under the guise of camp pastor. The Government had to get control of this situation. A weeding out was needful. The recent order will accomplish this. A strong committee has the matter of modified form under advisement and will within the next few days lay the whole matter before the war department. It is a matter of rejoicing that our Government, as no government ever has, recognizes the place and power of the gospel in creating and maintaining the morals of a soldier. We are assured that in some way, under proper regulation, all proper agencies for religious ministry will be provided for.

All in all, a great vision of present and future ministry in winning the war and ushering in the fullness of the Kingdom of God is before us. A great and effectual door is open. The fields are white unto the harvest. We need men and money, the best of the one, and the most of the other, that our great Church may serve mankind as never before. The brand of Cain is now "SLACKER." The Church today that withholds men or money for this work will bear the brand, and bearing it have no place in the future.—E. O. Watson, Secretary War Work Commission, M. E. Church, South.

CHINA IN THE REMAKING.

Dr. A. P. Parker, Editor China Christian Advocate.

In the midst of the present world crisis, when the heart of universal humanity is filled with deep solicitude as they watch the life and death struggle between the titanic forces of autocracy and democracy on the blood-soaked battlefields of Europe, a phenomenon is occurring on the far Eastern shores of Asia, which, while less spectacular and thought-impelling, is fraught with consequences scarcely less profound and far-reaching in their influence on the destinies of the world than that terrific struggle in Europe.

China, the oldest civilization in the world and the greatest in population and duration of its consecutive history, is rapidly yielding to the impact of those forces which, in the providence of God, have been brought to bear upon her by Christian missionaries. We witness there a nation in the making. It is the rejuvenation of an old civilization by the incoming of the vital elements of a Christian civilization. An evolution amounting to almost a revolution is taking place in China. The Kingdom of God has come to China and is bringing with it all those blessings that it always brings to an individual, any community, any nation that accepts it. Seven years ago a political revolution occurred. Autocracy was set aside and a republican government established, and the Chinese are today striving to establish the great modern democratic principle of government of the people and by the people and for the people. It is true that the republic has had many ups and downs in these seven years. There has been more or less fighting between the two great parties who are in dispute as to the kind of a republic.

Grove's Tasteless chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

hican government that China ought to have. But notwithstanding this conflict between the Northern and Southern parties, the idea of a republican government has never been abandoned by the leaders on either side and China will never go back to a monarchy or autocratic government.

Great educational reforms have taken place. The Chinese educational system, up to a few years ago, was, from our western standpoint, altogether inadequate to the object for which any educational system should be carried on. It consisted solely in committing to memory the ancient classics, which contained some of the ancient history of the country and the teachings of the old sages, Confucius, Mencius, etc. There was no mathematics, no science, no geography, no foreign history, nothing that westerners regard as education except literature. In 1906 the Empress Dowager issued a decree ordering that the old system of education be set aside and modern western education put in its place. It has been well said that this is one of the greatest intellectual revolutions that has ever occurred in the history of many. Now Chinese boys and girls, young men and women, study the same things that we do in America—mathematics, science, general history, geography, etc. Not only the subjects have been changed, but the methods of teaching have been completely revolutionized. Modern school buildings, well-equipped with charts and blackboards and apparatus of all kinds are being built all over the country by missionaries and government officials and public-spirited wealthy men. A great educational literature is growing up. The translation of educational books has been one of the great lines of work done by the missionaries in past years, and the sale of these text-books reach into the hundreds of thousands annually. Common schools, high schools, colleges and universities are extending apace, and the time is not far distant when a complete government system of public schools will be put in operation. Missionary education has done a great work and the possibilities for the future are manifold more than they have ever been in the past.

Social and moral reforms of great significance have been brought about. The opium traffic, which for nearly a century has been China's greatest curse, is now completely abolished. The British have agreed to stop the importation of opium from India, and the government has suppressed the growth of native opium throughout the country. It is now very dangerous for anyone to be caught smoking opium.

HOOD'S SARSAPARILLA AND PEPTIRON

Conditions that are both scrofulous and anemic are very common. Many persons whose faces are "broken out," cheeks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron, one taken before eating and the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.

KANSAS CITY
Business College

The GREAT BUSINESS TRAINING SCHOOL of the great Southwest. Students furnished employment to pay living expenses while attending school. Highest endorsements. For pamphlet and catalog, address J. M. SMITH, Secretary, 260 E. W. C. A. Bldg., McGee St., Kansas City, Missouri.

and for a farmer to have a patch on his land of the poppy plant means imprisonment, possibly death, and the confiscation of his land. It is true, there is still a good deal of surreptitious dealing in the drug and secret smoking, somewhat like the "boot-legging" that obtains in the dry territory of the United States. But the government and the people bitterly hate the terrible curse and are determined to abolish it from their land. Would that our own Christian United States, in dealing with the liquor traffic, could learn a lesson from heathen China as they have dealt with the opium traffic. Another great social reform has been the abolition of foot binding. From time immemorial the fashion of binding the feet has rigidly held Chinese women in bondage. But through the work of missionaries a public opinion has been created throughout the country that has crystallized in the determination to abolish the custom, and today to all intents and purposes, this very deleterious fashion has been abolished. It is true we still find the custom obtaining among the peasant women in some parts of the country, but generally in all the great centers it is frowned upon by everybody and is practically abolished. Thus Chinese women have come into the right to use their feet, and with this freedom has come that greater soul freedom of which they have been deprived all these centuries. Having now the right to go to school and get an education on an equality with the boys and men of the country, they are coming into their rights in the social order, and we may imagine, though we can not adequately describe, the powerful results that the liberation of women are to have on the development of the civilization of the country.

Economic developments of far-reaching influence on the commerce of the country are taking place. For several years now, railroad building has been going on, after the opposition to this innovation was gradually overcome. There are now 6,500 miles of railroad in operation and about 5,000 more have been surveyed and are under construction. This is one of the greatest needs of China today. When we think of the United States with its 3,800,000 square miles of territory and 100,000,000 of population, having 300,000 miles of railroad, while China has 4,000,000 square miles of territory and 400,000,000 population, we can have some idea of the great need for railroads in that country. It is a great field for the investment of capital and skilled engineering. Many American merchants have been, and are, engaged in commerce in China, and mercantile commissions go over occasionally to study the situation with a view to the development of business there. The mining of coal is another work needing capital and skilled engineering. China has great coal measures. But, up to recent years, has not been able to do anything more than a little surface mining. Now foreign machinery is being introduced and is opening up some of their great coal mines. One of these was started by Mr. Hoover of the United States Food Administration, in 1900, and it is putting out 20,000 tons of coal every week. Mines of splendid iron ore, copper, tin, lead, gold and silver abound and the mineral resources of the country are practically unlimited.

But the greatest of all changes that are occurring in China, and the su-

preme one for which the missionaries are laboring, is the religious enlightenment and regeneration of the people. This is our supreme aim. We go there to preach Christ and to lead the people to accept him as their personal Savior and to come into the rich experience of pardoned sin and the witness of the Spirit that they are the children of God. If we fail in this we fail in all. We do not go there primarily to introduce educational reform, or establish a better government, or to change social customs, or to develop economic resources. All these, which may be called the by-products of the kingdom, are still subordinate to the one supreme end for which we labor. It is hardly right to say these things are by-products, for the beauty and fragrance of the rose are not by-products; and these great blessings that come to those that accept Christ as their Savior are a part indeed of God's purpose for men who wish to save them from all physical, mental and spiritual degradation. But the people are being converted in an ever-increasing ratio. Some have inquired, very properly, as to the genuineness of the work of Christianity among the Chinese. But to the missionary who lives among them and understands their language they are as genuinely converted and spiritually regenerated as the people in our or any other land who accept Christianity. When one hears them praying and preaching and sees their intelligent and active zeal in the work of the Church, their contributions of money to the support of the Church and the persecutions which many of them undergo, one can have no more doubt of the reality of their Christian experience and knowledge of the deep things of God than he can doubt his own experience.

Just a few figures. In 1875 our mission had one station occupied by two missionaries and four out stations occupied by five Chinese preachers, and we had, all told, sixty members. Now we occupy a territory of about thirty thousand square miles with five stations, where our missionaries reside, about one hundred and thirty places where Chinese preachers work and a membership of over six thousand, with over twelve thousand probationers. The whole Christian community in China numbers about three hundred thousand actual communicants, with some four or five hundred probationers and candidates for baptism. The Roman Catholics claim about twelve hundred thousand, so that we have today a Christian community in China of over two million. There are about seventy Missionary Societies operating in China, with about six thousand five hundred missionaries, scattered all over China. Notwithstanding this rather large number of missionaries, a vastly larger number is badly needed. To anything like adequately occupy the territory we should have fifteen or sixteen thousand missionaries with ten or fifteen Chinese workers for each missionary.

This old nation is bound to exert a tremendous influence on the destinies of the world in the immediate future. The people are now open to guidance and are feeling about trying to see which way to go. It is our duty as a Christian nation to help them. Already agnostic and atheistic influences are mightily at work in the country. We must by our prayer and our money and our missionaries save the country for the Kingdom of Christ and make a nation whose God is the Lord.

DR. MOTT'S STATEMENT CONCERNING THE CAMP PASTOR ORDER.

The public statement having been made in the press that I am responsible for the recent order of the War Department concerning camp pastors, I wish to state that I am in no way, directly or indirectly, responsible for this order. I knew nothing about it until it had been settled by the War Department. I have received communications also, inquiring whether the National War Work Council of the Young Men's Christian Association has had anything to do with this action of the War Department. I have answered these communications, stating unqualifiedly that this organization has had nothing whatever to do with the matter. On the contrary, I am sure that it will be found on investigation in the various cantonments and camps throughout the country that the Association secretaries have as a rule done all in their power to help the camp pastors in their work.

Let me add that I am a member of what is known as the Committee of Six, which has during the past year done all that it could to secure action on the part of the Government increasing the number of regular army and navy chaplains and likewise to further any plans which would help them. I have been asked whether this committee is not responsible for the recent action of the War Department concerning camp pastors and wish to state that such is not the case.

I am sure that those who have through ignorance of the facts held me responsible for the camp pastor order will do me the justice to correct their statements, in order that there may be no misunderstanding regarding my relation to this matter. My record shows that I have furthered the work of the camp pastors, just as I have always advocated interdenominationalism and not non-denominationalism, believing that the stronger the denominations were the more powerful would be their co-operation in Christ.

IN MISERY FOR YEARS

Mrs. Courtney Tells How She Was Cured by Lydia E. Pinkham's Vegetable Compound.

Oskaloosa, Iowa.—"For years I was simply in misery from a weakness and



awful pains—and nothing seemed to do me any good. A friend advised me to take Lydia E. Pinkham's Vegetable Compound. I did so and got relief right away. I can certainly recommend this valuable medicine to other women who suffer, for it has done such good

work for me and I know it will help others if they will give it a fair trial."
—Mrs. LIZZIE COURTNEY, 103 8th Ave., West, Oskaloosa, Iowa.

Why will women drag along from day to day, year in and year out, suffering such misery as did Mrs. Courtney, when such letters as this are continually being published. Every woman who suffers from displacements, irregularities, inflammation, ulceration, b eache, nervousness, or who is passing through the Change of Life should give this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial. For special advice write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of its long experience is at your service.

ian service wherever co-operation was practicable and not inconsistent with conviction.

As for the merger of all war work organizations in one financial campaign, responsibility for which has also been laid, in part, to me, it is only right to say that I opposed the merger with all the power at my command until the president decided it should be made, when I loyally accepted his decision and am throwing myself, heart and soul, into a campaign to carry on a work essential to the welfare of our boys.

I kindly request that you will print this in your first issue, in justice to me, and especially that the great cause I represent may not suffer through misapprehension. Sincerely yours,

John R. Mott.

AT THE END OF A CENTURY.

Rev. W. W. Pinson, D. D.

General Secretary Board of Missions.

This hour is a challenge to faith. It is also a challenge to courage. It is, most of all, a challenge to greatness of purpose. It is a bad world for sluggards. The order is, move on or move off.

The whole world fabric is changing. The trumpet is to the lip for crying, "Old things are passed away, behold I make all things new." The Kaiser fights for the past. He is attempting to turn back the wheels of time with the blood and iron of imperialism. The very stars fight against him. The world is forging forward. This war is but the snapping of the bands. The door of a new era creaks on its hinges. Soon it will open with a bang.

When peace comes we who still live will face a ruined world. That world must be reconstructed. That which will be most needed will not be furnished by the diplomats, nor by the philosophers—still less by the financiers.

There is only One who will be equal to that task. There is only one institution that can witness to him and bring him home to a broken-hearted world. That is the Church. And it is no bigotry to say that the only Church which can effectually witness to him is Protestantism.

In view of this there are three facts that have tremendous significance to us.

1. We are Americans. We were either born here or came here as soon as possible after we were born. In either case we are here, and we should be Americans or pack up our goods and leave. Being an American has a meaning it never had before. It is vastly more responsible than ever. We are citizens of a country with a mission. The world recognized this long since, and in the last two decades we have heard impatient destiny knocking at our doors. The young giant of the West rubbed his eyes, he became

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self-conscious and then conscious of all mankind.

When we take stock we find America has been equipped for some great purpose. Her inventions, her commerce, her resources and her free institutions prove it. We are the richest people in the world. We own \$250,000,000,000 worth of stuff. We are the creditor nation of the world. We are growing richer dangerously fast. Four thousand names were added to our already long list of millionaires last year. We have demonstrated that at the call of need we can mobilize our resources to feed whole nations, to loan our friends or to win a war.

Our free institutions, our progressive ideals and our "shirt-sleeve diplomacy" have compelled attention and made us the hope of peoples and the dread of despots. For a hundred years American ideals of liberty have subdued kingdoms and wrought righteousness.

Long time we clung to our isolation. We were content to sit under our own vine and fig tree and solace ourselves with Washington's Farewell Address and the Monroe Doctrine.

Twenty years ago we broke out of our confinement. Dewey drifted into Manila and gave us the Philippines. Then we were out in the big world. Now we have our arms around it. Our flag is there among the lilies of France. The voice that carries farthest is an American voice, and the world's future will be largely determined by America.

Then it means something to be an American.

2. We are Methodists. We belong to that section of the population to which the world must look for its evangelization. There are 25,000,000 Protestants. These American Protestants give eighty-six per cent of the missionary money given in the world. This means that, measured by a money standard, American Protestants furnish more than four-fifths of the evangelical force for the world's uplift. It must hereafter furnish a much greater proportion.

Of this Protestant population almost every third man is a Methodist. And being a Methodist, he is a world citizen, with a creed and polity as free and as generous as the winds and the sunshine. Already we are in every land and in strategic positions.

It is clear that on our shoulders God has laid a heavy responsibility for the world's salvation.

3. We are facing the lessons of a century. A hundred years of missionary history speak to us. We stand on one of the mountain peaks of time. Looking back, our hearts beat high with the thanksgiving. Looking forward, our pulses thrill with the vision of opportunity.

What a century it has been! Then we were a few people along the Atlantic seaboard. Now we are a great people swarming from ocean to ocean. Then there was not a college for women in the world; now they are everywhere. Then there was not a steamship nor a railroad. Most of the inventions that have conquered the world of space have been produced in this century. The first steamship was launched the year the first Methodist Missionary Society was organized.

This great century has witnessed the development of the Methodist missionary movement from the handful of flaming evangelists that followed the immigrant as sheep in the wilderness to an ever-expanding world Church. A hundred years ago there were not more than 200,000 Metho-

dists in America. Now there are 7,000,000. Then there were no Methodist missionaries. Now they are numbered by hundreds. The first year we raised \$700; last year nearly seven million.

In the face of these facts there are three things we must do.

1. We must rediscover the sources of our power. A thousand voices are calling on us to awake and put on our strength. We cannot, dare not, face this task in human strength. It is a superhuman task and demands superhuman power. We must find anew the secret of power. The world is going to demand of us our credentials. It will repudiate a mere human organization that merely repeats a creed and deals in the flat fluency of speculation or drones a smooth orthodoxy. It will spurn unreality. It will crave vitality and lean to the note of sincerity.

Men have lost confidence in materialism and rationalistic philosophy. They are hunting the paths that lead to God. We must know how to show them. To do so we must have power. We must climb the heights. We must get our hands on the altar.

We need to hear again in our impotence, "This kind goeth not out, but by fasting and prayer." Unless we are willing to pay the price we must fail.

The whole Church should go to its knees. There is such a thing as corporate repentance and corporate prayer. The ideals of the whole body ecclesiastic suffer eclipse. The chill of an easy-going indifference creeps to the very heart. A semi-materialistic spirit lays its leaden hand on the Church. Then there must be a corporate awakening. Such an hour is the prophet's hour. And it is here. Its signals flame on the sky. O Church of our fathers, come back to the sources of your strength! Leaders of Israel cry aloud and spare not! Yours is a great responsibility. Yours should be the prophet's vision—your message the prophet's message.

2. We must re-emphasize the doctrine of Christian stewardship. Men cannot be Christian in the spirit and pagan in their business. They may not say with their lips "the earth is the Lord's and the fullness thereof" and in their lives deny it. Men must be religious in all or not religious at all. Man's money is the thing with which he has most to do. His relation to it determines his character more than anything else. This is why our Savior laid so much stress on money. Not for the money's sake, but for the man's sake. This is why of thirty-one parables sixteen are based on money. This is why the change of Zacchaeus on the money question brought salvation, or was a sure sign of it. It was the final stronghold of sin to give way. It always is. A priest who had confessed thousands and heard the confession of all other sins, declared he never heard a confession of covetousness. Who of us ever did? I have had only three men in all my ministry to confess to conviction on the subject of stinginess. That is why Cornelius' alms come up before God on equality with his prayers, so that you cannot know which prevailed. It is why Paul prayed that the Corinthian Church might "have this grace also." We shall never get to be stewards merely for a money consideration. It would be a calamity if we could. We must urge it for the sake of men. It is involved in discipleship. Christ will not take the man and leave out the money.

Measured by our giving, we are not respectable heathen even. And as to being Jews, we could not get into the court of the Gentiles on our money record. The possessions of American Methodists are said to be \$25,000,000,000, and the income four and a half billion dollars a year. A tithe of this income would be \$450,000,000. This would pay in one year the \$115,000,000 we are asking in five years, and leave \$135,000,000, or in five years it would leave \$2,315,000,000, and that would help some in our other work. One per cent of our income would pay all we are asking for the Centenary twice over.

We need a revival at this point. We should preach and pray and plead as we have done against intemperance and lust and profanity. It should get on the conscience of the preachers that covetousness is idolatry; that those who do not worship with their substance do not worship at all, and that a slacker in the Kingdom of God is as bad as a slacker anywhere else, and a slacker and a disciple cannot be one and the same.

We cannot have power and be disobedient. We cannot pray and not pay. It is mockery to seek for unseen power until we have released that which we carry in our pockets. It would be just as inconsistent to pray for victory and send no soldiers and build no ships and raise no wheat.

3. We must plan big things for God.

It is a time for great ventures. Business talks in big figures. We no longer hear of thousands—millions is the unit. The Government builds ships in whole fleets. Congress once voted a billion dollars and the country threw up its hands. Now we vote twenty-four billion and nobody voices a protest. The Y. M. C. A. used to talk in terms of thousands; they now talk in millions and get more than they ask. The Red Cross asks for a hundred million at a clip and gets more, with 47,000,000 loyal subscribers behind it. A three billion Liberty Loan goes over the top and beyond.

The Church must keep pace with the times in the spirit of daring. We have been suffering from our littleness. One has said, "The Centenary has come to save us." It is to set before us a task that challenges our strength. We are in the kindergarten. We are going by the grace of God to make a grade. Our pettiness has well-nigh strangled us. Now by one audacious venture we are to

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NUXATED IRON

break away from our outgrown shell and catch the pace of the hour. It is not a question of choice. It is one of necessity. We must meet the challenge of the big world in this big hour, or resign our place of leadership to institutions that are awake.

It is no accident that our Centenary falls at this hour. It is a sign that God, who times events, has honored Methodism with his confidence. He is entrusting us with a big share of responsibility. Hence, he has thrown open a bleeding and needy world to us at the very hour when we are standing on the summit of the century. He has added to the voices that plead from a hundred glorious years that of a torn and distracted world's calling loud "in the crimson chorus of the guns," and of a future big with needs and possibilities.

MISSOURI ANNUAL CONFERENCE.

The one hundred and second session of the Missouri Annual Conference, which is the parent Conference of the Arkansas Conferences, convened at Fulton, Mo., Wednesday, September 4, Bishop W. B. Murrah presiding. It was the first visit of Bishop Murrah to the Missouri Conference, and he won the hearts of all. Fulton is a delightful city of about 7,000 people. Two State institutions (the School for the Deaf and Dumb, and one of the hospitals for nervous diseases) are located there, as well as William Woods College, a girls' school of the Disciples, and Synodical and Westminster Colleges, girls' and men's colleges of the Southern Presbyterians. Fulton impressed everybody as a good example of the advantages of a dry city. Its cleanliness, progressiveness, friendliness and hospitality were marked.

One hundred and ten members were present at the first Conference session, and Rev. C. O. Ransford was elected secretary for the fourteenth time. Bishop Murrah opened the Conference with a striking exposition of the parable of the Virgins. The oil was taken to represent Reserve Force—something to draw on in times of stress and strain. The parable discloses the working of a universal law. The foolish virgins were not arbitrarily shut out—for the wise virgins to have shared their oil would have made a failure of the occasion. In health, business, as well as spiritual and religious matters, oftentimes the same conditions with lack of reserve force spell bankruptcy, while with reserve force to draw on they become the avenue to success.

We were fortunate in our connectional visitors, naturally the great thought in the minds of almost every one was the enlarged vision arising out of the proposed celebration at the Missionary Centenary. Centenary Day was Thursday, but some of the speakers expected were compelled to speak at other times. We were disappointed in the absence of Dr. Stonewall Anderson, although Dr. Winton ably

filled his place. The Conference was happy in the presence as Centenary speakers of several of Missouri's sons who have attained prominence in the Church. Bishop McMurry, Drs. A. P. Parker of China, G. B. Winton, Bulla, and Luther Todd are some of these. The Wisdom Sisters, who have been heard in Arkansas, I believe, once more were present and delighted the Conference with their unique music.

There is no need to describe the Centenary program, it will be presented at every Conference, but it was a great success. At the service of the day the Conference unanimously accepted the \$795,533.70 which is its quota of the 35 million dollars to be raised, and pledged its hearty co-operation in the Centenary. We were upon the heights that day. An evidence of what we expect to do is that we selected Rev. C. C. Grimes, known to the Arkansas Conferences, judged almost universally by us to be our strongest man, to lead the hosts to victory as Conference Missionary Secretary.

Dr. Boaz presented the "Enlarged Vision of the Home Field", and Dr. Luther Todd the work of the new Board of Finance. Both men impressed the Conference strongly, and left us with confidence in their ability to lead the church to success in their respective departments. The Centenary speakers were Dr. Beauchamp on Plans, Purposes and Methods; Mr. Hounshell on Spiritual Resources and Enlistment for Service, Dr. Park on the Orient, Dr. Winton on Latin America, Dr. Bulla on the Sunday School and the Centenary, and Mrs. Lipscomb on Enlisting the Women. At the evening service Bishops Murrah and McMurry both spoke, and Mrs. Lipscomb gave a lecture illustrated by the stereopticon.

We were all impressed by such statements as those of Dr. Speer, "If Methodism gets one-tenth of her people interceding it will be an incalculable blessing to the world," and of the Y. M. C. A. leader in the South, "It is the most comprehensive program ever put before the colleges, and shall be the Y. M. C. A. program for live-service for the year."

C. S. Wall, who has been director of the Red Cross, Y. M. C. A., and I believe also of the Liberty Loan drives for the nation, answered when asked to direct the Centenary drive (he is not a Methodist), "I will give you three months, it is the most consummate piece of religious work I have ever had anything to do with." One man, not a Methodist, gave a million to the M. E. Church because they are trying to work Missions in an adequate way.

We are specially interested in the opportunity that has opened to Central College in connection with the offer of the government to use our colleges as military training camps, with a view to the selection of officers. This was clearly set before us by President Linn.

Realizing the extreme necessity at this time of our Conference organ, a plan has been set on foot to place the St. Louis Christian Advocate on a secure basis. A Board of Publication has been provided, an assessment of \$1,500 levied, which may be raised by getting new subscriptions. The carrying out of this plan depends on the concurrence of the other Missouri Conferences.

The Conference Love Feast was unusually helpful; the Bishop preached a great sermon Sunday morning; the Conference was almost perfect in its harmony and brotherliness; and al-

together it was one of the most inspiring, hopeful and spiritually alive conferences that has been held for a long time.

I must not forget to add that Laity Rights for Women passed unanimously, while the change in the creed was rejected by 106 to 16 votes. As to statistics. There are nine districts in the conference, 174 charges, 437 societies. Baptisms, 1,757 adults, 320 infants. We have 53,839 members, an increase of 1,334; 39,653 enrolled in Sunday Schools; 4,511 in Epworth Leagues, and 3,021 in Women's Missionary Societies. We contributed for Foreign Missions \$11,213; specials, \$1,906; Home and Conference Missions, \$14,613; Specials, \$350; Church Extension, \$6,574; Education, \$5,816; Conference Claimants, \$9,455; American Bible Society, \$701; Woman's Missionary Society, \$21,487; Bishops, \$2,093; Presiding Elders, \$18,831; and Preachers in Charge, \$157,593. Our total contributions were \$441,364. We have 430 churches, value \$11,069,585, and 151 parsonages, value, \$316,750. In spite of the number of men who have entered army service there were less than ten charges left to be supplied when the appointments were read.—C. S. Rennison.

LAITY RIGHTS FOR WOMEN.

Hon. Perry S. Rader writes: Since 1873 the women most prominent in the work of our church have been asking that women be made equally eligible with lay men to lay offices in the church.

Their request in one form or another has come before three or four General Conferences, and has been steadfastly denied except by the General Conference held at Atlanta in May of this year, which approved of their request, and as it involved a change in the constitution passed the measure down to the annual conferences for their approval or rejection.

This long consideration of the questions involved clearly demonstrates that the action at Atlanta was not a mere expression of their kindly feeling by the members of the General Conference for the faithful and noble women who constitute such a large and valuable part of our membership, but was a positive and thoughtful declaration that the request could not in good conscience and fair dealing be longer denied.

The church has progressed slowly in the matter. It did not wish to make a mistake. It did not wish to be carried away from sound doctrine and firm foundation by every wind that bloweth. Its very conservatism held it back from taking action that would in the least appear to be an ebullition of the fine chivalric sentiment of manly men toward good women. The members of former General Conferences wanted the movement to be tested by experience and time for sober consideration. Most of them felt that the question was not one of mere right, but that it was a question of expediency and practical wisdom. No man without making himself a pharisaical bigot can say that he has any superior Scriptural basis for holding a lay office in the church that a woman does not have. But the questions have been, Is it necessary that women be made eligible to election to membership in the Quarterly Conference, or the District Conference, or the Annual Conference, or the General Conference, or eligible to the office of Sunday School superintendent, or steward, or parsonage or church trustee? Is it for the good of

the church that they be made eligible to fill any of these lay offices just as men are? Those have been the questions that have vexed the members of the General Conference for many years.

Slowly the idea has grown that wisdom and necessity and expediency and the good of the church require that women should be made eligible to any lay office; and the General Conference at Atlanta, after all these years of thoughtful consideration of everything involved, by an overwhelming vote reached the deliberate conclusion that the law of the church should be so changed as to make women eligible to any lay office that men may hold.

The General Conference could not alone make these changes in the law. It could take the initiative, as it did; it could formulate the proper changes in the law, and express its judgment that they should be made, as it did; but it could go no further, for the change involves an alteration or an amendment to the constitution and that can be made only by a vote for the amendment of two-thirds of the members of the General Conference and three-fourths of all the members of all the Annual Conferences.

It is not necessary to elaborately demonstrate why this proposition involves a change in the constitution. It is enough to say that the bishops in a written opinion held that it did involve a change in the constitution, and that the General Conference abided by their opinion and took the necessary steps to pass the measure down to the Annual Conferences, which alone have final authority to amend the constitution.

The measure is to be voted upon at the coming session of the Missouri conferences, and as they will be almost the first Annual Conferences to consider it, I respectfully but sincerely hope they will adopt it by practical unanimity.

Whatever reasons for excluding women from the lay offices and boards of the church may have been urged in former years, they are no longer valid or apposite. When the Methodist Episcopal Church was organized in America, the corporate body consisted of ministers alone. There were stewards to collect the preachers' small salaries and trustees to hold church property for the use of members of the Annual Conference; but there were no Sunday schools and almost no pastorates, and the work of the ministers was largely evangelization, their preaching being mostly done in private houses and at camp meetings. There was no Woman's Missionary Society, no woman's organization of any kind. Since then the work of the church has greatly changed.

In the natural evolution of things pastorates have become the fixed order. Sunday schools have become the avenue of great church activities, and in them the majority of teachers by far are women, and the importance of their work both for the permanency of the church and its spiritual life can not be overestimated. The work of the women in the matter of home and foreign missions, in building parsonages and churches, in caring for and beautifying the church edifice, in sup-

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plying music, in establishing missions, in looking after the sick and the delinquent, has grown to colossal proportions, and is just as much a part of the church's activities and policies as is the work of stewards and trustees. To maintain a modern church in the full sweep of spiritual power implies the co-operation of all its forces. The incidental expenses, that in former times were mere negligible quantities, are now immense, and often amount to three or four times the preacher's salary.

To properly co-ordinate all these activities every one of them should have representation in the church's official. The only way to have harmonious co-ordination is for men and women to meet together on equal terms and agree upon joint action, for which all are responsible.

It will not do to say that a woman may now be superintendent and president of the Epworth League, and as such may be a member of the Quarterly Conference, without vote. That is an ungentlemanly discrimination. If the superintendent is a man he can have a vote in the Quarterly Conference; but if the superintendent is a woman she is only an advisory member. She may have more wisdom, and do more work for the church's up-building and edification than half of the stewards and trustees combined, but she can not vote simply because she is a woman. That discrimination should be removed, and the adoption of this proposed amendment will remove it. We ought either to have the manly courage to say that no woman shall be superintendent or president of the Epworth League, or that if she is ex-officio a member of the Quarterly Conference she shall have the same right to vote that men have. And this amendment simply says that no discrimination shall be made against her on account of her sex, and that is all it does say.

So, I repeat, the large place women have taken in the activities of the church make it wise and necessary that she be made eligible to be elected to any lay office in the church. It is for the good of the church, the broadening of its life, the enlargement of the vision of its men and a just appreciation of the noble work of the women, that the amendment be adopted.

The amendment does not give to

Health

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woman the right to become a preacher. It is carefully drawn to withhold that right. It simply gives her the right to exercise lay activities when the church may choose her to exercise those activities. If it is adopted she can hold any office any other layman may hold, if she is elected to such office. She can be elected steward by the Quarterly Conference, if the members of that conference choose to elect her, but not otherwise. She can be elected delegate to the District Conference, if the Quarterly Conference chooses to elect her, but not otherwise. The amendment places her exactly on the same plane that laymen occupy. The amendment does not of itself make women officers of the church or members of its boards; it simply makes them eligible to election to those offices or boards. In other words, if they are elected to offices or boards they are not to be declared ineligible to hold the offices or denied membership on the boards on the sole ground that they are women.

By adopting this amendment the church is giving to women a recognition similar to that the civil law in Missouri gives now to her. The State of Missouri nearly thirty years ago, by what are called the "Married Women's Acts," gave to a married woman the right to contract, to sue and to hold her own property in her own name. Prior to that time the husband could appropriate the wife's personal property and the rents arising from her lands, and he and she were one in law and he was that one. But these statutes did away with all that, and made the wife, as regards her own property, the equal of her husband, and invested her with full legal powers to control, use or sell it. They have worked well, and no legislator could now be found who would offer a bill to repeal them. The church, which has often truthfully proclaimed the fact that Christianity has made woman man's equal, can not afford to be behind the State in according to her what are as certainly her fundamental rights as are the privileges the church has long accorded to lay men are their rights.

There are many reasons why this amendment should be adopted; and in my judgment there is not a valid objection to be urged against it. The manifold work of the church, the large amount of it that is now being performed by women, the trend towards utilizing her fine qualities along yet larger lines, together with the innate justice and fairness of the thing, all argue that the proposed amendment should be adopted.

At the annual meeting of the Woman's Missionary Society of the Missouri Conference, held about the last of May at Columbia, a resolution signed by seventeen women, asking for the adoption of this amendment, was unanimously adopted. I have gone over the names of those seventeen women, one by one. I know no women of higher character or sounder judgment or greater devotion to the church. I think they speak the wishes of the women of all the churches. It seems to me that sound men would hesitate to deny the appeal of such women. These women have no vote on this matter; nor does any other woman. Only members of the Annual Conference, all of whom are men, can vote on the proposition. The appeal of such women should not be made in vain.—Perry S. Rader, in St. Louis Christian Advocate.

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. Hutton, Paragould, Ark.

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

Communications should reach us Friday for publication next week.

THE CENTENARY SLOGAN, "A MILLION TITHERS IN METHODISM."

THE ST. LOUIS ADVOCATE SPEAKS FOR THE WOMEN.

The following was clipped from the St. Louis Advocate just before the recent General Conference: "The memorial to the General Conference, asking that the women of the church be granted the privileges of the laity, is growing in favor with the public. The women of the church already do a large per cent of church work, so the memorial does not seek to increase the amount of work. It does seek to make much that is done legal and to give them a voice in shaping their work. Could anything be more reasonable? The Quakers, the Baptists, the Methodist Episcopal Church and others give their female members a right to have a voice in their work; why not let the Southern Methodist women have the same privilege?"

To the Members of the Woman's Missionary Society, Little Rock Conference:

My Dear Friends and Co-Workers: Mrs. S. W. C. Smith, the Conference Treasurer, has just called me over long-distance telephone and asked me to state to you that the Lou A. Hotchkiss memorial fund is not completed and would not be unless the Auxiliaries met their obligations in full this third quarter. She was afraid that after reading Mrs. Williams' letter in last week's Methodist, you would conclude this fund was finished, and would not send in your quota for this quarter. Please let no hitch come now when we are so near the goal—the \$3,000 to endow this scholarship. If we all do our duty we can announce at the close of this quarter that the Lou A. Hotchkiss memorial scholarship is an assured fact.

Where is our candidate? Let us pray that one of our choicest young women will offer to be the beneficiary of this scholarship.

I was so delighted to learn that a daughter of our dear Sister Riggan had offered for specific service and is to be the beneficiary of the Mae McKenzie scholarship this year.

Feeling assured that you are going to do your duty as you have always endeavored to do, and that the close of this quarter will find our fondest hopes realized, I am, most sincerely, yours—Ella M. Thomas.

A LETTER FROM LITTLE ROCK CONFERENCE SUPERINTENDENT OF MISSION STUDY.

My Dear Co-Workers: We are entering upon a new quarter and in the history of the world never has the immediate future held so much for the people. Never have we had the opportunity to express ourselves so variedly and so largely. In every line of thought and action methods are being worked out, ways and means are being considered, new lines are being discovered and the whole tendency of today is toward the fullest expression of the possibilities of man's achievement. So bewildered and encumbered

are we, by the work of the world and our part in it, we often fail to prepare ourselves, for greatest expression in God's own line, by searching and finding out what is God's own way, in the matter.

There is but one way to work intelligently, and that is through knowledge. Knowledge of God's purpose must come to us by study of His Word and the experience of those who have given their time, their lives, their all as true soldiers of the Cross.

Yes, we must work and bend our every effort to win the war and refuse no task. We must give, give, give of our time, our money, our thought, our prayers, our very selves and then we will not have done as much as have our American soldiers who have left home loved ones, country, have crossed o'er unknown seas to unknown lands, suffered many things, even as did Paul, and are ready to make the supreme sacrifice in the end. How like our Savior who left His home on high, His Father's house, and came to walk the lowly earth beset with all its dangers, its disease, its lurking, insidious temptation, and in the end made the supreme sacrifice, that you and I might be free, that we might have life and that more abundantly.

Today as we knit garments and roll bandages, we think of the time when we will have won the war and feel that for the men who have given so much to make the world safe for us, we must see to it that their home is kept a safe and happy place for them to return to. And so, even as our Savior died to make this world safe for us, should we not, as Christians, be bending every effort toward making this world safe and happy for His return?

Our Mission Study should include the Study of the Bible—God's own Word—that our hearts and minds may be quickened for action. This is to be supplemented by definite plan, given in the Mission Study books. Here we have an interesting task. These books are wonderfully charming, and to lovers of the Master, more interesting than modern fiction, for they are true pictures of countries and conditions, which need our help and service.

Surely, no Christian will again have the temerity to speak of Missions, as foreign and home. Our soldiers have made the world a neighborhood and so the world is our home. Is not home where the heart is? Are not our hearts with our men? Are they not scattered over the whole world?

Our Mission theme for the quarter, "Christianity and the World's Workers," is timely, comprehensive and inspiring. There must be no slackers among us. As knowledge makes for enlarged vision, so a knowledge of our Master's work must strengthen our spiritual eye, and, seeing, we shall be quickened to do His will today, so, we

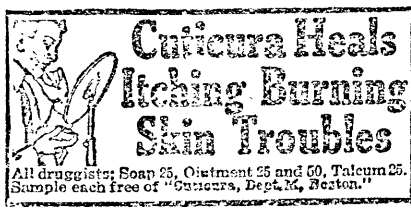
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shall have learned, that He said: "Behold, I come quickly."

The Mission Study books this year are very interesting. Through study of "Women Workers" of the Orient," the adults will be roused to action and covet to become one of the world's workers and help them bear their burdens as they tread "The Path of Labor." The Senior Young People through "The Gospel for a Working World" will get the proper attitude toward service and thus, comprehending the working of others, be willing to help those "Ancient Peoples at New Tasks". The Intermediates will be taught the beauty of "Making Life Count."

The Juniors will have rare evenings with "Jack of All Trades" and learn their obligations to those who serve them in all manner of ways. "Jack and Janet in the Philippines" will open up new fields of knowledge and service.

Let no one of us say "How few avenues may I traverse," but rather say, "Give me more books to guide me and



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In accordance with your Special Offer I am enclosing \$2.50 for one year's subscription for The Missionary Review of the World, beginning January, 1919. In addition, I am to receive, without extra charge, the October, November and December numbers.

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teach me of all the waste places, that I may put, at least, a part of myself into all of God's work.

Reviews of all these books are to be found in the September Missionary Voice, as well as splendid helps in articles therein, entitled "Mission Study Essentials" and "Catchy Methods for Mission Study."

I have just sent out all the material which has been sent to me, which consists of enrollment cards, report blanks, folders giving titles of books on Bible Study and a leaflet, "How Mission Study Came to Bentonville." These have been sent to the seven District Secretaries. As soon as other literature comes I will immediately send it out. Mrs. McDermott will send the bulletins as they reach her. On account of congestion in every line, material is frequently delayed.

I desire to urge the District Secretaries to insist upon the immediate sending in of the enrollment cards to Mrs. Steele, and I also want to request and urge that the Superintendents answer all the questions on the report blanks and immediately return them to me. I am very anxious to send in my report promptly, so please have this done immediately.

I trust we shall make this the most successful quarter in the history of the Conference. Let every Auxiliary have a Mission Study class and let

every member take the course. I wish every member would discuss the study with her friends just as she does the latest news from the Western front. Do not forget about it when the lesson is over and think no more of it until your Superintendent calls you the day before the next lesson, and then only as a burden or disagreeable duty. "To work we love we rise betimes and go to't with delight." Should we not go to a study of God's work with delight? If we are really loving Christians we will.

In this day of large work let us Christians cause the "eternal verities" to become incorporated into our very souls. Let us love no smaller task or thing, but let us rather stretch far our tent cords until they shall encompass the earth.

Awake, women; come, seek knowledge of the "first things first."

Ye who are leaders, offer yourselves and lead willingly that your people may offer themselves willingly.

In this day so full, so replete with opportunities for service, let us become intelligent servants. In this day of resolution, let there be great resolves of heart. In this day of searchings, let there be great searchings of heart. Let us say, "My heart is toward the Lord," and by searching the Scriptures and studying His work of Missions, let there be great resolves to "march on with strength."

Mission Study is "A mine for silver, And a place for gold which they refine;

Iron is taken out of the earth, And copper is molten out of the stone, Man setteth an end to darkness."

Through the Bible and Mission Study we may learn where wisdom may be found and where is the place of understanding. If we attune our ears, we may catch His voice, saying to us, "Be still and know that I am God" and hear Him say, "Behold! the fear of the Lord that is wisdom, and to depart from evil, that is understanding."

By inclining our hearts, it may be given to us to say of ourselves, as did John, "I am the voice of one crying in the wilderness, make straight the way of the Lord. —Yours for service, (Mrs. C. T.) Miriam Drennan, Superintendent Mission Study.

NOTES FROM THE CENTENARY MEETING IN DALLAS.

By Mrs. W. P. McDermott.

Rarely have I had so great a privilege as attending the Centenary meeting in Dallas. Up to this time I had regarded this movement as a thing to be undertaken by our Church, but now I look upon it as an opportunity for each one of us to render an individual service to our Master.

The details of this movement have been worked out with uttermost care. Every department of the church has been given its allotment, each of which is vitally necessary to the completion of the whole.

Our Associate Secretary, Mrs. Hargrove, charged us to remember that we are not doing this work as a Woman's Missionary Society, but as members of our great Church. No reports are to be made through regular channels, but must be made through the preacher in charge. We are now asking for laity rights and this is our opportunity to prove that we are capable of working side by side with the brethren.

Greater emphasis was placed on the fellowship of intercession and upon

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.

stewardship than upon the raising of the fund of thirty-five millions for the support of Missions. Dr. W. W. Pinson, Secretary of Board of Missions, and Dr. E. H. Rawlings, Secretary of the Foreign Department of the Board of Missions, delivered very instructive addresses on the movement. The needs of the foreign field were presented by returned missionaries, and we were all made to feel we had been very slow in carrying out the Great Commission.

Mrs. Hargrove was at her best when she opened the devotional service for Wednesday afternoon. She said: "The vision of the movement would bring inspiration only with prayer as a venture of faith. The great and superhuman task of the evangelization of the world by men and women was planned by Jesus Christ."

Dr. Nesbit said in introducing the fellowship of intercession as the primary object of the Centenary of Missions: "Christ gave us a weapon of prayer that would be the success of any righteous movement. Just as Christ and the apostles prayed each day, the success of the Centenary Movement depends upon the success of the organization of the fellowship of intercession. You must make spiritual preparation and release the spir-



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itual resources of our great body. Those who will pray will pay and serve."

Next week I will give you some extracts from Dr. Goddard's presentation of tithing, as there are many important articles already at hand for this week. Let me urge each one of you to keep this movement in mind and not forget to remember it in your prayers and plans.

COLORED WOMEN ORGANIZE A WOMAN'S MISSIONARY COUNCIL.

It is doubtless well known among us that the remnant of ex-slaves who, after the Civil War, clung to the old mother Church were by their own request set apart into a separate body. The General Conference which gave them separate existence also ruled that all property in which they had worshiped as congregations should be deeded to them. These people, though having an independent existence, have continued to look to the old Church from which they came for aid and succor. This being the custom, a number of their leading women came to Miss Bennett and two of the Missionary Secretaries early last April asking for help in plans which were being projected for a Connectional Missionary Society.

For years a band of these faithful colored women had been praying for an organization through which they might enter with other Christian women into the great task of world redemption. They now felt that the hour had struck and the time had come to act. Accordingly, memorials were sent by them and by our own Woman's Missionary Council to the General Conference of the Colored Methodist Episcopal Church asking for authorization to organize a Woman's Missionary Council.

This authorization was secured in May and by September plans were matured and the first meeting was held in the old Capers Chapel in Nashville, Tenn. There were present at this gathering thirty-six representatives from twenty-four Annual Conferences in nine different States. Officers were elected and departments for work were organized under the following committees: Literature committee, Deaconess committee, Social Service committee and Student Aid committee.

It is the plan of the Council to make use of the Missionary Voice and the Young Christian Worker until such time as they shall be able to put out their own publications. It is also interesting to note that they have

elected an editor and are planning for their Woman's Page in the columns of the Index, which is the official organ of the C. M. E. Church. The editor, Miss Bell, is also the Chairman of the Committee on Literature. She is a graduate of Lane College and a woman well prepared for her work. Rev. Sara Williams, a licensed preacher and a graduate of Paine College, is Chairman of the Deaconess committee.

It is their plan to give college preparation to young women desiring to enter the work of the deaconess through the work of the Student Aid committee. This college work is to be preparatory to the preparation for deaconess work. They hope also to co-operate with the women of the M. E. Church, South, in the conduct of Bethlehem Houses, and to extend the work of the Community Clubs as begun by our Social Service Department.

Their main work now will be to push the organization, the aim being to have an Adult and a Children's Auxiliary in every local charge.

The Recording Secretary, Mrs. T. A. McKenzie, is President of the North Alabama Conference Woman's Missionary Society. She is an able woman and the fruits of her zeal were shown by the fact that six of the representatives present were from her Conference. Some of the plans which were adopted by the Council were those which had been successfully worked out in that Conference. The President of the Council, Dr. Mattie Coleman, is a graduate physician and the Vice-President, Mrs. Helena B. Cobb, has the distinction of being the first colored woman to organize and conduct a successful girls' school.

The entire meeting was characterized by a spirit of deep earnestness and fervent prayer. The largeness of the task seemed ever present and with it came the consequent necessity of dependence upon God. Mrs. Hume R. Steele, Educational Secretary of our Woman's Missionary Council, was present at every meeting and aided in every plan. Others of the secretaries also assisted and the deep gratitude of the colored women for this help was touching, indeed.

Another door of opportunity has opened for our Missionary women wherever there is a C. M. E. Church. The women of our Auxiliaries should aid them in their organization in these local churches. The example of the Louisiana Conference women may well be followed. Mrs. Lorinda Foreman Green, who was elected organizer, was sent to Nashville through the aid of her white friends in that Conference. If subscriptions to the Voice and the Young Christian Worker were sent to the office in Nashville with a request that copies be sent to these colored women, this would be a great aid.

The second meeting of the Woman's Auxiliary Council of the C. M. E. Church will be held next year in Birmingham, Ala. Let us lend our aid in every possible way to this young organization. If it fails the fault will be ours in part, because they are depending upon us and to them this means a new era of development.

ITEMS FROM AUXILIARIES.

First Church, Texarkana, Ark., in a meeting today, adopted the memorial asking for full lay membership in the church, the same to be presented to the Little Rock Conference at its next meeting. Our Auxiliary represents 115 women.

Sunday School Department

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LESSON FOR OCTOBER 6, 1918.

By Rev. J. L. Cannon.

Abram Leaving Home.

Our literature makers once more put us to reading biography. It is well.

I. The real history of the world begins with the introduction of Abram. It moves when he moves, goes where he goes, improves as he improves, is interested in what he is interested in, and thrills when he is thrilled.

(1.) Not only does Abram introduce history, but theology, in an important sense, begins with him also. When he worships God, teachers of theology take notes. When he builds an altar, angels gather around it. When he prays, the hungry heart of the world inclines its ears to hear.

(2.) Abram is the only man left us of his generation. True, we know his father. But we should never have known him but for his son. No man or woman in those far off years is remembered who did not in some way touch the life of Abram.

Why is this? He was nobody's king, or kaiser. He never thought it necessary to stain the world red with human blood in order to be remembered. He is remembered and lives enshrined in the hearts of millions because he believed in God.

Some tell us that no such man as Abram ever lived. Anybody can say foolish things who wants to. The pity of it is that any sane person should believe such stuff. Whenever anybody shows me that George Washington is a myth, and that no such man ever lived, then I will be ready to let him try his hand on Abram. Not sooner.

II. The thing of primary significance about Abram is not his race, nor country, nor his name, but his purpose. That statement of Moses at this point is as quaint as it is significant. "And Abram went forth to go into the Land of Canaan, and into the Land of Canaan he came." Certainly he came, because he "went forth to go." The man who never goes forth to go, never comes anywhere.

(1.) But Abram's purpose was not such as that God could not influence it. It was rather such a purpose as was shaped by God. I am at liberty to have my purpose and go my way till God calls me to change both. Our first business is to find out what God wants of us, and then forever afterwards fall in line, and go forth to its accomplishment.

(2.) "Now the Lord said unto Abram, 'Get thee out of thy country from thy kindred into a land that I will show thee,' and Abram departed." There are environments where not even God will undertake anything of importance.

The Pilgrims came to America in order that they might have a better chance with God. America has always been backed by the religious motive. Other nations and migrations of people have had it otherwise. The Goths, driving westward, overran Italy in 410 A. D., and sacked the peninsula. The Huns, under Attila, their military leader, went into Gaul about the middle of the fifth century. But

their motive was plunder and spoils; never religion. They have changed for the worse at the present time. The Pilgrims who acted from the moral and religious motive have not only been blessed themselves, but they are even now blessing the world. While the Goths (Germans) and Huns have been a curse to the human race. "The cup of their iniquity" may be fuller than we think.

III. Abram sought the fulfillment of God's promises. He felt that in some manner his life was connected with God, and that the largest blessing he could know was not in plundering other people, but in blessing them.

(1.) I know how ridiculous it is to talk about some gods making promises. If by God you mean "The First Cause," or "Nature," or "Principle," not "Personality," as some affirm, then God has not anything to promise a man who has any sense, nor character enough to stick to it if he did promise. But Abram's God was not like that. He could talk to his trusting child and disclose to him His own plans. None but the personal God has sense enough to plan anything.

(2.) God's promise to Abram was children, a country, and the blessing of the whole world through him.

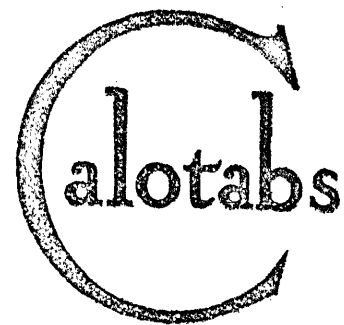
(3.) He already had a country. He had begun to build a home. How he was to bless the world was not clear. But if there was an unseen good available only by abandoning present circumstances, he would not hesitate.

IV. Abram illustrates Paul's definition of faith. It is "the substance of things hoped for." In the life of Abram, the future has as vital a hold as either the present, or the past, and was shot through with as vivid reality.

(1.) Men who refuse to shape their conduct with reference to future reality never get anywhere.

(2.) Faith accepts the Word of God as implicitly as it does the words of men, and gives the future which God

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talks about as much reality as the future man talks about.

(3.) Abram took God on the same kind of faith a business man has in the bank. The business man believes the bank will meet its promises. He acts on his faith in it. He connects the bank's ability with present and future reality. So Abram connected God. Abram believed that Canaan was better for him at least than we of Chaldea. He had not seen it. But God told him "it flowed with milk and honey." None of us live by bread alone. If so we would be buying corn instead of Liberty Bonds.

(4.) There is something marvelous about the man who says, "Let God and the church choose my way." "Follow me," says Jesus, and there is little difference between this demand and the call which came to Abram, "Get thee out of thy country into a land that I will show thee." Between Abram and Canaan was a desert about which he knew as little as Moses knew about the space that lies between dark "Bethpeor's hill in lonely Moab's land," where he fell, and the Mount of transfiguration where he next appeared in good shape a thousand years later. But Canaan was as real to Abram as Chaldea was. He reached it by following God one step at a time. So we shall reach the "place prepared" by following Christ our Lord, day by day.

THE PLACE OF THE SUNDAY SCHOOL IN PRESENT DAY MOVEMENTS.

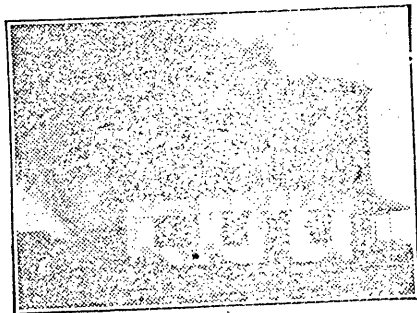
By Bishop James Atkins, Chairman General Sunday School Board; Dr. E. B. Chappell, Sunday School Editor and General Secretary.

We feel that there is a great need just now of calling attention to the new Sunday School order under our supervision.

First of all, let it be confessed that the world is in a state of convulsion, that more serious problems are calling for consideration than ever before in the history of the world. The supreme problem now, as often heretofore, is the religious problem with the various interests which are determined by it.

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While every available energy and resource must be placed under contribution to the winning of the war in behalf of the altruistic ideals of Christianity and of the national and sociological order resting thereon, we must not lose sight of the fact that the most important work of the Church is the training of the young in religious life. It would not be going too far to say that the war is now being won by the preachers and Sunday School teachers of a few years ago, because the question of victory is a question of morale and the morale of the hosts has been determined favorably to the Christian view by the religious education bestowed upon our young men in their childhood and earlier manhood. It would be neither right nor wise, therefore, to relax our efforts in this field even for the purpose of serving the public in a narrower way. President Wilson has more than intimated that the best service the churches can render to national and world interests is to keep in hand and do thoroughly their usual work.

It is an interesting fact that the war and the Centenary of American Methodist Missions have come on together. Possibly nobody is afraid that the demands of the war will seriously interfere with the Centenary work. And surely the Centenary work must not be allowed to interfere with the work of the Sunday School. If there be those who think that the extraordinary interest being taken in the Centenary celebration can supply any lack of activity in the Sunday School field proper, they are surely mistaken. If further, they think that the Centenary work within the Sunday Schools themselves can in any measure take the place of our usual Sunday School work, they are still mistaken. Indeed, these great interests will prove more or less of a distraction from the work which the Church has specifically committed to the Sunday School.

The General Sunday School Board, acting under the new legislation of the late General Conference, has reorganized its work and laid the largest plans we have ever had for a truly aggressive life in all our Sunday School ranks and interests. Among other things, it has emphasized as never before the need of a large amount of work within the field of a nature which can be done only by competent men who are exclusively devoted to that work. After years of trial, it has been demonstrated that those Conferences which have maintained a first class Sunday School Secretary have made gains apparently out of all proportion to the cost of such agencies, and therefore the Conferences are strongly and affectionately urged not to draw in their efforts in this peculiarly fruitful line of work, but, on the other hand, they are urged, where the need requires, to go forward and supply every Conference field with such a worker. The Board found this work of the Conference Sunday School Secretaries of so great value that they sought through the recent General Conference legislation on Sunday Schools an increase of their funds, one of the reasons for which was that they might supplement the funds of the weaker Conferences and thus assure to them all the benefits of this tried and proved order of work. Instead, therefore, of favoring any withdrawal of this effort, we hope during the quadrennium to see a Sunday School Secretary in every Conference in the connection.

EPWORTH LEAGUE DEPARTMENT

REV. J. Q. SCHISLER, Editor.
MISS MARCIE COLTART, Secy.—Treas. Little Rock Conference....
.....2318 West Third Street, Little Rock
HOWARD JOHNSTON, Treas. N. Arkansas Conference....Conway, Ark.

LESSON FOR OCTOBER 6. Weak Points in Our League to Be Strengthened. Acts 6:1-8.

This is primarily an installation service. Specially prepared programs may be secured at 15 cents a dozen from the Epworth League Board at Nashville, Tenn. These should be secured and used. The following articles on Strengthening the Social Department and Strengthening the Devotional Department may be used to supplement these programs and to give suggestions for dealing with any other department which may need strengthening in your own League.

STRENGTHENING THE SOCIAL DEPARTMENT, WHY AND HOW?

By Miss Jessie H. Whyte, Pine Bluff.
Times have changed since the wise man said, "All work and no play makes Jack a dull boy," but the spirit of youth has not, and "Jack" is still the same pleasure-loving boy as then. Young people crave, and naturally so, and will have, some social pleasures, and if the church does not provide them, the world will, and we certainly do not want to leave our young Leaguers dependent upon worldly amusements to gratify this most natural craving for pleasure and social activity.

A real, live social department will act as a powerful loadstone, drawing the young people of the church and community into the League and filling their pleasure-loving hearts with amusement, and thus filled there will be no room for the pleasures of the world—they will be entirely crowded out, and isn't that the "consummation devoutly to be hoped for?" When we take away from our young people the worldly amusements of the day, the things that come to them so naturally and easily these days, we must give them something to fill the void thus made in their lives, for truly all work and no amusement will make us dull boys and girls. Just now, when every one should have some duties to perform, it is especially important that our social natures be given some chance to "play" so that we will have a greater zest for our work.

In these days of hurry and bustle we have come to expect to be entertained, rather than to entertain ourselves, and just now is the opportunity for the wise Social Chairman to undertake a new line of activity, one in which we might learn to entertain ourselves by our own individual efforts, instead of idly waiting to see what "stunt" will be brought forward next.

Social Chairmen, can't we make our department a really, truly, loadstone that will not only draw, but will hold the young life of our Church, in the church, through the League?

STRENGTHENING THE DEVOTIONAL.

By Robert L. Jackson, Gravette, Ark.
A young lady was recently asked to report on some chapter in the Bible at a certain meeting. She waited until almost time for the meeting to read her chapter. She came to the Bible, held it up, closed her eyes and prayed that God would let the Bible open at the right chapter. It opened at the longest chapter in the Book. She read it all, ran to the meeting

in all haste and spent her time in the meeting giving God the blame. But how many Leaguers do the same thing Sunday after Sunday. No League can prosper carrying on the devotional part in a haphazard way. There must be study, there must be preparation. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Three or four lead programs and you will have a lead League. Two main things should be kept constantly before the League—the winning of souls for Christ, and keeping souls won for Christ. Nothing is more attractive than the manifestation of Christ's Spirit. With his Spirit as the chief attraction the League room will be filled. This left out, your League dies. Why strengthen the devotional part? Souls depend upon it. Hundreds of new-born souls point to the Leagues with joy. Do any point to your League? Suppose that we pray that our own League may get a real vision of winning souls to Christ.

DISTRICT EPWORTH LEAGUE CONFERENCE.

An Epworth League Conference for the Camden District will be held in the Methodist Church at El Dorado Saturday and Sunday, October 19-20. Each League in the District is urgently requested to send at least two delegates to this meeting. The objects of the meeting are to elect the District League officers and to plan for the extension of the League work in the bounds of the Camden District. An interesting program will be arranged and a full attendance is earnestly desired.

J. A. Sage, P. E.
Miss Verna Lewis, Dist. Sec.

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Apply soothing, antiseptic Carboil to their tender little skins. Don't use some of the old-fashioned remedies that cause the little fellows greater pain. And don't neglect the wound. Carboil is a new scientific compound that stops the pain almost as soon as applied, relieves the inflammation and heals.

Get a box of Carboil today. Keep it always on hand, for it is also fine for boils, carbuncles, sores, abscesses, and similar inflammations. Drug-gists guarantee and sell Carboil—liberal boxes, 25c. Spurlock-Neal Co., Nashville, Tenn., will be glad to mail sample on request.



ARIZONA 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.

WANTED.

White woman for general housework for four in family. Room furnished.
Mrs. C. L. Farish,
Morrilton, Ark.

CHILDREN'S DEPARTMENT.

WHY JOHNNY FAILED.

Johnny had a little mind;
It was his very own,
And nothing could be put in it
Except by him alone.
It wasn't very big, it's true,
But there was room inside
For lots of things, chosen out
As Johnny should decide.

Mother and father gave to him
All sorts of good advice;
But Johnny never put it in
Or thought about it twice;
But all the ugly things the boys
Upon the corners said,
Why, Johnny picked them at once
And put them in his head.

At school the teacher tried her best
To give him facts and rules
Of every useful sort—but no,
For Johnny hated schools.
He picked up brag and vulgar slang,
Dime novels, too, ten deep,
And filled his mind till it was like
A tainted rubbish heap.

So when the day of manhood came,
When Johnny searched his mind
For skill and power, it played him
false,
And nothing could he find,
But worthless trash and ugly thoughts,
And so he failed, alas!
Is any other boy who reads this
Coming to Johnny's pass?

—Author Unknown.

THE RED-HEADED BOY.

"There's that awful red-headed boy in a fight!" The sharp voice belonged to the sharp-faced teacher of the fifth grade, who happened to be on duty at the noon recess. She hurried to the struggling boys, and with the assistance of another teacher managed to pull them apart.

"Young man," she addressed the owner of the red hair, "this is not the first fight you've had on these grounds, but I certainly hope it will be the last." She marched the panting boys to the principal's office.

In the meantime, a red head had appeared at an upstairs window; one glance from a pair of intelligent brown eyes took in the situation, and the head disappeared.

"Yes, I saw him, with my own eyes, rush at the other boy, grab him by the collar and fling him down!" The sharp voice was pitched so as to enter the principal's ear, and penetrate to his rather kind heart, arousing it to execute a righteous judgment on the red-headed culprit.

"Be seated, boys. What grade are you in?" The red-headed boy looked up.

"Indeed, I'm sorry to say he is still in mine!" The sharp voice had emphasized "still."

"Did you attack this boy first?"

"With my hands, yes, sir."

"Why do you say 'with your hands'?"

"Because he attacked me, first, with his tongue."

The principal looked at the other boy, who grinned and flushed.

There was a tap on the door. "Come in!" called the principal, and a tall young woman with red hair and brown eyes entered. She looked sympathetically into the eyes of both boys, causing them both to blush with shame.

The red-headed boy blushed, because he remembered the fight he had the

previous year, and how this red-headed teacher from another grade had walked all the way home with him; and how she had told him that God had made both their heads red; how he had numbered each of those red hairs; how that it did not just happen to be red, but that God had permitted it to be that color; and that it was wrong to fight about it, because it was like reproaching his heavenly Father for making it red.

"Have a seat, Miss McClain; I'm glad you have come. Now," to the black drooping head, "how did you attack him with your tongue?"

Both boys' faces grew redder. After an embarrassing silence, the red head was thrown back, and a pair of honest blue eyes looked at the principal.

"He don't want to tell you, because Miss McClain is here. Please, Miss McClain, go out! then you can come back when we holler 'Come!'"

The blue eyes looked beseechingly at the brown ones. The principal raised his eyebrows; the thin lips of the sharp-faced teacher curled contemptuously; Miss McClain laughed merrily.

"Excuse me, professor; but perhaps you don't understand. Why, it's something about red heads. You see, Pat is so sensitive on the subject, that he can't realize that I'm not at all so. Don't mind me, Ernest, just speak the truth," but the boy only looked more ashamed of himself.

Miss McClain smiled knowingly at the principal. "He called him a red-

headed, freckle-faced Irishman, I expect. Was that it, Pat?"

"Ask him," Pat Dillon nodded his red head toward Ernest's black one.

Ernest raised his black eyes, full of tears of shame, to his teacher's intellectual face; and the look in her eyes brought him to his feet.

"Professor," he stammered. "That's exactly what I said, only—that wasn't all. I said that his mother nearly whipped him last night because she saw a light through the transom and thought he was still reading after she had told him to put out his light and go to bed, so she found it was only the light from his head. I—I didn't know how low down it was, until—until Miss McClain came in."

Miss McClain's eyes rewarded him. She was proud of her pupil.

Pat was on his feet before Ernest had finished.

"It was my fault! I promised Miss McClain last year that I would stop and spell 'God made it red,' before I fought about it; and I forgot today! but it is the first red-headed fight I've had since I promised her," and they all believed it.

The principal rose and shook hands with the boys.

"Now shake hands with each other!—that's right. Pat, my boy, I believe this is to be your last fight on account of your hair. Now, I want you to study your hardest, so I can promote you to Miss McClain's room. I think there you would soon learn to appreciate red hair."

Pat Dillon was promoted at Christmas, and from the day he entered Miss

McClain's room and looked into her eyes—he became a different boy. He was from the beginning her messenger, because, when she looked up to select some one, a pair of eager blue eyes begged to be of service.

The principal watched with interest the developing of the red-headed boy, by the tactful, intelligent, red-headed teacher.

"Miss McClain has the best-behaved grade in school. I've taught it twice," declared one senior to another whom she met in the hall, on her way to fill Miss McClain's vacant seat.

"I'm certainly glad to hear it, for I'm awfully nervous about teaching boys and girls of from ten to thirteen; they are simply at an abominable age! I'm not surprised that she has these violent headaches to come on suddenly."

"Don't you worry. If you want any information, just ask that red-headed boy; he's a treasure."

The nervous senior found the report to be true, and everything had gone on smoothly until the arithmetic class was called, and eight pupils were at the board, when suddenly the fire alarm rang.

"The fire drill!" exclaimed the senior, excitedly.

"Fire, fire, fire!" shouted a voice in the street below.

The senior sprang from her seat and rushed from the platform. Pat raced down the aisle, caught her in his arms, and hurried her back to Miss McClain's desk.

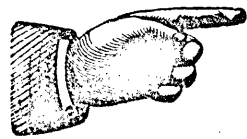
Interest in Pat's maneuvers had saved the grade from panic.

Student Army Training Corps

A BEAUTIFUL PLACE FOR YOUR SON TO TRAIN



Henderson-Brown College, Arkadelphia, Ark.
Offers All Up-to-Date College Courses.



STUDENTS' ARMY TRAINING CORPS

MILITARY TRAINING UNDER U. S. A. OFFICER, NOW
IN CHARGE.

GYMNASIUM—NEW APPARATUS INSTALLED
BUSINESS COURSE UNDER EXPERT TEACHER
MUSIC, EXPRESSION, DOMESTIC SCIENCE, AND
ART.

Your SON in our Training Camp can be with his SISTER in College.
J. M. WORKMAN, President, Arkadelphia, Ark.

Holding the struggling, half hysterical senior, Pat gave the necessary number of sharp, commanding taps. The grade responded mechanically; but when the little girl who led the line looked into the smoky hall, and saw whitefaced teachers struggling desperately to control themselves, and the excited line of boys, she hesitated. "Ernest, lead the line!" commanded Pat, "and every one hold on to the one in front!"

From the foot of the stairs the principal saw Miss McClain's grade holding their lawful place next the wall. A line too compact to be broken, they came on past him, and in their rear came the red-headed boy, dragging an unconscious senior.

In the morning paper was the principal's account of how Pat Dillon, in the absence of his teacher, had preserved the honor of the sixth grade. Miss McClain read it, and was proud of her red-headed boy.—Alice Daly, in Christian Instructor.



A Woman's Burdens

are lightened when she turns to the right medicine. If her existence is made gloomy by the chronic weaknesses, delicate derangements, and painful disorders that afflict her sex, she will find relief and emancipation from her troubles in Dr. Pierce's Favorite Prescription. If she's overworked, nervous, or "run-down," she finds new life and strength. It's a powerful, invigorating tonic and nerve which was discovered and used by an eminent physician for many years, in all cases of "female complaints" and weaknesses. For young girls just entering womanhood; for women at the critical "change of life"; in bearing-down sensations, periodical pains, ulceration, inflammation, and every kindred ailment, the "Favorite Prescription" is the only medicine put up without alcohol—ingredients on wrapper.

SYLACAUGA, ALA.—"My wife has used Dr. Pierce's Favorite Prescription for trouble from which women suffer and it surely did give good results. All women ought to use this remedy as it is fine. Dr. Pierce's Cough Syrup is good also."—REV. J. N. COOPER.

ALBANY, N.Y.—"Two doctors gave me up—said I had a bad case of dropsy and that my system was all run-down. I could not keep any vitals on my stomach. My husband found one of Dr. Pierce's pamphlets and I began taking 'Golden Medical Discovery' and 'Favorite Prescription.' I took three bottles of each kind and in six weeks I was able to be up. I also used the 'Pleasant Pellets.' I recommend Dr. Pierce's medicines to all suffering women, and am glad to say they saved my life when others failed."—MRS. SARAH C. RAINS. R. F. D. 1.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Nellie May Holman, Plaintiff,
vs.
No. 23185.
Dan Holman, Defendant.
The defendant, Dan Holman, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Nellie May Holman.
September 10, 1918.
W. S. BOONE, Clerk.
By F. M. OLIVER, D. C.
A. J. Newman, Solicitor for Plaintiff.
J. C. Marshall, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
J. F. Walker, Trustee for the American Trust Company, Plaintiff,
vs.
No. 23215.
Mrs. Joe Powell Roller et al., Defendants.
The defendant, C. G. Camack, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, J. F. Walker, trustee for the American Trust Company.
September 17, 1918.
W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
A. J. Newman, Solicitor for Plaintiff.
Price Shofner, Attorney ad Litem.

NEWS OF THE CHURCHES.

DEDICATION NOTICE.

Bishop Mouzon will dedicate the church at Junction City the first Sunday in November at 11 o'clock a. m. All former pastors and presiding elders are cordially invited to be present.—J. A. Sage, P. E.

CHANGE OF QUARTERLY MEETING DATES.

On account of the dedication services at Junction City the first Sunday in November the dates for the fourth quarterly meeting on the El Dorado Circuit are changed from November 2 and 3 to October 19 and 20, and the date for the Quarterly Conference of Junction City Station is changed to November 3 at 2 p. m.—J. A. Sage, P. E.

CONFERENCE LAY LEADER.

Mammoth Springs, Ark., Sept. 15, 1918.
To the North Arkansas Conference: After prayerful thought, I find, on the eve of our Centenary, owing to circumstances beyond my control, that I shall be unable to give the time and attention necessary to be the kind of conference lay leader we should have for the ensuing year and I therefore request you, at our coming session in Clarksville to elect some other layman for conference lay leader.

Allow me to suggest that you set aside a fund for his travelling expenses as the next year will be a busy year for him and the necessary travelling too costly for the average layman, unaided. In winding up this conference year let us make especial efforts to pay all salaries in full, meet all connectional claims and get ready for our aggressive centenary year.

May our Father guide us as a Conference and as individuals and use us for His glory.
Your brother,
F. M. Daniel.

LITTLE ROCK AND NORTH LITTLE ROCK PREACHERS' MEETING.

Present: Monk, Meux, Lowry, Rorie, Harrison, Lark.

First Church, North Little Rock—(Lark): Congregations unusually good. All departments of church at work.

Twenty-eighth Street—(Meux): Brother Smith, West Texas Conference, held revival. Eight additions; four additions last Sunday. Church debt is coming on well. Claims will be paid in full.

Highland—(Harrison): Sunday School doing nicely. League, good attendance. Good congregations. Paid \$500 on church debt; balance will be paid. Claims will be paid by October 1. Sixty-nine additions during year.

Forest Park—(Lowry): Good congregations. Woman's Missionary Society doing nicely. Claims will be paid.

Hunter—(Rorie): Largest crowd at prayer meeting have ever had. Hopeful attitude in church. Good congregations. All departments of church are doing good work.

AT LEACHVILLE.

In the past ten days Leachville has witnessed a wonderful revival of religion in which scores of unsaved have been brought to a realization of their condition and accepted Christ as their personal Savior and pledged themselves to a different life in the future. The meeting has been devoid of undue excitement usually attending large and

successful revivals. It is true many have become happy over the conversion of their relatives and friends and expressed their feelings in shouts of joy, but sinners have been appealed to in a calm and persuasive manner by the minister in charge and without any excitement gone forward and lined up with the Christian people. Many shouts of new-born souls were to be heard at every meeting. There was hardly a service that every one who went to the altar was not converted. The strong sermons delivered by Rev. Norris Greer, aided with the personal work and prayers of Rev. John Gowen, have been accompanied by the power of the Holy Spirit as in the olden days when people cried out, "Men and brethren, what must I do to be saved?" In the great harvest of souls saved are the old, young, the prominent business man, the high in the community and the lowliest. People in all relations of life have been converted. It was a great meeting and shows that our people in these momentous times, when our very national existence is at stake, have centered their minds on the serious things of life and are willing to accept Christ as a personal Savior and line up with those who trust in God for national aid and comfort. Leachville is known far and wide as a moral and law-abiding town and many good people are being attracted here for that reason. The work of Revs. Greer and Gowen will give it the additional reputation of being a religious community, which will attract God-fearing and God-serving people to purchase homes here and become one of us. After all is said and done, that is the class of people even the wicked and unconcerned want as citizens.

It was a great meeting, never perhaps equalled in this section of the country. The results were forty-five conversions and 45 additions to the Methodist Church, with many to join the Baptist Church.—Leachville Star.

PARALOMA.

We have just closed our last protracted meeting at Brownstown. Had some very unfavorable conditions to meet. However, by the help of the good Lord and the forceful preaching of Rev. J. A. Hall, we overcame most of the difficulties and had a good meeting. The church was revived. Had conversions at almost every service. Five joined the Methodist Church, one by letter, the others by faith, making thirty-three for the charge this year. One or two intend joining the Baptist Church. Bro. J. A. Hall is good in a revival meeting, an evangelist of no mean type. His preaching is elevating, forceful and convincing. He is not afraid to expose sin and the devil. I can commend him to any pastor who wants to see conversions and hear the whole truth declared. I hope to have a good report by Conference.—J. H. Ross.

THIRD STREET CHURCH, HOT SPRINGS.

Our Church is a thing of beauty. Recovered and repainted without, it looks like a new building. Repapered, pews reglazed and varnished, floor repainted and reglazed, handsome new carpets, the old chandeliers moved and two large shaded lamps in its place within, it makes one of the prettiest auditoriums I know of anywhere. The parsonage is now being repainted and handsomely repapered. It will be neat and attractive. The official

board, a unit in love and devotion, working like Christian men should, are diligent, liberal and active in all good work. We are to hold a great Thanksgiving meeting on Sunday, September 29. The board has invited Dr. James Thomas of Little Rock to be with us and conduct the service on that occasion. He has agreed to come. We thank God and take courage. We hope to report all claims paid in full.—W. M. Hayes.

BLEVINS.

Some time ago we gave an account of two of our meetings. Since that time we have held three others and each was a splendid meeting. Our people were loyal throughout and by their help and loyalty we are able to make the report of progress.

The Ebenezer meeting resulted in nine accessions and a good revival among the church members.

We had a splendid meeting at Blevins, resulting in thirty accessions to the church. The Sunday School and Epworth League were strengthened and new members added to each department.

The New Hope meeting was the last. We closed Sunday night, September 15, receiving eleven new members into the church. It was a fine meeting.

With those received into the church before the meetings opened we have received 107 new members into the church this year. Have organized four new Senior Epworth Leagues and the Blevins League has been built up and the prospects are bright for a fine winter's work with the young people.

Am sure everything will be paid in full on a financial line and in spite of the disturbing conditions our people have done exceedingly well. Am glad to report that all our people are loyal to our government's plans to win the war. Almost every home is represented at the front or in the camps and we have one great common cause binding us together for a mighty effort.

The pastor and his family are truly grateful to God for the privilege of serving these splendid people this year. They have been loyal to the church and kind and considerate to us, and it has been one of the most pleasant years of our ministry.—S. T. Baugh, P. C.

NEW CHURCH AT LUXORA.

The beautiful new Methodist church building just being completed on Calhoun avenue, is indeed a tribute to Luxora's stable growth and development. This undertaking was started during Rev. A. H. Dulaney's pastorate and a part of the funds raised and the foundation laid while Rev. Norris Greer was pastor and has been all but completed under Rev. O. C. Lloyd's pastorate. All three of the above ministers worked diligently upon the proposition and each and every one of them deserves much credit in the result obtained. H. E. Neblett and others also deserve credit for faithful work in the accomplishment.

The building is an imposing brick structure costing in the neighborhood of \$15,000 and is centrally located on one of our main thoroughfares. The lower floor is a Sunday school auditorium and rooms while the main au-



PARKER'S HAIR BALM
A toilet preparation of merit.
Helps to eradicate dandruff.
For Restoring Color and
Beauty to Gray or Faded Hair.
60c. and \$1.00 at Drugists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the foot, makes walking easy. 15c. by mail or at Drugists. Hindercorn Chemical Works, Patchogue, N. Y.

ditorium is above; the floors are of hardwood and the windows are of beautiful decorated memorial design. The building has an indirect lighting system and is modern throughout.

The Methodist congregation and the public are justly proud of this new house of worship and it is a monument to the progress of our community.

Rev. Mr. Lloyd will hold the first service in the building Sunday night at 8 o'clock and the public is cordially invited to attend.—Luxora Leader.

ST. FRANCIS CIRCUIT.

We have just closed our fourth meeting on the St. Francis Circuit with good success at all places. Beginning our first meeting at St. Francis the second Sunday in July, Rev. I. D. McClure of Piggot did the preaching.

EVER SALIVATED BY CALOMEL? HORRIBLE!

Calomel is Quicksilver and Acts Like Dynamite On Your Liver.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not irritate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

ENCYCLOPEDIA FOR SALE HALF PRICE.

A full set of International Encyclopedia, 22 volumes, up to 1907, and Year Books for 1908, 9, 10, 11, 12 and 13. Original set cost \$100. Will sell for \$50. Also the set sold by S. S. Scranton & Co., consisting of 2 Commentaries, Life of St. Paul, Cruden's Concordance, Smith's Bible Dictionary, Josephus and Life of Christ. Cost \$14, will sell for \$7. As good as new. Address Rev. Hugh Rerezy, care of Dr. M. N. Waldrip, 720 Quapaw Ave., Hot Springs.

FOR SALE.

A good home in Conway, the town of colleges. Close in, at a fair price. Situated in one of the best sections. Address Arkansas Methodist, Little Rock.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Earnest Henigan, Plaintiff,
vs.
No. 23135.
Annie Henigan, Defendant.
The defendant, Annie Henigan, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Earnest Henigan.
August 28, 1918.

W. S. BOONE, Clerk.
By F. M. OLIVER, D. C.
J. I. Trawick, Solicitor for Plaintiff.
Grover T. Owens, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Mattie Smith, Plaintiff,
vs.
No. 23141.
Grover C. Smith, Defendant.
The defendant, Grover C. Smith, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Mattie Smith.
August 28, 1918.

W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
C. M. Walser, Solicitor for Plaintiff.
James Coates, Attorney ad Litem.

ing with fine success, 15 or 20 conversions; eight additions to the church.

Our second meeting was at Walnut Grove. Began on the fourth Sunday in July. It is a united church. Rev. E. Mitchell, pastor of the General Baptists, and myself held our meeting together, taking turns about preaching. Had a very successful meeting, 18 conversions, eight additions to our church, three more promised to come in on my next appointment.

Third meeting was at Mt. Zion. Began on the third Sunday in August. Rev. I. D. McClure assisted me at that place. Fine success, 18 conversions, 11 additions to the church, six infants baptized. It was the greatest meeting Mt. Zion has had for a number of years.

The fourth meeting began at St. Mary's Chapel the first Sunday in September. Rev. J. M. Harrison of Rector did the preaching. Brother Harrison is a lovable character, made friends wherever he came in contact with people. Closed with six conversions, two additions to the church, others will come in latter. The Christian part of the community was greatly revived. I was told during the meeting that it had been more than six years since there had been a conversion at Mary's Chapel. The Lord is doing great things whereof we are glad. Have yet one meeting to hold and hope much more good may be done.—G. R. Ellis, P. C.

OBITUARY.

PETREY.—Mrs. C. W. Petrey, wife of Col. C. W. Petrey, was born January 8, 1879, in Columbia County, Ark., and died August 14, 1918, at Stamps, Ark. She joined the Christian church when about fourteen years old, but joined the Methodist church in 1911. She was married to C. W. Petrey, December 18, 1903. She is survived by her father, three brothers and three sisters, her husband and two daughters, and an infant boy. Her departure was a very infant boy. Just a few minutes before she died she sang a stanza of "Take the Name of Jesus With You," which was her favorite hymn. Her last words were to her husband: "I'll soon be where all good people are." Those who witnessed her death believe that she caught a vision of the glory-world before she went to be with the redeemed of the Lord. Rev. W. R. Harrison, her favorite pastor, assisted the pastor in the funeral from the Methodist church, August 15. The ladies of the local Woodmen Circle conducted a beautiful and impressive service at the grave. May all her loved ones rejoice that heaven is dearer to them than ever before.—Her Pastor, J. Frank Simmons.

CASEY.—Sister Mattie Casey was born October 12, 1884. Married to Jessie Casey July 20, 1898. Six children were born to them, four of whom still live to mourn her loss. Sister Casey was converted when eleven years old and joined the M. E. Church, South, of which she lived a faithful member until God called her home. Our loss is her gain. She died August 14, 1918, in the triumph of a living faith.—T. H. Wright, P. C.

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.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.
(Fourth Round.)
Friendship Ct., at Friendship, Sept. 28-29.
Malvern Sta., Sept. 29-30.
Carthage Ct., at Rolla, Oct. 5-6.
Third St., Oct. 6-7.
Princeton, at Mt. Carmel, Oct. 12-13.
Holly Springs, at Sardis, Oct. 13-14.
Pearcy Ct., at Caney, Oct. 19-20.
Hot Springs Ct., at New Salem, Oct. 26-27.
Park Ave., Oct. 27-28.
Cedar Glades, at Cedar Glades, Oct. 29-30.
Dalark Ct., at Friendship, Sept. 2-3.
Tigert Ct., at Lonsdale, Nov. 9-10.
Benton Sta., Nov. 10-11.
Sparkman, at Sparkman, Nov. 16-17.
Central Ave., Nov. 17-18.
Jessieville, at Cann House, Nov. 19-20.
Arkadelphia Sta., Nov. 24-25.
B. A. FEW, P. E.

BATESVILLE DISTRICT.
(Fourth Round.)
Lead Hill, at Lead Hill, Sept. 28-29.
Yellville and Cotter, at Cotter, Sept. 29-30.
Mountain Home, Sept. 30-Oct. 1.
Calico and Norfolk, Oct. 5-6.
Calico Rock Ct., at Olive Branch, Oct. 6-7.
Melbourne, at Knob Creek, Oct. 7-8.
Floral, at Floral, Oct. 10-11.
Desha, Oct. 12-13.
Central Ave. and Bethesda, at Bethesda, Oct. 13-14.
Charlotte, at Oak Ridge, Oct. 19-20.
Newark, Oct. 20-21.
Newport Ct., at Paraquet, Oct. 21-22.
Salado and Oil Trough, at Elmo, Oct. 22-23.
Kenyon, at Howell's Chapel, Oct. 24-25.
Tuckerman, Oct. 26-27.
Newport Sta., Oct. 27-28.
Alicia, at Bosler, Nov. 2-3.
Swift and Alicia, at Swift, Nov. 3-4.
Cave City, Nov. 6-7.
Evening Shade, Nov. 7-8.
Bexar, at Wheeling, Nov. 9-10.
Viola, at Viola, Nov. 10-11.
Mountain View, Nov. 14.
Sulphur Rock, Nov. 16-17.
Batesville, First Church, Nov. 17-18.
B. L. WILFORD, P. E.

CAMDEN DISTRICT.
(Fourth Round.)
Thornton Ct., at New Hope, Sept. 28-29.
Fordyce, Sept. 29, 3 p. m.; Q. C. Nov. 12, at 8 p. m.

FIRST AID
to the injured, whether the injury is large or small; Mother's first thought in cases of all burns, scalds, cuts, bruises, stings and other skin infections, is Gray's Ointment. Its constant use for nearly a century has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Its effect is immediately soothing as well as healing and its application carefully guards against any chance of blood poison. Telephone your druggist, or write W. F. Gray & Co., 857 Gray Bldg., Nashville, Tenn., for sample.

Bearden, Oct. 6; Q. C. Nov. 13, 7 p. m.
Hampton Ct., at Postina, Oct. 12-13.
El Dorado Circuit, at Quinn, Oct. 19, 2 p. m.
Wesson, Oct. 20, 8 p. m.; Q. C. Nov. 10, 7 p. m.
Strong Ct., at Rhodes' Chapel, Oct. 26-27.
Huttig, Oct. 27, 8 p. m.
Junction City, Nov. 3, at 2 p. m.
El Dorado, Nov. 3, 7 p. m.; Q. C. Nov. 11, 8 p. m.
Atlanta Ct., at Fredonia, Nov. 9-10.
Buena Vista Ct., at B. V., Nov. 16-17.
Eagle Mills Ct., at Harmony Grove, Nov. 17, 3 p. m.
Stephens, Nov. 17, 8 p. m.
Chidester Ct., at Chidester, Nov. 19, 1:30 p. m.
Camden, Nov. 20, 8 p. m.
Magnolia Station, Nov. 22, 8 p. m.
Magnolia Ct., at Kilgore's Lodge, Nov. 23-24.
Waldo Ct., at Waldo, Nov. 24, 3 and 8 p. m.
Special Quarterly Conferences.
Hampton, Nov. 12, 11 a. m.
Thornton, Nov. 13, 10 a. m.
Kingsland, Nov. 13, 2 p. m.
J. A. SAGE, P. E.

BOONEVILLE DISTRICT.
(Fourth Round.)
Dardanelle Ct., Sept. 28-29.
Plainview, Sept. 29-30.
Booneville Ct., Oct. 5-6.
Booneville, Oct. 6-7.
Gravelly, Oct. 12-13.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

Hendrix College

WAR DEPARTMENT HAS WIRED PRESIDENT REYNOLDS THAT CONDITIONED FRESHMEN WITH TWELVE UNITS MAY ENTER STUDENTS' ARMY TRAINING CORPS.

Following are now the qualifications for entrance:

1. Twelve High School Units.
2. Between 18 and 45 years of age.
3. Physical fitness for general or special service.

Boys proposing to join the S. A. T. C. at Hendrix should write or wire at once, giving their qualifications, including a certificate of their high school work.

The Commandant detailed by the War Department is on the ground, making preparations for the opening.

Government provides free tuition, board, lodging, clothes and \$30.00 a month to members of S. A. T. C.

Hendrix has a high grade academy for those not prepared for college classes. Boys lacking one or two units can soon make up the deficiency in the academy and transfer to the S. A. T. C.

Barracks and additional dining room are about completed.

All students should plan to arrive in Conway on or before October 1st.

The regular academy and college courses are offered for students not members of the S. A. T. C.

Address

THE PRESIDENT'S OFFICE,
Conway, Arkansas.

Waldron Ct., Oct. 19-20.
Waldron, Oct. 20-21.
Ola, Oct. 26-27.
Delaware and Blaine, Nov. 2-3.
Belleville, Nov. 9-10.
Magazine, Nov. 10-11.
JAS. A. ANDERSON, P. E.

CONWAY DISTRICT. (Fourth Round.)

Altus and Denning, Sept. 27, night.
Lamar, Sept. 29, 11 a. m.
London Ct., at London, Sept. 28, 11 a. m.; Sept. 29, night.
Appleton, Sept. 30, Oct. 1.
Naylor Ct., at Hammons, Oct. 4-5.
Vilona Ct., at Mt. Carmel, Oct. 5-6.
North Quitman Ct., Oct. 9-10.
Kosebud, at Plant's Chapel, Oct. 13, 11 a. m.
Quitman Ct., at Sulphur Springs, Oct. 12-13, night.
Greenbrier, at Greenbrier, Oct. 16, 11 a. m.
Damascus Ct., Batesville, Oct. 17-18.
Springfield, at Lanty, Oct. 19-20.
Conway Ct., Macedonia, Oct. 26-27.
Russellville, Nov. 3, night.
Pottsville Ct., at Pottsville, Nov. 2-3, 11 a. m.
Dover Ct., Nov. 4, 11 a. m.
R. C. MOREHEAD, P. E.

FAYETTEVILLE DISTRICT. (Fourth Round.)

Centerton, Sept. 28-29.
Elm Springs, Sept. 29-30.
Rogers, Oct. 6.
Siloam Springs, Oct. 6-7.
Gentry, Oct. 12-13.
Gravette and Decatur, Oct. 13-14.
Zion and Goshen, Oct. 19-20.
Huntsville, Oct. 20-21.
Green Forest, Oct. 25-26.
Berryville Ct., Oct. 26.
Eureka Springs, Oct. 27.
Berryville Sta., Oct. 27-28.
Farmington, Nov. 1.
Weddington, Nov. 2-3.
Springtown, Nov. 3-4.
Prairie Grove, Nov. 8.
Viney Grove, Nov. 9.
Fayetteville, Nov. 10.
Lincoln, Nov. 10-11.
War Eagle, Nov. 13.
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT. (Fourth Round.)

Greenwood Sta., Sept. 29.
Kibler Ct., at Kibler, Oct. 5-6.
Alma Sta., Oct. 6-7.
Ozark Ct., at Mt. Vernon, Oct. 12-13.
Cass Ct., at Oak Grove, Oct. 19-20.
Ozark Sta., Oct. 20, 8 p. m.
Mulberry and Dyer, at Mulberry, Oct. 26-27.
Charleston Ct., at Charleston, Nov. 2-3.
Hartford and Midland, at Hartford, Nov. 10.
Huntington and Mansfield, at Mansfield, Nov. 17.
J. K. FARRIS, P. E.

HELENA DISTRICT. (Fourth Round.)

Madison and Widener, Sept. 28-29.
Haynes, Sept. 29-30.

PREACHER VERSUS KAISER.

No class of men has done more than the preachers to create a national consciousness strong enough to make possible the entry of the United States into the universal war with ideals so high that our country has become the marvel of the world. Through the years these Christian advocates have faithfully toiled until a spirit and purpose of "I am my brother's keeper" has possessed the nation. While all preachers are entitled to this credit, it belongs chiefly to those who are now deceased and to those who are now deceased and to those who are superannuated by reason of age and physical impairment.

The past failure of the Church to provide an adequate support for its preachers, who are retired from active work because of age and physical infirmity, has created conditions of want and deprivation among them that should shame clear-thinking and warm-hearted people into action that will free the Church from the stigma of neglect, and relieve the distress it has unwittingly caused.

Millions of Liberty Bonds have been and will be purchased to win the war. What better investment can beneficent owners make of these bonds, than to donate part of their holdings to an endowment fund for the support of superannuated preachers and the widows and orphans of deceased preachers?

The Board of Finance of the M. E. Church, South, St. Louis, Mo., urgently requests every member and friend of said Church to donate at least one Liberty Bond for the purpose stated. If you want a part in this splendid work, write

LUTHER E. TODD, Secretary,
801-803 Mercantile Bldg.
St. Louis, Mo.

Brinkley, Oct. 5-6.
Keville, Oct. 6.
Clarendon, Oct. 6.
Helena, Oct. 7.
Moore Memorial, Oct. 7.
Devine, Oct. 12-13.
McCrory, Oct. 13.
Wynne, Oct. 19-20.
Parkin, Oct. 20.
Aubrey, Oct. 26-27.
Council, Oct. 27.
Holly Grove and Marvell, Nov. 2-3.
Turner, Nov. 3.
Cotton Plant, Nov. 8.
McClelland and Surrounded Hill, Nov. 9-10.
Wheatley, Nov. 10.
Jelks and Wiville, Nov. 16-17.
Cott, Nov. 17.
At all double dates I will be at the former in the morning and the latter at night.

W. F. EVANS, P. E.

JONESBORO DISTRICT. (Fourth Round.)

Tyroneza and Whitton, at Tyroneza, Sept. 28-29.
Marion Sta., Sept. 29-30.
Lake City Ct., at Lake City, Oct. 5-6.
Monette and Macey, at Black Oak, Oct. 6-7.
Leachville and Manila, at Leachville, Oct. 12-13.
Blytheville, First Church, Oct. 13-14.
Blytheville Ct., at Yarbrow, Oct. 19-20.
Lake City and Dell, at Dogwood Ridge, Oct. 20-21.
Osceola, Oct. 26-27.
Luxora and Roz., at Luxora, Oct. 27-28.
Wilson, Nov. 2-3.
F. M. TOLLESON, P. E.

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

Benton Ct., at Ebenezer, Sept. 28-29.
Hickory Plains Ct., at Rogers' Chapel, Oct. 5-6.
DeVall's Bluff and Hazen, at Hazen; preaching p. m., Oct. 6; Q. Conf. a. m., Oct. 7.
Tomberlin Ct., at Oakdale, Oct. 12-13.
Mabelvale Ct., at Mabelvale, 11 a. m.; Q. Conf. 2:30 p. m., Oct. 16.
Austin Ct., at Mt. Zion, 11 a. m., 2:30 p. m., Oct. 17.
Des Arc, p. m., Oct. 18.
Keo Ct., at Keo, Oct. 20.
England, p. m., Oct. 20.
Bryant Ct., at Bryant, 11 a. m. and 2:30 p. m., Oct. 24.
Lonoke, 11 a. m. and 7:30 p. m., Oct. 27.
Carlisle, Oct. 28.
Maunelle Ct., at ———, 11 a. m. and 2:30 p. m., Nov. 7.
Oak Hill Ct., at ———, 11 a. m. and 2:30 p. m., Nov. 8.
Pastors will please see that all reports are ready and in full.

ALONZO MONK, P. E.

MONTICELLO DISTRICT. (Fourth Round.)

Hermitage Ct., at Ingalls, Sept. 28-29.
Camps, at Southern, Sept. 29-30.
Hamburg Ct., Oct. 5-6.
Hamburg Sta., Oct. 6-7.
McGehee, Oct. 12-13.
Portland and Blissville, Oct. 13-14.
Snyder and Montrose, at Snyder, Oct. 19-20.
Crossett, Oct. 20-21.
Arkansas City, Oct. 25-27.
Tillar and Dumas, at Dumas, Oct. 27-28.
Mt. Pleasant Ct., at Rock Springs, Nov. 2-3.
Monticello, Nov. 3-4.
Dermott, Nov. 9-10.
Wilmar, Nov. 10-11.
Parkdale and Wilmot, Nov. 14.
Lake Village, Nov. 16-17.
Eudora Ct., at Eudora, Nov. 17-18.
Collins Ct., at Collins, Nov. 24.
Warren, Nov. 24-25.
W. C. DAVIDSON, P. E.

PARAGOULD DISTRICT. (Fourth Round.)

St. Francis, at Nimmons, Oct. 5-6.
Piggott, 8 p. m., Oct. 6.
Pollard, at Pollard, 11 a. m., Oct. 7.
Rector, 8 p. m., Oct. 7.
Corning, 11 a. m., Oct. 13.
Peach Orchard, at Knobel, 8 p. m., Oct. 13.
Paragould Ct., at Wood's Chapel, 11 a. m., Oct. 15.
East Side, at Griffin M., 8 p. m., Oct. 17.
Pocahontas, Oct. 20.
Pocahontas Ct., at Oak Grove, Oct. 21.
Maynard, at Maynard, Oct. 22.
Reyno and Biggers, at Reyno, 11 a. m., Oct. 23.
Walnut Ridge Ct., at O. W. R., 11 a. m., Oct. 24.
Hoxie and P., at Hoxie, 3 p. m., Oct. 25.
Walnut Ridge, 8 p. m., Oct. 25.
Smithville, at Shiloh, Oct. 26-27.
Black Rock, at Black Rock, 3 p. m., Oct. 27.
Imboden, at Imboden, 3 p. m., Oct. 28.
Ravenden Springs, at Ravenden, 3 p. m., Oct. 29.
Ash Flat, at Corinth, 11 a. m., Oct. 31.
Mammoth Springs, 8 p. m., Nov. 1.
Salem, Nov. 2-3.
Lorado, Nov. 9-10.
Paragould, First Church, 8 p. m., Nov. 11.

Stewards will please have all salaries of pastors up in full, if possible. Pastors will likewise see that all the general collections are in full and ready to make reports and nominations.

J. M. HUGHEY, P. E.

PINE BLUFF DISTRICT. (Fourth Round.)

Pine Bluff Ct., at Faith, Sept. 28-29.
Lakeside, Sept. 29, p. m.
Grady Ct., at Grady, Oct. 5-6, a. m.
Carr Memorial and Redfield, at Carr, Oct. 6, p. m.
Alzheimer and Wabbaseka, at Wabbaseka, Oct. 13, a. m.

seka, Oct. 13, a. m.
Sherrill and Tucker, at Tucker, Oct. 13, p. m.
Rison Ct., at Wafford's Chapel, Oct. 19-20.
Hawley Memorial, Oct. 20-21.
Sheridan Ct., at Oak Grove, Oct. 26-27.
Sheridan Sta., Oct. 27-28.
Rowell Ct., at Harper's Chapel, Nov. 2-3.
New Edinburg Ct., at New Edinburg, Nov. 6.
Star City Ct., Nov. 9-10.
St. Charles Ct., at Pleasant Grove, Nov. 16-17, a. m.
DeWitt Sta., Nov. 17, p. m., and 18.
Gillett Ct., Nov. 19.
Stuttgart Sta., Nov. 20, p. m.
Humphrey Ct., at Humphrey, Nov. 21.
Swan Lake, Nov. 13.
Roe Ct., at Shiloh, Nov. 23-24.
First Church, Pine Bluff, Nov. 25, p. m.
Let the pastors on this round give special attention to Questions 12, 13, 14 and 15. We want written reports from boards of trustees.

W. C. WATSON, P. E.

PRESCOTT DISTRICT. (Fourth Round.)

Amity Mission, at Smyrna, Sept. 28-29.
Amity and Glenwood, at Amity, 8 p. m., Sept. 29.
Mt. Ida, 11 a. m., Oct. 1.
Okolona, at Center Grove, Oct. 6.
Gordon, 8 p. m., Oct. 6.
Bingen, at McCaskill, 11 a. m., Oct. 9.
Emmet Ct., at Emmet, Oct. 13.
Whelen, at Whelen, 11 a. m., Oct. 16.
Columbus, at Saratoga, Oct. 19-20.
Washington Ct., at W., Oct. 20-21.
Mineral Springs Ct., 11 a. m., Oct. 25.
Blevins, at Midway, Oct. 27.
Prescott Sta., 8 p. m., Oct. 27.
Murfreesboro Mission, at Japan, Nov. 1.
Delight, at Saline, Nov. 2-3.
Murfreesboro, Nov. 3-4.
Center Point Ct., 11 a. m., Nov. 10.
Highland, at Orchard View, 8 p. m., Nov. 10.

Nashville, 8 p. m., Nov. 11.
Hope Mission, at Pleasant Grove, 11 a. m., Nov. 14.
Hope, Nov. 17.
J. A. HENDERSON, P. E.

TEXARKANA DISTRICT. (Fourth Round.)

Lockesburg, Sept. 29; Conference 2 p. m.
Patmos, Oct. 1; Conference 2 p. m.
Stamps, Oct. 2, at night.
Winthrop, Oct. 5; Conference 2 p. m.
Richmond, Oct. 6; Conference 3 p. m.
Paraloma, Oct. 9; Conference 2 p. m.
Bright Star, Oct. 12-13; Conference 2 p. m.
Fouke, Oct. 16; Conference 2 p. m.
Foreman, Oct. 20; Conference 2 p. m.
Umpire, Oct. 24; Conference 2 p. m.
Dierks, Oct. 27; Conference 2 p. m.
Cherry Hill, Oct. 30; Conference 2 p. m.
Mena, Oct. 30, at night.
Hatfield, Nov. 2-3; Conference 2 p. m.
Horatio, Nov. 3, at night. Conference Monday, 2 p. m.
Vandervoort, Nov. 9-10; Conference 9th, 2 p. m.
Bussey and Taylor, Nov. 15-16.
First Church, Texarkana, Nov. 24.
Preachers and stewards be prepared to make full reports.

J. A. BIGGS, P. E.

SEARCY DISTRICT. (Fourth Round.)

Valley Springs, Sept. 28-29.
Marshall, Sept. 29-30.
Bellefonte Ct., Oct. 5-6.
Harrison, Oct. 6-7.
Leslie, Oct. 12-13.
Heber Springs, Oct. 13-14.
Pargburn, Oct. 19-20.
Griffithville, Oct. 20-21.
Clinton, Oct. 26-27.
Higden and Shirley, Oct. 27-28.
Cato Ct., Nov. 2-3.
Cabot and Jacksonville, Nov. 3-4.
McRea Ct., Nov. 9-10.
Beebe and Austin, Nov. 10-11.
J. H. O'BRYANT, P. E.

PERUNA A WONDERFUL MEDICINE

Rundown and Unable to Work

"I am pleased to recommend Peruna as it was beneficial in restoring my health when I was all run down from overwork and nervous worry and was unable to take up my regular work. A friend recommended Peruna and said he was sure that it would restore my strength. I soon found that I was getting better and in a little over two months I was able to resume my duties with renewed vigor and strength. It certainly is a wonderful medicine to vitalize the system."

For Sale Everywhere

To Vitalize the System

Mr. George Atkinson,
Stationary Fireman and Member
United Workmen, 323 E. 8th Ave.,
Topeka, Kansas.
His letter opposite leaves little doubt of his faith in Peruna.

Liquid or Tablet Form

The Methodist Hospital

Yes, the Memphis, Mississippi, North Mississippi, and North Arkansas Conferences own and are operating a well equipped hospital in Memphis, known as the Methodist Hospital, Lucy Brinkley Annex, with fifty beds devoted exclusively to surgical and maternity cases for women and children. Special terms will be made to the wife or child of a Methodist preacher.

Whatever delays there may have been or may be in the beginning and completion of the new hospital building have been and will be due to the exigencies of the war and our banking facilities, and not to the ownership of the Lucy Brinkley Annex. We call upon everyone to send in all past due subscriptions and to talk and work and pray for new ones. We need all the help possible.

METHODIST HOSPITAL,
Thos. B. King, Financial Agent,
Memphis.

Prepare for a Larger Salary

Today when the call is for wider awake, bigger, better prepared, more efficient men and women don't allow your ambition to lag. There is a great future, a higher salaried position in store for you. Prepare yourself to accept it. Increase your efficiency by securing a business education.

Draughton's Business College, Springfield, Mo.

is a high-grade school with higher ideals, a school well known and with recognized merits. New and modern equipment. Location ideal; in the heart of the famous Ozark region, in a modern city of near 50,000 inhabitants, 1,400 feet above sea level. Enrollment annually approximates 700. Expenses moderate. Living conditions unsurpassed. Education thorough. For catalog and information mention this ad and address

A. J. Bates, President, Springfield, Mo.