

WESTERN METHODIST.

"SPEAK THOU THE THING

THAT BECOME SOUND DOCTRINE."

Official Organ of the Little I

and North Arkansas Conferences

VOL. XXXIV

LITTLE ROCK, AR

THURSDAY, APRIL 8, 1915

NO. 14

TRAIN UP A CHILD IN THE WAY HE SHOULD GO: AND WHEN HE IS OLD, HE WILL NOT DEPART FROM IT.—Prov. 22:6.

WELCOME, TEACHERS OF ARKANSAS!

Recognizing both their personal worth and the magnitude and value of their work, we heartily welcome the teachers of Arkansas to our city this week, as they assemble in the State Teachers' Association. Their program is rich. The list of distinguished guests is long and the names carry weight. We anticipate an occasion of transcendent interest and profit. May every teacher come eager for inspiration and go with enlarged vision and holier purpose.

AN IMMINENT OPPORTUNITY.

The Woman's Missionary Council of our Church meets in First Church, Little Rock, April 14-22. Next to our General Conference this is the most interesting body in Southern Methodism. It brings together for eight days the aggressive and progressive leaders among our women. They have amply demonstrated their ability, as the growth of their work is one of the most phenomenal activities of our church life. These women have done great things, and this year they will plan for yet greater things. It will inspire hope and confidence to observe their methods. Arkansas Methodism is confronted by opportunity to receive inspiration and information which should quicken our spiritual life. All who can, both women and men, preachers and laymen, should utilize this occasion for uplift and enlargement. Several thousand Methodists of Arkansas should avail themselves of this chance to understand and appreciate our women's work.

A "BUSINESS" REVIVAL.

Preaching from those who are not expected to preach is sometimes the most effective. Consequently, some years ago, when The Wall Street Journal, a periodical devoted almost exclusively to the discussion of "business," published an editorial heartily commending religion as a business asset. It had a profound impression and was widely copied. It advanced the proposition that any man engaged in commerce would prefer to do business with one who sincerely believed in God, and responsibility in a future life for errors committed during his little time on earth, than with one who believed in nothing, on the ground that the insurance risk was less. In a recent issue of that journal were such headlines, as, "Western Maryland's Increase in Merchandise Traffic," "Southern Pig Iron Trade Revival Seems Near," and "Bethlehem Steel Reports Its Best Yearly Return," but its leading article had the caption of this editorial, and proves to be preaching of a high order. It is as follows: "Not long ago it was pointed out that one of the effects of the war might be a widespread religious revival. There is a difference, not of degree but of kind, between the man who sincerely believes in something and the man who doubts everything. It would be wrong to say that the form of his belief does not matter. But if he is sincere, it is better to believe something than nothing. Perhaps nine-tenths of the evils from which we suffer are beyond the reach of statutory law. But they are all susceptible to amendment by conscience through the mercy of God. There is every sign that such a religious revival is developing; and if this is the case, it is of infinite concern to business men. Even such movements as are inaugurated by spectacular evangelists, who preach down to their hearers rather than up to their God, are significant. If that sort of froth or scum is apparent on the surface, there is a movement of greater depth and potency below. In this direction lies reform, because the only real reform starts in the individual heart, working outward to

popular manifestations and legislative remedy, and a better managed under the

Department of Justice can enforce. Here is a movement which renders investigation committees unnecessary, which brings employer and employee together on the common platform of the love and fear of God. This is the promise of the future, and it is something which Providence in its infinite mercy grants us, to assuage the wickedness and misery of war. If this great thing emerges from the terrible conflict now in progress, if thereby there shall be created peoples sober, reverent, industrious, forbearing and not deficient in that wholesome sense of humor which is bred of pity and humility, we may say that, in spite of ourselves, through the goodness of God war is not all loss."

A RACIAL EPISCOPATE.

The Protestant Episcopal Church is frankly meeting the question of negro bishops. Having had the matter up before, the General Convention appointed a commission to report again upon the proposition to have negro bishops, missionary or suffragan, for the negroes of the South. This commission has sent a letter to the bishops and secretaries of the Southern dioceses to ascertain the mind of the Southern Church, both clerical and lay, of both races, on the question. They ask for opinions on three plans: "(1) To let conditions continue as they are; (2) To set aside a separate racial missionary district for the negroes of the South with a bishop of their own race; (3) To elect a negro suffragan bishop working under the white diocesan and subject to the provisions of the canon on Suffragan Bishops." This questionnaire is submitted because the General Convention believes that it is a question which chiefly concerns the work in the South and those who are dealing with it are best prepared to suggest wise action. It is thought that the General Convention will accept the recommendation of its Southern representatives. It is this disposition which enabled this church, temporarily divided by the war between the States, quickly to reunite and act as one throughout the nation. Is there not a lesson here for Methodists and Presbyterians? Why should one section dictate to another in questions of customs and social relations when fundamental principles are not involved?

PRINCETON AND "BILLY" SUNDAY.

The students of Princeton University, many of whom had attended the great revival in Philadelphia, desired to hear "Billy" Sunday in their own chapel, but when the question was submitted to the university authorities they refused the use of the chapel. As Sunday is a Presbyterian and Princeton has always been under Presbyterian influences, the Presbyterian Banner, one of the oldest and most influential papers of that denomination, is free to criticize without the suspicion of prejudice. It says editorially: "Princeton failed to exhibit the catholicity that should characterize a university when it refused to permit Mr. Sunday to speak to its students in its main auditorium. A university by its very name should be open and hospitable to all forms of worthy human aspiration and endeavor, and to put Mr. Sunday outside of such a category is to defy public opinion and established fact. One danger of university life is that it will forget its own ideals and professions and narrow itself into some special or artificial form of culture that tends to grow exclusive and supercilious. Princeton has been charged with this spirit, and its recent action has given fresh color to the charge. Mr. Sunday has in him ruddy drops of manly blood that beat in sympathy with the common crowd and

Comp

D T Hendon
State House

through corporations, societies, then, is the better remedy for future business management standards of honor and humanity, than anything Congress can enact, or the

the great heart of humanity, and he has a message that everywhere people of the highest culture not only need, but are glad to hear. Princeton Theological Seminary (which is independent of the university.—Ed.) in welcoming Mr. Sunday, showed itself broad and progressive, whereas the University, in rejecting him, showed itself narrow and reactionary. In these days when many universities are feeling the need of a more positive religious life, and are welcoming evangelists and evangelistic meetings, as at the University of Pennsylvania and at Yale, Princeton has set an unfortunate example, has given comfort to the enemies of evangelical Christianity, and has disappointed and grieved its own best friends." It is reported that hundreds of Princeton alumni condemn its attitude.

A RELIGIOUS RENASCENCE IN FRANCE.

After long immersion in materialism and skepticism France is emerging and seeking better things. It is observed in the lectures of the philosophers Poutroux and Bergson, in the growing preference for the romances of Rod, Bezin, and Bordeaux, and in the lectures of the dramatist Brieux. In 1905 state religion was abolished, but the Roman Catholic Church is exhibiting today more moral and religious force and activity than has appeared for generations. This is also true of the Protestant Churches. Interest which had long waned is now waxing strong. Churches and cathedrals are thronged, and men who have been flaccid in their infidelity are renouncing their unbelief and coming for comfort to the old faiths. The war has almost driven frivolity from gay Paris. Men are becoming aroused to the stern realities of life and are looking up to God as of yore. A genuine revival of religion is imminent.

BROKEN PLEDGES.

Major D. M. Smith, of Chicago, was for four years general counsel for the Model License League, an organization of the liquor men which professes a purpose to reform the saloon. He has joined the Anti-Saloon League forces, and at a "dry" convention, on February 2, gave his reasons for his dramatic and sudden change. In brief, they were to the effect that the liquor traffic, after winning a fight on his proposition to reform and improve the saloon, had always and everywhere failed to keep its promise. He said: "I favor prohibition because all promises of reform have been broken. Nowhere is the liquor business out of politics. Everywhere the law-breaker is in the liquor business. Four years ago I helped keep Ohio wet; now I hope to help make Ohio dry."

A GOOD EXAMPLE.

Russia is dry by order of the Czar, heartily approved by the people. Now, England may go dry through the leadership of the King. While measures are under consideration in the Cabinet for legal prohibition, King George has announced that after April 6 he and the royal family will become total abstainers from the use of alcoholic drinks in order to set a proper example before his people, and he calls upon them for the sake of the country to join him in voluntarily ceasing to use intoxicants. It is devoutly to be hoped that loyal Englishmen will follow their king and free England from the bondage of strong drink.

To make money is right. To make it dishonestly or by doubtful methods is wrong. To use it for unholy purposes is wrong. To hoard it is wrong. To spend lavishly on self or for display is worldly. To give indiscriminately to good objects may reveal a good heart and a witless head. To give freely to the most worthy causes requires both religion and good judgment.

WESTERN METHODIST.

PUBLISHED EVERY THURSDAY

A. C. MILLAR.....Editor
D. J. WEEMS.....Field Editor
WESTERN METHODIST PUBLISHING CO.,
Publishers.

One Year, Cash in Advance.....\$1.50
To Preachers 1.00

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

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879.

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

1. All subscribers are counted as permanent unless notice is given to the contrary.

2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.

3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

Missionary Council—Little Rock, April 14-22.

Epworth League Conference—Hope, June 17-20.

DISTRICT CONFERENCES.

Rooneville—Booneville, April 13.

Fort Smith—Ozark, April 26.

Fayetteville—Bentonville, April 28.

Helena—Cotton Plant, May 4-8.

Paragould—Corning, May 18-20.

Little Rock—England, May 20.

Conway—Quitman, May 26-30.

Texarkana—Lockesburg, June 3-6.

Camden—Atlanta, July 6-9.

PERSONAL AND OTHER ITEMS.

OUR PASTORS ARE OUR AGENTS.

Mrs. B. L. Wilford, wife of our presiding elder of the Batesville District, has been quite sick for several days.

The Holston Conference is reported to have contributed \$1,000 more for missions last year than for the previous year.

We learn that Mrs. R. G. Rowland, wife of our pastor at Foreman, has been very sick for eight days, but is now better.

It is said that there are as many students waiting to enter our Candler College, at Havana, Cuba, as are now enrolled.

Rev. B. E. Robertson, of Naylor, writes that he had a great day on Easter Sunday, and everything looks good for a great year.

Bishop R. G. Waterhouse will deliver an address before the Conference for Education in the South at Chattanooga, Tenn., April 27.

PREACHERS ARE SENDING FOR LISTS AND PREPARING TO CANVASS FOR THE PAPER. LET NONE FAIL TO CO-OPERATE.

Among the teachers in the Imperial University, Tokyo, Japan, are seventeen Christians, and some three hundred students are Christians.

At Columbia University the enrollment for the current session exceeds 12,500, which puts it far in the lead of any other university in the land.

Dr. W. F. Parkard has been appointed to Travis Park Church, San Antonio, Texas, to succeed Dr. Bradfield, who goes to the Texas Christian Advocate.

Mr. Henry N. Snyder, father of Dr. H. N. Snyder, president of Wofford College, Spartanburg, S. C., has just died at his son's home, aged eighty-nine years.

At the Woman's College, Montgomery, Alabama, Bishop Hoss is to preach the commencement sermon and Bishop Penny is to deliver the literary address.

We rejoice to learn that Rev. J. A. Sage, of Pine Bluff District, who submitted to an operation a few days ago, is rapidly improving and hopes to be out next week.

Rev. A. D. Betts, a veteran preacher of North Carolina, has for many years been making an annual contribution to Trinity College for worthy but needy students.

Many of the preachers have not yet called for lists of subscribers in their charges. We trust that they will soon be ready for the campaign in behalf of the paper.

Rev. H. G. Summers, of Piggott, writes that he is having fine crowds and good spiritual services, with shouts in the camp, but has never experienced such hard times.

The editor expresses appreciation of a pressing invitation to be the guest of the Southern Sociological Congress to be held at Houston, Tex., May 8-11. While it is almost impossible to be absent

from the office, an effort will be made to attend this Congress for the sake of the uplift and information necessary to co-operate in its great forward movement.

On his return from a meeting of teachers of the Classics in Nashville, Tenn., Prof. G. A. Simmons, who holds the chair of Greek and Latin at Hendrix College, called last Monday.

The missionary offering of Fifth Avenue Presbyterian Church, New York, of which Dr. Jewett is pastor, during a week in January, was \$40,594, compared with \$26,000 last year.

Mr. James A. Patten has given \$27,000 to Northwestern University, the income to be used to establish two annual scholarships in the medical departments for four years each.

Rev. Alva C. Rogers, of Strong, reports that the parsonage is being remodeled and repaired, and, when completed, it will be a nice five-room cottage. His work is moving forward satisfactorily.

After serious illness of more than a month, Rev. S. R. Twitty was able to fill his pulpit at Pulaski Heights last Sunday. He had spent some days previous recuperating with friends at Conway.

Wanted—U. F. Jobe, a teacher of ten years' experience in public and high school work, now principal of Hatfield High School, desires a good school in a farming country. Address him at Hatfield, Ark.

We regret to learn that Rev. M. N. Waldrip, of Lakeside Church, Pine Bluff, has found it necessary to go to Chicago for expert medical advice, but trust that he may speedily secure the relief which he seeks.

Dr. J. M. Buckley, the former great editor of the (N. Y.) Christian Advocate, whose judgment of men is almost unsurpassed, has heard "Billy" Sunday preach and pronounced his sermon "tremendously effective."

The leaders against statewide prohibition, for race-track gambling and against the inspection bill were the same men. Liquor, gambling and Catholicism had as leading supporters the same friends. —Baptist Advance.

It is announced that the Avera Bible Lectures at Trinity College, which were to have been given by Bishop Hendrix, are postponed on account of the condition of the Bishop's health, but they will probably be delivered in the fall.

Miss Lottie Stevenson, daughter of Rev. J. B. Stevenson, has been elected to teach English in the Batesville High School. She graduated last year from Hendrix College, and has taught with her brother at Danville the past winter.

Our friends who visit Little Rock during the meeting of the Council are urged to patronize the business houses that are advertising with us this week. These houses are helping your paper and deserve your support if they have what you need.

Rev. M. A. Cassidy and Rev. S. E. Kirby have canceled their dates for Montana meetings, and have some open dates. Any brother needing their help should wire at their expense, or telephone to M. A. Cassidy, Ada, Okla., or to S. E. Kirby, Little Rock.

Rev. Chas. N. Clark, pastor of Lafayette Park Church, St. Louis, sent a personal letter to each one who was to be received on Easter Sunday, asking him to wear a special badge, which was enclosed, and promising a reserved seat. This is an excellent idea.

Rev. W. Fred Long, who was sometime State Sunday School Secretary in Arkansas, has occupied a similar position in Mississippi since he left our State, and judging by the reports of his activities he is the same cheery, pushing, successful worker that we knew here.

The Sunday school teachers in Wonsan, Korea, have been organized by Rev. C. T. Collyer into a Sunday School Teachers' Union. This is the first teachers' union in Korea, and will be watched with great interest by the Sunday school workers in other parts of the country.

Prof. W. W. Parker, of Hendrix College who is at Columbia University on leave of absence for the year, says that he is thoroughly enjoying his university work and expects to take his master's degree in June with his work of last summer in excess of the requirements.

A personal letter from our good friend, Rev. W. B. Johnsey, a superannuate of North Arkansas Conference, now living at San Jose, Calif., brings en-

couragement and good cheer. His own religious experience is clear, and he is enjoying precious fellowship with the brethren of the Pacific Conference, many of whom he thinks are able and devout men. He sends his love to his Arkansas friends, and remembers us in his prayers.

Dr. J. H. Reynolds spent Sunday, March 28, at Batesville, where he delivered two splendid addresses to our First Church people. These timely addresses were well received, and will certainly bear fruit. Hendrix College is doing some fine work through its president.

In Florida each of the eight presiding elders was asked to raise \$1,000 for our Southern College at Southerland, and Bishop Morrison urged it with his usual earnestness and enthusiasm. Rev. O. A. Thrower of the Tampa District has just sent in the amount for his district.

Pastors are urged to read the Message to Pastors on another page, and to co-operate in directing attention of the Leaguers to the cause of national prohibition. We must do all in our power to secure this consummation. Other nations are entering this promised land before us.

Through the pastor, Rev. J. B. Stevensen, we learn of the death of little William, the eight-year-old son of Mr. W. P. Jones, one of the most faithful members and a good steward of First Church, Batesville. The death occurred on March 28, and the funeral was on Monday, March 29.

Last Saturday Rev. J. G. Prillaman, a local preacher of Bryant Circuit, called. He is preaching at two new appointments and has organized Sunday schools, and hopes to see permanent organizations grow out of them. He reports Brother L. J. Ridling, the pastor, prospering and in great favor among his people.

The enrollment at the Arkansas State Normal at Conway has already reached 314, which is eight more than it had ever been before. Still further increase is expected. We predict that when normal training is fully appreciated the enrollment will range from 1,000 to 1,500. It is not unreasonable to look for that within five years.

Rev. Byron Harwell, who has been pastor of the Junior Church at Pulaski Heights, but who is also connected with the Draughton's Business College System, has been promoted to a position in the College at Springfield, Mo., and has moved to the latter city. He will be missed in Little Rock, where he has been very active in church work.

Professor Bergson, the noted philosopher, gives it as his opinion that the twentieth century will be "the century of the moral sciences." He believes that men are about to turn from the undue emphasis so long laid upon materialism to the life of the spirit. These statements were made recently in a formal address before the French Academy of Ethical and Political Sciences.—Ex.

Bishop E. D. Mouzon has returned from Phoenix, Arizona, where he has been preaching from two to three sermons daily for two weeks in a revival meeting where, he said, the old-time shouts were frequently heard. When asked if it was not something unusual for a Bishop to be engaged in an old-time revival, he said: "No; we do more of that than we get credit for." —Texas Christian Advocate.

At the last session of the East Oklahoma Conference Rev. E. M. Sweet, Jr., who had served as presiding elder of Vinita District, located and then because of conscientious scruples concerning a local elder's ordination vow deposited his credentials with the Conference. He arranged to move his family to Arizona on account of climate. He has just been appointed an inspector in the Indian Service, and his work will largely be in the Southwest.

Mr. Henry E. Harman, of Atlanta, Ga., who is writing "History of the Old South," wishes to buy old libraries, books, magazines and newspapers printed before the war. No school books, novels or medical books are wanted. Old books printed back in 1600 and 1700 specially wanted. Our readers who have such old information can realize cash for them by sending Mr. Harman a list of what they have, and at the same time help him in the great work he is doing.

Under the caption, "The Call of the Mountains," Dr. C. H. Brough, of the University of Arkansas, contributes to the Baptist Advance a charming article, which is virtually a prose poem, describing the resources, the people, the needs, and the possi-

bilities of the mountains of the South. He says: "As a class the Southern highlanders are hardy, vigorous sort of American citizens, fully imbued with the original ideals of the American republic, and from a patriotic point of view the uncontaminated residue of the epic period of American history."

The Daily Oklahoman, the leading paper of Oklahoma, recently paid Arkansas a very handsome tribute in a lengthy editorial, closing with the following: "Arkansas, right now, is on the eve of a great development of a nature that will surprise the nation. The people of Arkansas were not quite as aggressive in telling of the wonders of their State as some of the residents of other commonwealths have been, but the people of Arkansas are doing it now, have the records to support their claims, and the progress which will be made in all lines of accomplishment will make the Arkansas history of the next decade read much like a tale of Aladdin."

The Theological Department at Vanderbilt University, after this year, it is understood, will be conducted as a non-denominational school. It will be conducted on the same plan as the Yale, Harvard and Chicago University Divinity Schools. It is expected that students will be enrolled from all evangelical churches and that a large number will be in attendance as soon as the new plan has had time to adjust itself to the new conditions. Teachers from other denominations will be employed, and the graduates of this department will go out for service in all the churches, just as they do now from the Chicago University and others.—Midland Methodist.

In the last issue of the (New York) Christian Advocate, the general organ of the Methodist Episcopal Church (North), this announcement appears: "The editor of this paper has been invited to become the pastor of one of the greatest Methodist churches in this country, and has accepted the invitation, subject to the approval of episcopal authority. This will require him to withdraw from his present position, and his resignation as editor of the Christian Advocate will be submitted to the Book Concern at its annual meeting in San Francisco, April 21." This announcement is no surprise to us, as it has been evident in various ways that the editor has been "hankering" after pastoral work and finds editorial duties in some measure distasteful.

The editor spent last Sunday at Keo, preaching morning and night to very fine congregations, and looking in on Sunday school and Epworth League, both of which are large and active. The pastor, Rev. B. F. Musser, is highly appreciated and is doing excellent work. There are two local preachers doing missionary work in the surrounding country, an unusual thing in the bottom country. Dr. D. J. Leake, formerly of Little Rock Conference, is in the drug business there, and is enjoying religion in various activities. It is gratifying to the editor, who as presiding elder organized this church and nursed it in its infancy, to find it so markedly improved. When that fertile section is developed our church at Keo will become a very important charge.

A few days ago Mr. Frank L. Brown, Joint General Secretary of the World's Sunday School Association, received at his office in New York a copy of Dr. J. L. Hurlbut's "Studies in the Old Testament," translated into Japanese, beautifully printed and bound. This work was done by the Sunday School Committee of the Federated Missions of Japan, and the World's Sunday School Association financed the production of the book. Other books recently produced in Japanese are Dr. A. A. Faust's "Religious Education" and C. A. Oliver's "Preparation for Teaching." A library of leadings works on the Sunday school was secured for the Japan National Sunday School Association by the World's Association, and these books will be translated into Japanese and produced as rapidly as practicable.

President Wilson attended the session of our Baltimore Conference, which met at Washington, D. C., March 24, and among other things said: "I have the feeling, as I look upon you, that I have had in many other church conferences, that I am looking in the faces of men and women who are not interested in the temporary things, but are interested in the permanent things; who give very little thought, I hope and believe, to the things that separate us and give a great deal of thought to the

things that unite us—things that are good not only for the healing of this nation, but for the healing of all nations. This is a council of peace, not to form plans of peace, for it is not our privilege to form such, but to proclaim the single supreme plan of peace, the revelation of our Lord and Savior, Jesus Christ. Because wars will never have any ending until men cease to hate one another. cease to be jealous of one another, the world needs to get that feeling of reality in the brotherhood of mankind which is the only bond that can make us think justly of one another and act righteously before God himself."

MINISTERS FOR AN IMPORTANT SERVICE.

During the next three years the Secretary of the Navy will appoint twenty-eight or thirty new chaplains in the United States navy. Congress has provided for an increase from 24 to 52 naval chaplains, and Secretary Daniels is giving his personal attention to the selection of men for this important service. He hopes to appoint fifteen or more of the additional number before July, 1916. Ministers not exceeding thirty or thirty-two years of age, of good character, education and health, with some experience in preaching and pastoral work, are invited to make application. To be chaplains of a battleship or cruiser and care for the spiritual needs of from 800 to 1,000 men is to have opportunity for a great service. Circulars giving information will be furnished. Denominational approval will be required as a prerequisite to appointment. Ministers of all denominations are eligible. The Associate Secretary of the Federal Council of the Churches of Christ in America, 1114 Woodward Building, Washington, D. C., will be glad to receive and answer inquiries.

TO THE PREACHERS OF THE NORTH ARKANSAS CONFERENCE.

Dear Brethren—I wish to advise you that there is only a little more than enough money to the credit of the Conference Mission funds to pay the preachers serving mission charges one more month. That is to say, for the month of April. Please make prompt collections during this month and remit to Dr. Hardin, conference treasurer, Fort Smith, Ark. Will the presiding elders not do all in their power to assist the preachers in making these collections?—A. L. Malone, Treasurer North Arkansas Conference Board of Missions.

INCREASE OF \$110,853.56.

At the close of the last fiscal year, March 31, 1914, the Loan Fund Capital of the Board of Church Extension was \$560,582.63. There has been contributed this year to this fund \$103,170.47. Interest collected from outstanding loans, less all charges against interest, and added to the principal, \$7,683.09. The present Loan Fund Capital of the Board, therefore, is \$671,436.19, which is an increase for the year of \$110,853.56.—W. F. McMurtry, Corresponding Secretary.

FORT SMITH DISTRICT CONFERENCE.

I call attention again to the Fort Smith District Conference, which meets at Ozark, April 26, at 2 p. m. You will please note the change from 27th to 26th. This is made on account of the way the trains run. All can go down on the early afternoon train. We hope to complete the work by noon Wednesday.—William Sherman, P. E.

CHILDREN'S DAY, APRIL 25.

Order your programs at once. Sent free to all Sunday schools in Little Rock Conference. Write today; do not delay. Children should be learning their parts. Order of R. L. Duckworth or J. M. Workman, Little Rock, Ark.

BOOK REVIEW.

Reasons for Christian Education; by P. W. James, Th. D.; published by the Education Board, Baptist General Convention of Texas, Waco, Texas; price, \$1.50.

Closing the book, the author says: "This book has been written to convince the reader that Christian education is essential, not only to Baptist efficiency, but also to the efficiency of all other Christians. It is hoped that the reader will have found herein sufficient reasons for Christian education to lead him to an enthusiastic advocacy of Christian education." As the people of the United States are

profoundly interested in education, and are spending more time, thought and money on its various forms than ever before, it is highly important that they should study the different institutions and systems so as to determine whether we are getting the best possible results. This book is a valuable contribution to the educational literature of a prolific educational period. It studies education from the standpoint of the Bible, thus endeavoring to find God's point of view and his purposes in the training of youth. Following the course of history through the ages, the author seeks to point out the strong and the weak places in different civilizations and to explain them in the light of the prevailing systems of education. He leads up to the present situation and arguments for and against Christian education. One part of the book deals distinctively with denominational education, and more particularly with Baptist education, but the discussions are on such broad lines and with such liberal spirit that all Christian denominations may greatly profit by following the writer to his conclusions. The book was provoked by the offer of a prize of \$1,500 by the Education Board of the Baptist General Convention of Texas for the best two books to be written on "Christian Education," and won the first prize. It is especially timely in that it discusses the modern challenge to denominational education. Our people in Arkansas may profitably read it, now that we are in the midst of educational campaigns for all of our schools. If argument is needed, it is furnished here. If inspiration is desired, this book can supply it. In the conviction that there is no question of greater moment before us today and with desire to reach the best solution of our problems, this book is heartily recommended.

The General Education Board: An Account of Its Activities. Published by the General Education Board, 61 Broadway, New York.

This volume gives an account of the activities of the General Education Board from its foundation in 1902 up to June 30, 1914. It has made annual reports to the United States Department of the Interior, and these have been regularly printed in the reports of the department, because the work of the Board was felt to be experimental in many respects and premature announcements concerning the extent and results of its efforts were naturally to be avoided. Now tangible results are evident, and to their description and consideration the book is devoted. It is announced that hereafter annual reports will be issued and critical discussions will be published. The subject is treated under the following heads: Officers and Members, History, Resources and Expenditures, Farm Demonstrations, Boys' and Girls' Clubs, Secondary Education, Colleges and Universities, Medical Education, Rural Education, Negro Education, Charter of the Board, Letter of Gift, Contracts Between Washington University and Barnes Hospital, and Between Yale University and New Haven Hospital. As certain deductions are made from the statistics of Hendrix College and there is reference to Barnes Hospital, of our church, the book has more than passing interest to Arkansas Methodists. All educators will need it, and men who are planning to help higher institutions should study conditions discussed. We shall have occasion to use many of the facts and figures contained therein.

The Minutes of the Annual Conference of the Methodist Episcopal Church, South, for 1914. Edited and tabulated by John L. Kirby. Published by Smith & Lamar, Agents, Nashville, Tenn. Price, 50 cents.

This is the annual volume issued by our Publishing House to give in the most condensed form the answers to the disciplinary questions asked at the Annual Conference. It is the final authority on statistics, and ought to be in the hands of every preacher and official layman. It is very interesting and profitable to compare the statistics of the various Conferences. We are able to discover weak and strong points in different parts of the Church. It shows that the total number of traveling preachers last year was 8,086, a decrease of 37, as compared with the previous year, and the total number of preachers and lay members was 2,045,087, being a gain of 38,838. The total number of local preachers was 5,319, a gain of 486. There is a complete directory of the traveling preachers.

CONTRIBUTIONS.

ARKANSAS' GREATEST PHILANTHROPIST.

(By Ex-Governor Geo. W. Donaghey.)
Martin the Largest Contributor to the \$300,000 Endowment Movement.—The last great effort of Capt. Martin for Hendrix College was to secure \$300,000 endowment for it. To make permanent this, the supreme interest of his life, was his chief ambition. This crowning effort of his eventful career also met with success. During the campaign he turned over to the college, as a part of its endowment, all his stock in the Bank of Conway, Faulkner County Bank and the State National Bank, representing, as it did, the creams of the savings of a lifetime. This raised his total gifts to the college to over \$75,000.

Martin's Idealism.—The career of Captain Martin raises the question whether a life devoted to public service and philanthropy is the best type of life. Are our songs of praise and public honors on behalf of such benefactors hypocritical, or do they reflect our deliberate judgments? Are our monuments to their memory expressive of our deeper sentiments or are they affectations? When the great majority of mankind live the selfish or self-centered life, can we say that a man like Captain Martin is successful or practical? Which are we to accept as wisdom—the selfish practice of the world or the work of the notable exception, such as Captain Martin? Are our deeds or our professions right?

Captain Martin was right. He chose the better part. He was successful. He lived a great life. He was successful because he accomplished most of the tasks that he set before himself. Did he enjoy life? Yes, for he was happiest when he saw the object of his philanthropy or public service prosper. But might he not have spent all of his means to gratify himself? Being a man of simple habits, he had all of the material comforts and conveniences that he wanted. He was an extremely modest man. Was he ambitious to win fame? He has probably made for himself a greater place in history than any man in the political or military history of the state. If he was ambitious to serve the public, he will live for ages to come in the town of Conway, made by his efforts one of the most attractive places to live in the South. If he desired to impress himself upon the future, through Hendrix College he will be a factor in the education of the choice men of Arkansas for all time to come.

Martin's Investment Both Permanent and Productive.—Dividends will be declared on his investment in Hendrix for countless ages to come in the form of highly trained Christian leaders, lawyers, doctors, educators, ministers and statesmen. He was therefore wise in selecting the church college in which to invest his money. The plans and enterprises of most of us die with us or soon thereafter, but Hendrix College, the chief enterprise in which Captain Martin invested, will grow with time, receiving every year larger and larger gifts. In the years to come it will probably receive individual gifts much larger than the total of Captain Martin's benefactions, thus making securer and more productive his investment in the college. Indeed, all subsequent benefactions will mutually strengthen each other. Amherst, Dartmouth and Princeton receive an-

Gospel Talks



By
BISHOP H. C. MORRISON



THE TIMELY COMING.

Text: "Come Before Winter." 2 Tim. 4:21.

1. It Was Timothy's Only Chance to See Paul.

Timothy was at Ephesus, Paul was in prison at Rome. Paul loved him as his own life, and above all others preferred to have him with him in his last imprisonment and final martyrdom. But great as was his love and intense as was his anxiety to see Timothy, he could take no step toward Ephesus, where Timothy lived. His prison walls confine him. His thought and heart go out to Timothy; but if they ever met, Timothy must come to him. He is at liberty, while Paul is bound. The greater must wait upon the less. He cannot go to him; but from within his prison he sends the message to hasten Timothy's coming. "Come before winter."

Here is illustrated the relation of the sinner and Savior. The sinner must come to Christ if the two ever meet. The greater is bound, while the lesser is free. Christ has made all the advance that he can make. He has done all and reached the point where he can do no more. His own eternal principles and the sinner's sovereign will prevent him from nearer approach. They hold him from the sinner as the prison walls held Paul from Timothy. Sinner, despite all his love and solitude for your salvation, he must await your coming. He sends his love to you in sweet persuasives to induce you to do what he cannot do for you—yield your will and come unto him. "Him that cometh unto me I will in no wise cast out." And, like Paul urging Timothy,

he urges you to "Come before winter." annually many thousands in gifts. The law "To him that hath shall be given" applies. So anxious are people to be connected with permanent institutions that old, well established colleges are compelled to make regulations governing the receipt of gifts, such as the requirement that the gift of a building must meet rigid conditions as to quality, equipments, and must be endowed in a sum sufficient that the expense of maintenance will never fall upon the college treasury. In an undeveloped state like Arkansas one of the reasons for the small gifts to the colleges is the feeling of uncertainty regarding their future. When permanency is assured, benefactors become more generous and the development of the college is more rapid. Hendrix has entered this stage, and her development will probably be rapid for the next decade.

he urges you to "Come before winter."

2. The Winter Was Advancing.

Each sunset left the time shorter and the possibilities less for these two to meet, who loved each other so dearly, and Paul anticipating, foreseeing the winter, urges haste.

Such is true with each one hearing me now. The winter is advancing. It may be full summer time, now the full vigor of life, the warm flow of healthful blood, soul full of music and merriment, hair glossy, eyes sparkling, cheek flushed and no furrows from time's plowshare across the brow; but still winter is approaching. Anticipate, throw thought but a little way into the future, and the summer season is gone, and the sadness of autumn is upon the life. Like the forest, life is in the "sear and yellow leaf." The swallows have gone, the sun is farther away, there is a chill in the air, a moaning in the leafless boughs. Visions of spectacles, walking canes, reclining chairs and dying couches come in view. The dim eyes seem to see snow falling; many heads are whitening, and there come echoes of distant storms. It is winter. These things will soon be as familiar to you as the poetic surroundings of your present and buoyant youth.

3. But What Does Winter Mean?

It means change in heaven, earth and air. It means cutting off facilities, multiplying difficulties and increasing the dangers of travel. It means rough and dangerous roads and tempestuous and hazardous seas. It was a journey to Rome that thickened with difficulties as winter advanced.

Your journey to the Better Land is like that of Timothy to Rome; its hindrances and obstacles multiply as winter approaches. Winter cuts off outward influences and represses inward forces. It withers the flowers and blasts the foliage, shuts out the sunshine and beclouds the skies; it petrifies the singing streams and makes the naked trees to stand shivering in the blast. There is no poetry in winter, and all the growing forces are repressed.

How different in summertime! The forces within and the influences without are all positive. They rise and flow out. The forces are aggressive. Life bursts forth everywhere. The air is balmy, bees hum, birds sing, children romp, and even the invalid in his chair is drawn to the front porch. How magnetic, how helpful, these springtime influences! Can we not feel the lesson, and the why we should "come before winter?"

4. Come While the Forces and Influences Are Helpful.

There is in life's springtime an outflow of the spiritual forces and a power in the outward gospel influences. As the flowers are responsive to the sunshine, so are childhood and youth responsive to holy influences. Many times the child-heart is drawn out by gospel magnetism and desires to give itself to God and join the church, and be a Christian, when perhaps the unwise parent will repress it.

Sad! Sad! Better, like the Chinese, bind the child's feet, or, like the Indians, put its head in a clamp and grow it flat and out of shape, rather than repress the growth of the little spirit as it is unfolding toward God. There are so many things that are helpful to youth in coming to Christ. Let me exhort you to come while the tides are helpful. Come while the winds wait you that way. "Come before winter."

Do not wait. When the winter of old age comes there will be a reversion. The influences which now move you toward Christ will set in the opposite direction. Your affections frozen, your impulses dead, your conscience benumbed, your spirit chilled—there will be winter within and without that will militate against your coming.

Paul wished Timothy to come before winter, knowing that if he did not that he would most likely not come at all. How high this probability in your case. If the man pass the periods of childhood and youth, resisting all the influences, how probable it is that the winter of life, with its tides against him, and inward desires dying out, that he will never come to Christ at all.

5. The Dangers of Deathbed Repentance.

These are not a few. First, there may be no such bed for you. Thousands die with no moment of warning. The street, your office, your pew, your table—any of these may be the place of your death. Again, your mind may be unbalanced and no power left for the great matter in which all life centers. Pain may be so intense as to forbid a moment's composure or self-command. Winter may be so completed in your soul that no feeling can be awakened, and the sense of your life-time disregard for the things of God may help to repel and prevent your being saved at that final hour.

However, allowing that you may escape all these things, what have you at such an hour to offer to God? A body worn out and consumed by sin and the service of self and the world. Not strength left to do anything for God or humanity. A poor, decaying clod, that cannot lift itself from its pillow or so much as wipe the death-damp from its own brow. A soul undeveloped, withered, shriveled, polluted and consumed by sin. And this is the offering—this soul, this body,

WE WILL PRINT

THE DAILY BULLETIN

For the
WOMAN'S MISSIONARY COUNCIL
At Little Rock.

An invitation is extended to all visitors to make our office headquarters while in the city. We are not far from First Church—703½ Main Street—ground floor.

Arrange to make your orders for printing while in the city.

EAGLEBARGER PRINTING CO.,
P. R. Eaglebarger, Prop.

these constitute the offering—the insult—that you bring at last to God. Truly this is a winter's offering. Such a deathbed is a wintry place. Such a scene, such a picture, is freezing to the spirit. Oh, my friend, come to Christ now! Come while you have something of life's summertime to bring! "Come before winter."

THE ATLANTA MEETING OF THE CONFERENCE SECRETARIES OF EDUCATION.

A representative and successful gathering of conference secretaries of Education of Southern Methodism was held in the Wesley Memorial Building, Atlanta, Ga., March 31, 1915. Delegates from the Rock, Alabama, Baltimore, Little Rock, Louisiana, Memphis, Mississippi, Missouri, North Alabama, North Georgia, North Mississippi, South Carolina, South Georgia, Tennessee, Northwest Texas, Upper South Carolina, Virginia and West Oklahoma Conferences, and the body was called to order by Dr. Stonewall Anderson, general secretary of the Board of Education. Rev. C. I. Kelly of the North Georgia Conference was elected president, and Rev. T. H. Lipscomb of the North Mississippi Conference, secretary.

The meeting of the Educational Commission at the same time in the same building brought many distinguished visitors to the Conference, among whom were Bishops E. E. Hoss, J. H. McCoy; Mr. Asa Candler, who generously provided an automobile trip for the Conference to the site of the new University; Dr. A. J. Lamar; Dr. R. H. Bennett, secretary of the Department of Ministerial Supply and Training; Dr. W. C. Lovett, editor of the Wesleyan Christian Advocate; Dr. A. M. Hughlett, Presiding Elder of the Atlanta District; Dr. C. O. Jones of Trinity Church, Atlanta, and the members of the Theological Faculty of Candler University.

Bishop E. E. Hoss on Wednesday evening delivered a magnificent address on the "Call and Training of the Ministry."

The general subject of how conference secretaries of education can be of service was the theme constantly before the Conference throughout all of its two days' sessions.

A committee on resolutions embodied the results of the deliberations of the entire body during its two days' sessions in the following statement, which was unanimously adopted:

Resolved, (1) The conference secretary of education should be the leader within the bounds of his Conference in all matters pertaining to the educational work of the church. To this end as secretary he should thoroughly inform himself concerning the Standards, Plans and Policies of the Church, in order that he may be qualified to lead; furthermore, he should be supplied by the Conference Board of Education with sufficient funds to enable him to perform efficiently the duties pertaining to his office.

Resolved, (2) The conference secretary of education should, so far as his time may permit, aid the pastors in securing the educational assessments in full, the presidents of our schools and colleges in their work for students, endowment and equipment, and should give special attention to the work of influencing young men, both in the church and state institutions to consider the call to preach and of assisting them to secure the means for adequate training for the work of the ministry. In carrying on his work he should make free use of the conference

organ, write personal letters to the pastors, distribute literature, arrange with the presiding elders to visit the district conferences in order to present the general educational work of the Conference, visit the schools and colleges within the bounds of the conference, and report conditions in the same to the Board of Education, emphasizing in his addresses, both at conferences and at schools, the claims of the Christian ministry.

Resolved, (3) That our annual Conference Boards of Education are requested to confer with the Boards of Education of their several states in order that some basis of agreement may be reached by which there may be genuine co-operation between the work done in the Sunday Schools and in the public schools; and furthermore, our annual Conferences are urged to make better provision for the religious development of students in state institutions by such means as may be adapted to conditions existing in the various states.

Resolved, (4) That the General Board of Education is hereby requested to develop a plan by which the facts concerning our educational work can be effectively presented to the Sunday Schools of the church.

Resolved, (5) That we recommend the establishment of a connectional ministerial fund, the plan to be outlined by the General Board of Education and presented by the said Board to the various annual conferences of the church.

The illness of Bishop Candler was greatly deplored by the Conference, and his inability to be present at any of its sessions, though he hospitably provided a generous banquet in the dining hall of the Memorial Building for the Educational Commission, the conference of secretaries assembled, and the faculty and students of the Theological School.

It was ordered that a report of the Conference should be sent by the secretary to the Conference and general organs of Southern Methodism.—T. H. Lipscomb, Secretary.

WHAT IS THE DIFFERENCE?

We compliment the editor and his co-workers on the manly fight that is being put up by the editor against the forces of evil and on the side of righteousness. We admire the tone of your editorials on the much talked of Hot Springs Racing Bill; and whether the Racing Bill finally becomes a law or not, let it be said to the credit of the editor that his editorial condemnations of the bill and his warnings to the people of the train of evils that must follow, should the bill become a law, was sufficient, and certainly there is not the slightest reason for any regret upon the part of the management of the paper for not giving the proper warning. But we have often wondered why some gambling devices seem to disturb our church people so much, while others can run on full time without receiving scarcely a passing notice. Are there not other gambling devices that should receive our constant disapproval, chief among which is the ball game? Is it possible that the Racing Bill could be a greater menace to Arkansas than the ball games are? Is it not well known that millions of dollars are put up and squandered in one way and another every year on ball games? And for this vast output of money what real good have the people received in return? Is there an institution in our state that carries with it a greater incentive for betting than the ball game?

But to give a detailed account of the many evils growing out of ball games would require too much space. Suffice it to say that they are many and well known to all who care to see them. The greatest mystery is the fact that the church and religious schools (so-called) have undertaken to separate the ball game from the other sporting institutions by dressing it up in a robe fashioned after some kind of modern theology supposed to give it the appearance of a necessary prerequisite to a Christian education. But it may be a gambling device just the same, and the devil never worked a slicker trick than when he caught the church sleeping sound enough to enter into this deal with him. It is a favorite scheme through which he purposes to choke the last spark of spiritual vitality out of the church, and if we should be frank enough to give the devil his dues we should say he has about accomplished his aim. To spend all of our energies protesting against certain gambling institutions and at the same time to allow others to run right before our eyes without a protest from us will have the effect to weaken the force of our contention against gambling, and no one will be quicker to discover this inconsistency in us than those who oppose us. Gambling is gambling, no matter whether it be on a horse race or a ball game. What's the difference?—J. R. Phillips, Hermitage, Ark.

SOME DIFFERENCES BETWEEN THE NEW TESTAMENT CHURCHES AND THE CHURCHES OF TODAY.

To the student of things divine, the Acts of the Apostles is the most interesting book in the world. Here we see the Christian Church evolving. Here we see the Divine Mind unfolding. Here we see human frailties showing themselves in the midst of God's work. The Acts has rightly been called "the magic mirror" of church history. There is scarcely a form of church government, a phase of theology, or a heresy that is extant today or which has ever existed in church life that may not be found in embryo in the Acts. They are there as "implicates," and history developed them into "explicates."

No one is entitled to an opinion on church government or doctrine except as he forms it from the data of the Acts. Any innovation in church life today that cannot find a precedent, statement, or something in Acts to justify its existence may be looked on, to say the least of it, with suspicion. This is the source to which we must go for justification for our doctrines and politics.

One interesting fact to be noted here is that each church confidently lays claim to being more nearly like the New Testament church than any other. Every preacher, and layman as well, in defending his church feels that he has scored a strong point when he has proved that his church is more like the Apostolic Church in this or that particular than is any other church. Perhaps all agree that the more nearly we reproduce the doctrines and polity of the primitive church, the more nearly we are likely to be correct. It might be proper to say just here that this writer is not herein assuming that all the primitive churches were exactly alike. Indeed, he is bold to assert that they were in some particulars quite different. Those formed out of Jews exclusively would differ somewhat in their

affairs from those made up of both Jews and Gentiles. And those formed of Gentiles exclusively differed from those just mentioned. The difference of just mentioned government had their influence in these matters. The philosophy of life that obtained would naturally weave itself into church life so far as it could without being incompatible with the teachings of Christianity. The previous training of the Jew would show itself in the Christian Church in so far as it could without conflicting with the regime in the new church. The Gentile did the same with his previous religious customs. Hence we shall find some difference between these primitive churches. But it is not with these that we are concerned now. There were some fundamental things common to all the primitive churches. Whether they were in Palestine or in Europe, or in Africa, they had much in common, and that which they had in common was the most important. The matter that most concerns us now is this: In what respects do the churches of today differ from the primitive churches? Are the divergencies helpful or hurtful? Would it not be a wholesome exercise to turn back to the original sources and make a comparison between the churches of the New Testament and the churches of our day?

In a brief study of this kind, recently made by the writer, two words kept coming into his mind, one of which describes the New Testament church and the other the church of today. The two words were "simplicity" and "complexity." The primitive church was characterized by simplicity and the church of today by complexity. The government, the creed and the polity of the New Testament churches were very simple. The government, creeds and polity of present-day churches are very complex. Who could think of the New Testament churches having an elaborate system of theology? What justifies anyone in supposing that they had an evolved and perfected form of church government? He who imagines that the three thousand converts on Pentecost and the five thousand added soon thereafter were sound in all the ramifications of present day theology is exercising that faculty which unwarranted freedom. They knew but little of theology, soteriology, eschatology, or any other "ology." The simple truth that Jesus Christ, as Savior of the world, and their personal Savior, had been accepted by faith and their lives had been transformed. The Lord only knows how many heterodoxical notions they may have had, how many antinomies may have floated in their minds, how many half truths, which, if run out in all their ramifications, would have led to absurdities. Conscious salvation through Jesus Christ, which leads to right conduct toward God and man, seemed to be about the substance and sum total of their creed and conduct. Now there is no insinuation here that the development of theological systems was unfortunate, unwise, or unholy. It is inevitable that such should be. The norm for a theological system lay in the fundamental truths mentioned above. Man is so constructed that, given a norm of that kind and a theological system will be the inevitable result. It is not the existence of the creeds and of vast theological systems that is deprecated. It is only when we give the finished product the primary place and make a mere fetish out of it that it becomes harmful. So long

as we keep primary things as primary and secondary as secondary, all is well. When we reverse or in any way disturb that we hurt the cause we would help. The same may be said of the form of church government. Some who are not familiar with the Acts assume that there was a full-orbed church launched on the day of Pentecost, with all its machinery. But students of the Word know that no such organization was let down out of heaven ready for use. Some think they can find the Episcopal form of church government there. Others equally scholarly and honest think they see the Presbyterian form there. And yet others equally qualified to pass on this matter are confident that they see the independent or congregational form of church government. It would be nearer the historic truth to say that none of these are there in their evolved forms. The primitive church was too simple in its government to be classed under any of these three heads. The congregational form of church government, as seen today, is far from the simplicity of the primitive church. It might be conceded that norms may be found in the primitive church that seem to justify each of the three great forms of church now extant. There is no intimation here that developed forms of church government are evil. On the contrary, the writer well knows that the simplicity of the New Testament church would of necessity become complex as time went and forms of civil government changed, and philosophies shifted emphasis from one phase to another. The remonstrance comes in when men begin to claim divine sanction for forms that are more or less human. Expediency, efficiency and continued success through centuries are perhaps the strongest arguments that could be made for any form of church government of our day. Unwarranted claims are made by some historic churches. The strongest, most insistent and persistent claims are made by those churches which have evolved the most complex forms of government, and therefore are remotest from the simplicity of the primitive church. A hierarchy of priests leading up to those with pontifical pretensions does not remotely resemble anything in the New Testament. The New Testament church had no priesthood. Neither the apostles nor their immediate successors ever dreamed of the pomp and splendor and ridiculous pretensions of cardinals and popes of modern times. The simple life of the apostles and their successors ought to be a rebuke to the ambitious worldly mode of living of many high ecclesiastics in our day. The church dignitaries take themselves entirely too seriously. They are the rulers of this world unpardonably. They have lost the simplicity of Christ. Ours is a gospel of self-denial, a gospel of self-abnegation, a gospel of vicarious suffering, a gospel of self-immolation. The affluence and splendor in which some of these pretentious ecclesiastics live are utterly incompatible with the simplicity of Christ. The more pretentious the popes, cardinals, bishops, and others, who by chance or otherwise have been placed in exalted positions in the church, the less like Jesus Christ they are. Much that masquerades under the guise of di-

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 St., Little Rock. *tf.*

vine authority could be abolished and the Church of Jesus Christ would not suffer. The leadership of the church must be like the lowly Nazarene else there will be protests and rebellion. Why not?

So with the ceremonies of the church. There has ever been a disposition to turn symbols into fetishes. Some churches seem to think their form of worship is of divine origin. They regard their beautiful form of worship as one of their strongest assets. It is perfectly right to have a beautiful form of worship. Many esthetic tastes demand it. It no doubt helps some to conscious communion with God. The objection is to assuming that it is divine. Jesus never had a form like that. Conventional forms did not occupy a large place in his program. "Sensuous sanctities" have usurped a place of undue importance in some modern churches. The symbols in the sacrament of the church have now a place which the early Christians never gave them. Baptism was never thought of as having any efficacy in saving a soul till men converted the symbol into a fetish. The symbols of the broken body and shed blood of the Lord Jesus have been converted into the actual body and blood of the Lord. These simple symbols have been complexified and confounded till the original simplicity is gone. "Simplicity vs. Complexity" are manifestly the words to distinguish the New Testament church from the churches of today.

What conclusion shall we reach? One is that the more complex a church is in its doctrines, rituals and politics, the more likely it is to be diverging from the New Testament simplicity. The more simple and fundamental a church is in its doctrines, form of worship and polity, the more likely, other things being equal, will it resemble the New Testament churches. Let emphasis be put on the primary fundamentals. Let us hold to the essentials dogmatically and allow considerable latitude in the non-essentials. Let no man assume unscriptural airs or allow his fellowmen to thrust upon him honors incompatible with following in the footsteps of the lowly Nazarene. Let us beware of increasing complexities.—O. E. Goddard.

Galveston, Tex.

SOUTHERN SOCIOLOGICAL CONGRESS.

The most important convention to be held in Texas this year—in fact, one of the most significant meetings to be held in the entire country—will be conducted in Houston, May 8-11. It is the Southern Sociological Congress. This is the fourth meeting of the Congress, and it promises to surpass any previous session, both in attendance and popular interest.

The program this year is on "The Conservation of Health." There will be about seventy speakers, mostly specialists in public health work, who will discuss the following sub-topics of the general theme: "The Prevention of Communicable Disease," "Mental Health," "Moral Health," "The Health of Children," "Race Relations and Health," and "The Church as the Conservator of Social Health."

The Congress will be presided over by the popular president, Governor William Hodges Mann, of Virginia. The opening address will be delivered by the governor of Texas, Hon. J. E. Ferguson. The governor of Alabama and the governors of one or two other

states are expected to speak. A representative from Canada is on the program, and the presidents of all the republics on the gulf of Mexico have been invited to appoint representatives and each to send one speaker.

A health exhibit is being prepared also for the Congress. A part of this exhibit will be Dr. Dowling's famous "Health Train" from Louisiana.

The Congress has secured special railroad rates on all lines in the South and Southwest. Special Pullman cars will be run from several of the larger cities, including Atlanta, Nashville, Birmingham, New Orleans and Dallas.

The Houston Congress is unique in one notable respect. The adjournment of the Congress will be the beginning of a Health Crusade that will be carried on throughout the South. Consequently, the Congress is pre-eminently a council or war on disease, and, therefore, the religious, educational and social leaders generally are profoundly interested in this gathering that is expected to mark a new epoch in the development of the South.

THE HENDRIX CAMPAIGN.

(Extract from the President's Report to Trustees of Hendrix College.)

The last campaign for Hendrix College was for existence; this one to determine whether the college will develop with the times and meet the growing demands upon her, or whether, suffering from arrested development, she will play an insignificant part in the state. For if she is weak she will not draw to her the strong, the virile, the ambitious young men, the men who make history. If the church college fails to secure this class of men, its period of service is at an end. Unless the church college is well equipped and manned it will draw only weaklings and effeminate men.

LETTER FROM BRAZIL.

The last quarter of the year just closed was marked by two movements in this part of our work. The first of these was the scattering of the members to various parts of the country looking for work. The majority are of the working classes. The crisis here has been exceedingly severe, so that everything is paralyzed. The factories are either working two or three days in the week or are closing down entirely. All construction work is entirely stopped or very much reduced. With this cattering came hours of discouragement for the local bands, and the attendance on the services became very small. The second of the two movements was a partial homecoming of the scattered forces and a reanimation of the groups at home. I say "partial," for as yet conditions have not changed materially and some have found a more or less permanent employment in other places.

In this latter movement is to be noted also the fact that quite a number of persons have become interested in the Gospel and are fast coming to the point of accepting Christ as their Savior. I made one visit to a plantation where the planter is very much interested. I have met him since, ordered a Bible for him, and find him well on the way to make his profession of faith. We are also working to prepare his wife to join with him. At his home, many heard the Gospel for the first time. They were especially attracted by the hymns. We find that our music, though it is large-

ly deficient translations and poor adaptations, has a wonderful power for drawing people in and holding them.

At Christmas time we had a service in memory of the day which was most thoroughly enjoyed. We regretted that there were not children enough to have a regular program, but it is a peculiar fact that, in this land of children, and with the number of members enrolled, there are almost no children in any of the families. We followed up this service with a series of cottage prayer meetings that were most helpful and refreshing to the soul. Watch night we had a service in which one woman declared her faith in the Savior and others were very much interested and the church greatly revived. We then began the week of prayer, holding the services in the homes, with a most admirable attendance and interest.

Thus we are beginning the new year with renewed hope and fresh spirits even though the general conditions are not as bright as we would like to see them. We are praying that the Lord of the harvest will be with us, blessing us as we have need, and He sees best for the work. Pray for us.—Charles A. Long.

Barbacena, Minas, Brazil,
January 29, 1915.

"C. Q. D."

When the Titanic was sinking, the wireless distress signals flew with swift and tremulous pleading out over wide reaches of sea. That "C. Q. D." was picked up by vessels far away, and they shouted back their response, "We're coming," and turned toward their stricken sister. That was a miracle of science, and also a sign and seal of human brotherhood—the unity of the universe and the unity of the human race winning against ignorance and selfishness and pessimism. This is a distress signal sent out to the greatest of all brotherhoods. It is the C. Q. D. of a great cause. This is its meaning:

The Peril.—War has deranged commerce, depressed business, imperiled labor and increased the cost of living. The necessity for new measures of economy is indisputable. Such a necessity is not an unmixed evil. But where will the cut begin? "In times of crisis Americans economize on necessities, not on their luxuries." This I heard a man of large business affairs say the other day. He continued: "In 1907, when the crash came, we thought the automobile trade would be ruined. It was not even retarded. On the other hand, the sale of farm and road wagons has not yet recovered its normal rate." I noticed a streamer in the last few days in this city. "Twelve autos sold last week." The cut will begin farther from one's immediate interest. What to the average man is more easily dispensed with than missions? That is the peril.

Stubborn Facts.—If the average fact is a stubborn thing, a financial fact is that, plus aggressiveness. Here is one: The needs of the Board of Missions are greater than ever. They grow automatically, even if there be no expansion, as a growing child or a growing family has growing needs. We cannot stop. Ours is a living cause. We can economize, but there is a limit; and we live close to it, where further economy means disaster, if not dishonor.

Another fact: The cut has already been felt. The peril has become a reality. The income for the general work of the Board from the home Church was in round numbers \$25,000

less last year than that of the year before. It was a credit to our people that it was so small a deficit. Even that is bound to cut to the quick many a struggling interest and send a pang to the heart of many a missionary. The result of the Week of Prayer and Self-Denial was a disappointment. Last year we received \$9,392.54; this year we received only \$2,670.81. Is this a fair test of the financial pulse? Furthermore, our total income for the first two months of the year is \$20,415; last year it was \$51,100. Even if this told the whole story, it would not be so serious and stubborn. But this is not the worst. We find it necessary to cut our appropriation to the foreign fields in round figures \$40,000. Not that our decrease in income was that much, but, after deducting those sums that may not legally be counted in the basis of appropriation, the sum left was \$40,000 less than last year. This is nearly ten per cent of the whole appropriation. This is not the reduction of a liberal appropriation; it is the last straw. For while the amount is still 32½ per cent greater than it was five years ago, it is fully that much below the bare necessities of a normal support for our present work. The questions for our lips now are: "What are we to do?" "How can our missionaries keep their heads above water?"

Delay That Is Dangerous.—It has been often said that if the money we get were sent in monthly, we should save interest enough to support half a dozen missionaries. We are persuaded by many evidences that much of the missionary money lies, long after it is given, in the treasuries of churches, Sunday schools and leagues. This is serious because so many are guilty and also because it hinders and cripples the work of the Board. An early canvass, punctuality in collections, and prompt remittances are more than half the battle. Only the pastor can make sure of this. No committee nor anyone else will or can see to it. If the pastor leaves it alone, nine times out of ten it will not be done. There it is again, and there it will be to the end.

Another Lever.—Push the specials. There are unanswerable reasons for them. One is that the assessment alone is not sufficient. With no more income than we get from the assessment, we should face irremediable calamity. Nearly one-third of our income for foreign missions is on specials. We should have to close one-third of our work and recall one-third of our missionaries if no charge paid more than the assessment. In the next place, there are many people willing and able to give large sums, and the assessment does not afford opportunity for their liberality. In many cases there are men and women who can easily give as much as the whole missionary assessment; in some cases far more. To stop at the assessment is to deny them the privilege of giving as they would and could and to deprive the cause of that amount. The special is an appeal to free and spontaneous giving. Furthermore, it is popular. There are now about seven hundred separate specials being contributed to, aggregating \$175,000. They are increasing daily. We assigned \$70,000 in new ones last year. We assigned \$13,000 the first two months of this year, despite the depression. While we lost in decrease of total income last year,

Better and safer than calomel—Swamp Chili and Fever Cure. Instant relief. At druggists.

we gained in income on specials. It is easy, it educates, it interests. Why not push it?

No Idle Appeal.—The missionary work of the world faces a testing such as it never faced before. Over half the so-called Christian world is at war. The two principal warring nations contribute almost half the missionary money of the world. Their work is bound to suffer. In many cases missionaries are going into the ranks. Money is being consumed by war in inconceivable amounts. Missionary work must suffer. Who is upholding the cause? If American Christianity fails, who will stand in the breach? We are at peace, we are prosperous, and we have friendly relations with all the world. Our exports exceed our imports at the rate of eight million for the year. We are growing richer. What, then, is our excuse?

Shall we be content to let the cause suffer? Shall we let it appear that nations will spend billions for conquest in arms and that the church will deny the little required to spread the triumphs of the Cross? Our sacrifices are being shamed, our devotion discounted. We must not allow it. Who can prevent this dishonor? There is but one answer. The watchmen on the walls, the men who lead the people or who stand still with the people—they are the men who are in position to speak the word and do the deed that will forbid this peril.

Common Responsibility.—This is a common task. It is the work of our common Lord. It is not mine nor yours. It is ours. It concerns not the secretaries alone, nor the Board alone. It concerns us all. Failure means common failure, and we must all share in the dishonor of it. But we will not talk of failure. He is no human Captain that calls us. It is the command of our Lord that we go forward, and we dare not go backward. —The Signal.

RELIGIOUS NEWSPAPERS.

In the latter part of 1914 I noticed a brief statement in a religious newspaper that the present deficit of the ten official Advocates of the Methodist Church amounted to over \$114,000. Surprised at the amount, I wrote to the editor asking if there was not some mistake in the figures. He replied that there was not and added that he understood the deficit was growing larger every year. This deficit has accrued during the three years since the last General Conference in 1912. It will, of course, be much larger at the next Conference in 1916. Present estimates are from \$150,000 to \$175,000. (This is written in February, 1915.)

The report at the last Conference, 1912, shows a deficit for the four years 1908-9-10 and 11 of \$30,339.11 an average of a little more than \$7,500 a year. During the time this deficit accrued the subscription price of nine of the official Advocates was \$1.50. The General Conference of 1912 ordered the price of all these reduced to \$1 per annum, which was probably less than one-half the cost of production. In order to lessen the prospective greater loss, the number of pages was reduced about one-fourth.

Some ten or 12 years ago the Presbyterian General Assembly decided that it needed an official organ and started "The Assembly Herald." That church has eight or nine Boards, Home Missions, Foreign Missions, Education, etc. The arrangement was to publish a monthly magazine of a certain size

in which each board was to have a definite number of pages. If any board desired more space in any number than its allotment, it could have it at a stipulated price and the magazine was enlarged to that extent for that one issue.

For some years before the establishment of the Assembly Herald the Board of Foreign Missions had been publishing a Foreign Missionary Magazine which was financially self-supporting. This was strangled, and the Foreign Board was directed to occupy its allotted space in the Magazine instead. The Assembly fixed the subscription price at 50 cents for single subscribers, 25 cents in clubs of 10 or more. The price actually realized was a trifle over 25 cents for each subscriber.

The annual report of the Assembly Herald to the General Assembly of 1914 shows as follows:

Number of subscribers,	52,426.
Receipts from subscribers,	\$13,135.60
Receipts from advertisements,	10,580.57
Receipts from excess space,	6,760.24
Interest and discounts,	128.27
Deficit for the year	2,169.27

Total business for the year \$32,773.95

That reported deficit of \$2,169.27 is misleading. To get the real deficit the \$6,760.24 charged for extra space must be added, making the deficit \$8,829.51. The extra space was paid for by the Boards which used it, and of course, the money was originally contributed by the churches direct to the Boards for other purposes.

Analyzing the other side of the statement, items which business men call "overhead" charges such as salary, commissions, rent and other expenses amount to \$18,794.79, while only \$13,979.16 was spent for material, which includes the four items of paper, printing, illustrations and wrappers.

In other words it cost nearly \$19,000 to get not quite \$14,000 worth of Assembly Heralds into subscribers hands, and in order to do this a deficit was contracted of nearly \$9,000.

The statement in the report that the subscription price of 25 cents a year "does not nearly pay the cost of production" of the Herald needs no proof. The most cursory examination of the magazine shows that it must be true. So far as number of pages, paper, printing and subject matter is concerned, \$1 a year would be cheap.

This article is not written, however, for the purpose of calling attention to these deficits, nor to the mistaken business judgment which produces them. These are unimportant compared with the harm such methods do in another direction. The deeper harm, yes, the unpardonable wrong lies in the fact that every intelligent Methodist subscriber to one of these Advocates, and every intelligent Presbyterian subscriber to the Assembly Herald knows that the highest official body in his church is urging him to purchase an article which he knows and they know is costing somebody more than double the price he is asked to pay for it.

The harm in cheapening church periodicals below a decent profit on the cost of production lies in the fact that no matter what the motive may be, it perpetuates the atmosphere of mendicancy that seems to surround everything connected with or bearing the name of religion. It tends to make mendicants, or at least semi-mendicants of the laity. That the loss is made up in one case by the Book Concern and in the other by the Mission and Benevolent Boards of the

Church is no just excuse. It fosters and encourages mendicancy in the subscribers just the same.

Every subscriber to one of these subsidized papers or to the magazine referred to, and every intelligent visitor at his home who sees one of them knows that the highest courts in the Presbyterian and Methodist Churches have decreed that every man or woman who subscribes for the official church periodicals shall have them at less than half what it costs to produce them. The same courts have also decided that the consequent financial loss shall be liquidated out of money paid by members of the church for other purposes.

We are all familiar with the arguments in favor of less than cost prices for religious newspapers. A common one is that many of the people are poor and cannot afford to pay more. Every pastor knows that at least nine of every ten subscribers to a church paper are able to pay \$2.50 a year, 5 cents a week, for a good religious newspaper. That they will not do it, that they will not pay the difference of three cents a week, is due to some other cause than poverty. It is doubtless due in large measure to their training that about everything else connected with religion should be furnished at bargain counter prices, and they do not see why religious newspapers should be an exception. From any standpoint, however, it is wrong to furnish nine people with an article of value at less than half its cost because of one who feels that he cannot afford to pay more. Besides, it is neither good business nor good Christianity to continue furnishing an article of value at half its cost when the inevitable result of such business is to cheapen religion, divert funds from their intended purposes and encourage mendicancy. —Thomas Kane.

Evanston, Ill.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

DIETZ BULLETIN BOARD

Over 860 letters, figures, etc., in two sizes, Black and red. Write for illustrated circular and terms.

WM. H. DIETZ,

20 E. Randolph St.,

Dept. 66, Chicago, Ill.

JESUS CHRIST

Is the "Ideal" Leader of men because HE knows how to master the problems that confront men like yourself

Prayer Service To-night at 7:30

Can You Come?

ST. LUKES CHURCH

EARN BIG MONEY

Taking orders for Fruit Trees, Ornamentals, Roses, etc. Light work. Permanent job. No capital required. Experience not necessary. This is your opportunity. Our business has been established for 25 years and stands high with the public. Write today.

SMITH BROS.,
Dept. 45, Concord, Ga.

WOMAN'S MISSIONARY DEPARTMENT

Edited by Mrs. W. H. Pemberton, 303 East Sixth Street, Little Rock, Ark.

PRESS SUPERINTENDENTS.

North Arkansas Conference.....Mrs. L. K. McKinney, Marvell, Ark.
 Little Rock Conference.....Mrs. H. C. Rule, Crossett, Ark.
 Communications should reach us Friday for publication next week.

The living, risen Christ is the Center of the Church's creed, the Creator of her Character, and the Inspiration of her conduct. His resurrection is the clearest note in her battle-song. It is the sweetest, strongest music amid all her sorrows.

—G. Campbell Morgan, D. D.

SEEING ONLY THE FRAME.

The years monotonous? The same old seasons, and weathers, and aspects of nature? Never anything new to admire or wonder at? The monotony is in our eyesight, which goes on seeing nothing but the common and invariable things; simply because, from long familiarity, these are the easy things to see. But these are only the frame of the picture; the picture is never twice alike.—E. R. Sill.

THE LAST REMINDER.

If you haven't sent in your subscription for the Council Daily, do so at once. You can not afford to miss the issues of this interesting little paper. Our annual meetings have been held for 1915 and this paper will bring you the reports usually heard from the conference secretaries added to much more that you'll enjoy reading. Send your name and 25 cents to the business manager, Mr. Geo. Thornburgh, Room 18, Masonic Temple, Little Rock, Ark. Those who are coming to the Council will be pleased to have the Daily to lend to friends and neighbors afterwards.

LITTLE ROCK CONFERENCE.
Items From Auxiliaries.

Through Mrs. L. E. Hundley we are glad to learn of the organization of the children of the Methodist Church at England, with four members in Baby Division and 32 Juniors. These Juniors are starting well with every member in the Mission Study Class and committees for the various branches of work.

Good news from Miss Elma Scott, corresponding secretary, is that the Young People's Auxiliary at Arkadelphia has been reorganized and starts with 26 members in their Mission Study Class.

WHO HAS DONE BETTER THAN THIS?

For Hope adult auxiliary Mrs. T. R. Billingsley, corresponding secretary, reports 5 new members added the first quarter. Of their 50 members 22 are in the Mission Study Class and their splendid financial report is: Dues, \$23; Pledge, \$50; Conference Expense Fund, \$5.75; Lou Hotchkiss Scholarship, \$5.00; on local church, \$14; parsonage, \$10, and for local charity, \$34.

Mrs. W. S. Anderson, secretary of Monticello District writes:

I have been to Dumas, Tillar and Winchester attending meetings of their auxiliaries and endeavoring to help them in any way I could.

Dumas and Winchester have elected officers according to the new order, and seem to be a very enthusiastic society. I feel sure they will do well, for all the members who were asked to take an office did so willingly.

Dumas has about 15 members and Winchester 17, and they will organize Juniors soon. I am sure the meetings were a great help and inspiration to me and I have great faith to believe these workers will glean much fruit for the Master. Wherever I go I find such loyal true workers in our church it is indeed good to meet with them. I shall be glad to visit all the auxiliaries whenever possible.

NORTH ARKANSAS CONFERENCE.

Mrs. H. B. Trimble, secretary Helena District, is much encouraged in her work, and sends good news from Missionary Institute held during the past month in fourteen auxiliaries. In each society the women responded most loyally, and gave evidence of the joy they have in this service for our Master, a service that is ever the highest expression of love. In Helena all officers of local auxiliary were present; a short devotional service and talk on constitution filled the morning hour. Lunch was served in the basement of the beautiful new church, which is well equipped throughout. The afternoon session covered all phases of the work, closing with a splendid appeal from district secretary on stewardship, which she said means the use of our money, time and talents, to promote the Lord's work instead of our own. At Marvell, both morning and afternoon sessions were well attended; it was a very helpful and enthusiastic meeting, and resulted in the organization of a Young People's and Junior Missionary Society. The institute at Wynne, March 10, was opened by Mrs. Trimble reading 27th Psalm. She then took up the changes in constitution and clearly explained them to all present. Next the duties of officers were outlined, and each one urged to report to her respective conference officer. The young people's work was especially stressed, and adult members were urged to furnish innocent and harmless amusements. The young life of the church demands social pleasures, and we should not be slow in realizing that the very important duty devolves upon us. After a very forceful talk on finances and the Junior division, the district secretary closed the meeting with a beautiful address on stewardship, leaving in our hearts the feeling that it was good to be there. Mrs. Trimble was assisted at a few places by Miss Grace Heminway, deaconess of Marvell, and Mrs. L. J. McKinney, who together conducted the institute at Brinkley. Here we were cordially met at the train by the auxiliary president, Mrs. Gordan and Corresponding Secretary Mrs. Rogers, and at the church by other members and the pastor and wife, Brother and Sister Jeffett. Brother Jeffett led the devotional. The splendid talks by Miss Heminway were well received. Brinkley has one of the best auxiliaries in the district, and the Conference may be assured of their hearty co-operation at all times, which I believe is true of all others. The institute in Clarendon was conducted by Mrs. McKinney, who found a faithful band of energetic women carrying on the work. The Mission Study Class is fine, and the members feel a keen sense of interest as they study "The child in the midst;"

The Gus Blass Company



*Little Rock's Big Department Store
Extends Greetings to the*

Woman's Missionary Council

*and wishes to assure them
that they will be warmly welcomed
on the occasion of their meeting in
Little Rock April 14th to 22nd.
We herewith invite them and the
prominent Methodists who will ac-
company them, to make use of our
Big Store as they see fit. Our Rest
Room, Tea Room, Lounging Bal-
cony, are all placed at their dis-
posal, as well as the conveniences
of the Mezzanine, which has peri-
odicals and magazines, stationery,
telephones, etc.*

*Just make our Store your Head-
quarters while in Little Rock.*

*Should you have any shopping to do while in the
city we will show you the greatest stocks of merchan-
dise in the South to select from, and at prices on a
par with Chicago or New York*

they also have a good Junior Society. Other auxiliaries visited were Aubrey, Moro, Wheatley, Cotton Plant, Parkin, McCrory, Forrest City, Holly Grove and Widener; in each are devoted Christian women doing well their part. The special features of these institutes were the earnest and impressive talks of the district secretary, and with her to stimulate and inspire the auxiliary officers, many will be filled with a new spirit toward missions, and a larger outlook on life and service.—Mrs. L. J. McKinney, North Arkansas Conference Supt. S. & P.

OUR WORK IN FOREIGN FIELDS.

"The Woman's Missionary Council maintains work in five foreign fields, China, Korea, Brazil, Mexico, Cuba. When it was decided to open a new mission in Africa a woman who was a member of the Council gave five thousand dollars in order that the women might do their part in the establishment of that work. Two women have been accepted for work in Africa, but have not been sent to the field yet on account of the war, and the consequent interruption in travel. An appeal comes from the workers on the field for the Council to open work in Japan this year. For the work in these fields the women in the missionary societies for the past two years have raised a little more than \$280,000. They have 123 missionaries in these fields as follows: China, 45; Korea,

22; Brazil, 32; Mexico, 18; Cuba, 6. The Council owns property valued at \$1,300,000. Besides the missionaries they employ 264 native and foreign helpers, and 228 Bible Women. The Bible Women are trained for the work in special Bible Schools. The missionaries are trained before being sent to the field. The Women's Board of Foreign Missions years ago realized the necessity for special training for the work of a foreign missionary and established the Scarritt Bible and Training School in Kansas City, Mo. That property is valued at \$100,000. A few years ago the Board of Missions established another such school at Nashville, Tenn., The Methodist Training School. The class of missionaries to be accepted and consecrated at the meeting in Little Rock have been trained in these two schools. Six in the Scarritt Bible and Training School, three in the Methodist Training School."

CHINA.

The Woman's Missionary Council has work in China in three districts. Shanghai, Huchow and Soochow.

In Shanghai, the great cosmopolitan coast city, in the McTyeire School, a high grade boarding school, where much work is done in English. When the government examinations opened for the first time this year to girls were given, to select students to come to America on the Endemnity Fund, six McTyeire students passed successfully, and have entered schools in this country. During the year the school has outgrown its quarters and now occupies three large buildings that are the property of the Council and three rented buildings. Already there is on hand a fund for the purchase of property and the enlargement of the school. During the past the Vice President has contributed and has promised another amount later.

The district secretary lives in Shanghai and directs the work of the Bible Women and day schools from there. She also has in charge a day school kindergarten and evangelistic work in another part of the city from McTyeire, known as Hongkew.

Sungkiang is also in the Shanghai District. This is the location of the one special school for the training of Bible Women who will be regularly employed in the work all over China. The Hayes-Wilkin School. Here also is the Susan B. Wilson School, which enrolls over one hundred. In the country sections are ten day schools and ten stations for evangelistic work. Nearly one thousand pupils are enrolled in the district.

Huchow is farther in the interior than either of the other districts. The first missionary who was sent to the field is still working in Huchow—Miss Lochie Rankin, in Memphis School. Virginia School has done as great work in giving a chance for education to these girls in the interior. The popularity of the school shows that it is appreciated. These institutions together with four country schools and nine evangelistic stations reach hundreds of families every year.

Soochow has the largest and most varied work. The Mary Black Hospital treats about seven thousand patients a year. Besides its regular hospital work it has a Nurse Training School and a medical school. Both of these are popular. More students apply each year than can be accommodated. The entrance requirements are high. The work has been so thoroughly done that the graduates get good positions. This Medical School is the

only one for Central China, and should be enlarged, and if possible, a Union school should be established in the near future.

Soochow has another unique institution in the Moka Garden Embroidery Mission where women are employed to do the embroidery for which they are so skilled. They are paid a few cents a day more than they would get if left to themselves. Part of each day is given to the Bible study and on the free half day the women go into the homes of their neighbors and do a soul-winning work that is very fruitful. This mission is largely supported by order for work sent them from the United States.

Soochow has still another unique school—the Kindergarten Training School, where Chinese young women are taught to do a very useful and beautiful work for the little ones in China. In connection with the school are several well established kindergartens that serve as practice schools. —From Miss Mabel Head, Secretary Foreign Department Woman's Missionary Council.

THOSE "COTTON GOWNS"

"Ain't it fine, Mrs. Morgan, that the ladies are going to wear calico dresses so much this year," said Mrs. Ryan, waving an arm covered with billowy folds. The lady thus appealed to paused in her steaming and disordered kitchen to wonder if her good washerwoman had gone daff; and finding no answer within herself, said, "What do you mean, Mrs. Ryan?"

"Why, I saw a lot in the papers about 'Cotton Gowns,' and how the rich folks are going to wear 'em this year. It's time they're getting to mind expense, and I thought some of them were thinking that we poor folks might feel more comfortable at church and such places, seeing them in plain dresses."

Conscientious Mrs. Morgan wondered how her own costume, as she sat in a front pew of the church of a Sabbath, might have affected Mrs. Ryan, sitting far back in the same church.

"Anyhow," she said to herself, "I don't wear gowns suited to receptions or parties to church as some do," and then continued aloud:

"Mrs. Ryan, those ladies were buying cloth made of cotton to help the South sell its cotton crop. Very little of it was what we call calico, and I fear that many of those cotton gowns cost a big sum by the time they were made and trimmed."

Mrs. Ryan, who gathered her news of public affairs from stolen glances at the morning papers of her patrons, felt her new-found hopes fading away. She evinced her disappointment by a more vigorous attack on the washboard, and, having a healthy soul in a healthy body, she promptly proceeded to forget the whole affair.

Not so, Mrs. Morgan. For years this and similar questions had troubled her. With an assured position in society—sufficient income to satisfy her quiet tastes—her children having every chance for education and preferment—her wonder had been as to how far right it could be to be so happily circumstanced, with the poor all about her. She had felt their eyes upon her and had tried to make as little display as possible, in order that the contrast between their position and hers might be less marked, and also that she might not help to make luxury a necessity in her beloved country.

"What is right?" "What is best?" she was murmuring, when an int-

imate friend appeared, to whom she stated the incident of the kitchen.

"How ridiculous!" exclaimed the newcomer, Mrs. Brown. "Whoever heard of any one wearing a calico dress unless for morning work?"

"I have," responded her hostess. "I know a lady of wealth who is always dressed in a plain, well-fitting calico gown when in her own home, unless the occasion is quite formal. I confess that I always feel rested when visiting her. She is ready for any emergency, or any service, and her life spells service. Her beautiful home is the resort of weary Methodist preachers and their no less weary wives, who there find rest in congenial surroundings and receive love and sympathy from both host and hostess. I almost never go there without meeting some poor or ill person who is enjoying the hospitality of this mansion. Such may remain a month or even a year. When I think of a saint, I think of my saint in calico—not of one in silk or velvet, although there may be many such. Why my friend wears calico as a rule I do not know. Per-

URIC ACID IN MEAT CLOGS THE KIDNEYS

Take a glass of Salts if your Back hurts or Bladder bothers you—
Drink More Water.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sour, tongue is coated and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.

WENEEDU BOOK AGENTS
Both sexes, for best seller published. Particulars and outfit free. GEO. W. SOMERS, 1-A, St. Augustine, Florida.

THE RETIRED MINISTER

His Claim Inherent—Foremost—
Supreme.

By JOSEPH B. HINGELEY

Articles by the great leaders of Ministerial Relief of all Denominations. Pension plans of Railroads and other Corporations. Homiletical treatment of the subject. Statistics. World-wide information relating to Pensions by Churches, Governments and Institutions.

Contributors: Dr. Foulkes, Dr. Pier-son, Marion Harland, Dr. Sweets, Presbyterian; Dr. McClure, Episcopal; Dr. Stewart, Southern Methodist; Drs. Loomis and Rice, Congregational; Dr. Matteson, Baptist; Dr. Wortman, Reformed (Dutch); the Bishops and Dr. Hingeley, Methodist; Judge Horton, Justice Anderson; Mr. Renner, Pennsylvania Lines; Mr. Transue, Banker, and Mr. Pow, Youngstown Steel Co., and many others.

600 Pages, over 100 Illustrations
Price \$1.00. Postage 15 cents.
Send orders to THE RETIRED MINISTER, 1018 S. Wabash Ave., Room 400, Chicago, Ill.

Welcome To the Women's Missionary Council

To be held in our city, April 14 to 22. An honor is being conferred upon our Capital City that every citizen should be proud of. We hope your stay in our city will be a pleasant one. If you have any spare moments we invite you to make us a call. We will take great pleasure in showing you through the South's Greatest Shoe Store.

A.B.Poe

The Shoe Man

302 MAIN STREET

haps because it is serviceable, but I think it is also her purpose to make all her guests feel well dressed and at ease in her presence. We may not feel strong enough to follow her example, but can we not strive at least to make everybody comfortable and at ease in the 'House of God?'"

"I'm sure that we try to be friendly and cordial to every one that comes to our church," indignantly responded Mrs. Brown.

"That is true, but put the case in this way. You are invited to some function and dress as you suppose would be fitting. On your arrival you receive cordial and friendly greetings, but you are conscious that you are a very dingy little sparrow among birds of gorgeous plumage. Are you easy

in your mind? However, you console yourself with the thought that you have not only social position, but also gowns of silk and satin at home. Suppose that you had neither of these consolations?"

"Don't you think that we ought to look as well as we can, Mrs. Morgan?"

"Perhaps, but is not that a matter of well-arranged hair—of a gown of becoming color and fit? Do you not also ask that it be of rich material and that it possess that elusive thing called style? Last winter I bought a pretty hat. My friends liked it and avowed that it was just made for my head. As a matter of principle I shall wear it this winter. Will it be as becoming now?"

"But, Mrs. Morgan, if we all wore our old hats, what would become of the milliners? What would become of the merchants if we stopped to wear our gowns out before buying others?"

"Few of us have money for everything we desire. We have to pick and choose. If the merchant and milliner get an undue share of our income, some one else suffers. Many a man even in our small town is carrying a heavy financial burden in order that his family may live in style. He deprives himself of books perhaps, and his sons leave school early to earn a living, while new hats and gowns appear as regularly as the seasons. Don't we all sacrifice too much to that tyrant 'style,' Mrs. Brown?"

"Of course the society women do, but not we Methodists."

"Let us look for a moment," responded Mrs. Morgan, "at the average woman of our acquaintance. What one burden is heavier than any other in her pleasant life?"

"I suppose you mean her sewing."

"Yes, I do. Even when one has no servant, the house work in the average family is not so heavy a task, except when followed by the hours of sewing for herself and children. Some of this is necessary, but much of it is not. The constant changing of the style of garments makes the heavy burden."

"But what can one do, Mrs. Morgan? You have no daughters, but my girls want me to be in style, and they want to be."

"I think that our friend Mrs. Keith solved that problem, at least to suit me. When I moved here she had three little girls. She decided not to spend her life in unnecessary sewing, so she put her girls into plain, neat clothes. She told them that this was not only good taste, but that it helped other girls from poorer families to feel comfortable in their presence. Her daughters were not always pleased, but they went through our schools without increasing the number of those who wear clothes to school which would be more suited to important social functions; and you know what pretty, sensible girls they are now. Mrs. Keith always dresses well, but you never think of her clothes when talking with her. Her thoughts have never lingered on that subject; they have hastened to deal with world problems and to enjoy the world's great literature. Her daughters may never be specially congratulated on having a well-dressed mother, but they will be on having a well-read mother."

"You stir me up, Mrs. Morgan. You don't really think that good Christians—the best workers in our church for instance—care especially for style?"

"Probably not, but I think that many

Don't dope with calomel. Swamp Chill and Fever Cure is better. At your druggist.

THE SUNDAY SCHOOL.

By Rev. H. E. Wheeler.

Lesson for April 18: "The Shepherd Psalm." Psalm 23.

Three Psalms of David—of which this is the second—stand together in a trilogy whose common theme is the Divine Shepherd. All are Messianic—this not less than the others. Psalm 22 is the "Good Shepherd" giving his life for the sheep (John 10:11); Psalm 23 is the "Great Shepherd" caring for the flock (Hebrews 13:20, 21); Psalm 24 is the "Chief Shepherd" coming again in glory (1 Peter 5:4). The first has been fittingly called "The Psalm of the Cross;" the second, "The Psalm of the Crook;" the third, "The Psalm of the Crown."

Here is the most sacred altar of Hebrew devotion, not to say of human experience. We know the responses of this ritual; they are in the vernacular of sincere worship. If the twen-

ty of them dress beyond their money or strength, because they are afraid to be thought old-fashioned. If not, why is the question so avoided by them? Take our Missionary Societies for instance. In them have you ever heard a plea that we sacrifice to the extent of one new gown or hat? Yet our ladies at our regular meetings are often gowned in silk and velvet."

"Don't you enjoy seeing these pretty things, Mrs. Morgan?"

"Well, I confess that I smile inwardly when a lady so clothed pleads with tear-dimmed eyes for the heathen of the Orient, 'many of whom have never had a satisfying, full meal in their lives.' I also wonder how our good sisters feel who have only cheap, plain suits to wear at these same meetings."

"What's the matter, Mrs. Morgan? I never knew you to go on like this."

"Perhaps not. I confess that I have been stirred up by several things lately. It's rather funny that one thing was the convention of the Woman's Foreign Missionary Society a while ago. The ladies on the platform were beautifully gowned, and their speeches were excellent. One lady begged us to make our 'thank offering' unusually large this year. Her suggestion was that each member use one package less of raisins for Thanksgiving dinner, and she told us how much money that would mean for the society. Or, we were to use a quarter of a pound less of citron, and that estimated saving was given, and so on; but the economy was always to be in foodstuffs. There were doubtless many members present who hadn't a package of raisins in the house, and as to citron they wouldn't know it if they saw it."

"My sense of humor, as well as of justice, was stirred. When they asked for other suggestions I felt like rising and saying: 'There is no waste in my kitchen; I cannot save there, but I can wear my last winter's hat, or my suit of two years back, and give that money to the "thank-offering" fund. Who will join me in this sacrifice?' I think that some of the plain old hats of the country members would have bobbed in expectation, until their owners realized that this winter's suits and hats were already strongly in evidence among the prominent workers."

"This is a pretty way to entertain you, Mrs. Brown, but while we are continually warned that the increase of luxury among us may give the death wound to our Republic, are we helping to save—not the cotton crop of the Southland—but our whole country? Ponder it."—Rose W. Steele in Western Christian Advocate.

ty-third Psalm is the Lesson from the Old Testament, the fourteenth of John will be the Lesson from the New Testament. When we can join the Psalmist in his testimony of perfect trust we can follow the apostle in his prayer for the fullness of grace (Ephesians 3). The son of Jesse may have sung this hymn in the morning of life, but if so, he sang by anticipation, for only a mature earth has entered these many mansions of divine love. The pen is the pen of David, but in the channel of human devotion and praise God has turned the current of heavenly inspiration.

How can we analyze the music of the heart? On a lyre fitted with the strings of our poor humanity and drawn taut by disciplinary probation, God improvises the song of ages. How its music thrills the reverent spirit, and it is sweet even to the soul not yet twice-born, though the words are in an unknown tongue.

It is a Psalm of grace. Under law the sheep died for the shepherd; under grace the Shepherd dies for the sheep (Scofield). So preoccupied is the Psalmist's soul with the greatness of the Shepherd's love that he does not think of personal service. What a delicate test of true devotion! Too often our love is so cumbered with service that we do not value as we should the abiding Presence. But service succeeds companionship (Mark 3:14). The Shepherd's peculiar interest is the care of his sheep (John 21:15, etc.), not their eagerness to reciprocate his care. Indeed, the heart-hunger of Jesus is for the LOVE of

FINDS A CURE FOR PELLAGRA

All Skin Eruptions Gone—Doctors Now Convinced Mrs. Vaughn Is Entirely Well.

Mrs. G. H. Vaughn, Melville, Ark., writes: "There is nothing I ever could do, but what I can do now. There is no sign of skin eruption. One of our local doctors told me that my cure was one of the grandest things that ever happened—not only for me, but for the whole community, to let them know that there is a cure for Pellagra."

"All the doctors that waited on me are convinced that your remedy is a real cure."

There's the true word from a cured patient. If you have Pellagra or know of anyone who suffers from Pellagra it is your duty to consult the resourceful Dr. Baughn, who fought and conquered the dreadful malady right in the heart of the Pellagra belt in Alabama. The symptoms—hands red like sunburn, skin peeling off; sore mouth, the lips, throat and tongue a flaming red with much mucous and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope. Get Baughn's Big Free Book on Pellagra, and learn about the remedy for pellagra that has at last been found. Address American Compounding Company, Box 2029, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

IF THE BABY IS CUTTING TEETH USE

Mrs. Winslow's Soothing Syrup

A SPLENDID REGULATOR PURELY VEGETABLE—NOT NARCOTIC

PARALYSIS Conquered at Last. Write for Proof. By Dr. Chase's Special Blood and Nerve Tablets. Dr. Chase, 224 N. Tenth Street, Philadelphia, Pa.

Piles BO-SAN-KO'S PILE REMEDY Gives instant relief in itching, bleeding or protruding Piles, etc. The Dr. Bosanko Co., Philadelphia, Pa.

Don't be Thin --Scrawny



Have a Figure of Curves

No woman need be flat chested, thin or angular—my picture proves that. Let for years I was a pack of bones, had absolutely no form, no bust. I couldn't help but feel that I was the laughing stock of my more fortunate friends. I was miserable, but determined that I should have what was rightfully mine—that every woman is entitled to—an attractive form, a full, perfectly proportioned bust and clear skin. Oh, the different things I tried, the nostrums I took, the time and money I wasted. But at last I found the way, and it was so simple.

Now I want to give you the benefit of my experience. You may have tried just as many unavailing methods as I did, but now success is yours. A womanly form, attractive face and the happiness of a full figure are now yours. You can't fail if you do as I did. A well proportioned figure, a beautiful bust, clear complexion, sparkling eyes and better health in general are assured you.

Yes, dear friend, I mean what I say. You can't afford to doubt and you won't. You want what I have found, what I struggled so hard for and what I now promise for you. Write me today, enclosing a 2c stamp and I will gladly, willingly, tell you without further charge how I was able to do these things for myself. There is only one right way, and for your future good and happiness you must let me tell you about this method. Do not delay—you may lose this address. Just mail your letter to Mrs. Louise Ingram, Suite 365, 402 Adams St., Toledo, Ohio, and I will answer by return mail.

MONEY AT 6, 7 AND 8 PER CENT.

We are prepared to receive applications for loans secured by first mortgage on farm lands and improved city real estate in the South. We can dispose of acceptable mortgages within a short time. Send five two cent stamps with first letter to secure blanks, literature, etc.

Exclusive county agents wanted where we are not already represented. SOUTHEASTERN MORTGAGE LOAN ASSOCIATION. 106-707 Fourth National Bank Bldg., Atlanta, Ga.

his disciples, for their personal companionship and confidence (John 15:15; Luke 11:39-42).

Have you learned yet to value the compulsions of grace? "He maketh me to lie down in green pastures." Must we stop and rest when we have hardly begun to plan the campaign of faith? Yes, and often; and God may not divulge his purpose. Conflict may be preferable to inactivity, but the careful Shepherd insists that we draw apart and rest (Mark 6:31). His yoke is a yoke of rest! And remember the sheep-fold is a place of rest only during the night or in the time of inclement weather. Indeed, it is not safe for sheep to be in the fold unless the Shepherd is there—for it has no door but himself (John 10:9). The sheep must "go out" to find pasture. And the true rest is yonder on the table-lands, where perhaps wolves are prowling near, but in the midst is a vigilant Shepherd with club (V. 4) in hand. Hence the loving Shepherd "thrusts forth" (John 10:4) his own from the grassless and unguarded sheep fold, and goes before them—not one lamb is left behind. (See Luke 10:2, R. V.)

The Syrian Shepherd does not believe there is any break in the imagery at verse 5. The prepared table is the thicker grass of the little table-lands, beaten up to rid them of serpents. At evening when the sheep are sheltered for the night the thoughtful keeper stands with a cup of water in one hand to learn whether all the lambs were watered with the flock, and a cup of oil in the other to "anoint" those that are bruised or sick.

My Presbyterian co-pastor suggested to me that this Psalm of the Heart is packed with doctrinal values. And it must be because the great fundamentals of revealed religion are intimately interwoven in its very texture that it holds priority in the literature of religious experience.

May I venture to explore this mine?

The Incarnation. — The distance between the shepherd and the sheep in their natures intimates the distance that separates a fallen race from a holy God. But as the shepherd literally identifies himself with the sheep, bearing all their needs, so the Son of man took upon himself our nature, and spared not himself for our sakes. The mystic name of the incarnate God—Immanuel—is the Psalmist's comfort: "I will fear no evil; for thou art with me."

Providence.—Every verse in this wonderful Psalm rolls back, like a sonata, on its original theme, and that theme is the Providence of God. Everything is provided; food and drink; healing and correction; rest and refreshment comfort and companionship; guidance and defense; redemption and life. "I shall not want"—ANYTHING! In one word the content of heavenly provision is exhausted. "The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing."

Sin.—An enharmonic Providence filters through the harp of David. But those major chords in every measure phrase also every combination of human failure. Sin creates the wants of all that Providence must supply. And so this Psalm is not an angels' chorus; nor can it be a song which the morning stars sang together ere sin stripped from life its every good; it is a song of deliverance, a new song, praising God for sin's forgiven, needs supplied, and rest provided. It sings of wrongs that are righted, and mercy

granted, sorrow turned to joy, and darkness converted into light, of enemies discomfited, earth ruled in righteousness, and death swallowed up in victory.

Atonement.—"He restoreth my soul." Here is redemption. I am told that in the East the law concerning a lost or strayed sheep is that the finder must exact a price before restoring it to the owner. How helpless the sheep! How perfect the redemption of our shepherd. (1 Peter 1:18, 19.)

Resurrection.—"Through the valley of the shadow of death." The Shepherd knows how much better is the pasturage on the other side of the deep gorge. Death and the shadow of death are not the same. We may experience the shadow, but he alone has tasted death. And to us he becomes "the resurrection and the life." With Christ we walk in newness of life on the other side of death! What matters a fleeting shadow? No darkness can obscure him—our ever-present Guide. (John 8:12.) If death is defeated and only a shadow remains—pass on! "The path of the just is as the shining light that shineth more and more unto the perfect day." (Prov. 4:18.)

The Holy Spirit.—"Thy rod and thy staff they comfort me." Severe may be his discipline, but his comfort faileth never. Should the Shepherd have to strike the disobedient sheep, and break his leg, he will come to trust the Shepherd's care; he will lie in his bosom and feed from his hand. (Compare Rev. 12:5, where the verb "to rule" means "to shepherdize"—he will shepherdize them with a rod of iron.)

Life Eternal.—The final chord of an eternal symphony. "I will dwell in the house of the Lord FOREVER." How secure the sheep in the care of the Shepherd! "Neither shall any pluck them out of my hand." John 10:28. Compare Matt. 25:46; Rev. 22:5.)

Consult: "The Treasury of David," Spurgeon; "The Shepherd Psalm," Meyer; "The Song of the Syrian Shepherd," MacLaren, in the Expositor's Bible; and read Mrs. Mott's "Version" in Northfield Echoes.

A NOTE FROM OUR FIELD SECRETARY.

The Sunday School workers of the Conference have heard very little from the field secretary since his appointment, but it is not because there has been no work done, nor because he did not feel the people are interested in what was going on, but his time has been so occupied and he has been out of his office so much that it has been impossible to make an interesting statement concerning the work that has been done in the Sunday Schools this year. There have been, during the three months of 1915 seven institutes held and more than sixty services in the churches of the Little Rock and Pine Bluff Districts. The work of greatest interest though will be the institutes held at Lonoke and DeWitt, and the three days' meeting of Sunday School workers at Sheridan. The pastors and superintendents at these three places have opened the way and made it possible to have wonderfully successful meetings. The Sunday School at Lonoke has gained more than one hundred per cent. The church at DeWitt is planning to build a new house as soon as they can get to it. They are going to take care of the Sunday School adequately. At Sheridan, they have plans on foot for

enlarging their building and the construction of a new parsonage which will be adequate to the needs of their worthy pastor and his parsonage. We had a most delightful stay in Sheridan last week with Brother Evans. We spoke to fully four hundred people on Sunday night. On Monday and Tuesday we had splendid attendance at all Sunday School meetings. The Sunday School there is well attended and Brother Evans has one of the best organized churches in the Conference. If he stays there the remainder of his quadrennium Sheridan will be one of our best small town stations.

We had a very delightful stay with Brother Coy Whitten on the Redfield Circuit, Wednesday, Thursday and Friday. Brother Whitten is making things happen. We succeeded in starting things anew for him at Farrell, and feel sure that the men's class, which is to be organized and taught the first time by our efficient layman, Mr. Clay Smith, of Pulaski Heights, will be a great asset to the Sunday School work, and will be a strong leading force in the way of enlarging the possibilities of Brother Whitten's work at Farrell. Farrell is a nice little saw mill town and has a body of fine people in it. On the whole we have much to encourage us in our work and we are pressing forward towards victory and have no thought of defeat.

We are hoping that all Methodist Sunday School workers in our Conference who can arrange their time so as to do so, will attend the International State Convention at Warren next week. There is going to be a great program put on there, and every Sunday School worker will be benefited by attending.

Our Children's Day programs are in the office of the secretary and are being mailed out very hurriedly. We hope that every Sunday School will observe Children's Day and make it a special feature in their Sunday School work. Do not forget the collection. The collection that you take on that day will go towards meeting the expense of keeping our field secretary in the field and supplying literature to poor Sunday Schools that are unable to pay for it themselves. We trust that no Sunday School will deny itself of making a great occasion of this day.

If you need the services of our secretary, call upon him at any time, and if it is at all possible he will be glad to serve you. His address is, Rev. R. L. Duckworth, Room 211, Masonic Temple, Little Rock, Ark.

NOTICE: S. S. SUPERINTENDENTS. CHILDREN'S DAY APRIL 25.

Order your programs at once. Sent free to all Sunday Schools in Little Rock Conference. Write today; do not delay. Children should be learning their parts. Order of R. L. Duckworth or J. M. Workman, Little Rock, Ark.

A GREAT CONVENTION.

A half-million children is a good number, and represents a great power when they are rightly directed, but in many homes this task is left entirely to the public and Sunday Schools. There are about that many in the good State of Arkansas who never go to Sunday School, and nearly that many who do not go regularly to day school. The solution of this problem lies with the nation whose greatest character builder is the Sunday School and its workers. The great convention to be held in Warren April 12-15, is for the purpose of studying these problems that must be met by an edu-

THE EPWORTH LEAGUE.

By Rev. H. C. Hoy.

Topic for April 18: "Seizing One's Own Chance to Save; or, Meeting the Crisis in Another Man's Life."

Scripture References—Acts 16:25-34, The Philippian Jailer; Luke 23:42, 43, The Penitent Thief; Acts 8:26-40, A Highway Conversion; John 4:1-15, 39, The Incident at the Well; Acts 26:24-29, A Chance at Royalty; Luke 19:1-10, The Crisis With Zaccheus; John 18:28-37, Christ's One Chance With Pilate.

The opportunity to save someone comes to every Christian. There are people who need Christ and feel their need, waiting for someone to assist them in finding salvation. It may be that you are the one who can help them to meet their crisis and to find eternal life. Thus, it would be well for us to enter into the study of this topic with a question in mind: Who is it that I may help to meet the crisis of life?

1. A crisis comes to every unsaved person.

1. A time comes to every one when he must decide for or against Christ. There is no middle ground. Christ made it plain that we must be for Him

orated leadership, and this convention will offer great opportunities to all teachers, pastors and Sunday School workers. No school should fail to send one or more delegates who will be entertained by the citizens of Warren.

A number of the best speakers from all parts of the country will be heard, including Mr. Brown of the International Sunday School Association, and some of the best specialists in work with boys and girls.

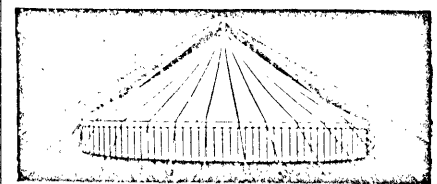
There will be a devotional period each day by the Rev. John Van Lear, D. D., of Little Rock, and special work for teachers in every department of the school. There will be great singing by the whole convention, and banquets and special conferences every day. Send names of delegates to the Arkansas Sunday School Association, Masonic Temple, at once with registration fee of \$1.00.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

GOSPEL TENTS



When you buy your tents from us, you get low prices, first-class materials, workmanship and quick deliveries. Our goods have a good reputation all over the U. S. A. You will be pleased if you place your order here. Write us now.

ATLANTA TENT & AWNING COMPANY
P. O. Box 974 A ATLANTA, GA.

or against Him. Pilate sought to avoid the question. He desired to wash his hands of the whole affair. Nevertheless, he was responsible for the death of Christ. Pilate had his chance to learn of the truth, and deliberately closed his eyes to all signs. Paul before King Agrippa told him of the truth and of eternal life, but the king procrastinated and finally allowed the truth to pass from before him. On the other hand, the crisis came to the woman at the well and she was overjoyed because she had found the Savior. So it was with Zaccheus, who was delighted to have Christ dine with him. Zaccheus allowed Christ to have a permanent place in his heart, and thus gained eternal life.

2. People of today have a greater need of personal help than ever before. When Jesus looked out upon the crowds of Galilee He at once thought of neglected sheep. They were scattered and distressed. So it is today. Multitudes are distressed in body and mind. This is an age of reconstruction and mighty movements are taking place. It is a time of new ideas, novel interpretations, bold hypotheses and daring innovations. Everything is the object of furious assault. Men are living in a welter of confusion. They are asking, "What shall I think? What shall I believe? Every large city swarms with cults and various philosophical concoctions more or less tinged with the Christian flavor. Men and women are helpless as of old. Unless the Christian people take a personal interest in them, they will become food for beasts of prey.

3. Individual effort saves many Girls With Beautiful Faces or Graceful Figures.

American girls have a world-wide reputation for beauty, but, at the same time, there are girls in our cities who possess neither beauty of face nor form, because in these instances they suffer from nervousness, the result of disorders of the womanly organism. At regular intervals they suffer so much that their strength leaves them; they are so prostrated that it takes days for them to recover their strength. Of course, such periodic distress has its bad effect on the nervous system. The withered and drawn faces, the dark circles and crow's feet about the eyes, the straight figure without those curves which lend so much to feminine beauty are the unmistakable signs of womanly disorders.

When a girl becomes a woman, when a woman becomes a mother, when women pass through the changes of middle life, are the three periods of life when health and strength are most needed to withstand the pain and distress often caused by severe organic disturbances.

At these critical times women are best fortified by the use of Dr. Pierce's Favorite Prescription, an old remedy of proved worth that keeps the entire female system perfectly regulated and in excellent condition.

Mothers, if your daughters are weak, lack ambition, are troubled with headaches, lassitude and are pale and sickly, Dr. Pierce's Favorite Prescription is just what they need to surely bring the bloom of health to their cheeks and make them strong and healthy.

If you are a sufferer, if your daughter, mother, sister need help get Dr. Pierce's Favorite Prescription in liquid or tablet form. Then address Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., and receive confidential advice from a staff of specialists, that's free; also 136-page book on women's diseases sent free.—Adv.

from destruction. The jailer of Philippi would have killed himself but for the timely words of Paul. Paul followed up his advantage; he told the jailer of Christ and eternal life. The result being, the jailer and all of his family were converted and baptized. Thousands are now living and rejoicing in God's love because someone took a personal interest in their eternal welfare, just when they were on the edge of a hopeless abyss.

II.—Every Christian Has an Opportunity to Lead Someone to Christ.

1. It is a part of God's plan that every saved person shall be a witness to others. The command to witness the gospel to every creature is just as binding on the people in the pew as on the preacher. The gospel will be carried to all the world by human beings. No Christian, however humble, is without a message for someone. God wants every disciple to have a part in the honor of building up His kingdom.

2. There is someone over whom each Christian has an influence. It is your duty as a saved person to help the unsaved to Christ. You should be willing to do your part of the Lord's work by helping someone to find Christ when no one else can. Remember, the eternal well-being of someone depends on your efforts towards helping that person to meet the crisis and to decide for Christ.

It is because so many people fail to do their duty when opportunities come that they have no joy as Christians. They have allowed people to go on in darkness without any assistance from them.

The greatest happiness comes to those who seek to help others to find salvation. It should be considered a great pleasure to be instrumental in saving a soul. One's eternal welfare is worth more than all the wealth and honor of the world. Christ so loves us that He would willingly die for the salvation of one. To lead one to eternal life is a privilege that angels covet.

III.—The Holy Spirit Will Direct You to the One Who Needs You.

1. When one is controlled by the Holy Spirit he will be led to discover the needs of many, and also the means of helping them. Peter was directed to the home of Cornelius, where he baptized the family and the Holy Ghost descended upon them. Philip was told to approach the eunuch whom Philip found reading in the Scriptures. Philip expounded the Scriptures to him and preached Christ, with the result that the eunuch was converted and baptized. Paul heard the voice calling him to come over into Macedonia. The same things are occurring today. Men and women are being directed by the Holy Spirit to do His work and to lead men and women to Christ. You will be led by the Spirit if you will allow the Spirit to have a voice in your affairs.

2. The Spirit will precede you and will burden the person with his need, preparing him to be in an acceptable mood for the gospel. Thus, when you approach the person you find you are not working alone, but in co-operation with the Holy Spirit. As a rule, when you are thus helped, the result will be successful, and the person will rejoice in his new-found peace. Personally, you have grown in grace and strength. Moreover, the kingdom of heaven will be helped because of our effort, and our circle of friends will be enlarged.

Swamp Chill and Fever Cure takes the place of calomel. All druggists.

WE CAN DO IT IF WE WILL.

Wouldn't it be a glorious thing if we could get our Cedarglades' pledges paid up and off our hands by May 15? That is what we are working to do. It will be a great relief to the individual League, I am sure, to know that their pledge is in and their work for the conference year is completed, and not have to rush around just at the last trying to collect the pledge and always fearful that the entire amount can not be collected. As all the Leagues know, our conference year closes with our annual conference which meets at Hope June 17-20. It would certainly be a satisfaction to the missionary superintendent if she could have in all the pledges by May 15 at the latest so her heart at least could be easy on that score.

Last year we collected our full \$750. We must do just as well this year, and if every League will do its part we will be able to make just as good a report for 1915. Already eight Leagues have paid up and several have paid part of their pledge. If your League has not made a pledge, but feels that it wants to take some part in the conference missionary work, we would appreciate something from you, no matter how small. There is only one way for the Leagues to be interested in Cedarglades and that is by doing something for it. That is our mission work, and we want every League in the Conference to be reported as helping.

Let us hear from you right away if you have your pledge up. If you have not, get it up by May 15. It would indeed be well to get it off your hands before Anniversary Day, which is May 9.

Remember, May 15 is the date when we want the pledges in. Please help us to make this year's work such that it will reflect credit upon the Leagues of the Little Rock Conference and will be a blessing to the mission territory of Arkansas. Yours for Christ, Louis Audigier, 800 Marshall St., Little Rock, Ark.

SECOND SUNDAY IN MAY.

Have you ordered those "Anniversary Day" programs? We don't want to be over persistent, but if you wait too long then your efforts will be a failure. Did you get our letter with reference to "Anniversary Day?" We mailed one to each League president in the Little Rock Conference. If you are going to carry out the program we would appreciate a card, if you think it impossible, be sure and write us that we may assist you or give some valuable pointers. Have you asked your pastor to let your League have the right service the second Sunday in May? The programs suggest to have the service at the morning hour, but the Conference authorities have thought best to have it at night, unless it be in the country where the interests could best be served at the 11 o'clock hour. The program may be had of Smith and Lamar, Nashville, Tenn., at 15c per dozen. We are expecting great things of the Leagues of our great conference.—H. F. Buhler.

MUSIC AT EPWORTH LEAGUE CONFERENCE.

"Music hath charms"—this no one will deny. We all like good singing, and this is what we are going to have at the Epworth League Conference at Hope June 17-20. Brother L. C. Beasley has consented to be present and lead the singing. The song services held prior to each service will be an inspiration to all who attend. The

delegates who attend these conferences are always the Leaguers who are "doing things" in their local chapters and are always ready to sing praises to their King. Make your plans so that YOU can attend.

CHILDREN'S DEPARTMENT.

GRANDPA AND ME.

My grandpa says that he was once
A little boy like me.
I s-pose he was, and yet it does
Seem queer to think that he
Could ever get my jacket on,
Or shoes, or like to play
With games and toys and race with
Duke,
As I do every day.

He's come to visit us, you see,
Nurse says I must be good
And mind my manners, as a child
With such a grandpa should.
For grandpa's very straight and tall
And very dignified;
He knows most all there is to know
And other things beside.

So, though my grandpa knows so
much,
I thought that maybe boys
Were things he hadn't studied—
"They make such an awful noise.
But at our dinner, when I begged
Another piece of pie,
I thought I saw a twinkle
In the corner of his eye.

So yesterday, when they went out,
And left us two alone,
I was not very much surprised
To find how nice he'd grown.
You should have seen us romp and
run;
My! now I almost see
That p'raps he was, long, long ago
A little boy like me.

—The Round Table.

WHERE YOUR PENKNIFE CAME FROM.

Hundreds of thousands of penknives come across the ocean to us every year from the Sheffield factories in England. For three hundred years Sheffield has been making tools and knives of the best possible sort, and the materials from which the knives are made are gathered together from many widely different parts of the world.

Handles are made of ivory from the elephants of Africa, or it may be from the rough horn of an Arctic reindeer, from the shell of a tropical oyster or possibly the bony covering of an unwieldy tortoise from some of the almost unknown wilds of South America. Some of the bone handles may have come from our own domestic cattle, and vegetable ivory from the tropi-

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

appeals to the state secretaries to enlist their young people in this campaign by securing increase in membership and holding prohibition meetings and rallies.

I am sending a letter to each League Endeavor Society and B. Y. P. Union in the state, through the president or secretary when known, otherwise through the pastor, asking that at least one Temperance program be given in each society and that a general rally for national constitutional prohibition be held before the end of the month. Sickness in my family prevented the letter being sent out a month earlier. The time is now very short, and it will take the concerted action of all temperance workers to make this national campaign count for great things in Arkansas. I feel sure that I may depend upon you to help plan this temperance program in your League and also to assist in a union meeting. Confer with the other pastors, the W. C. T. U. president, and the presidents of your young peoples' societies, and appoint a committee to arrange for this joint rally.

In Little Rock plans for the rally will be arranged by a committee composed of the president of the City Federation of Young Peoples' Church Societies and the presidents of the City Unions of Epworth Leagues, Endeavor Societies and B. Y. P. Unions.

I did not have space in the letter I sent out to give detailed instruction as to how individuals in church societies can be members of the Young People's Branch without a separate organization and special meetings, but will be glad to send a personal letter and literature to anyone who will write me.

This letter is addressed to pastors, but will be read by hundreds, perhaps thousands, of church members. Will you help in this April campaign?—Yours in love and service, Mrs. Eugenia A. Hinemon, State Secretary Young People's Branch W. C. T. U., School for Blind, Little Rock, Ark., April 5.

Fire Sale!

NEW SPRING SHOES

Up-to-the-minute Shoes for the whole family. Great bargains.

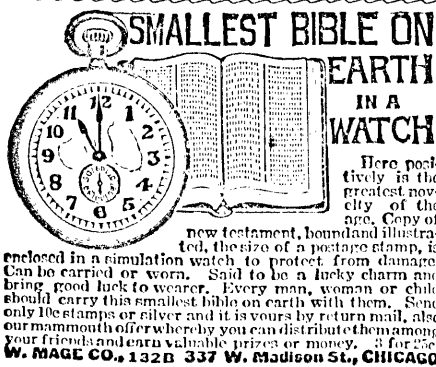
Shoes 25c A Pair Up

Boston
CUT PRICE
Shoe Store

503 Main St.

H. H. WATSON, JR., Prop.

SMALLEST BIBLE ON EARTH
IN A WATCH



Here positively is the greatest novelty of the age. Copy of new testament, bound and illustrated, the size of a postage stamp, is enclosed in a simulation watch, to protect from damage. Can be carried or worn. Said to be a lucky charm and bring good luck to wearer. Every man, woman or child should carry this smallest bible on earth with them. Send only the stamps or silver and it is yours by return mail, also our mammoth offer whereby you can distribute them among your friends and earn valuable prizes or money. 2 for 25c. W. MAGE CO., 132 E. 337 W. Madison St., CHICAGO

OBITUARIES.

MOSELEY—Dee L. Mosley, the son of G. A. and Mollie Mosley, was born in Faulkner County, Ark., November 7, 1895, and departed this life at St. Vincent's Infirmary, Little Rock, April 3, 1915. He was a member of the M. E. Church, South, in Perry, Ark., where he has lived nearly all his life, having joined the church when about 13 years old, and through the influence of his early dedication to the Lord by infant baptism, he has lived a very consistent Christian life through all his young years. Under the influence of Prof. Burke Scisson, who has been at the head of the Perry Schools for the past three years, Dee got hold of some of the verities of life which inspired within him a desire to grow to become one of the noble teachers of his state, and he grew rapidly, until he was honored by his county with a three years' license to teach school at his first examination. He taught his first school the past winter, and it is the unanimous decision of his school board that his work was that of a master. He was a young man of exemplary habits and was loved and respected by a large circle of true friends. He was genial, orderly and kind, and affectionate to all. He was taken ill on Sunday, March 28, and was hastened to the hospital, but it was too late. All that medical skill and loving hands could do, or thoughtful hearts could suggest was done to alleviate his sufferings and prolong his life, but all proved of no avail, and when the summons came, the obedient son, loving brother, true-hearted friend was committed into the hands of the Allwise Father who will render unto him his due reward. The funeral services were held at the M. E. Church, on Monday at 2 o'clock by the pastor, and the burial took place at the Harris' private cemetery near the town of Perry. The attendance of the friends of the family and the deceased was one of the largest for years. The truest sympathy and deepest sorrow were evidenced by all as they contemplated their irreparable loss in the early death of this their precious friend and companion.—Eli Myers, Pastor.

GOING TO SAN FRANCISCO?

GOING TO THE EXPOSITION?

On arriving in San Francisco report directly to M. E. Church, South, Exposition Headquarters, Suite 956-96, Pacific Building, Fourth and Market Streets, and get direction to hotels, etc. Then go and come at your pleasure, using rest rooms, writing room, telephone, etc., all free to Southern Methodists and their friends.

IT BUILDS UP THE CHURCH ATTENDANCE.

An Actual Experience.

Dear Mr. Dietz:—

I am enclosing you a few thoughts on the Bulletin Board. They are yours to use if you so desire.

Our people are greatly interested in the Board, and feel the influence of our church has been greatly increased in the community.

The Board is our church at work. We had no idea that so many people passed our church until we investigated the matter before getting our Board. Now more people pass than ever. They come our way to catch the message. It is not always the volume of the sermon that counts. So often just a word wins a soul. The Board speaks the important truths to the passer-by. We refer to our Board as the "Evangelist," who speaks to the passing public twenty-four hours a day, and as one of our members has said, "the beauty of it all is, it neither runs up a beard bill nor draws a salary." We expect and we believe we get the most liberal returns from the time we spend on the Board than from any other of the busy hours of the week.

Very truly yours,

George Whiteside, Pastor,
United Presbyterian Church, Evans-
ton, Illinois.

der unto him his due reward. The funeral services were held at the M. E. Church, on Monday at 2 o'clock by the pastor, and the burial took place at the Harris' private cemetery near the town of Perry. The attendance of the friends of the family and the deceased was one of the largest for years. The truest sympathy and deepest sorrow were evidenced by all as they contemplated their irreparable loss in the early death of this their precious friend and companion.—Eli Myers, Pastor.

REYNOLDS—On the morning of February 12 the Angel of Death came softly into the home of Rev. and Mrs. J. A. Reynolds and bore the soul of little Jack to the loving Father who gave it. Many sympathetic friends gathered in the home at Leslie for a short sweet service before the little body was carried to Conway. Grown men mingled their tears with his little playmates. The home of President Reynolds, brother of Brother Reynolds at Conway, was a haven of tender love and sympathy to these sorely bereaved ones. Beautiful were the floral offerings sent by many as tokens of his beautiful little life. Sunday afternoon friends and relatives gathered in the home of President Reynolds of Hendrix College, to pay their love and sympathy. The service was conducted by Dr. F. S. H. Johnston, pastor of the Methodist Church, Conway, assisted by Dr. A. C. Millar of Little Rock. Dr. Johnston made a most appropriate address, referring to God's gifts and mysterious workings that we are not given the power to understand. Many beautiful messages of love and comfort he gave to these bereaved parents. A quartet sang comforting songs. At the cemetery every detail was softened by thoughtfulness and little Jack's body was laid to rest while the quartet sang "In the Sweet Bye and Bye." Four years and five months little Jack was the incarnation of joy and sunshine. His little life merry and fun loving as it was, had its moments of solemn serious thought far beyond his years. Early taught the beautiful truths of the Christian religion, his mind readily grasped many of its essentials. His little prayers proved this. All his little joys and sorrows he told to his Heavenly Father as he did his mother and father.

"Coming events cast their shadows before them." So in this life many things pointed to his "Home Going." He grew more loving and thoughtful of others, and just a few moments before he went he put one hand on father's head and the other on mother's and said, "God bless mamma—God bless daddy." Many things said and done in the last months of his life are held sacred in the hearts of his parents. Recently his voice developed strangely sweet and pure, as we see it now, it was to sing in the Heavenly Choir. To know that God has use for their little son in another and more blessed and useful life brings joy and comfort to the father and mother whose lives are so lonely without him.—One Who Loved Him.

KNIGHT—John Walter Knight, son of Enoch and Faithie Knight, was born February 18, 1839, in Georgia. At an early age he removed with his parents to Alabama, where his father died in 1842. His mother with seven children moved to Coosa County, Alabama. Here he grew to manhood under the influence and advice of a good, faithful Christian mother, who through

FRECKLE-FACE

Sun and Wind Bring Out Ugly Spots. How to Remove Easily

Here's a chance, Miss Freckle-face to try a remedy for freckles with the guarantee of a reliable dealer that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

Simply get an ounce of othine—double strength from any druggist and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

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

all the hardships of life never lost sight of the "straight and narrow way," in rearing her children to be God-fearing men and women. He professed faith in Christ when about 18 years of age, and united with the M. E. Church. He was married before the war. To this union was born a son, J. J. Knight, now of Marietta, Okla. He enlisted in the war, joining Seldern's Light Artillery, serving under Captain Seldern, and was afterwards transferred to the Southern Government Briersfield Rolling Mill, under Fields, serving there until the close of the war. He returned home with his brothers, where they filled their places as good honest citizens. He was married the second time to Miss Emily Dennis, in 1874, near Verbena, Ala. To this union were born seven children. In 1877 he moved to Dallas County, Arkansas, where he lived until his decease March 3, 1915. He was a good citizen, neighbor, and husband, a patient, kind and generous father. He was always ready to help and advise in time of need, and always trying to stand for the right and to live the Golden Rule. He was the last of his father's family to pass

Business Man Praises Dr. Miles' Heart Remedy

Successful Merchant After Investigation Found a Remedy That Restored His Health.

"This is Thanksgiving day in the state of Pennsylvania, and I want to devote a part of it in writing a letter to you. On the 26th day of November, '10, I was stricken with heart trouble. My family physician called it Angina Pectoris. I had from one to five attacks in 24 hours, in the latter part of December, 1910. I wrote to the Miles Medical Co., for information concerning my case, and in reply I received a very kind and instructive letter, which I handed to my family doctor, and he told me to use your Remedies in connection with the medicine he gave me, so I did. I used five bottles of Dr. Miles' Heart Remedy and seven bottles of Dr. Miles' Nervine. I was confined to the house for about four months. The action of my heart is now, and has been normal for the last six months. I can truly recommend Dr. Miles' Nervine and Heart Remedy to do what they are intended for, if used according to directions. I thank you kindly for your advice in answer to my monthly reports. I am now sixty-seven years of age, have been in the mercantile business for thirty-five years and lived retired for the last thirteen years."

A. B. HOLLINGER,
Lincoln, Penna.

Dr. Miles' Heart Remedy is sold and guaranteed by all druggists. 10
MILES MEDICAL CO., Elkhart, Ind.

cal South American palm tree may have formed others. Wherever they may have grown, these knife handles have come from a far distant place, and each could tell a strange and wonderful story.

The other parts of the knife have also traveled a great many miles to get here. The iron came from the mines of Sweden; the nickel trimmings were shipped across the ocean from Canada. The silver that may adorn the handle is perhaps a product of the rich mines high up among the Peruvian Andes, in South America, and has been brought down in sacks on the backs of those strange creatures called llamas, and sent on a long sea voyage around the coast and across the ocean. A pocket knife is really a wonderful thing, when one comes to consider all that has gone into its making.—Apples of Gold.

WRONG SIDE UP.

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast and the nicest toys, but he did nothing but fret and complain. At last his mother said: "Jack, I want you to go right up to your room, and put on your clothes wrong side out."

Jack started. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated, looking earnestly at him.

Jack had to obey. He had to turn his stocking wrong side out, and put on his coat and trousers and his collar wrong side out. When his mother came up to him, there he stood—a forlorn, funny-looking boy, all linings and seams and ravellings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience.

Then his mother, turning him around, said: "This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"Nor, mamma," answered Jack, shamefacedly. "Can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant. You must do with your temper and manners as you prefer to do with your clothes—wear them right side out. Do not be so foolish any more, little man, as to persist in turning them wrong side out."—Cato Work.

Will Relieve Nervous Depression and Low Spirits.

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver, drives out Malaria and builds up the system. A sure Appetizer and aid to digestion. 50c.

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

COAT SUITS—DRESSES!

SPECIAL 30 DAY REDUCTION OFFER!

If you are going to the EXPOSITION, and want stylish coat suit or dress at moderate price—this is your opportunity. High grade coat suits—well tailored—good lines—made to your measures (according to sketches I'll send you)—\$20.00 up. Individually designed dresses at most reasonable prices. Write for samples.

MRS. CHARLES ELLISON, Norton Bldg., Louisville, Ky.
1120 North American Bldg., Chicago, Ill.

STOPS TOBACCO HABIT.

Elders Sanitarium located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

NEWS OF THE CHURCHES.

LITTLE ROCK AND ARGENTA PREACHER'S MEETING.

Present: Workman, J. D. Baker, C. N. Baker, Graham, Wilkinson, Monk, McClure, Duckworth, Templeton, Rodgers, Hutchinson, Buhler.

First Church—(Hutchinson) Services every night of Passion Week with good results. Great crowds at all services Sunday; 335 in Sunday School; 45 received into church, 30 on profession of faith; four babies baptized. Sacrament largely attended.

Scott Street—(Templeton) Services every night during past week, attendance fairly good; good day Sunday. Pastor recovered from several weeks' illness and getting work in hand.

Highland—(Rodgers) Fine prayer meeting; 234 in Sunday School; 16 united with the church; all but one on profession of faith; large crowds at all services. Spiritual Easter service.

Hunter Memorial—(C. N. Baker) Meetings every night during Passion week; Sunrise prayer service; 25 per cent increase in Sunday School attendance; 22 united with church; 15 babies baptized; received \$50 as self denial offering.

First Church, Argenta—(Wilkinson) Extra good prayer meeting; church full at both hours; great Easter service; best League service this year; 15 new scholars in Sunday School.

Henderson—(Graham). Easter program at night. Decision Day next Sunday; fine League service. Preparing to paint church and build parsonage. Good attendance at all services.

Gardner Memorial—(McClure). Services well attended; three additions; three babies baptized; church full at night. League had charge of service. Sunday School above average; 75 enrolled in mission Sunday School organized in East Argenta, preparing to erect temporary building.

Twenty-Eighth Street—(J. D. Baker). 164 in Sunday School; \$16 as self denial offering; baptized two children, six accessions on profession of faith. The church is growing in every department. Success is in evidence.

Capitol View—(Buhler). Services every night during Passion week with good attendance. Crowd overflowed church gallery and all at morning hour; 56 received into church, 42 on profession of faith; four babies baptized; number of others to be received as result of efforts of Passion week. 403 in Sunday School. Brother Lowry preached at night a helpful sermon.

Winfield Memorial—(Workman). Large prayer service at 7 a. m. Sunday. Teacher's consecration service previous to Sunday School; 24 additions to church; 10 babies baptized. Easter cantata at night; church packed. More men at prayer meeting Wednesday night than women.

Sunday School Field Secretary—(Duckworth)—Has held institutes with much encouragement and success at Lonoke, England, DeWitt, Bryan, Sheridan, Little Rock, Stuttgart and Redfield since last report. Also worked on Hickory Plains, St. Charles, Gillette and parts of other circuits. Our secretary is doing a great work and should have the prayers and co-operation of every Methodist in our great Conference.

District—(Monk)—Held a great quarterly meeting on the Austin Circuit Sunday.

Commissioner of Education (Thomas)—Dr. Thomas is busy assisting the brethren wherever he can. He urged the pastors to push the interests of

the Western Methodist, as it is now one of the leading papers of our great church. He mentioned the heroic loyalty and self sacrifice of Dr. Millar, the editor.

ABOUT 250 PEOPLE JOIN FORT SMITH AND VAN BUREN

Yesterday was a red letter day in the history of Fort Smith and Van Buren Methodism, when about 250 souls stood before our altars and took the vows of the church.

Two months ago the pastors of these cities met and perfected arrangements for an Evangelistic Campaign. The call was made on February 21. Several hundred of our members assembled in Central Methodist Church at 2:45 p. m. and the plans were fully made known and then on the following Sunday the pastors went before their respective congregations and more than 300 agreed to do personal work, and for five weeks the work went on with the results above stated. There are many others who are planning to join soon. Several of these were by letter, but a very large majority were by vows and baptism.

Brother Hughey reports that in Central Church he received 10 whole families; other features equally marked can be reported from other churches.

Reports from the entire district are encouraging. The Lord is moving upon the hearts of his people.—William Sherman, P. E.

IN BEHALF OF THE SUPERANNUATE HOME OF THE NORTH ARKANSAS CONFERENCE.

"I have seen, I have seen the afflictions of my people which is in Egypt, and I have heard their groanings and am come down to deliver them. Acts 7:34." I am sure the Lord heard the groanings and prayers of one of his faithful servants who had given the strength of his best manhood to the church in this (once) White River Conference, answering every call to the best of his ability, and never taking so much thought for himself in preparing a home for his old age, but building and repairing homes for the itinerants as though they were his individual property, at the same time praying God to help the church see "more fully" their ability to prepare for the unsalaried man. After his health failed (in 1909) and we must leave the itinerant home he would often say, "Wife it is hard for us to die in another man's home, &c." Yet my nephew, niece and their children made life as pleasant for us as it was possible, but so often he would say, "Oh, if I could leave you in a superannuate home!" I think his words, prayers and groanings, together with my mother's teachings concerning the superannuate preachers and their wives, prompted me through God's grace to open the way for this home. So often since the departure of my late husband I have asked God to show me what I could do. Having so little of this world's goods it seemed impossible for me to do anything, and as for myself more homes were open to me than I could fill. My people and friends were kind; but oh how one longs for home, one's own home! About 18 months ago I said, "O, Lord, is this thy will? Thou knowest. O God, I desire to submit wholly to thy will. Must I remain a homeless wanderer?" Now, I do not claim to have heard an audible voice, but this impression was so strong I know it was from God—it was this, if you will buy on the instalment plan, arrange that at your death the superannuates and

their wives will have a home, you will get it. I said, I will do it, Lord, and now it is so deeded and recorded at Pocahontus, Ark. Now my prayer is that God will spare my life to see this a respectable (not fine) home. Oh, may the spirit of the Lord direct the people to help in this much needed work. My pastor asked you through the Western Methodist to help me pay this home out. I appreciate Brother Jernigan's spirit in this kindness, but let me say to one and all, Get so close to God in prayer that each dollar will not only help me in this much needed work, but coming, as it then will, from a consecrated heart, you, too, will get a great blessing in the act of obedience to our God. Since Brother Jernigan's writeup, I have received \$1 from Sister W. E. Bevins, Newport, Ark. Thank you, Sister Bevins. By the editor's permission I will report every dollar, giving name of sender and by permission of the givers I will use the first I get in repairing the house. The Sunday School here have repapered two rooms. I want to whitewash outside this spring, with other needed work. I used Sister Beven's dollar in buying paint, etc., for two floors, window casings, doors, etc. This fall I want to recover and weatherboard and paint. Let us do this to the Glory of God and for the good of his servants. Let us not hesitate or allow opposition to hinder. I have had opposition all along the way by my people (almost all) who would say, "Aunt, you need all you get; so just live on it and go where you please. You can live with any of us." My answer is, "God commands it, and I am happy in the denial and work." Yes, the wonderful blessings which I have received since I bought this home are worth this world to me. Yea, could I command millions without this or similar work after having had such revelations I could not be happy. Mr. Editor, I must not ask too much space, but I want to tell the people that I have a nice early garden planted. Irish potatoes, peas, radishes, and a little of almost everything usually planted in an early garden, and plenty of ground for late garden, and 28 trees set for orchard. Some say, "What are you working so hard on that place for? You are 67 years old. Do you think you will eat the fruit?" I say, "If not some worthy one will. This is the Lord's acre." I believe in God the Father, and I know this is his work. Your sister in Christ, Mrs. J. R. Edwards, Ravenden Springs, Ark.

A MESSAGE TO PASTORS.

April is the campaign month of the Young People's Branch of the Woman's Christian Temperance Union. Our national secretary, Mrs. Schachner, of St. Louis, has sent out many urgent

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

away. His last illness was long and painful, yet he bore his suffering with Christian fortitude and resignation to the will of God, whom he trusted. His remains were laid to rest in Camden Cemetery under the auspices of the local Confederate Veterans' Association, Rev. Marion S. Monk conducting the services.

To the children we commend the religion of the father, who since his eighteenth year was sustained and comforted by its blessed joys, and consoled by its precious promises through a long and useful life, so that when he came to the end of his journey, he entered the dark valley with an unflinching trust in his Savior, and fell asleep only to be awakened in the likeness of Him whom he trusted for salvation. May the Spirit of God lead all his children to seek the same Savior whom the father trusted, and when the last trumpet shall sound may they join the father in an unbroken family in heaven, is the sincere prayer of A True Friend.

GRIGSBY.—Mrs. Rhoda Grigsby departed from this life and entered into rest after a few weeks of serious illness March 22, 1915. She was born in Marshall County, Kentucky, March 7, 1894, and moved to Arkansas a few years ago with her parents, Mr. and Mrs. William Culp. She married James L. Grigsby, who resides at Elmore, Ark., in April, 1914, and remained in that vicinity until her death. She was a loving wife and well beloved by all who knew her. She professed Christianity at the age of 14, and united with the Methodist Church at Gilbertsville, Kan., and ever retained faith in Christ. Her vigilant attendants were convinced that there was a reality in Christianity, yea, it was enough to convince an infidel to hear her speak of Jesus, and of heaven. John the revelator said, "Blessed are the dead which die in the Lord." The wicked Baalam said, "Let me die the death of the righteous, and let my last end be like his." Her

PILES

are caused by a system disorder; the outbreaking is merely Nature's danger signal of the internal conditions which exist. To cure the protruding, itching or bleeding, the **INTERNAL CAUSE** must be overcome. Dr. Leonard's treatment has cured when operations failed. **SEND NO MONEY.** Try this treatment at our expense. DR. LEONARD CO., 157 Forest Avenue, Buffalo, N. Y.

MELON SEED GIVEN AWAY

Most Watermelon Seed old unfit. Our new Kleckley red meat, sweet as sugar, melts on your tongue, finest on earth, rich ground once not \$10.00. To introduce will mail postpaid any farmer U.S.A. four ounces receipt 11 cts. Pound up .50 cts. pound delivered. Fancy Sudan Grass same way. Stamps will do. Write for exact special way delivered cost direct to farmers anywhere U.S.A. Frost Proof Carolina Cabbage Plants. Finely ground Rock Phosphate, Stock Peas, Soy Beans, Cane Seed, Millet, Clovers, Grasses, all Farm and Garden Seeds. Superb quality. State exact pounds and ounces wanted. Do it today.

Nashville Field Seed Co. Nashville, Tenn.

INDIVIDUAL COMMUNION SERVICE

Does YOUR Church use this cleanly and sanitary method? Send for catalog and special offer. Outfits on trial.

THOMAS COMMUNION SERVICE CO. Box 452 LIMA, OHIO.

Pastors: WE publish Books, Pamphlets, Minutes, Sermons, Church Directories, Manuals and reprint books and magazines. Specialists in Church Envelopes. Write us for prices. 409 S. Third St. MAYES PRINTING CO., Inc. Louisville, Ky.

WINTERSMITH'S CHILL TONIC

not only the old reliable remedy **FOR MALARIA** but a fine general strengthening tonic and appetizer. For children as well as adults. Sold for 50 years. 50c and \$1 bottles at drug stores.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c and \$1.00 at drug stores.

favorite hymn, while upon the death bed, was "The Dying Girl's Farewell," which she asked to be sung after she was dead. Her solemn request was granted. She leaves a husband, pious father and mother, four brothers, one sister, and a host of friends to mourn her death. The body of the deceased was placed in the Ouachita Cemetery near Donaldson, there to await the sounding of the mighty trumpet of God, and the dead in Christ shall rise first. Blessed is he that hath a part in the first resurrection. May God bless all of her relatives and friends and save them in heaven.—William Roy Jordan.

M'MACKIN.—Miss Laura McMackin was born March 12, 1864. Departed this life from the home of her sister, in Gainsville, Ark., March 17, 1915. Professed saving faith in Christ in her girlhood days and joined the M. E. Church, South, at Mount Carmel, Paragould Circuit, her membership remaining there to the day of her death, when it was transferred to the home beyond. Between these dates was a life of devotion to God and loyalty to his church. She lived a very quiet, unassuming life; but had a strong and intelligent grasp upon the great and fundamental doctrines of the Bible. She was a good conversationalist and took great pleasure in religious conversation; a good neighbor, a kind friend, with many attractive and pleasing graces was Miss Laura. During her last illness she suffered much, but bore it all with patience and Christian fortitude, and when the last call was made she was ready. The funeral services were held from the Methodist Church in Gainsville by the writer and Brother A. C. Griffin, after which the body was laid away in the cemetery at Gainsville to await the resurrection morning. A large number of friends and relatives were present, evincing the high esteem in which she was held. The Lord comfort the bereaved.—M. M. Smith.

"BILLY" SUNDAY AND HIS WORK.

This evangelist has left Philadelphia, and, with his wife, is at his home at Winona Lake, Ind., resting preparatory to engaging in his next evangelistic campaign, which will be in Paterson, N. J. Mr. Sunday spent eighty days in Philadelphia. In that time he preached 150 sermons to about 1,750,000 people. The latest figures show that there were 45,000 converts, of whom 451,724 actually signed cards pledging themselves to lead Christian lives. Just before Mr. Sunday left Philadelphia, on March 17, the committee, representing the various churches engaged in the campaign, handed the evangelist a draft for \$51,136.85. Nothing was said about the free-will offering made being \$100,000, which has been so widely advertised in the press. The committee adds that the amount was not as large as it had expected. It is recalled that Pittsburg, Pa., gave him \$44,000; Toledo, O., about \$14,000; Scranton, his last previous Pennsylvania field of endeavor, about \$23,000; Wilkesbarre, \$21,000; Des Moines, Iowa, \$13,000; Denver, \$10,000.

The four services which marked the close of the campaign were unusual spiritual gatherings. It is estimated that they were attended by 70,000 persons, and the converts for the day numbered 2,178. The collection at the four services amounted to \$2,000. The committee had announced that the day's offerings would go to Mr. Sunday, but the evangelist would not have it so. He said:

"I'm glad to give \$2,000 or \$3,000 to the poor. I've had enough. I don't want any more. Some people think it queer when a fellow preaches and gets money. We'll be home for supper tomorrow night. But I'll never forget you, and pray for you and love you always.

"And no matter how far our graves may be apart, we'll meet around the throne of God and recall how here in Philadelphia we strengthened the faith of God's people all over the country and staggered the forces of evil."

The Philadelphia daily papers say that no president of the United States was ever the recipient of such an ovation as Philadelphians gave "Billy" Sunday when he appeared at the Broad street station to board the train that was to carry him to his home at Winona Lake. He had been preceded to the station by about 35,000 men and women, who seemed to be Sunday-mad in their wild scramble to get a last glimpse at the evangelist. Thousands, waving hats and handkerchiefs; thousands, with misty eyes, shouted him Godspeed. There were tears in Mr. Sunday's eyes as the train pulled out.

Hon. John Wanamaker, the merchant prince, desired Mr. Sunday to remain in Philadelphia long enough to complete his work there, so he offered to pay all the bills contracted by the people of Paterson, N. J., in their preparation for the coming of the evangelist, but he could not change his plans.

The opinion of "Billy" Sunday and his work in Philadelphia is expressed as follows in the Methodist Times, Philadelphia, in its issue of March 19:

"While Mr. Sunday is entitled to all which the good will of our citizens will pour into his lap, it can be readily seen that an excessively large amount is bound to draw the fire of the critic in this direction. The one peril in the whole movement is the possible danger of commercialization. The idea of making money is most remote in the mind of the evangelist. His one desire is to save souls. We believe him to be a safe custodian of the material mercies of God. There is no man better fitted to be the steward of God's bounties than he. But once the suspicion arises in the minds of the people that a preacher is in the work for the earthly gain which may be obtained, no argument or persuasion can dislodge it. And it can be readily seen that any undue emphasis upon the financial rewards of the campaign is apt to act as a boomerang to the undoing of much that has been done."

On Monday night, March 15, the night after the great campaign had closed, Secretary of State William Jennings Bryan delivered the address before one of the greatest anti-booze audiences ever assembled in this country. More than 15,000 men were present. It is said that the address given by Mr. Bryan on this occasion was one of the most eloquent of his career. Mr. Sunday was not present. He sent a letter that brought a cheer scarcely ever equaled at any gathering. Those who know say that it was plainly evident that Mr. Sunday had been in the city for eleven weeks. If he had not been, it is safe to say that no meeting like this could have been held in Philadelphia.

Following the address by Secretary Bryan, 12,000 men of the audience stood up like soldiers on review and took a pledge of total abstinence; and twelve thousand men followed Mr. Bryan in affixing their names to cards

passed around for the purpose. While the cards were being signed the "Billy" Sunday male chorus, seated back of the pulpit, sang the "Billy" Sunday campaign song, "If Your Heart Keeps Right."

The twelve thousand total abstainers at this meeting will form the nucleus of one of the greatest anti-booze movements in America. The signers enrolled themselves as members of the National Total Abstinents' Union, an organization which aims to have 20,000,000 names by January 1, 1917.

Their pledge was written by Secretary Bryan; he told how he wrote it on a train last November and signed it with a chance companion in his travel. It is as follows: "The undersigned promises, God helping, never to use intoxicating liquor as a beverage."—Central Christian Advocate.

THE RUSSELL BOARDING HOUSE.

Our friends who come to Little Rock during the sessions of the Woman's Council can not do better than to get meals at Miss Joe Russell's at 418 Scott St. The editors of this paper have tried this house for many years, and have found the fare abundant and good. It is more like real home cooking than is usually found at a city boarding house. The price of meals is only 25 cents.

"TIZ" GLADDENS SORE, TIRED FEET

"TIZ" makes sore, burning, tired feet fairly dance with delight. Away go the aches and pains, the corns, callouses, blisters and bunions.



"TIZ" draws out the acids and poisons that puff up your feet. No matter how hard you work, how long you dance, how far you walk, or how long you remain on your feet, "TIZ" brings restful foot comfort. "TIZ" is wonderful for tired,

aching, swollen, smarting feet. Your feet just tingle for joy; shoes never hurt or seem tight.

Get a 25 cent box of "TIZ" now from any druggist or department store. End foot torture forever—wear smaller shoes, keep your feet fresh, sweet and happy.

Whit-Leather HOSIERY

For Men Women & Children
Tough as Whit-Leather

MOTHERS! Stop your daily darning with its eye-strain and back-bend. 60c buys the children 6 pairs of hosiery

Guaranteed not to show holes for 4 months.

BESIDES that, you get pure-dye, elastic-top, snug, ankle-fitting, nice-looking Hosiery that wears as long and looks as good as the 25c kind. Help your husband put money in the bank. Buy Whit-Leather and economize.

Two grades only—10c and 12 1/2c

SOLD by most good retailers everywhere. If your dealer hasn't them, we will send hose postpaid on receipt of price and his name. Give size, color, (all solid colors), also whether men's, women's or children's hose are wanted.

Whit-Leather Hosiery Mills

Selling Agents:

M—GILMER BROS CO., Inc.,
Winston-Salem, N. C.

BOOMING THE BIBLE—HELPING PLANT A NEW EDEN IN THE WORLD.

By S. B. Dunn, D. D.

To a thoughtful observer New York City is a forest of philanthropies. In this respect our commercial metropolis is, perhaps, without a rival. As Carlyle would say, "On a bosom of adamant grow flowers." Many hands are helping plant here a new Eden in this New World. Like the first Eden, four rivers water it—the North, the East, the Harlem and the Bronx. In the midst of this garden God has caused to grow "every tree that is pleasant to the sight and good for food," with more than one tree of life, and, as well, more than one tree of Knowledge of good and evil. Here, too, is the land of Havilah "where there is gold, and the gold of that land is good." Of course, the new Eden, like the old, has its Serpent, both "prone on the ground" and "crested aloft * * * with burnished neck of verdant gold," as Milton describes him. But it has, no less, the Serpent lifted up as God's antidote to the fatal bite of sin.

Now, one of these New York City philanthropies, and not the least, either, is the noble New York Bible Society, at the well known Bible House, Astor Place, in charge of Rev. Dr. George William Carter—the only society whose sole work is Bible distribution in the city and harbor of New York. For more than a round century now it has maintained this work without interruption. During that period it has distributed in fifty-three languages nearly six and a half million volumes. Last year alone—its bumper and banner year—the Scriptures were distributed in forty-seven languages to the fine total of three hundred and twenty-six thousand copies. As a single item it is deserving of mention, that last Christmas, the season of good cheer and

kindly charity, when nine distinct organizations interested in the poor sent ten thousand well-laden Christmas baskets of provisions to as many families, the New York Bible Society inclosed in each basket either a New Testament or a Gospel portion as a morsel of the living bread. And more recently Dr. Carter himself superintended the free distribution of the Scriptures along the famous breadline at one of our large and generous hostels, believing his novel act to be a means not only of relieving the soul-hunger of the needy, but also, to some extent, of helping abolish the breadline itself.

It is worthy of note that the New York Bible Society is directed by sixty managers, all members of leading churches of the various denominations in the city. The work is strictly unsectarian, or rather pan-sectarian. Last year more than a hundred and fifty churches generously contributed financial support to the society. And the hope is cherished that still more of the gold of Havilah will be mined, minted and donated to this work of Bible distribution. The present budget of \$30,000, or so, should be doubled and trebled so as to meet the increasing opportunities of service that are presenting themselves in this task of Eden-planting.

How large a work is now being done is seen in the fact that some one hundred and thirty persons are engaged in it. One of these, a worker on Ellis Island among the immigrants, has been employed there continuously for more than thirty-five years. Another, working among the sailors, has just completed forty years of unbroken service, having visited during last year alone nearly four thousand vessels. Still a third worker speaks eleven different languages, which makes him a whole Pentecost of tongues to a Babel of people. By such agents the New York Bible Society has three distinct fields of operation: The immigrants at Ellis Island, the sailors of all kinds entering and leaving the Harbor, and the city generally, its prisons, hospitals, hotels and homes. Last year nearly a hundred thousand volumes were distributed among the more than eight hundred thousand immigrants. Sixteen thousand volumes went to the sailors. Ten thousand copies of the Scriptures were placed in three hundred and seventy-two hotels. A large number of volumes were distributed among one hundred and eighty city institutions.

It is easy to see how strategic a position for the work of this society the city of New York is. Over eighty per cent of the immigrants entering the United States come in through the port of New York. Often more than a million arrive at Ellis Island in a single year. New York City increases in population every year by the size of another city like Albany. Over a million seamen come in and go out of New York Harbor in the course of every twelve months. The Life Saving Service reported last year, 1,743 casualties at sea, the highest number in the history of the service, sixty-nine vessels being lost involving the death of seventy-three souls, some of whom in all likelihood had come under the benign influence of the New York Bible Society. The work of the so-

CALOMEL DYNAMITES YOUR LIVER! MAKES YOU SICK AND SALIVATES

"Dodson's Liver Tone" Starts Your Liver Better Than Calomel and You Don't Lose a Day's Work

Liven up your sluggish liver! Feel fine and cheerful; make your work a pleasure; be vigorous and full of ambition. But take no nasty, dangerous calomel because it makes you sick and you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into your bile like dynamite, breaking it up. That's when you feel that awful nausea and cramping.

Listen to me! If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver

Tone tonight. Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working; headache and dizziness gone; stomach will be sweet and bowels regular.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children. Millions of people are using Dodson's Liver Tone instead of dangerous calomel now. Your druggist will tell you that the sale of Calomel is almost stopped entirely here.

Methodist Benevolent Association

A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 60, and Disability Certificates. Benefits payable at death, old age, or disability. Over \$152,000.00 paid to widows, orphans, and disabled. Over \$40,000.00 reserve fund. Write for rates, blanks, etc. J. H. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.

ciety is really national and world-wide.

Take into account, too, the polyglot character of its population. In two city households sixteen nationalities have been found to be represented, which is by no means a rare or exceptional occurrence. Besides, in the City Directory there are more Cohens than Smiths, making New York more of a New Jerusalem than a New Eden. To visit foreign countries one has only to walk the streets of New York. Father Knickerbocker now hardly knows himself when he looks into the mirror, or meets himself in his own city.

To cater to the spiritual needs of these new comers among us is no more than repaying the debt we owe to the immigrant. It is said that the American immigrant is doing eighty-five per cent of all the labor in the meat packing industries among us; seven-tenths of our coal mining; seventy-eight per cent of all the work in the woolen mills; nine-tenths of all the work in the cotton mills; he makes nineteen-twentieths of all our clothing; half our shoes; four-fifths of our furniture; half our collars, cuffs and shirts; four-fifths of our leather, half our gloves; and nineteen-twentieths of even our sugar. In short, the American immigrant is our man-of-all-work, warming, feeding, clothing and sweetening us. And surely the least and the best thing we can do to our ward and benefactor is to give him a Bible which contains God's best gift to our world.

Speaking of immigrants, it is curious to recall the fact that there are other "immigrants" among us besides those above mentioned. Celery came to us from Germany; the onion and the pea from Egypt; the citron from Greece; the quince from Crete; parsley from Sardinia; the pear and the apple from Europe; the horse-radish from Southern Europe; oats from Africa; rye, from Liberia; spinach, from Arabia; the sunflower, from Peru; the mulberry, the walnut and the peach from Persia; the poppy, from the East; the cucumber, from the East Indies; the horse-chestnut, from Thibet; and the radish, from China and Japan.

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes. \$3 per hundred; samples, 5c each. 83 songs, words and music. E. A. HACKETT, FORT WAYNE, INDIANA

The whole Old World, indeed, pays manifold tribute to this New World and with that, to New York helping make it a new Garden of Eden and a luxurious banquet hall. A fitting toast at such a bountiful table is: Health to the New York Bible Society! Health to New York itself! And thrice a bumper to the Bible, the Word of God and the Weath of Man!

VICTOR HUGO'S OPTIMISM.

A day will come when the only battlefield will be the market open to commerce and the mind opening to new ideas. A day will come when bullets and bombshells will be replaced by votes, by the universal suffrage of nations, by the venerable arbitration of a great sovereign senate, which will be to Europe what the Parliament is to England, what the Diet is to Germany, what the Legislative Assembly is to France. A day will come when a cannon will be exhibited in public museums, just as an instrument of torture is now, and people will be astonished how such a thing could have been. A day will come when these two immense groups, the United States of America and the United States of Europe, shall be seen placed in presence of each other, extending the hand of fellowship across the ocean.

EXAMINING COMMITTEES

For the Texarkana District Conference, to be held at Locksburg, June 3-6.

License to Preach—F. P. Doak, J. B. Simms, J. R. Dickerson. For Elder's Orders—J. H. Cummins, J. R. Rushing, R. G. Rowland. For Deacon's Orders—M. J. Rhodes, J. F. Taylor, A. J. Ewing. For Admission or Readmission—P. C. Fletcher, F. R. Canfield, R. J. Raiford. Local Preachers—F. N. Brewer, L. T. Rogers, S. T. Baugh. Quarterly Conference Records—L. C. Beasley, J. B. Pickering, Hugh Revelly. We will do our work largely through committees. Let all the local preachers appear before the committee, or send a written report to Rev. F. N. Brewer, at DeQueen, Ark. A program will appear later.—J. A. Biggs, P. J.

SAGE AND SULPHUR DARKENS GRAY HAIR

Brush this through faded, lifeless locks and they become dark, glossy, youthful.

Hair that loses its color and luster or when it fades, turns gray, dull and lifeless, is caused by a lack of sulphur in the hair. Our grandmothers made up a mixture of Sage Tea and Sulphur to keep her locks dark and beautiful and thousands of women and men who value that even color, that beautiful dark shade of hair which is so attractive, use only this old-time recipe.

Nowadays we get this famous mixture by asking at any drug store for a 50 cent bottle of "Wyeth's Sage and Sulphur Hair Remedy," which darkens the hair so naturally, so evenly, that nobody can possibly tell it has been applied. Besides, it takes off dandruff, stops scalp itching and falling hair. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time. By morning the gray hair disappears; but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications, it also brings back the gloss and lustre and gives it an appearance of abundance.

You Look Prematurely Old

Because of those ugly, grizzly, gray hairs. Use "LA CREOLE" HAIR DRESSING. PRICE, \$1.00, retail.