

WESTERN METHODIST.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXIV

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NO. 16

AND JESUS CAME AND SPAKE UNTO THEM, SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH. GO YE THEREFORE, AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST: TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: AND, LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD. AMEN.—Matthew 28:18-20.

THE WOMAN'S MISSIONARY COUNCIL.

As the Woman's Missionary Council has been in session in Little Rock during the past week, and as it is the greatest and most important Methodist body that has ever convened in our State, no apology is necessary for giving most of our space to its proceedings. As this is written its business has not been completed, hence no final estimate of its work will be attempted. We do not hesitate to say that the members of the Council fully understand their business and show complete mastery of all details. The Church is fortunate in having a body of such capable women in charge of its most delicate and important interests. This writer has never questioned the propriety of giving our women laity rights nor their ability to handle the affairs of the Church committed to them, but if he had, this opportunity to observe their spirit and their methods would have removed all doubt. It has been a great privilege to have this host of representative women in our chief city. They honored us in coming and have blessed us by their presence.

OURS THE DAY AND LAND OF OPPORTUNITY.

(Synopsis of Address to the Woman's Council by Rev. Josiah Strong, D. D.)

Max O'Rell said, while lecturing in this country, "If I could be born again, and the Almighty would let me choose how and where I could be born, I would say, 'Let me be born an American and a woman.'" I would add to this, "Let me be born in the first half of the twentieth century."

Your prayer tonight should be one of thanksgiving that you are living in this generation. It is impossible for any generation to appreciate the significance of their age. How little did the people of the age of Christ appreciate the significance of their age! How little did Columbus appreciate the significance of his discovery!

We of this generation stand tonight with our feet on the shores of a new world. The meaning of this new world makes this a day of opportunity. In the records of history the periods of transition have been the periods of opportunity. The present generation is passing through three periods of transition.

The Industrial Revolution.—The first period bringing with it a great opportunity is that brought by the great industrial revolution—the substitution of mechanical for muscular power. In the past generations civilization was individualistic; but the coming of the steam engine and other forms of machinery de-individualized industry and is de-individualizing civilization, making it social and collective. The industrial revolution has created a new world in the Occident and is on its way into the Orient.

Wealth.—The first problem is that of work. An engine produces twenty times the amount of work done by a man. One result of this problem is the increasing wealth of the country. It endangers its possessors; it brings luxury with it. The same soil never produces luxury and heroes.

Another result of this problem is the concentration of wealth. The concentration of wealth endangers democracy. "The power of money is the root of all evils in government and the destruction of democracy." Do we appreciate to what an extent

the wealth of this country has been concentrated? The amount of wealth controlled by one man in this country is \$4,874,000,000. How much does this mean? We know it costs an enormous sum to run such a government as ours. Yet all the revenues of the United States, England, Germany, France, Austria, Hungary and Italy fall short by \$200,000 of the wealth controlled by this one man. Is there anything undemocratic about that?

Capital and Labor.—Another social problem facing the United States is that of capital and labor. They are absolutely dependent on each other. There ought to be an eternal duet between them. Another result of this social revolution is the race problem. It is as old as history; perhaps older. Civilization brings the nations in closer touch. Increased means of communication causes friction between the nations the incoming foreigners, especially from the Orient, crowd out our laborers.

The City.—Still another problem is the growing tendency of the people to flock to the cities. Our past civilization has been agricultural, but the civilization of the city must be industrial and urban. The rate of growth in the population of our country has been larger in the cities. In the early part of the nineteenth century only 3 per cent of the people lived in the cities, but at the beginning of the twentieth century 33 per cent of the people were in the cities, and the larger part of the people will continue to live in the cities. One result of this industrial revolution is the bringing of the country into the city. It is the grave of our physique! It will fix the physical, moral and intellectual standards of the race—this is the significance of the city.

These social problems will become social perils if not solved.

The New Era in Asia.—The awakening of Asia is another crisis in this generation. The opportunity of the day, as defined by Dr. Strong, comes with the opening of a new era in Asia—an awakening along the line of industrial development—and if the people of Christendom will take advantage of the opportunity, the new civilization can be molded to conform with the standards of Christianity. The European war, he said, only gives the churches of the United States a greater opportunity and adds to their responsibility.

When a nap of three thousand years comes to an end, it is worth taking notice of it, especially when the awakening sleeper is a giant. This new environment is being tossed upon Asia. The industrial revolution is emptying the larger part of the population into the cities. The influences of the Western civilization are rapidly coming to them and making for them a new environment. The new generation in China is growing up in a new environment, but must live with parents of three thousand years ago. The cake of custom will be absolutely pulverized and a new civilization will be created. Never again will half the world awaken out of sleep. The opportunity is unsurpassed.

Development of World Resources.—The third period of transition is the development of the natural or virgin resources of the world. The next fifty years will be to Asia and other less advanced continents what the last half of the century has been to the United States in the development of the virgin resources. The development will take place because of the awakening of Asia, Africa and South America, and the capital will be furnished by the United States and Europe. This development should be speeded up. The population of the globe is increasing 1 per cent per annum. This increase in the population of the world will mean doubling in the demands for products and a raised standard of living. This will be a stimulus to agriculture and manufacture, which will result in the resources being opened up. There is abundant capital for it. The capital is held by Europe and the United

States, according to Dr. Strong, because of their manufactories, which he termed the greatest mediums for the accumulation of wealth. Capital, he said, is eager for investment, and the owners of mines and other resources are equally eager to grant concessions.

The marvelous changes in our civilization have come gradually, but all the Orient will want the products of modern civilization quickly.

There are four and one-half continents to be developed, and the war is crowding out \$1,200,000,000 of European capital every month. There is an appalling strain on the moral fiber of this country, such as it never dreamed of. This adds significance to the problem of wealth. We are just beginning to learn how to organize, but when the resources of the world have been developed there will be world organizations of labor.

At the end of this century, based on the most conservative estimates, China will increase her population 200,000,000. China could place a heron being by the side of every person in the world and have 25,000,000 left.

The developed resources of the West created hundreds of cities and the developed resources of four and one-half continents will create thousands of cities. There is a great need for increased manufactories, and there is a tendency throughout the world to increase them; but when a nation begins to develop its manufactories the tendency is more and more to manufacture and less to agriculture.

The Future of the Negro Race.—The tropical region must supply the larger part of the world's food. This will be the work of the negro race. The time is coming when the negro will find his place. There is no greater task than that of inspiring the negro with a vision of Christian Africa through their own effort. Is there a greater ideal?

A Lay Missionary Movement.—There should be instituted a new lay missionary movement—one that will be without cost to the Missionary Boards of this country. Hundreds of young men will continue to go during this development to hold various positions in foreign countries. The need is for young men and women who will pledge professional service to these countries; for Christian business men who will hold up the hands of the missionary. These could have the greatest influence in the Christianization of the world.

The Opportunity of This Generation.—The opportunity of this generation is to put the Christian stamp on the new civilization. The obligation is commensurate to the opportunity. One measures the other. If our opportunity is the greatest, our obligation is the greatest. If God has given us an unsurpassed opportunity, He is expecting an unsurpassed work of us. Christ's teachings are luminous with social truths and the church needs conversion to this. The essence of the teachings of Jesus is love. The commandment to love your neighbor as yourself is a Mosaic law, not the teaching of Christ. He gave His law of love when He said, "A new commandment give I unto you, that ye love one another as I have loved you." He loved well enough to sacrifice.

His social law was one of love, service and sacrifice. He anticipated the social problems of two thousand years. Our forefathers swept over the Mississippi across the plains, carrying a new civilization, but the world is upon us, and a new consecration is needed for the civilization of the world that the church may form the mold in which this new civilization is shaped. This shaping of the world is a God-like task.

Prayer is not the mere bending of the knee, but an attitude of the mind in the realized presence of God; not an inclination of the head, but a movement of the soul godward.

WESTERN METHODIST.

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

Henderson-Brown Commencement—May 30-June 2.
North Arkansas Epworth League Conference—Cabot, June 14-17.

Hendrix Commencement—June 6-9.

Summer School at Hendrix—June 9-17.

Epworth League Conference—Hope, June 17-20.

DISTRICT CONFERENCES.

Fort Smith—Ozark, April 26.

Fayetteville—Bentonville, April 28.

Helena—Cotton Plant, May 4-8.

Faragould—Corning, May 18-20.

Little Rock—England, May 20.

Conway—Quitman, May 26-30.

Texarkana—Lockesburg, June 3-6.

Prescott—Delight, June 24-27.

Pine Bluff—Rison, June 30.

Camden—Atlanta, July 6-9.

Jonesboro—Osceola, July 7.

Pine Bluff—Rison, July 13.

Batesville—Calico Rock, July 13-16.

PERSONAL AND OTHER ITEMS.

OUR PASTORS ARE OUR AGENTS.

Rev. B. A. Few, of Prescott, has been appointed delegate to Southern Sociological Congress, which meets at Houston, Tex., May 8-11.

On Tuesday we had a pleasant call from Mr. J. B. Scott, of Bryant, who has been attending Federal Court in our city.

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

Rev. J. E. Carpenter, D. D., of St. Paul's Church, Muskogee, Okla., will preach the commencement and Y. M. C. A. sermons at Hendrix College, June 6.

We enjoyed the pleasure of a call from Mrs. C. H. Nelson, of Conway, and Mrs. W. A. Isgrig of Little Rock, while they were attending the Woman's Council.

Rev. H. M. Lewis reports that the church and Sunday school at City Heights, Van Buren, are doing well, and he hopes to put the Western Methodist soon in every home.

It is encouraging to know that the business of our Publishing House for March was several thousand dollars in advance of what it was for the corresponding month last year.

Dr. Theodore Copeland, who has been assisting Brother Owen in a meeting at Hope, writes that it was very successful, great crowds thronging the house and some 90 having applied for membership.

Mrs. J. J. Galloway and Mrs. A. H. Treadway, of Ozark, and Mrs. B. Grissom, of Little Rock, but formerly of Ozark, honored our office with a call during their attendance on the Woman's Council.

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.

The last number of the New Orleans Christian Advocate was a Louisiana Educational Edition, devoted to the interests of Centenary College, at Shreveport, and it contained several strong articles discussing the situation and the needs.

Rev. J. A. Sage, Jr., of Portland, sends a card for pastor's record that may be used to fine advantage in securing information which a pastor needs about his people. He has the cards for sale. Pastors would do well to get a sample.

The Jonesboro Evening Sun has published sermons by Rev. H. E. Wheeler, of our First Church of that city, on "The Modern Dance," "Card Playing," "The Profanation of the Sabbath," which are

so strong and timely that, without asking his consent, we shall reproduce them from time to time, as our space permits.

Mention was made a few weeks ago of the serious illness of Rev. J. C. Rhodes. Report comes that he had a stroke of paralysis and is in critical condition, with little hope of recovery. He is in the home of his son, Robert, at Arkadelphia.

Rev. John A. Rice, of St. John's Methodist Church, St. Louis, has been delivering a series of Wednesday evening lectures on "Job in Modern Life," and another series of Friday 11 o'clock lectures on "The Ancient Prophets in the Modern World."

Through the kindness of Bishop Morrison we shall publish one of his "Gospel Talks" every two weeks for some months. We are sure our readers, especially shut-ins who are denied the privileges of the sanctuary, will appreciate these splendid short sermons.

Hon. Minor Wallace, of Hot Springs, honored our office with a call last Tuesday. He is now lecturing in co-operation with the Anti-Saloon League. Those who know his reputation for oratory will be anxious to secure his services, and may reach him at Hot Springs.

Rev. W. W. Nelson, Alpine, Texas, writes a sad note, saying that for two months Mrs. Nelson's health has been declining all the time, she is brave and patient, but during the last two weeks has failed very fast. He asks the prayers of those they love in Arkansas.

The following are the results of the Lenten campaign in some of our principal cities, as reported to the Nashville Christian Advocate, April 16: St. Louis, 1,990; Birmingham, 1,733; Dallas, 1,341; Nashville, 432; Little Rock, 208; St. Joseph, 445; Columbia, S. C., 282.

We appreciated a visit last Monday from Rev. F. L. Glisson and wife and little daughter. They were enjoying the Woman's Council, and Brother Glisson made an encouraging report of his work. He is one of our young preachers who will earn success by hard work.

Several days ago we received a card from Rev. J. A. Womack, who was at the family home at Centerton, stating that his mother was dangerously sick with pneumonia and all her children were at her bedside. We have waited anxiously for a later report, but at present have no later message.

Rev. W. B. Ricks of Columbia, Tenn., is enjoying a very prosperous year. His "one-to-win-one" campaign resulted in 114 additions on Easter Sunday and 12 since Easter, 77 on profession of faith. Brother Ricks, who was once a member of White River Conference, does not forget his old-time Arkansas friends.

One of the most distinguished scholars of America passed away when Dr. Thomas R. Lounsbury, professor emeritus of English in Sheffield Scientific School, Yale University, recently died. His contributions to the study of English have been many and valuable. The writer acknowledges a debt for inspiration to intelligent study of the history of the English language.

Dr. J. W. Lee, presiding elder of St. Louis District, is a great lover of books and has collected one of the greatest private philosophical libraries in the land. About seventeen years ago he presented a fine collection to Vanderbilt University, but this was destroyed by fire when the main building burned. He is now preparing to present his philosophical collection of rare and valuable books to the new Emory University at Atlanta.

The Board of Foreign Missions of the Presbyterian Church, U. S. A., announces that its total receipts for the fiscal year ending March 31 were \$2,287,076, which is the greatest in its history, except for the year 1911-12. The Board has been able to meet all its obligations and has a surplus of \$30,000 to apply on an old deficit of \$292,000, on which \$160,000 has been received for that specific purpose. The six women's boards contributed \$593,847.

The fiscal year for the Dallas branch of our Publishing House closed Feb. 28, and it is reported that the gross sales amounted to \$250,000 and the net profit to \$19,840, and that last year was the best in its history of sixteen years. Its building cost \$75,000 and its stock invoices \$80,000. There

is no indebtedness. It has always been able to discount its bills, no employe has had to wait for his salary, and no call has ever been made on a bank for help. Mr. W. C. Everett has been the manager during the entire period, and to him is largely due this remarkable record.

Rev. Eli Myers, our pastor at Ola, has a very interesting series of lectures for churches and schools. Some of the subjects are: "The Philosopher's Stone," "The Theater Back to Tertullian's Time," "Why I Am a Protestant," "Why I Am a Methodist," "Supremacy of Law," "Great Christians versus Great Infidels," "Man and Education," "The Responsibility of the Church to the Temperance Question." The press notices of these are appreciative.

While attending the Woman's Council with his wife, Rev. Moffett Rhodes, of Stamps, spent a few minutes in our office. Inquiry developed the fact that he is having gratifying success. His Sunday school attendance has doubled in two and a half years, and the average is now 170. His church membership is 160. His prayer meetings are interesting and well attended. From 35 to 60 children are found at the 11 o'clock service. On Sunday, April 11, Hon. Farrar Newberry delivered a lecture on "Optimism" to the W. O. W., who were present by special invitation. A new parsonage was completed and paid for just before Conference, costing \$1,800, but worth \$2,500. It contains six rooms, bath, and sleeping porch, and is thoroughly modern and well finished. Brother Rhodes has consented to furnish an article later on some methods which he has been trying out in his prayer meeting and Sunday school.

It was the good fortune of the editor to spend Thursday at the Booneville District Conference at Booneville. The special programs of Epworth League and Sunday School had been successfully carried out the day before, and Dr. James A. Anderson, the P. E., was speeding up the routine business, which was easily completed in one day. Ample time was given to the special interests, such as education, represented by Dr. Thomas, and to the Conference organ, represented by Dr. Thomas and the editor. The bonus desired by the Commissioners to help the paper during the period of financial depression was quickly and cheerfully raised. Conditions in the District seem to be favorable for a forward movement, and Dr. Anderson and his preachers are in fine spirits and determined to bring things to pass. Brother O'Bryant and his people provided delightful entertainment, and the editor thoroughly enjoyed and appreciated the treatment accorded him. A full report will be furnished.

EPWORTH UNIVERSITY REDIVIVUS.

It is reported that the litigation over the Epworth University at Oklahoma City has terminated in favor of our Church. It will be remembered that this university was established some twelve years ago as a joint enterprise of the Northern and Southern Methodist Churches in Oklahoma. After several years of joint management the Northern Church withdrew, the original donor of the property took possession, and our representatives instituted the suit which has resulted in awarding the property to our Church. The campus of 50 acres and buildings are worth more than \$300,000 under favorable conditions, and the location is strategic. As our Church in Oklahoma has no going educational enterprise, it is to be hoped that the Epworth University may be re-established on a permanent basis. As we have had schools at Oklahoma City and Muskogee, the principal cities of the State and of the two Conferences, arrangements should be made to maintain schools of different types at these important centers. The faith of the church is pledged and its honor is at stake in rehabilitating these two schools. After spending eighteen months in Oklahoma and studying the whole situation thoroughly, the editor has the settled conviction that Oklahoma Methodism will grievously suffer if it does not speedily establish its own colleges. The State schools on the one hand and the colleges of Arkansas, Missouri and Texas on the other cannot meet the needs of Oklahoma Methodists. Our Church there has a wonderful future, if we build speedily and wisely. There are complications at both cities. Heart-breaking blunders have been made, and certain unfortunate alignments have resulted. Unless these mistakes

are corrected and our ranks closed up and united backing given to school enterprises, damage will accrue that a half-century may not repair. Oklahoma is the one State where we are numerically strong, but have no college, and it is the State in which we can least afford to have none, because the flood of secularism there is almost irresistible. In this crisis it is sincerely to be hoped that all personal differences and all prejudices will be forgotten, and all may come together to build sanely and strongly for the future. For the next few years the whole church will watch the Oklahoma situation with bated breath and prayer for the correct settlement of its educational problems.

CHAMP CLARK AND TEACHERS.

Hon. Champ Clark, Speaker of the National House of Representatives, was a guest of the State Teachers' Association here in Little Rock last Friday. A large audience, one that packed the High School Auditorium, was present to hear him. Very few have been the words of approval that we have heard for that speech. A hundred men in Arkansas could have done better, it has been declared. From several sources it has been declared to us to have been not only unconnected, but egotistical.

But from reports there was a reason. From several sources it has reached us that Champ Clark had tampered with booze too much and hence was unfitted to make a great speech. This recalls his recent experience in Michigan, where the audience did not behave as well under such conditions as faced our teachers here.

That Champ Clark is a brilliant man there is no doubt; but liquor is no respecter of persons, and enslaves the strong minded as well as the weak. This thing in Little Rock should help to make the nation dry.

But while we sympathize with a great man in his weaknesses, we believe our teachers' associations and every other organization should let such brilliant speakers, subject to the temptations of the same class, stay off their programs, and the Democratic party should proceed to elect a man speaker of the next Congress that will not drink a drop of the accursed stuff.

We are for a new Speaker of our National House of Representatives. A strong demand ought to be made for it. We are not for persecuting men with these weaknesses for strong drink, but we are against such men as political examples for the youth of our country.—Baptist Advance.

HENDERSON-BROWN COMMENCEMENT.

The annual sermon at the commencement of Henderson-Brown College will be preached Sunday, May 30, in the new auditorium, by Dr. T. N. Ivey, editor of the Nashville Christian Advocate. The literary address will be delivered June 2, at 10:30 o'clock, by Hon. Thos. B. King, of Memphis, Tenn. These are speakers of national reputation, and the friends of the institution may expect a great treat and blessing in their service. The brethren of the Conference and the friends of the institution everywhere are cordially invited to these services.—Geo. H. Crowell, President.

PRESIDENT WILLIAMS AT TEXARKANA.

President J. M. Williams of Galloway College, Searcy, spent three days in Texarkana, including Sunday, April 11, and ably addressed large congregations at our First Church and Fairview Church. He was almost given an ovation by the "Galloway Club," recently organized and composed of former students of Galloway College. The club now has nineteen members and its purpose is to foster love and loyalty to this great and worthy institution of our Methodism. At the First Church on Sunday morning the members of the club attended in a body and heard with delight the splendid address of Dr. Williams. On Monday afternoon Mrs. W. H. McKinney, nee Miss Eugenia Giles, entertained the club, and President Williams was present as the guest of honor. A program of genuine merit was carried out. Those who compose the club at this time are: Mrs. W. E. Eells, Mrs. J. E. Bridges, Mrs. Zoe Cowling, Mrs. C. S. Christian, Mrs. Putnam Dickinson, Mrs. Seth Hastings, Mrs. J. D. Head, Mrs. Y. E. Montgomery, Mrs. W. H. McKinney, Mrs. Henry Offenhauser, Mrs. F. S. Venable, Mrs. Stuart Wilson, Mrs. Ben Williams, Miss Allie Belle Wadley, Miss Vernon Winston, Miss Alice Jenkins, Mrs. Floyd Thompson. If each com-

munity in Arkansas had a similar club the love that throbs in the bosom of old Galloway students would be greatly nurtured and augmented.—Mrs. Floyd Thompson.

JUNALUSKA MISSIONARY CONFERENCE.

The Mission Board will hold its annual Summer Conference at Junaluska, N. C., from the 9th to the 20th of July next. The success of the meeting last year was so pronounced as to encourage secretaries to expect a like success this year. The plan of the conference will be similar to that of last summer. The daily program will be study classes in the early morning, institute in the middle of the forenoon, platform addresses at 11 a. m. and in the evenings. Afternoons will be kept free for rest and recreation. The Conference Missionary Secretaries will hold their annual meeting during this period. The whole meeting will be one of special interest to missionary leaders and students of missionary methods in progress. It is especially desirable that pastors should be present at this conference, and also that lay leaders should make their arrangements to attend.

There will be increased facilities for entertaining those who may attend, and every effort will be made to make the occasion not only profitable, but of interest to all.

ANNUAL MEETING MISSION BOARD.

The Board of Missions will hold its annual meeting in Nashville, Tenn., beginning on May 11. The conditions under which the Board meets will render this session of peculiar interest and importance. One of the things that will come up for consideration will be the amendment of the charter of the Board requiring a full attendance of the members. The Board will need to give careful attention to its finances in the making of appropriations, due to the depressing financial conditions that prevail, in order that the mission work may not suffer. The by-laws and manual are to be adapted to the changes that have been made in the constitution of the Board, and other items of important business incident to the beginning of a new quadrennium will be before the Board.

IOWA DEMOCRACY'S OPPORTUNITY.

The Democracy of Iowa has an opportunity to lead the fight for prohibition in their State—and it must either lead or follow, unless it is prepared to retire into obscurity for a decade. The saloon is doomed—the business is an outlaw. Its crimes against society make it impossible for any party to support it and preserve its self-respect. Now is the time to indicate the party's claim to public confidence and support. THE TEMPERANCE FORCES IN THE DEMOCRATIC PARTY SHOULD ORGANIZE AT ONCE. The liquor forces are organized and will have money from the national corruption fund. Surely the friends of the home will not be less active. Put only the faithful on guard.—W. J. Bryan, in The Commoner.

ATLANTA IN 1916.

After a spirited contest in which St. Louis, Mo., Greensboro, N. C., and Atlanta, Ga., were vigorous, but generous rivals, the Woman's Missionary Council decided to hold its next session at Atlanta. In view of the establishment of Emory University and the activity of our various Church enterprises there, this was eminently appropriate. The nominating speeches sparkled with wit and their appeals were almost irresistible. In appropriateness and earnestness they were almost unexcelled.

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.

The Missionary Obligation in the Light of the Changes in Modern Thought; by Alfred E. Garvie, Principal of New College, London; Geo. H. Doran Co., New York; price 75 cents.

The book contains five lectures delivered in connection with the Ancient Merchant Lectures in the Board Room of the London Missionary Society a

year ago. The topics are: Changes of Modern Thought as Regards the Bible, as Regards the Gospel, as Regards Theology, as Regards Other Religions, as Regards the Purpose and Method of Foreign Missions, together with an Introduction and a Conclusion. The author frankly accepts most of the results of Higher Criticism, but claims to maintain that position without any sense of compromise. He believes in the Bible as the literature of a divine revelation such as has been given to no other people, and expects it to be the light of God for all the nations of earth. He is fair and generous toward those whom he criticizes. While one may not walk with him on every intellectual highway or byway, yet it is possible to read the discussions with great profit. Indeed, the book gives an insight into the mind of those who are today reverent and loving followers of Christ without accepting all the tenets of orthodox theology. It is argued and fairly proved that none of the changes in contemporary thought justify any indifference to or abandonment of the Foreign Missionary enterprise. The contention is that the obligation is not lessened, but increased, by all the progress in life and thinking which is reviewed. The obligation is enforced by the larger opportunity for the spread of the Gospel. The world is one as never before, and the doors are open for the missionary in all lands. Opportunity brings peril. Old habits and beliefs are rapidly passing away, and there is strong desire for new truths. If Christianity is not adequately, effectively, and immediately presented there may be reaction which will make Christian conquest harder, and there is even danger of losing what has already been gained. The duty of citizens of the British Empire is emphasized. The Student Volunteer Movement has removed the complaint of the lack of men. The hindrance lies in the small resources at the command of Missionary Boards. Wealth is more abundant than ever. The standard of living of all, except the extremely poor, has been raised. Former luxuries are now comforts and almost necessities. Profits of capital have increased by leaps and bounds. Why the stringency in mission funds? The conclusion is that rich men give a smaller proportion than formerly. They are more indulgent to themselves and their families and less generous to the causes which claim their support than were their fathers. The defect is moral and spiritual: the Christian faith is not deep rooted and is not bearing abundant fruit in many lives. What is most needed is spiritual revival, and moral reform. There are many signs of coming refreshing from the presence of the Lord. As Pentecost followed the certainty of the Risen Lord, so the Church today will be revived as it recovers its grasp on the Gospel of the grace of God in Christ Jesus our Lord. Amen.

America's Greatest Problem: The Negro; by R. W. Shufeldt, M. D.; published by F. A. Davis Co., Philadelphia; price \$2.50.

The author is an army surgeon and a Northern man, consequently his extreme conclusions will be received with less prejudice in the North than if reached by a Southerner. His opinion of the negro is not generally accepted in the North, but in the main is correct from the standpoint of those in the South who know the negro best. There are fundamental racial differences which education does not destroy. The amalgamation of the races by marriage is not to be considered, and yet the amalgamation through the baser elements of the two races is going on. It involves both and is helping neither. The author considers the presence of the negro in the United States a grave menace, and urges colonization. As the negro is a product of the tropics, and is better adapted to agriculture than to other pursuits, there is better opportunity for him in Africa, or South America, or some of the tropical islands. Whether the reader agrees with the author or not, he can afford to follow him in his biological and ethnical studies. He says: "The few thousand American negroes who have returned to Africa and builded for themselves and posterity a national edifice recognized and respected by all nations, are deserving of praise and honor from every negro in the world. These people have demonstrated to mankind that the negro is capable of organizing and maintaining a civilized government in the very midst of intellectual and moral darkness."

Gospel Talks



By
BISHOP H. C. MORRISON



THE CONSUMING FIRE.

Text—"For wickedness burneth as a fire." Is. 9:18.

Here we have sin under the emblem of fire. An element latent in all physical nature. Inherently there, as a property of matter, and needs only friction to arouse it and set it on its work of destruction. Fire sleeps in the rocks, in the trees, in the earth. Take two dead sticks and rub them together with sufficient force and rapidity and you rouse the fire and produce a conflagration. And when once aroused there is no cessation of its work until it has consumed all within its grasp, or until some element of mightier force is brought to bear upon it to overpower and subdue it. Its appetite is never satiated.

Here is God's Picture of Sin.—It is a principle latent in the moral nature of man. It permeates the mass of humanity. Like fire in the rocks and the trees; sin sleeps in the bones and in the blood; in the heart, and in the brain. It is inherent and wants only the circumstances that will arouse, and it is ready for action. And how little is required to awake this fire of sin. The slightest insult, the smallest provocation, and the man becomes a demon. The men to whom I speak are but so many living, breathing magazines, ready for the work of desperation when fully aroused.

1. Its Destruction Is Unexpected.—Every destructive fire breaks upon us when we are under a sense of security. Fires never come when we are looking for them. If we knew the fire was at hand we would not only prepare, but we would avert it. The merchant locks his store and goes at night to his suburban home; has the idea that his business house is safe. Returns in the morning to find it only a heap of smouldering ashes. A friend of my own retired with his family at night, as you will tonight; sunk into slumber under the idea of safety. He was awakened at midnight with a sense of suffocation, and came to consciousness just in time to see the ell of the dwelling fall in upon two of his precious children, who perished in the flames.

Here is the soul's danger. Living in sin, men say "peace and safety, when there is no peace." The man's intemperance has swallowed him up ere he was aware of it. The libertine's lusts consume him before he knows it. The miser's avarice has eaten out the very core of his being while he has had no thought of danger. And the neglecter of his soul has fallen into hell when

as yet he has not dreamed of danger. Men do not expect to be lost, but they rest in a false security until death, like the unexpected midnight fire, is upon them and they go down without hope.

(Illustrate.) See that deadly assassin as he enters that room with murderous intent. His victim is sleeping. He moves with a velvet footfall, a cat-like tread. He turns the light of his dark lantern, for a moment, and gauges for the heart. The dagger in hand, his deed is noiseless as the movement of a spirit. The uplifted hand—the fatal stroke, the dagger is in his heart. Dead while sleeping. Death comes as the thief in the night. Will you sleep tonight, as last night, with the fire of sin in your very bones? The fire of divine wrath hanging over you and the hand of death ready to strike the match that will make that fire eternal?

Its Spread Is Rapid From Small Beginning.—Fire may have the smallest beginning and yet its spread is alarming. The London fire of 1666 was from the most diminutive blaze, and yet it consumed 436 acres of buildings. The fire that laid 2,000 acres of Chicago's buildings in ashes and swept 60 miles of her streets had its beginning in Mrs. O'Leary's lamp. A child's torpedo dropped in a prairie may sweep its leagues. The Brunswick fire covered 4,000,000 acres, and yet was the result of a spark.

The rapidity of its work is fearful. A man has toiled for twenty years. He began in obscurity, and by industry and energy has risen to first rank in mercantile circles. His vast establishment is on the most prominent street. His life is invested in that building. But an unexpected fire destroys it in an hour. The work of a lifetime consumed in an hour. Such is the work of sin. Sin took its rise first in the smallest thing and behold, it has deluged the world. Sin ever begins in flushes, blushes and trembling. The lad is alarmed at his first oath, and looks this way and that to see who heard it. But how soon he can stand up and belch the vilest profanity without so much as a blush. The lass is timid and fearful as she crosses for the first time the threshold of the place of worldly pleasure and amusement. The place is out of harmony with sanctity of the spiritual atmosphere of her Christian home. Sin doesn't begin on the wholesale. Don't venture all the way at first. But the little rills from the mountain do not run down hill faster to make the rivers and reach the ocean, than

do the little sin streams run down hill and spread out into the life.

And when sin breaks out, its destruction is as the destruction of fire. The man, it may be the minister, has spent years in making and establishing a character in the community. It may be a reputation large and broad. But in one short hour, by a single act, he wrecks it all. A single sin consumes and blights his life, and blasts the name he has made. It is sad to see an old man weep over a ruined fortune and no time left to rebuild it; but sadder still to see a ruined character with no possibility of recovery.

Excitement Always Attends a Fire.—I have never yet heard of a fire without excitement. Let the fire bells tap and 10,000 people fly to the alarm card, and a thousand are at the place before the engines arrive, though they come under whip. Old and young, black and white, male and female, all sorts and sizes. Old men crippling along on their canes; women with babes in their arms; all excited. Everybody excited and expecting to see everybody else excited. About as odd a sight as you can conceive would be a man sitting smoking his cigar and reading the morning paper while his house was burning over his head.

II. We Don't Fight Fire With Our Hands.—When once the fire is under way, we don't attempt to fight it in our own strength. All we can do then is to gather the children and the valuables and fly from its destruction. And how heartless it is! Nothing is too sacred for its fiendish appetite. The keepsake, however dear, is consumed without mercy or pity. Even the babe, forgotten into the excitement of the moment, wakes up to cry in vain. The lovely curls, the dimpled cheeks, the chubby arms, become food for the flames that howl as demons while devouring it. Cries and tears are vain; it is only to be checked by bringing to bear upon it a power mightier than it.

We must fly for water. Water is mightier than fire. And how quickly we fly to the nearest fire box. We know where to put the hand upon the key. We touch the alarm and tell the whole city of our distress. The well-trained men and horses answer to the alarm, and, coming with speed of the wind, the battle begins. And how sublime! The great gray streams—like mighty serpents—leap and lock arms with the flames. It is as the sea serpents in battle with the Laocoon. The conflict is terrible, but brief. The mightier element conquers. Slowly the flames yield and sink down. The flames expire. The triumph is complete. Thus we conquer it. But we think not of fighting it in our own strength.

Yet Men Will Try to Fight Sin in Their Own Strength.—And how cruel is sin. Did I say the fire fiend is cruel? It is a saint when compared with sin. Sin is more cruel than the grave. It comes into the most tender of all relations—into the home circle; into the family group. It has no sympathy. Nothing is tender enough to touch a chord of compassion in its breast of triple steel. It takes hold (as the serpent charms) of the child while yet on its mother's lap. It begins then to charm it away from her arms and her influence. Slowly but surely it does its work. Away, away, away. As the lad grows, its charm increases until it has won him away from all saving influences. Then it debases and imbrutes and enslaves and degrades him; makes of

him a demon; casts him into the mud and filth and makes of him the creature that you see. That is the lovely babe that lay (a few years ago) in innocence upon the arms of its tender and doting mother. And that is the work of sin. The daughter, pure, virtuous, spotless—the pride of home and parents—even she is enticed from home; and virtue and purity blighted in heart and character. Her name made to be a by-word and her memory a stain upon the family name. And this is the work of sin. Sin cruel? Hell itself is destitute of verbiage to tell its cruelty.

Still Men Fight It With Their Own Power.—They fight, and yet it is only to fail. They lock arms with their lusts and evil habits, and are thrown at every round. And the fire is only gaining at every fall. Sin and fire are alike. Then why not use the same judgment for your soul that you would for your house if it were on fire? Fly for the water of life and quench the flame. There is a "living water" that is mightier than the flames of sin. It is free. It is boundless. It is for you. The fire-box is at hand. You know how to touch the spring. Prayer is the key that rings all the bells in heaven and thrills all the batteries in the celestial city. It will bring the Holy Ghost quicker than the trained horses to the fire. The struggle may be severe, but it is brief. The fires of sin yield to its power. They sink down subdued, overcome, extinguished. A triumph grander than that of the flames subdued. And in place of being left desolate and in the blackness of ruin, the soul is made white in the conflict, and a well-spring of living water is made to gush up from the heart.

III. Save the Valuables First.—If there is an hour in life when we need judgment and common sense, it is in the hour of peril. And yet that is just when so many have no sense at all. How foolish the things done when under the spell of a great excitement. I have heard of a man who, when his house was on fire, threw the mirror and delicate wares out of the third story window and then came walking down stairs with the shovel and poker in his hand. Also another, who let his secretary and valuable papers burn up while he was tugging away at the cooking stove, trying to save that. You smile, and well you may, at the stupidity; and yet it was the stupidity of fright. These men were dazed and frenzied with fright. Yet you are now, and have been for years, acting with less prudence and wisdom. You have been looking after corner lots, and bank stocks, and bonds and broad acres, and a thousand things that will perish with their using; while the only real valuable (the soul) has been neglected and is still in danger of hell fire. You have been looking after the shovel and poker while the real valuables have been neglected.

Make the Soul Safe Now.—You have everything else in your possession insured. Your house, your furniture, your books, your barn, your own life. And what is your body that you have covered with a policy at constant and large cost? It is but a living, pulsing mass of worm food; a bulk of corruption that will rot in an hour when the soul leaves it. The soul is all that keeps it from rotteness now. House, books, barn, body, all covered. And the soul (only thing worth covering) naked and exposed to fire eternal. Is this prudence? Is this judgment? Is this common sense? Are you the man

to laugh at the simple act of him whose house is on fire? Devils laugh at you while you laugh at him.

Insure your soul today. Risk it no longer. The man who sleeps in his sins sleeps with a latent hell within him. But Christ offers you a protection that will not only secure you against his wrath, that is not only hell fire proof, but will eradicate the inherent sin fires from your inner nature. It will give the soul a purity that is superior to the fires of the last day. And this insurance is without money and without price.

EDUCATIONAL ITEMS FROM THE COLLEGE BOARD OF THE PRESBYTERIAN CHURCH.

Fifteen Presbyterian College are engaged in the effort to endow Chairs of English Bible and Pastoral Supervision.

In spite of financial depression, which has caused many benevolent agencies to reach the end of the year with large deficits, the Presbyterian College Board has made a substantial increase in the amount received into its treasury. There has also been a marked increase in the number of Sabbath Schools contributing and in the amount contributed.

CLAMOR FOR RECALL.

The designation of a British envoy to the Pope at Rome has so stirred Protestant England that vigorous efforts are being made to convince the government that the envoy should be recalled. Sir Edward Grey, foreign secretary, is being inundated with postcards from all quarters. Tens of thousands of such cards have already been issued. The Protestant Truth Society, of which Mr. J. A. Kensit is secretary, is publishing in London and provincial papers twelve reasons why the envoy should be recalled.

In the "British Weekly" of March 18, these reasons are given great prominence. We reproduce them here in full:

Britain's Envoy to the Pope—Why He Should Be Recalled.

Because—

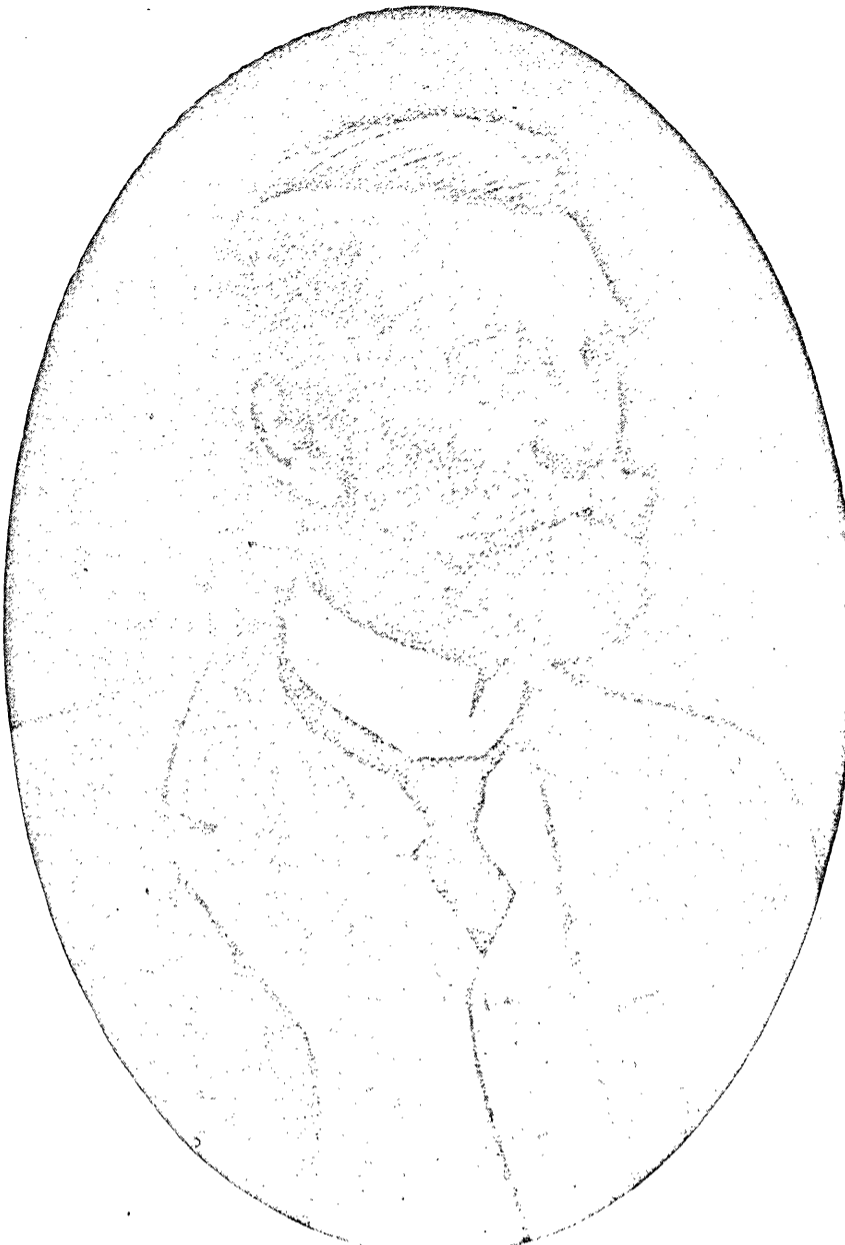
1. For 400 years, the most glorious epoch of our history, Great Britain has declined to have a representative at the Papal court in Rome. To establish such diplomatic relations now is contrary to "Statute Law Revision Act," 39 and 39 Vic., Cap. 36.

2. By the appointment of a special envoy, Great Britain is going back on her own contention at the first Hague Conference, when she rightly took the lead in opposition to the representation of governments at the Vatican.

3. The pretext of the present government that approach to the Pope is necessary in order to state the case for the allies is shattered by the fact that, even if this were desirable (which we do not allow), this has already been done by the existing Belgian minister to the Vatican.

4. This act is an ominous recognition of the "Temporal Power of the Pope," and as such is an affront to a friendly power—Italy—which in 1870, after a long, historic struggle under Garibaldi, rejected this Papal claim for all time.

5. In the governments of France and Russia (which have resolutely resisted the Papal claims), this step will be interpreted in an unfavorable light, whilst in our own oversea dominions the matter has occasioned deep concern and misgiving.



REV. JOSIAH STRONG, D. D.,

Author of *Our Country, The New Era, The Twentieth Century City, and The Challenge of the City.*

6. This departure is in reality an insult to our Protestant king and his millions of Protestant subjects, who are branded and accursed by the Roman pontiff and Curia as "heretics."

7. History affords abundant evidence that the policy of Rome has ever been inspired by hatred towards "heretical England," as shown in her blessings on the Spanish Armada, the Gunpowder Plot, and the Irish Nationalist Agitations.

8. The political intrigues of the Vatican are the underlying cause of the present war, as evidenced by the Papal-Serbian Concordat, June 24, 1914, whereby the Serbs were aroused, followed by the crime of the Austrian assassination and the consequent embroilment of Europe in the bloodiest conflict of the world's history.

9. Intervention of the Pope must ultimately tend to the embarrassment of Great Britain, since the present Kaiser is "the darling of the Vatican," his portrait has the place of honor in the Pope's gallery, and his birthday is celebrated each year with "Te Deums" at St. Peter's. The closest intimacy has also long existed between the Papal court and the courts of Germany and Austria.

10. Such truckling to the Pope enables the Roman Catholic "Tablet" to openly glory that—"One of the most curious points in contemporary history is the increasing deference and homage shown to the Papacy by Protestant powers, in contrast to the neglect or hostility of nominally Catholic Nations" (May 23, 1903).

11. This unconstitutional departure on the part of the government has vi-

olated the "war truce" agreed upon by all parties. Much indignation has thereby been aroused among all denominations, and protests have appeared in both the Liberal and Union press.

12. Above all, this step is an unqualified dishonor to Almighty God, who has graciously delivered us from Papal domination and error, and favored our land with gospel light and an open Bible—the only security for any people.

Fellow Protestants! In this, the greatest hour of our nation's trial, the awful blunder must be rectified. Arise now and show that loyal Britons cannot, dare not, will not, allow a continuance of this outrage. Withdraw the envoy! Write to the foreign secretary, Sir Edward Grey, at once. Protest postcards for your friends can be obtained free from Mr. Kensit. Tens of thousands already issued. Funds are invited to publish the above reasons in every London and provincial paper. The "Churchman's Magazine" for March contains a striking article, "Are We in the Pope's Web?" Full account of Papal mission.

In connection with this protest in Great Britain, it is interesting to read in the dispatches from Rome that ambassadors to the Vatican from the hostile nations will be expelled if Italy goes to war. The "Giornale D'Italia" says it considers futile the discussion regarding alleged private negotiations between the Vatican and the Italian government concerning the status of diplomats accredited to the Holy See in case Italy joins the war. The paper reproduces the law governing the prerogatives of the Pope and the diplomats accredited to

him, together with the debate in Parliament when the bill was passed to prove that it was designed to cover only times of peace. In times of war, it declares, the Italian government would not hesitate to remove hostile ambassadors accredited even to the Vatican, without in so doing, however, attempting to interfere with the independence of the Pontiff, while the Vatican certainly would not create difficulties for Italy in time of war.—Christian Observer.

LUTHER IN ENGLISH.

Among the men who have influenced the thinking of the world there is none whose influence has been greater or more lasting than that of Martin Luther. Among the heroes of the Reformation he was the first and the chief, the pioneer and the genius. In the history of Christianity there are few names so prominent as his. No one really knows the history of Protestantism who does not know something, at least, of the ideas that lived in his mind.

The Reformation was a great revolt against the religious ideas and the ecclesiastical machine that had come to rule the Church in all the lands of Western Europe. The revolt had long been preparing, but it did not come until a man arose who was able to interpret to the Sixteenth Century its own mind and heart. That man was Luther, a man who knew his age as few men know the age in which they live, a man, too, who through desperate inner conflicts came also to know his God. In that double knowledge lies the secret of his greatness. Out of that knowledge came the flaming message that set all Germany on fire and ended in the overthrow of the supremacy of Rome in the larger part of that great Empire.

The modern student is astounded when he realizes the productiveness of Luther's genius. The Luther section of any great library displays shelf after shelf of volumes all of which came from his pen. Commentaries, sermons, doctrinal writings, devotional tracts, political and economic treatises, letters, polemical discourses, books of education, liturgies, to say nothing of his great translation of the Bible—all these different kinds of literature—all these different in his works. He wrote in German for the common man, and in Latin for the scholar. But he did not write in English, and so the English speaking world has never known him well, and has failed to realize how much of its religious thought it owes to him.

It is now proposed to issue an English edition of his works—not all of them, for the mere work of translation would occupy the life-time of four or five men; but the most important. A committee of five scholars has been working for over three years on the preparation of the first volume of this edition, and Vol. 1 will shortly be on the market. It is the purpose of the series, which is expected to run to ten volumes, to show the many-sided Luther. The editions have omitted, for the most part, the writing that are already to be had in English, though the Ninety-five Theses and the Primary Works of 1520 are included, and to put into English chiefly those writings which are little known except by reputation. The Table of Contents of Volume I shows how varied the selection is. It begins with the Ninety-five Theses and a small group of illustrative letters; then come the Treatise on Confession and the Treatise on Baptism, both doctrinal writings; these

are followed by the Fourteen of Consolation, a devotional work written for the comfort of Luther's patron, the Elector of Saxony, during an illness; next comes the Treatise on Good Works, a book of instruction in duty, which aims to show how all good works are based upon the Ten Commandments and how the Commandments are to be interpreted; then we have the Treatise on the New Testament, setting forth a new doctrine of the Lord's Supper and its meaning; then, last of all, the Treatise on the Papacy at Rome, a typical example of Luther's controversial style, containing an exposition of his idea of the Church. It is believed that this work, which is published by the A. J. Holman Company of Philadelphia, will be the standard English edition of the works of the Reformer.

EDUCATIONAL ITEMS FROM THE M. E. CHURCH (NORTH).

Dr. John W. Hancher, the assistant secretary of the Board of Education of the Methodist Episcopal Church, gives almost his entire time to co-operation with the individual colleges. He goes to an institution, assists the president and the trustees in looking over their plant with a view to introducing or perpetuating methods of economy and educational efficiency. He assists them in estimating the minimum amount of added income necessary for efficiency. He aids in the planning of campaigns. Being an expert in organization and publicity, he many times directs the campaign, in these particulars. He sets the organization at work, spending a day or two each month with the institution, and then gives two or three weeks of time continuously at the close of the campaign assisting on the final round-up. In the last year he has aided some twenty institutions and the work has resulted in securing several millions in the aggregate for the Methodist colleges.

The Board of Education of the Methodist Episcopal Church has just appointed the Rev. George Franklin Ream, D. D., Director of Religious Work. Dr. Ream is an alumnus of Cornell College and of Drew Theological Seminary. He has done some extended graduate work and studied and traveled abroad. He has had extended and successful service in the pastorate and was for years Professor of English Bible and Applied Christianity in Baker University, Baldwin, Kansas. He has been a most acceptable speaker and worker in the summer training conferences.

Dr. Ream is to make a careful study of the problem of the care of Methodist students in state institutions and in due time to recommend to the Methodist Board of Education a policy regarding that work, but his chief function will be to promote interest in the Christian college and the Christian element in education; to follow up in each school the evangelistic services held each year with a view to conserving the results and to securing candidates for the ministry and the missionary service.

Through personal conferences with those who make a public vow of discipleship, he will also try to interest the young student Christians in definite church work of some form and to cultivate the spirit of service and benevolence among those who expect to remain lay members of the church. He will assist in the summer training conferences and in securing a liberal representation from each college for those conferences. He will also gather ma-



MISS BELLE BENNETT,
President of the Woman's Missionary Council.

terial which may be used in the publicity work of the 1916-18 Educational Campaign, showing the value of such work and the needs of a new emphasis on the religious element.

It is intended also that Dr. Ream shall make a thorough study of the religious work in all Methodist colleges with a view to suggesting ways in which it may be made more valuable and efficient. The church believes thoroughly in these colleges and has a growing conviction that the Department of Religious Work is the most important department in them, and that it should be brought to a degree of efficiency not surpassed by any other department. It has not always received the careful attention bestowed upon the department of physical science, history or political economy. The Director of Religious Work, while on the one hand helping to increase the efficiency of this department in the colleges, will have as a chief function the mission of arousing the church to the value of this work and to the fact that the church colleges offer superior opportunities to our young people in this direction.

AMUSEMENT AND BOOZE.

"Business is putting Booze on the blink."

This was the rather colloquial slogan of the Citizen's Nonpartisan League, the business men's organization, in the last campaign to make the western coast go dry. The slogan had its origin in a powerful article on the subject by James Allen Geissinger, which appeared in the August, 1914, number of The Out West Magazine. Under this banner the business men of the state, embracing a large proportion of those who were not affiliated with any church and who would not identify themselves with the Anti-Saloon League of the Prohibition party, carried on a vigorous and altogether effective campaign.

Often, however, the slogan was chal-

lenged by the "show-me" wets, who demanded proof positive that a business enterprise, based upon utter "dryness," could succeed. The example of the great railroad companies, which make it cause for instant discharge for any employe to be known to even visit a saloon, did not always prove convincing.

"The basis of the booze business" argued many, "lies primarily in the amusement enterprises of the country in which young people learn to indulge in the social glass. Show us an amusement enterprise of truly large proportions which is or can be conducted without its usual quota of liquors and we may believe you."

With this contention, there was cited the cases of such resorts as Atlantic City, Venice Beach, the "White City" of each of a dozen great cities and so on down a long list. Strive as the dry workers would, no great amusement could be found in which booze had been eliminated. But, the "drys" concluded, this was no evidence that a "dry" amusement would not succeed if tried. It simply had not been tried.

Now, preparatory to the big campaigns of the coming months, a truly great amusement enterprise is being introduced which will be in every sense "dry"; an enterprise that will go into active competition with a formidable array of equally great enterprises all of which are thoroughly "wet." And it goes into the fight not haltingly nor with any organized backing from those who fight against "wetness." It goes into the fight as a huge corporation, dry by choice, with enormous financial backing and the most elaborate preparations.

This enterprise is the new Long Beach Pleasure Pier at Long Beach, California. It is the largest pier on the Pacific Coast and one of the largest in the world and, when completed this spring, will contain every imaginable attraction that a pier can have

from the barker at the doors to the circus inside—except booze. Long Beach is "dry." The pier is "dry." It will always be "dry." It is a business enterprise of colossal proportions based upon the belief that pleasure-loving Americans don't demand booze as a part of their pleasure.

"The rapid expansion of the borders of 'dry' territory," said an official of the pier recently, "has demonstrated to us that the bulk of the population prefers 'dryness' and that they would prefer to bring their children to a place where they will not be subjected to the temptations of the liquor trade. We realize that we are doing a thing that is utterly unprecedented, but we believe that we have the moral support of all American people and that we cannot fail to win out."

The Long Beach Pleasure Pier will go into immediate competition with the piers of Redondo, Del Rey, Venice, Ocean Park and Santa Monica, all of which are ultrawet. And yet, the supporters of the "dry" Long Beach Pier have an excellent basis of argument. Many years ago the cities of Santa Monica and Long Beach were started on about an equal footing. Santa Monica had a tremendous advantage in scenic location and Long Beach had a great advantage in its wonderful beach. The two made practically an equal start. Long Beach went "dry." Santa Monica stayed "wet." Ocean Park and Venice were founded as "wet" places. Redondo remained "wet." It, too, had great scenic advantages. And yet, today, "dry" Long Beach has a greater population than Redondo, Del Rey, Venice, Ocean Park and Santa Monica combined. It has developed into the Queen resort city of the entire Pacific Coast. It has made the greatest civic growth in the last decade, not only of any city in America, but of any city in the world—greater than any city ever made. And it has remained "dry."

The new Long Beach Pleasure Pier will go through its first season this year and it is freely predicted that it will do a greater business than will be done by the five great piers of the competing "wet" communities combined.

California, shortly, will enter into a new "dry" campaign and the experiences of the Long Beach Pleasure Pier will undoubtedly be used as a strong argument in the campaign. Excellent argument will also be afforded to "dry" workers in many other states. Full information in regard to the methods pursued in attracting the crowd without booze in holding the crowd after it is drawn, and in proving the superiority of the "dry" attractions over the "wet," will be sent by The Out West Magazine to any persons or organizations desiring this information without any expense. The magazine is located at Los Angeles, California.

If a man were to make it a law to himself, to meditate a while before he began his prayers, if he were to force his mind to think what prayer is, what he prays for, and to Whom he prays; if he should again make it a rule to stop in some part of his prayers, to ask his heart whether it really prays, or to let his soul rise up in silence unto God: prayers thus formed, thus assisted by meditation and continuance, would in all likelihood soon render the mind truly devout.—William Law.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

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.

Thine is our wisdom, Thine our might; O give us, more strength or skill, The calmness born of sense of right, The steadfast heart, the quiet will. S. Weir Mitchell.

PRAYER CYCLE FOR APRIL. April 24-30.

Pray for the deaconesses and workers in our Bethlehem Houses, that they may develop in negro boys and girls the traits of honesty and industry and give to them a higher conception of the dignity and worthiness of service. Pray that the women of our Church may get a vision of their duty to colored women which will lead to higher ideals in regard to the relation between the two races. Pray that negro women may be fired with ideals of service to their own race.

ADDRESS OF WELCOME TO THE WOMEN'S MISSIONARY COUNCIL.

On Thursday morning Mrs. F. M. Williams, president of the Little Rock Conference Woman's Missionary Society, extended beautiful welcome to the Woman's Missionary Council. Mrs. Williams expressed herself so happily, a visitor remarked she mentioned everything in Arkansas except the "slow train." With beaming countenance and happy thought, she said:

It is well known that "the more concentrated the rays of the sun, the deeper they burn." Thus may my welcome to you sink deep in your hearts, for more than 5,000 voices concentrate in one to bid you welcome; more than 5,000 hands unite in one to extend the glad hand clasp of welcome, and more than 5,000 hearts throb as one in welcome greeting to you.

The Little Rock Conference Woman's Missionary Society welcomes you to her borders and prays the presence of the Holy Spirit at every session of this Missionary Council. Her officers as generals, her district secretaries as captains, and every auxiliary member as a faithful soldier in this army of the Lord, salute you in His name with loving greeting and bid you welcome to Arkansas.

Truly the proof of the adage, "it is an ill wind that blows nobody good," is shown in that the wind that turned you from sun-kissed California and its Golden Gate has blown you to us and Arkansas.

Maybe you do not know that Arkansas is the only state in the Union in which its people could live without the assistance of another in a material way.

Should some upheaval separate the State of Arkansas from the surrounding world, while you are among us, you would continue to live and never feel the shock. Your wardrobe would be supplied from the cotton of her fields and the fleece of her bleating herds, the table would know no lack for the world prize fruits and vegetables and flocks upon her hills would keep filled our store, gems of all kinds would bedeck your brow, even the pearl of the river and the diamond of the field.

All kinds of ore and coal would supply any need for agriculture or manufacture, and should disease threaten,

Arkansas is the apothecary even now, for the nations, where the sweet-scented pine of her forests and healing waters of her Hot Springs make one feel the kindly care of the Great Physician.

So we welcome you to our little world where even pearls and diamonds are not her most valued gems, but whose treasures are the priceless jewels of her sons and daughters.

Methodism has been made great in Arkansas from the lives of such men as Dr. Andrew Hunter, who would scorn a governor's chair to serve his Lord as minister.

The brilliant Winfield and beloved Withers have also been stars in this galaxy of Methodist heroes. Christian philanthropy is not wanting in Arkansas, and our Christian colleges will

The voice of China's new republic is heard through you, the Land of the Morning Calm is roused to activity through your work in Korea, the Sunrise Kingdom will soon rejoice in the noonday sun of knowledge in Christ Jesus, Africa's darkened day is being suffused by a light that radiates from this body, the isles of the sea, whose people wait for His law, and India's strand, where lie her soul wrecks and her coral caves, will at the judgment bar of God, declare you the trumpeters of the Lord, who sounded the Gospel message in their ears.

Thus we welcome you, friends, as heralds of the King, as the choicest representatives of the womanhood of the church, in graces fair as the moon that trails the silvery sky, "clear as the sun" in judgments of administration, "and terrible as an army with banners" against the cohorts of sin.

As heralds of the King, there's a welcome for you.

From thousands of hearts beating warm and true.

In the lilt of the birds vaulting high in the blue.

In the fragrance of flowers, there's a

for the evangelization of the world.

The Meaning of Organic Union.

If organic union does not mean for each individual member of this body a more complete surrender to the will of God, a more real prayer life, a more definite yielding of all that we are and have, to Him, we must inevitably fail to accomplish that larger and better missionary service for which we united.

Prayer is the supreme need of the hour. Prayer for an outpouring of the Holy Spirit upon this Council and upon the loyal body of women we are here to represent. Prayer for a divine quickening of the church of God in our own land, until lives and money shall be poured out in loving, lavish abundance for the furtherance of the gospel in all lands. Prayer for world peace; a peace so grounded upon the great principles of the Prince of Peace, that war and bloodshed shall be no more.

It is with us to make this Council meeting a Pentecost whose power shall be felt to the uttermost parts of the earth.

The Readjustment.

Another readjustment in Council, Conference and Auxiliary methods is before us, and another lesson in patient waiting upon God until this shall be accomplished. Some who have loved and labored with us in the past will not understand the new order of things, some will not approve, and some will fall away. It is always so when the old order changeth. Nature's every season of bloom and fruitage is also a season of pruning and death. Many of our Lord's disciples "went back and walked no more with him" when He tried to teach them that "it is the spirit that giveth life, the flesh profiteth nothing." No other incident of His brief earthly ministry gives a tenderer glimpse of His human kinship with us, His loneliness and heart longing for true and loyal friendship. We know that even now He is saying to some among us who have complained with Him, as He did to the beloved twelve, "Would ye also go away?"

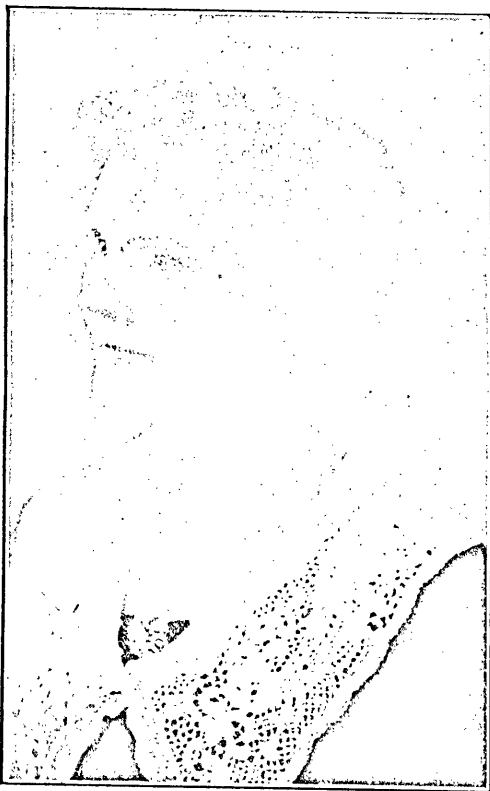
Facing a World Crisis.

We have entered upon the second quarter of our year's work, facing a world crisis in the great tragedy that is drenching Europe with blood. Our missionaries are on the field at home and abroad. The missionaries of the nations at war, are at their posts in the non-Christian lands, confronting famine, sickness, and death, with no Home Base, to which they can look for succor. The great Mission Boards of the United States and Canada, the Woman's organizations, this Council, are facing financial disaster and can support and maintain the work they have already established only as the churches they serve make it possible by increased contributions.

The finances of the world are so disturbed that even Christian men and women are withholding what they have been accustomed to giving to the Lord's cause. Labor in all of its manifold forms, has been so deranged and unsettled that tens of thousands of our American workmen are without work or wages. Europe is a vast hospital, with the plague stricken faces of men, women, and little children turned forever towards us in mute appeal, until our hearts cry out, "Who is sufficient for these things?" Our sufficiency is from God, and by all the mercies of the past, the glorious hope of the future we dare not falter or fail.

A Great Religious Awakening.

All over the world men and women in helpless fear and bewilderment are



MRS. F. M. WILLIAMS, Little Rock Conference President.

forever bless the name of Martin, Henderson and Brown.

Literature makes obeisance to Arkansas as the home of some of the most cultured women and learned men in the world, while her poets are singing sweetest songs and her painters lending color to the world's best art.

Again we welcome you to the home of the "Traveler," whose cabin has been replaced by the palace, the trail by the iron steed that draws the Pullman car, and the unkempt family by culture and refinement.

But no less do we need you, the women of our Missionary Council, and welcome you, for not all our people have, as yet, caught the vision of a dying world and its need of Christ; and we hope the inspiration and enthusiasm from this meeting will permeate every nook and corner of our great state, will arouse those who sit at ease in Zion, and Arkansas will be as a lighted torch to the nations afar to show them the Savior of the world.

We welcome you as messengers of love, light and liberty to our neighbors of the South, who through beclouded vision have not rejoiced in the clear light of the gospel.

welcome for you.

In the heart of the lily is a welcome for you.

In the sun's brightest rays and the sparkling dew;

In the spark's deep voice is a welcome for you.

But best of all, we proclaim, united and true,

Our 5,000 voices in welcome to you.

PRESIDENT'S MESSAGE TO THE WOMAN'S MISSIONARY COUNCIL, 1915.

"Giving diligence to keep the unity of the Spirit in the bond of peace."

We have entered upon a new day, a glad day! For more than a quarter of a century, the Woman's Home and Foreign Missionary Societies of Southern Methodism, have educated and developed a devoted membership in separate auxiliaries, and have administered annually large sums of money for the conduct and establishment of missions at home and abroad, through separate executive bodies.

The Council meeting of 1915 consummates the organic union of these long and well trained forces, and in so doing marks another forward movement

groping after God. Churches and cathedrals in the war zone of Europe are filled with worshipers, Protestants and Roman Catholics kneeling side by side in agonizing prayer. All over our land revival fires are burning. Burning in the crowded congregations and in individual lives as they walk the street or stand behind the business desks. He who says, "Behold I stand at the door and knock," is finding many a door opened quickly now. Men and women who have been absorbed with "what ye shall eat and what ye shall drink" are hearing in these troublous times with listening ears, the age long but ever new appeal, "Come unto me."—"Go ye into all the world." Now is the time of need and now is our opportunity.

A Campaign of Organization.

The task committed to us is one the angels in heaven might covet, and our divine Leader is saying to us as He did to His chosen people of old: "Speak unto the children of Israel that they go forward." We must advance. I come to you therefore in this message with one insistent appeal. Let this historic Council meeting be further marked as the beginning of a church wide campaign of organization. Here and now draft and mature plans, and go back to your Conferences to make the remaining months of this calendar year memorable as the greatest season of united successful effort in organizing missionary auxiliaries in unorganized congregations, the church has ever known. "We can do it if we will." May I not add, "We can do it and we will."

Our Field Our Task.

Southern Methodism has approximately 2,000,000 communicants grouped in 19,780 congregations, worshipping in 16,973 church buildings. The Woman's Missionary Society of Southern Methodism has approximately 10,000 auxiliaries—Adult, Young People, and Juniors. These ten thousand auxiliaries are massed in about 7,000 churches, thus leaving more than 12,000 congregations in the connection devoid of the educating and spiritualizing force of an organized Missionary Society. In 1900, the assessment on the membership of the entire church for foreign missions was but twenty-nine and two-thirds cents per member. In 1914, though the assessment had been slightly increased, the membership of the church had grown until the assessment was less than twenty cents per member. And yet we talk of what our church is doing for missions! The great unreached masses of our own denominational household, are for us a distinct and immediate mission field. These twelve thousand congregations must have the gospel of fellowship with Christ, in the salvation of the whole world, preached to them by your lips, your lives, if they are sought and won, and they must be sought and won if the whole gospel is preached to the whole world. A more intense and intelligent cultivation of the forces already enlisted, through a program of united prayer and personal appeal that will teach men and women the joy of sacrificial giving, is imperative if our missionaries are kept on the field and our Board and Council meet the obligations upon them from quarter to quarter. Our propaganda of institute work during the last quadrennium has given a great body of our Conference officers and leading women such a knowledge of the work—fields, missions, and workers, and such confidence in their own ability to deal with the detail organization, many who could not have entered into such a

campaign four years ago, are altogether equal to it now.

In Chapter XI, Article XXVII, of the Discipline of our church, the law is clearly stated: "It shall be the duty of the Presiding Elder * * * to encourage the organization and foster the work of Woman's Missionary Societies." And in Article XXVIII the law says: "It shall be the duty of the preacher in charge * * * to see that Woman's Missionary Societies are organized in every church where at all practicable." May I ask you to note that the law does not make it the duty of these men to organize these Societies—that is distinctly your duty. Their hands and time are full. They may not hinder your efforts, without breaking the law of the church, but neither can you expect or request them to organize these auxiliaries, except as an act of brotherly kindness or Christian courtesy. The Woman's Missionary Society is your organization called into existence by your prayers, in answer to the appeal of our Lord Jesus Christ. An hour of crisis has come and He still appeals for your help and mine.

He cannot fail us. God grant that we may not fail Him.—Miss Belle H. Bennett.

QUIET TALKS.

Rev. S. D. Gordon's noonday services were aptly called "Quiet Talks," for in tender manner he looked into the hearts of his hearers and spoke to each one according to her needs. From The Council Daily we copy a synopsis of the lesson of Thursday morning.

THE QUIET TALK.

Rev. S. D. Gordon.

The beautiful 11th chapter of John's Gospel was read, beginning with the 18th verse. The prominent thought through the comments of this chapter was, "The Master is here and calleth for thee."

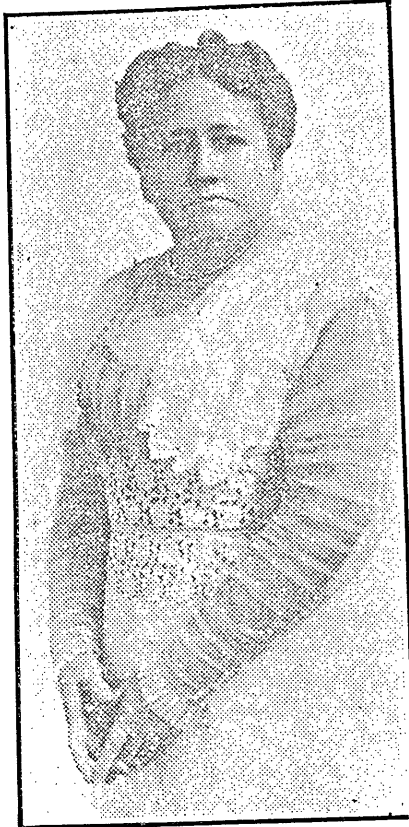
Dr. Gordon stressed the fact that Jesus, although he came from the Father, was a man on earth without a home. But Jesus came down here to the center of the world with the circumference of the world in his mind. He visited the home in Bethany where he found Mary and Martha in great sorrow.

Jesus often healed the bodies of men for the love and sympathy he had for their loved ones, but his chief mission was to heal the souls of men. The people would not bring their lives up to the preaching of Jesus. Jesus could not bring his preaching down to the moral level where they insisted on living. He changed the sorrow of the Bethany home into joy. He wrought a wonderful change wherever He went.

Some things need changing. There are some things that need changing today in our own lives. And have we not a Master? "The Master is here and calleth for you." Oh, that we like Mary might hear His call from this, our central meeting in the Council to the circumference of all our Annual, district and Auxiliary members.

As we go back to our homes, some one will ask, "Who is the Master?" Can we, like Mary, tell them? He is the burden-lifter, according to Luke, 7th chapter. Do you remember how Jesus raised the dead son in the funeral procession for the love and sympathy of the mother?

Who is the Master? He is the most loving, big-hearted man the world ever saw. He is stronger than the strongest man; more beautiful than the womanliest woman; bears a love deeper than the motherliest heart. Will you



MRS. GEO. THORNBURGH,
Chairman of Local Committee.

feel and say softly, "This Master is here."

The whole world is crying for "a bit more, please, of Jesus—a bit more."

Jesus loves as no one else loves, because he knows as no one else knows. How would we feel if our dearest friend could take a photograph of our spirits? That is what Jesus does. He knows the motives that grip me, the temptations that trip me. Though Jesus knows us as no one else does, He most surely loves us as no one else does.

And how wonderful! He is here! He has not registered on our record, but pray that He may be registered on the heart of each Council member. He knows; loves, dies. But He is here in no vague way. No one ever saw Him and forgot. No one ever heard Him who does not remember. How did He appear to His disciples after the resurrection? The door was locked. The barley loaf and the fish seemed to some the best evidence of his resurrection. He is always here; and calleth for you. Hear! He lived forty days after His resurrection, to burn in the message: "Lo, I am with you always." Never alone; no never alone. "The Master is here, and calleth for thee."

FRIDAY DAILY COMMENT.

The President's Message.—A plea for unity of spirit in our new organic union. A need of united and self-sacrificing effort as we face the great world-crisis. The one recommendation in the message: A campaign for church-wide organization. 12,000 of our congregations without Missionary Societies. As a church we give less than 20 cents per member.

The Foreign Secretary's Report.—China, the great field of an urgent opportunity. She needs united educational efforts, and a larger working force. Korea, the need of united efforts for education—the increasing difficulties of the field and the urgent demand for a larger working force.

Home Department Secretary's Report.—Florida Coast and Pacific Coast. The work shows a steady, normal progress which is encouraging. The schools are doubling their influence by becoming real social centers for the communities in which they are located.

Educational Secretary's Report.—A gratifying increase in the numbers enrolled in Mission Study and Bible classes. Interesting studies proposed for 1915-16. Note what is said concerning the Bulletin.

The Workers' Conference.—The note sounded that of the need of a larger and more efficient organization.—Council Daily.

WORKERS' CONFERENCE.

Previous to the opening meeting of the Council, the Conference Presidents and Secretaries and visiting members met together for a Workers' Conference.

Mrs. Grubbs, President of the Kentucky Conference, was the leader. She used John 6:66, 67; Luke 17:17, and Matthew 9:36-38, to show that the crucial problem now is the state of the church in Christian lands, that in the same proportion as the church's vitality is strengthened, heathendom will be evangelized; that now, as in Christ's time, the ratio of workers is one in ten. How to get the other nine enlisted is the absorbing problem of the day. Our prayers must be centered on the church; our church must have a wide missionary education, our church must have a wider missionary organization. In organizing new territory and enlisting new women lies our hope of increased interest and funds. To secure these ends, a definite policy must be outlined; we must agree to carry out the policy; we must have faith as to the results.

Under the inspiration of the message of the leader, the workers adopted the following plans, which a committee composed of Mrs. Grubbs and Miss Dunstan was requested to convey to the Home Base Committee:

1. That in order to cultivate the territory already organized, every District Secretary shall arrange for enough all-day meetings to touch every auxiliary within the District, when the entire membership, and not merely delegates, may attend.
2. That in order to effect the seed-sowing in new ground, all unorganized territory in each District be reached at least once during the year.
3. That each District Secretary be asked to arrange for and observe a special day in her District, to be called "Woman's Day," and try to secure the presentation of the missionary work at the morning service on the same Sunday in every church in her District. Churches on circuits could follow each other in this effort.

Some confusion prevails in the auxiliaries in regard to the new ruling as to the funds and the question: "How can we have successful organic union and not lose any members?" brought forth more animated discussion than any other problem.

The budget plan both for Auxiliary and Conference was highly recommended. Some of the secretaries served notice that this interesting subject would be more thoroughly discussed in the regular business sessions.—Council Daily.

FOR WORLD PEACE.

The eleven o'clock hour on Friday was a wonderful hour. It was spent considering the all important question of world peace.

The Woman's Missionary Council was affiliated with the Woman's Peace Party. The fee of \$5.00 was paid by our President, Miss Belle H. Bennett.

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

The Peace question was discussed from the viewpoint of Government, Disarmament, and Peace Party Organizations. But would you know when the women of the Council really laid hold on God? It was when the matter was treated from the woman, wife and mother standpoint! "Sentiment!" You say? "Yes, we answer, "And it is sentiment that is to dethrone the God of War." It was sentiment that brought the Prince of Peace into the world and it is sentiment that shall re-enthroned Him in the Governments of the world. O, women, don't be too much afraid to trust your hearts.

"The world is tired of head, 'Give us heart,' the violins said." —The Symphony.

SATURDAY DAILY COMMENT.

Miss Davies—Christian Government —A plea for the teaching of Jesus as the basic principle of all plans of government. A need presented for teaching the principles of peace to the youth and the placing before them of right ideals.

Dr. Cook—Disarmament of the Nations.—Disarmament the only road to Christian brotherhood, but impractical until the Spirit of Jesus Christ reigns in the hearts of men and on the thrones of the nations. Hence the vast importance of missionary effort.

Mrs. Piggott—Justice in Social Relations.—We stand guilty of social sins equal to that of the great European war. A plea for social justice.

Miss Moore — Organizations for Peace.—A setting forth of the organizations formed for peace and the fact that peace must be in the hearts of men before any peace organization can succeed.

Mrs. Johnson — Womanhood and World Peace.—A plea for the motherhood of the world.

EXTRACTS FROM REPORTS TO MISSIONARY COUNCIL.

Our Investments in China.

"Missionaries, 45; Native and Foreign helper, 112; Boarding Schools, 9; Day Schools, 31; total number of pupils, 3,090; Bible Women, 138; Bible Schools, 2; Scholarships, 174; Hospitals, 1; Patients treated, 6,464; buildings owned, 10; value of property, \$227,000.50."

Our Investments in Korea.

"Missionaries, 45; Native and Foreign helper, 42; Boarding Schools, 2; Day Schools, 30; Pupils, 1,296; Bible Women, 79; Bible Schools, 3; Scholarships, 123; Buildings owned, 10; value of property, \$113,105.00."

Needs of the Workers.

Our work in Korea is much better housed than it is manned. We have suffered seriously because of the ill health of a number of our workers during the past year. This has been due in part to the fact that the force has been too small for the work as it is outlined. Very comfortable living

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes, \$3 per hundred; samples, 5c each. 33 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

MELON SEED GIVEN AWAY

Most Watermelon Seed old unfit. Our new Kieckley 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 14c. Pound up .50 cts. stamps delivered. Fancy Sudan Grass same way. Round will do. Write for exact special low 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.

quarters have been provided for our missionaries; but something should be done in the way of better equipment for the evangelistic workers, so that their country trips might be made with more physical safety.

The call again comes to us for nurses. The Japanese requirements for nurses and other medical workers have become very rigid during the year. It is evident that both medical and educational workers may soon be required to take examinations according to the Japanese standards. It is further evident that the time is not far distant when Japanese teachers will be required in many of our schools; even possibly the missionaries may be required to know the Japanese language.

LEXINGTON WESLEY HOUSE.

The Wesley House of Lexington, Ky., has recently been moved to a larger and better-arranged building. This change makes possible the care of a larger number of girls. Deaconess Maria Elliott has had this work under direction for two years and is well beloved by those who call her "Big Sister."

VASHTI INDUSTRIAL SCHOOL.

The year 1914 finishes twelve since the establishment of the Vashti Industrial School. There were 150 girls enrolled last year, and nearly \$15,000 was received and expended in the conduct of the work. Hard times have only increased the applicants.

SOME FACTS ABOUT THE COLLECTIONS.

The collections for the Home Department for 1914 are as follows:

Table with 2 columns: Item, Amount. Includes From Conference Societies, Dues, Pledges, Week of Prayer, Specials and sundries.

City missions, by voucher \$1,160.91

Other sources 14,986.43

Tuition 13,959.96

It is interesting to note an increase of \$2,605.39 from Conference Society collection and \$11,164.72 for city missions. There were no large legacies or gifts as in the previous year, so the total shows a decrease of \$350.

PARSONAGES AIDED.

The work for parsonages continues in some Conferences—those where the general membership is small. In 1914 the Conference Societies helped eight, giving them \$815, while one grant made by the Woman's Home Mission Society before the last quadrennium is just been redeemed by the parsonage people.

Total parsonages helped in 1914... 9 Moneys given\$965

SOME INTERESTING COMPARISONS.

The moneys given by the Adult, Young People, and Children's Missionary Societies in the Home Department make interesting comparisons:

Table with 3 columns: Category, 1913, 1914. Includes Adult, Young People, Juniors, Baby Division, Expended, city.

Expended — \$154,810.53 \$157,415.92

City Missions 69,596.19 \$1,160.91

PROGRAM OF CONSECRATION OF DEACONESSES AND FOREIGN MISSIONARIES.

Monday, April 19, 1915.

8 P. M. Processional, "Lead On, O King Eternal."

Devotional Service—Miss M. L. Gibson.

Address—"Why We Offer For the Foreign Field."

Message in Song.

Address—"Why We Want to Be Deaconesses?"

Hymn 631, "Jesus Shall Reign."

Charge to Candidates—Bishop Edwin D. Mouzon.

Hymn:

"He leadeth me! O blessed thought! O words with heavenly comfort fraught!

Whate'er I do, where'er I be, Still 'tis God's hand that leadeth me.

Lord, I would clasp thy hand in mine, Nor ever murmur nor repine, Content, whatever lot I see, Since 'tis my God that leadeth me!"

Presentation of the Candidates—President of the Woman's Missionary Council.

Responsive Reading.

Leader. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Congregation. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that we through his poverty might be rich."

Leader. "Verily verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Congregation. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto eternal life."

Leader. "If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor."

Congregation. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."

Leader. "For whosoever shall call upon the name of the Lord shall be saved."

Congregation. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Leader. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

Congregation. "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands up us; yea, the work of our hands establish thou it."

Prayer.

O Eternal God, the Father of our Lord Jesus Christ, the Creator of man and of woman, who didst replenish

with thy Spirit Miriam and Deborah and Anna and Huldah; who didst not disdain that thy only-begotten Son should be born of a woman; who also in the tabernacle of the testimony, and in the temple, didst ordain women to be keepers of thy holy gates—do thou now also look down upon these thy servants who are to be set apart for service, and grant them thy Holy Spirit that they may worthily discharge the work which is committed to them, to thy glory, and the praise of thy Christ, with whom glory and adoration be to thee and the Holy Spirit forever. Amen.

Address to the Candidates.

Dear sisters, we rejoice with you that in the good providence of God an open door of usefulness has been found for you in the service of the Church of Christ. In our Master's wide vineyard there are a thousand forms of labor, and to each disciple some fitting task is assigned; but to you are accorded peculiar privileges and priceless opportunities. Released from other cares, you give yourselves without reservation to the service of the Lord of the vineyard, ready for any duty which may fall to your lot. Like our

A METHODIST MINISTER RECOMMENDS IT.

Here is a copy of a letter received by the Vernal Remedy Company of Buffalo, N. Y., from a Methodist minister living in Louisiana.

Ouachita, P. O. Box 13, Union Parish, La.

THE VERNAL REMEDY CO., Buffalo, New York:

Dear Sirs:

You can't imagine the great blessings Vernal Palmettona has brought to my family and others in this section of the country; it has made a wide reputation. It is a Godsend remedy; all it needs is a fair and impartial trial and it will do all that is claimed. My wife, you may say, has been an invalid for nine or ten years, and I spent hundreds of dollars to doctors, and high as three physicians treating her at once, but they failed to ease her disease and pronounced her case incurable, but through Providence, and having a dear friend in Buffalo, Mr. F. F. Dye, who mailed me one of his church papers, the Christian Uplook, I found your valuable advertisement through your columns. I sent to you for a sample bottle, and such satisfaction was given that I ordered two bottles at once from you. I was then pastor at Winsboro, and those two bottles brought on such a change in my wife's condition until it seemed as if it was lighting a lamp in a dark room. The one dollar per bottle spent was one hundred and fifty dollars gained to her health; she began to make such rapid improvement after I moved to this place until the friends began to say, "Elder Harrison, I don't see you calling in the doctor. What kind of medicine are you using for Mrs. Harrison?" I say it is a Godsend remedy. Are you sick? I said; if you are, I will let you try a dose of the medicine. I began at once to let its merits be known by giving out several doses in little vials to men and women at my own expense, so that it could be tested, until grand results followed among my congregation, and friends began to insist upon me to order enough so they could get a bottle. I began to order in dozen lots for the benefit of others, until today not only my wife can sing Praise God from whom all blessings flow, and so many others to join in with the chorus. I want you to insert this testimonial in the South Western Christian Advocate, our church paper, as we have over three hundred Methodist preachers in Louisiana with wives who would be glad to know that such a reliable remedy is within their reach. You may authorize parties to address me with two-cent stamp, and I will gladly answer their inquiry. This will assist in making sales for your remedy throughout the state of Louisiana and other states, as the sun never sets on our Methodism.

Address REV. D. HARRIS, Ouachita, La.

Vernal Palmettona will do the same for you if you are tortured with liver, kidney or stomach troubles such as constipation, indigestion, dyspepsia or torpid and congested liver. Write at once for free and prepaid trial bottle of this wonderful curative tonic to the Vernal Remedy Company, Buffalo, N. Y. It will be sent cheerfully and promptly, free and postpaid. Why hesitate? Write immediately.

Blessed Master, you will henceforth go about doing good, ministering as he did to the wants of a suffering, sorrowing, and sin-laden world. The Church now solemnly sets you apart for her special service. You are to work for Jesus only. You are to carry light into the darkness, minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and ever be ready to take up any other duty for which willing hands cannot otherwise be found. Such a ministry is one which confers upon you a great honor, but also a solemn responsibility. You have not entered upon it lightly, and no doubt in the sacred stillness of the sanctuary of the heart, you have consecrated yourselves to this office and work. What you have done alone with God you now do formally and publicly in the presence of the Church.

Question. Do you accept the Bible as God's Word, and will you make it a lamp unto your feet and a light unto your path?

Answer. I so accept it, and will so walk in its light.

Ques. Will you strive to walk so close to your Savior's side that you will ever carry his blessed presence to the hearts and homes of those to whom you minister?

Answer. I will endeavor so to do.

Question. Will you cheerfully accept the direction of those whom the Church may set over you in the prosecution of your work?

Answer. I will cheerfully do so.

[Congregation and candidates kneel, and after a brief season of silent prayer unite in singing.]

EXERCISE AND GRECIAN BEAUTY

WHAT IT MEANS.

Many thousands of women are now-a-days paying attention to physical culture and the proper exercise of their body muscles, where, thirty years ago or fifty years ago there was no thought expended on this science, which is quite necessary to physical beauty. The reason the Greeks, both men and women, excelled in beautiful and symmetrical forms was because of the attention they paid to the proper exercise. Then, too, they were untrammelled by corsets, shoes and the inconveniences of clothing. To the minds of some women the idea of physical exercise conveys only the idea of hard fatiguing work. Mild exercise continued day after day is best for the body and spirits and health. Without proper exercise there can be no health, and without health there can be no real beauty.

There is no stronger proof of the sound remedial value of Dr. Pierce's Favorite Prescription than that it restores the wasted form to its wonted roundness.

The mighty restorative power of Dr. Pierce's Favorite Prescription speedily causes all womanly troubles to disappear—compels the organs to properly perform their natural functions, corrects displacements, overcomes irregularities, removes pain and misery at certain times and brings back health and strength to nervous, irritable and exhausted women.

It is a wonderful prescription prepared only from Nature's roots with glycerine, with no alcohol to falsely stimulate. It banishes pain, headache, backache, low spirits, hot flashes, dragging-down sensations, worry and sleeplessness surely and without loss of time.

Sick women are invited to consult Dr. Pierce, by letter, free. Address Dr. Pierce, Invalids' Hotel, Buffalo, N. Y.—Adv.

Hymn.

Take my life, and let it be
Consecrated, Lord, to thee;
Take my hands, and let them move
At the impulse of thy love.

Take my feet, and let them be
Swift and beautiful for thee;
Take my voice, and let me sing,
Always, only, for my King.

Take my will, and make it thine;
't shall be no longer mine.
Take my heart, it is thine own;
It shall be thy royal throne.

Take my love; my Lord, I pour
At thy feet its treasure store
Take myself, and I will be
Ever, only, all for thee.

[The congregation rises while candidates remain kneeling.]

Invocation of the Holy Spirit.

May the Spirit of the living God descend upon you and abide with you evermore! May his holy anointing impart to you grace for every trial and gifts for every duty! May his presence be to you a pillar of cloud by day and a pillar of fire by night all along the journey of life! And may the blessing of God the Father, Son, and Holy Spirit be with you now and evermore! Amen.

[The deaconess candidates rise; and the minister, taking the right hand of each candidate, shall say:]

I admit thee to the office of deaconess in the Church of God, in the name of the Father, and of the Son and of the Holy Ghost. Amen.

[The missionary candidates rise; and the minister, taking the right hand of each candidate, shall say:]

I commission you to take the gospel of our Lord Jesus Christ to the uttermost part of the earth, in the name of the Father, Son and Holy Spirit.

Hymn (by accepted candidates):

O Jesus, I have promised
To serve thee to the end;
Be thou forever near me,
My Master and my Friend.
I shall not fear the battle
If thou art by my side,
Nor wander from the pathway
If thou wilt be my Guide.

O Jesus, thou hast promised
To all who follow thee
That where thou art in glory,
There shall thy servant be;
And, Jesus, I have promised
To serve thee to the end;
O give me grace to follow,
My Master and my Friend.

Presentation of Certificates.

Hymn (by congregation):
Go, ye messengers of God!
Like the beams of morning fly,
Take the wonder-working rod,
Wave the banner cross on high.
Where the lofty minaret
Gleams along the morning skies
Wave it till the crescent set,
And the Star of Jacob rise!

Where the golden gates of day
Open on the palmy East,
Wide the bleeding cross display,
Spread the gospel's richest feast:
Bear the tidings round the ball,
Visit every soil and sea:
Preach the cross of Christ to all,
Jesus' love is full and free!
Benediction.

Foreign Missionaries, 1915.

- Miss Olive Lipscomb, Mississippi Conference, Nashville, Tenn.
- Miss Maud Mathis, Texas Conference, Arp, Texas.
- Miss Charlie Holland, Texas Conference, Moscow, Texas.

THE SUNDAY SCHOOL.

By Rev. H. E. Wheeler.

Lesson for May 3: "Saul Tries to Kill David." I Samuel 19.

The attempt of Saul upon David's life recorded in this chapter is not the first. Twice already David had dodged his javelin (18:11). Jealousy had ceased to be a secret passion; it no longer shamed him to appear as the implacable enemy of his country's Savior. Yet fear gripped his heart (18:12), because he knew that his rival possessed the Spirit which he had forfeited (18:12, 28). But failing to do away with David by his own hand, he determined to accomplish his downfall circuitously. Merab he might have—indeed Merab was his—but the new conflict with Philistia must make a widow of his daughter before the nuptials were celebrated. (See 18:17, 19.) Saul's self-confidence reckons neither with an interposing providence nor yet with honor (18:19). We may not suppose that the rich man from Elisha's birth-place offered a dowry which made it easy for him to violate his promise to David? Or did Saul reason that a place in the army was good enough for a presumptuous stripling who had designs on his kingdom (18:8)? Fearful retribution followed, for the time came when David delivered Adriel's sons to the Gibeonites and they perished in the execution of the house of Saul (2 Sm. 21:8).

Saul atoned for his miscalculation in the blushes of Michal. The union is consummated with a bloody dowry, but Michal, with all her affection, has little in common with the ideals of David. She employs a worldly wisdom to protect her husband's escape. Her "image" offends the moral law; her lying and deceit get her no honor from either father or husband (19:17; Ps. 119:163). Her love lacks sincerity and she has little patience with religious exercises (2 Sam. 6:20). I do not think that David ever trusted Michal; he was patient with her (V. 21), but their marriage was not happy. That God did not approve her conduct appears in the fact that she went

- Miss Mary Sue Brown, Central Texas Conference, Gatesville, Texas.
- Miss Ellie Gray, North Georgia Conference, La Grange, Ga.
- Miss Ruth Brittain, North Alabama Conference, Birmingham, Ala.
- Miss Kate Hackney, Western North Carolina Conference, Asheville, N. C.
- Miss Ethel Brown, Virginia Conference, Petesburg, Va.
- Miss Annette Gist, Florida Conference, McIntosh, Fla.

Deaconesses, 1915.

- Miss Virginia Maude Fain, Mississippi Conference, Hattiesburg, Miss.
- Miss Helen Gardiner, St. Louis Conference, St. Louis, Mo.
- Miss Grace Gatewood, North Texas Conference, Myers, Texas.
- Miss Mary Kimbro, Central Texas Conference, Cleburne, Texas.
- Miss Joanna Lueth, Southwest Missouri Conference, Kansas City, Mo.
- Miss Rena Murphy, Central Texas Conference, Fort Worth, Texas.
- Miss Sophia Richardson, North Georgia Conference, Milledgeville, Ga.
- Miss Daisy Ritter, South Carolina Conference, Columbia, S. C.
- Miss Florence Whiteside, Little Rock Conference, Pine Bluff, Ark.
- Miss Grace Rowland, Kentucky Conference, Carrolton, Ky.

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childless among women (2 Sam. 6:23).

The death of David becomes now the consuming passion of Saul (19:1). He puts his own son and his household servants under commission to slay his son-in-law. From the stock of jealousy have sprung a horrible progeny—envy, hatred, and murder. Just a little hospitality to sin is all that hell craves. Saul has put no honor upon David that is not designed to insure his ruin. What relish can he have for court position (18:2), military preferment (18:5), or continued promotion (18:13) while Saul's malignant humor is upon him? No one can fail to see that Saul advances David steadily that he may clinch his destruction. Does he reason from experience that the way up is the swiftest way down? So it is without God. But David plants his ascent on no self-conceit; he conducts himself with such prudence (18:14), and makes himself so amenable to divine guidance (19:5) that Saul's cunning is turned into fear. The self-will that forfeited for Saul the divine presence has not yet gotten standing room in the faith of David. Though he falls again and again, he knows where to find the mourner's bench, and as often as he kneels there he brings the sacrifice of a broken and a contrite spirit.

The intercession of Jonathan is a beautiful and touching episode. It obtains a brief respite for David (19:7).

FINDS A CURE

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

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an oath, in fact, from his father to abandon his ungrateful purpose (Vs. 5, 6). But when David comes back from the latest expedition against Philistia the king's madness breaks out with new malignity and he does not reason with delay. At once he summons his warrior-harpist—perhaps he is only feigning madness—and, while David plays, he hurls his javelin sceptre directly at his heart. But ere the weapon left his hand the vigilant musician was gone. David knew better than to trust himself any longer to fickle reconciliations, and now that Saul has drunk the dregs of a confirmed and "conscious hostility" both to him and to Jehovah (18:28, 29), he accepts the portfolio of an exile.

In this experience he "foreshadowed the deep humility through which Christ was to pass on his way to the throne. He gave the Old Testament Church a glimpse of the manner in which 'it became him, by whom are all things in bringing many sons to glory, to make the captain of their salvation perfect through suffering.'" (Blaikie.)

It was characteristic of David that he should first seek refuge in the house of Samuel. I do not think he went in secret. The Lord's way and the way of Michal are in sharp contrast as we look in on the scene at Naiaoth. I fancy Samuel thought to shame Saul by sending him word that David was his guest. Saul has passed that appeal. Thrice he sends messengers to take David and is deterred by their repeated failure. Against his will—how it recalls the history of Balaam—the soldier is turned into a prophet. A weaponless warfare—a bloodless victory! And when Saul hurls himself into the breach to stay this maddening defection, the purpose of God is vindicated in his own confession. Like his messengers, he returns to his palace without David.

This passion of Saul is the prototype of Herod's rage against the innocents of Bethlehem (Matt. 2:16), of the rage of the Dragon against the seed of the woman (Rev. 12:13-17), and of the relentless persecution of anti-Christ against the saints of God (Rev. 13:6, 7). With what swift destruction will God visit the armies of hell and bring to naught the wrath of Satan! See 2 Thess. 2:18; Rev. 17:14; 19:21. But the steps of a good man are ordered by the Lord, even if the next step looks like death (20:3).

Matheson sees in David an epitome

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THE EPWORTH LEAGUE.

By Rev. H. C. Hoy.

May 2: The Promise of Personal Holiness.

Scripture References: Jer. 31:33, The purifying power of God's law; 1 John 1:9, Holiness conditioned on confession; 1 Thes. 5:23, 24, The blessing and assurance of holiness; 2 Cor. 7:1, The price of the promises; Psalm 86:2, David's claim to holiness; Mark 6:20, The holiness of John the Baptist; 1 Thess. 2:10, Paul a holy man before God.

It is a part of the plan of God that we should dedicate our lives to Him, and thus be holy as He is holy. Personal holiness is promised to all Christians, as it means the consecrating of life to God. It is the attitude of continuous growth in grace.

First, personal holiness is promised to those who consecrate their lives to God.

1. Holiness means the dedicating a person or any other thing to the exclusive service of God. The temple was holy because it was set apart to the service of God. Paul tells us that our bodies are God's temples, and that as such we are holy. 1 Cor. 3:16-17. It is assumed that all Christian people should be holy both in spirit and body. We sin when we abuse our body, for it is not ours to injure. The body belongs to God, as His dwelling. We are made in His image and must not disfigure it, lest we be guilty of blasphemy. The Jews sanctified their sacrificial offerings in order that they might be acceptable unto God as their thank offerings. Let us obey the command to "present our bodies as a living sacrifice, wholly acceptable unto God." Rom. 12:1. Now, we must be sanctified or set aside for God's use, if we would be a living sacrifice pleasing to God. Thus, by offering ourselves to God we become holy and acceptable unto Him.

2. God cannot use a life that is not fully dedicated to Him. The promise of personal holiness is only to those whose lives are exclusively in God's hand. We cannot divide between God and mammon. No half-hearted person is fitted for holiness. The mother of Samuel dedicated him to the service of the Lord. 1 Sam. 1:28. Samuel fulfilled the mother's promise and attained the blessing of personal holiness. Every person has the same opportunities as Samuel to become holy. It is only a matter of living as God directs. It is saying, "Thy will be done." The Lord will grant to all the peace and comfort that comes through the oneness of the human and Divine wills—such is personal holiness.

3. People who do not set aside their lives to the Lord are never satisfied

of Hebrew history. The analogies are numerous and striking. As the birth of David was humble and obscure, so was that of the nation. The shepherd lad dreams of empire, but his hopes are long deferred, just as Israel yearned for recognition among her powerful neighbors. His first era is one of faith, as was the first stage of national life a period of domesticity not altogether tranquil, as in Isaac; he is a fugitive, like Jacob; he is the victim of jealousies that seek his death "by accident," as in the case of Joseph. His prolonged exile and wanderings recall Egypt and the wilderness. His kingdom and wars re-enact the conquest of Canaan. His glorious reign is definitely a Messianic anticipation.

with their experience as Christians. The field of happiness is reached only through complete surrender to God. It is according to the will of God that everything should be given unto Him. The earth and the fulness belongs to the Lord. God never forsakes those who trust their all to Him. 1 Tim. 4:10; "for He is the savior of all men, especially of those that believe."

When a person has made the surrender, the next thing is never to recall the question, but to believe that God has accepted him and made him holy. God will then lead the person to do His will, and he, being consecrated, will find pleasure in the doing of God's will.

Consecration removes all difficulties from before God, in order that a lump of clay may be made into a beautiful vessel. It is the entire abandoning of self into the hands of the potter, in the hope that God will use one for His honor, sanctified and meet for the Master's use, and prepared unto every good work.

4. Consecration shows that one believes in God to the extent that he dedicates his life to God in active service. It reveals a serene belief cleared of all doubts. God can use such a one, knowing that he will not fail Him. The manner in which God uses one is the greatest mark of personal holiness. Actions speak louder than words. The life of Christ confirmed His words, had a tremendous influence on the world, and has confounded all critics. A sermon not lived falls on deaf ears. Thus personal holiness means a life lived unto God and for the good of man. A person who lives such a life has found the fulfillment of the promise of personal holiness.

Second, the promise of personal holiness is to those who confess their sins and seek righteousness.

1. Christ commands all persons to confess their sins. This is necessary in order to make the person feel the guilt of sin and the need of God. One must realize that the Lord will not tolerate sin. Sin is not compatible with holiness. One who will not confess his sins is self righteous, and feels no need of personal holiness. Like the Pharisee who went up to the temple to pray, he thanks God that he is not like other men. He lives according to his own will and would crucify the Lord for exposing his selfishness. The world today needs to be aroused to a sense of the horror of sin. Too many people feel that they can take care of themselves apart from God. They have no consciousness of sin. There must be an awakening. People must confess their sins to God before they can hope to escape its snares and be made holy. Self and holiness cannot reside in the same heart. Holiness subdues self and enthrones the Almighty. A person who is in God's hands discovers his unworthiness and becomes ashamed of self so that he humbles himself before God. He notes the contrast between himself and the purity of the Lord, which results in the crushing of self. There dawn on him a new idea of his life as related to the Heavenly Father.

2. The confession of sin and the seeking of righteousness allow God to fulfill his promise to write the law on the tables of one's heart. Jer. 31:33. This can occur only when man has permitted God to cleanse his heart and purify his nature until he is righteous and holy. It is only after a person has been made pure and holy that he can read the writings of God on the

heart. A person thus made holy reads a new law, which is in harmony with all things both here and in the future. God honors him with His personal presence causing the person to rejoice in the new found peace of a pure heart. The burden and shame of sin pass away, and he is a new creature in Christ. He hopes to be perfect as the Father in heaven is perfect.

3. Personal holiness is promised to those who have faith. A person must have faith before the promise can be fulfilled. One cannot be cleansed of his sins until he believes in Christ and His power to cleanse from all sin. The whole Christian life is based on faith. Holiness is through one's faith in God to make Him holy. Holiness means freedom in all things. A hundred different messages declare to us our freedom and urge us to reckon on ourselves free. Refuse to listen to Satan, that you are his slave, for you are now dedicated to God and are free. Let nothing discourage you, neither inward feelings nor outward circumstances. Of all the worship that we can bring to God nothing is more pleasing than the self abandonment of holiness through faith. Therefore remember in every dark hour that though for a season, if need be, you are in heaviness through manifold temptations, it is in order that the trial of your faith, being more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise and honor, and glory, at the appearing of Christ.

BATESVILLE DISTRICT.

Epworth League Rally at Tuckerman,

May 4-5, 1915.

May 4, 1915.

Afternoon Service, 2 P. M.

Devotional—E. D. Swift, Batesville. History of Epworth League—Miss Myrtle Lancaster, Salado.

Place and Need of Epworth League—Miss Jessie Moore, Batesville.



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Pastor's Relation to League—Rev. J. M. Harrison, Alicia. Ripe Fields and How to Take Them—Rev. B. L. Wilford, P. E., Batesville.

Music. Evening Service, 8 P. M. Young Peoples' Mass Meeting, led by Rev. J. J. Galloway, Epworth League President, North Arkansas Conference. Music. May 5, 1915. Sunrise Service—Rev. F. T. Glisson, Sulphur Rock.

Morning Service, 8 A. M. Devotional—Newark Representative. How to Organize—Miss Lizzie Hively, Batesville. Devotional Department—A. D. Swift, Batesville.

Social Service Department—Miss Lillie Brandy, Newport. Department of Recreation and Culture—Miss Mabel Stayton, Newport. Department of Missions—F. T. Glisson, Sulphur Rock. Round Table Discussion. Music.

Afternoon Service, 2 P. M. Devotional—Albert Coe, Tuckerman. Epworth League as an Evangelizing Force—Rev. U. B. Umsted, Tuckerman.

Consecration Service—Rev. B. L. Wilford, P. E. Music.

Jessie Moore, Sec. B. L. Wilford, P. E.

WHAT DOES IT MATTER?

The second Sunday in May is Epworth League Anniversary Day. Is your League preparing to celebrate and take the Anniversary collection? If not, what does it mean?

It means, first of all, that our cherished plan of having one collection meet all our expenses this year, is a failure. Every League, big, little, old and young in the Little Rock Conference must co-operate if this plan is a success.

It means that your Conference Board has failed in its effort to protect you from an extra assessment, and all along during the year you will

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CHILDREN'S DEPARTMENT.

MY LITTLE LAD.

By V. C. Castleman.

My little lad, with eyes of brown So tender, steadfast, true; I whisper softly, glancing down, A prayer of love for you.

God keep you in the days to come, Whose advent yet I dread, From folly and from foolish fears That oft with youth are wed.

That trustful smile, that earnest gaze Where truth and pureness blend, May they be yours, my little lad, Till life's long perils end.

Whatever sorrows come to you, May you courageous be; Still tender, manly, honest, true, The face today I see.

Should passion, pride or wordly gain Your untried heart assail, God keep you strong, my little lad, May you o'er sin prevail.

The mirth that sparkles in your eyes, So innocent and pure, Would God for aye 'twould linger there, While time and sense endure.

Ah! I would keep you ever thus, My lad, with eyes of brown, Whose dimpled mouth and joyous voice Forbid a sigh or frown.

Nay, it is better that you grow, And reach your boyhood's goal; I'll trust to God, my little lad, The keeping of your soul.

be-receiving those annoying little notes begging you to help make up a deficit which will not exist if you do your part on Anniversary day.

It means that the Little Rock Conference can be justly accused of not doing its full part in supporting the general work of our parent board at Nashville, for, as you know, half of this fund goes to the parent board.

It means that your League will be sadly in the minority this year, for most of the Leagues are enthusiastically preparing to celebrate.

It means that you will lose the best opportunity of the year to advertise your League and boost its work.

It means that our convention at Hope will not be so good, that the Conference Board will be hampered in its plans, and that the League Cabinet will not be able to push its extension work in destitute fields as it has planned to do.

Let every League do its best in its own best way. If you can not possibly have the program, take the collection any way. If the collection is only a few cents send it in and if it is your best you will not be bothered any more this year.

Let the pastors who have no League present this matter to their young peoples' classes or other young peoples' organizations in their church and give them an opportunity to assist in this splendid work. The mere fact that it has no organization called a League does not relieve any pastoral charge from the obligation of helping to carry on the work among the young people of Arkansas.—C. N. Baker, Secretary Conference Board.

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"WHY, TRY AGAIN."

"Here's a chance to earn some money, Karl."

"Where, father? What is it? I'll do anything."

"Listen: 'A reward of two dollars is offered for the return of a parrot that escaped from its cage this morning at 98 South Broad street.' Didn't I hear you say that somebody saw a parrot about here today?"

"Yes, sir; tell mother. I'll be back soon," and Karl went off on a run down the street to Leon's home.

"Where was that parrot you saw this morning?" he asked excitedly, when he met Leon.

"Over on Cottage street, right at the corner, in a big apple tree. Some boys were throwing apples at it."

"Pshaw! that was too bad.' Do you know that there's a reward of two dollars offered to the fellow who takes it home?"

"Do you mean it, Karl? Come on, that's worth trying for."

The boys were soon on the Cottage street corner, and a little girl was just going in at the gate.

"Did you see a parrot up in your tree this morning?" asked Karl.

"Yes, there were some boys teasing it and mother sent them away."

"Where did it go?"

"Down in the Collins lot. It spoiled a lot of our Seckel pears."

"That's too bad," said Leon. "We will make sure that it doesn't trouble you again."

They ran down to the orchard, and after a long search the bird was found on a high branch in an apple tree.

"How can we get it?" asked Leon.

"Have to climb, of course."

"Well, what then?"

"Can't tell till I get there."

Karl climbed the tree, talking pleasantly to the bird, "Pretty Polly, nice Polly." There was no response from Polly till he reached out toward her, when she said, "Good-bye," and, swinging down to a lower limb, she took a short flight to the nearest tree. This was repeated several times, Leon taking his turn in climbing and succeeded once in reaching Polly, who gave him a sharp nip with her beak and flew off with a taunting, "He, he, he!"

It was growing dark. "We must wait till morning," Karl said. "It's too bad."

"We never can catch it; it bites like everything," said Leon.

"I'm not going to give it up, yet."

"All right, let me know when you get it," and the boys went to their homes.

Next morning at six o'clock Karl went to the orchard, and soon found Polly, who was more socially inclined, croaking an answer to his attempts at conversation.

"How are you Polly?"

"Pretty well, thanks. Polly's hungry."

Karl had brought crackers and loaf sugar in his pockets; he was able to get near enough to offer a cracker, which she took graciously, but ate with her sharp eyes on the boy. Then a piece of sugar was held out. This, too, was accepted, but dropped, and a hasty flight made. Karl became angry as this was several times repeated.

"I will get you," he exclaimed through his shut teeth, and his perseverance was rewarded, for at last Polly not only took the sugar but began eating it, and Karl threw a bag over the bird and it was captured.

It was not a long run down Broad street. Karl rang the bell at 98 and a lady came to the door.

"Good morning," she said, "have you brought my Polly?"

"Hello, mother! Let me out," called the bird in muffled tones. Glad indeed was she to see her truant pet, who emerged with a badly-ruffled plumage.

Karl ran home with a crisp two-dollar bill, Polly screaming, "Come again, ha, ha!"

He stopped a minute at Leon's home. "I wish I hadn't given up so soon," said his companion."—Morning Star.

FULL DAY FOR MR. BEAVER.

If you would like to know just what it means to be "as busy as a beaver," read what Harper's Weekly has to say about how one little brown fellow put in a day in a London park: "A young beaver was once placed at work on a tree twelve feet long and two feet six inches thick just as the town clocks sounded the hour of noon. The beaver began by barking the tree a foot above the ground. That done, he attacked the wood. He worked hard, now working, now dipping in his bathing pond. He bathed and labored alternately until four o'clock in the afternoon, when he ate his supper of bread and carrots and paddled about in his pond until five-thirty. Ten minutes later, when only one inch of the tree's diameter remained intact, he went back to his work, and the tree fell. Before it fell the beaver ran as men run when they have fired a blast. Then as the tree lay on the ground he measured it off mentally and again began to gnaw. He worked at intervals all night, cut the log into three parts, rolled two of the portions into the water, and reserved the other for his permanent shelter. The work done, he took a bath."

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NEWS OF THE CHURCHES.

BOONEVILLE DISTRICT CONFERENCE.

The fifth session of the Booneville District Conference, convened at Booneville, Ark., April 13, 1915. Rev. Eli Myers preached the opening sermon. Dr. J. A. Anderson, Presiding Elder, opened the conference at 9 a. m., April 14, 1915, and in his usual manner dispatched the business of the conference in a rapid but concise way to the entire satisfaction of all present. The conference was well attended by the pastors, local preachers and laymen of the district. Quite a number of visitors were introduced, among whom were Dr. Ellis of the Memphis Hospital, W. T. Thompson of Searcy, W. T. Martin, president of the Sunday School Board, J. J. Gallo way, president of the Epworth League, Dr. Thomas, commissioner for Hendrix College, Dr. A. C. Millar, Editor of the Western Methodist, all of whom made able and interesting addresses to the conference. C. C. Sharpe, R. N. Millard, J. Cole, Rev. Wm. Pleadger, were elected delegates to the Annual Conference. Thad Johnson and R. Haver, alternates. A. B. Priddy was chosen to succeed himself as lay leader of the district. W. J. Spicer, John Ball and J. W. Irvin were licensed to preach. Dr. J. A. Anderson urged the ministers of the district to attend the summer school for ministers at Hendrix College this summer. Branch was selected as the next place to hold the conference. Rev. Geo. McGlumphly read a resolution thanking J. H. O'Bryant and the good people of Booneville for the royal reception

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The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children. 50c.

A Clear Brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.



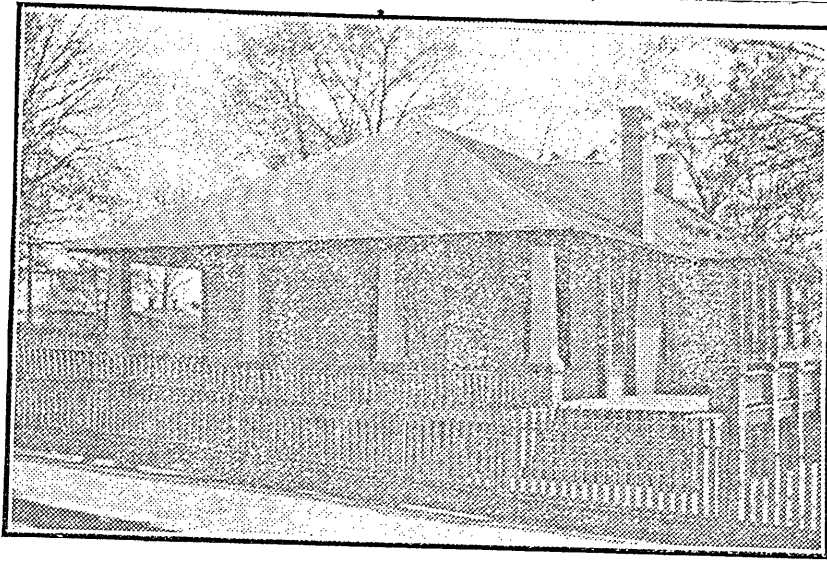
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PARSONAGE AT STAMPS, ARK.

they gave the conference in opening homes to the delegates.—C. B. Metheny, Secretary.

HOT SPRINGS METHODISMS.

Present: Street, Fitzer, Copeland, Farr, Hardy and Robertson.

Oak Lawn and Tigert—(Farr.) Had a large Sunday School at Tigert. Congregation at the 11 o'clock services not so large as usual. Had fine congregation at Oaklawn in the evening. Both Sunday Schools are making arrangements to have Children's Day exercises.

Central—(Copeland). Had fine services both morning and evening. Quite a large gathering at the evening hour. There were three accessions to the church. All things are moving along nicely. Outlook is good for getting into the new church buildings soon. Dr. Copeland had just returned from Hope, Ark., where he assisted Brother Owen in a two weeks' revival. He stated that they had a very fine meeting indeed. Quite a number of conversions and between 90 and 100 accessions to the church.

Malvern Avenue—(Fitzer). A protracted meeting is being conducted at this church by the pastor, who is assisted by the preachers in the city. The church is being revived; people are getting happy and ready and willing to help. No conversions yet. The services will likely continue throughout another week.

Park Avenue—(Robertson). Sunday School good. Congregation at the morning hour pretty fair, and services quite spiritual. Fine congregation at evening hour and a helpful service. Epworth League pretty well attended, and the services good.

Third Street—Brother Howard preached in the morning to a fair congregation. In the evening Brother Steele conducted services, which were good. The pastor is in Little Rock attending the Missionary Council.

The Epworth Leagues of the city held a union service at Park Avenue Church at 3 p. m. Sunday. There was a good representation of Leaguers, and the services were very helpful.—A. M. R.

TRASKWOOD CIRCUIT QUARTERLY CONFERENCE AND SUNDAY SCHOOL INSTITUTE.

On last Saturday, April 10, our efficient P. E., Rev. A. O. Evans, held our second Quarterly Conference at Hickory Grove.

There were a few changes made in the offices of the church and our circuit made a very good showing in regard to pecuniary matters. Bro. O. Wise preached for us at night as Brother Evans had to go to Benton.

Then after Sunday School Sunday

morning we had a fine and interesting sermon by Rev. W. A. Steel of Benton. Brother Steel is a fine preacher and well able to fill the place he is now holding. At noon the visiting people from Traskwood spread their lunches and enjoyed a Sunday dinner under the trees. Brother Bass is a capable and good preacher. He is doing all he can for the betterment of his circuit. After the dinner and all had rested a while, we went into the house, where we listened to some beautiful songs, sung by Hickory Grove choir. They are a good singing young set and deserve praise. Next came the rendering of the Sunday School Institute program. First, we had a short talk by Brother O. Wise, who led the devotional exercises. Next, was a talk on "The Sunday School Superintendent," by the scribe, F. A. Rhodes. Next, was a talk by our pastor, R. K. Bass, on "The Teacher and His Work." In his talk Brother Bass bit some of us teachers and gave us some good advice.

Next came a talk on "Definite Sunday School Ends. What? Why? and How?" by Rev. T. L. Stinson, our former pastor. Brother Stinson is a good man and gave us some good advice. Next was a discussion on the "Uncultivated Field," by T. L. Stinson and O. Wise. After this discussion our pastor appointed members of other Sunday Schools to go to places where there are no Sunday Schools, and help organize a Sunday School. The last subject was discussed by the superintendent present, and was, "Our Sunday School Outlook." All the topics were ably discussed and I believe a great deal of good will result from this institute. Every pastor should hold one at each Quarterly Conference on his circuit. Our pastor is an enthusiastic Sunday School worker, and deserves much credit for his efforts.—F. A. Rhodes.

HAMBURG CIRCUIT.

We have just had our second quarterly meeting on this charge. Our beloved Presiding Elder, Brother W. C. Davidson, preached three excellent sermons that were food for the souls of both pastor and people. We desire the prayers of all the brethren for a soul-searching revival in this part of God's vineyard. There are some excellent people in this charge and many a great deal to the church in the future if they are saved now and enlisted in God's service. My prayer is for a revival of old time power throughout the land. The Sunday School work is progressing on this charge, but we trust to God for a better report at our next quarterly meeting. All of our official members are excellent men,

and the financial part of the church being entrusted to them. I believe they will see that this is as much serving God as when we pray. Remember us brethren in your prayer.—J. H. Ross, Pastor.

REVIVAL AT HOPE.

Yesterday, April 18, was a great day for Methodists in Hope; 72 were taken into the church during the day. Special services were held twelve days. Brother Few of Prescott and Dr. W. F. Andrews of Texarkana each spent a day to the delight of our people, and Dr. Theodore Copeland of Hot Springs spent nine days. During the first week three services a day were held, two at the church and a noon service for the men at the Lyric Theater. Dr. Copeland completely captured our town. The church was entirely too small for the crowds. A building three times its capacity could have been filled daily. Dr. Copeland was a great blessing to the whole community. Our people had worked for six weeks preparing for this climax, and it was that truly. We feel sure that the revival will abide in its results.—T. O. Owen.

WARREN MILL CAMPS.

I have just finished reading the Methodist and found many things of interest therein. Brother Sage, you have my sympathy and prayers. As far as I can learn I am the only preacher in Arkansas who is giving his whole time to work in logging camps. But I find a great pleasure in so doing. The Arkansas Lumber Company is now making ready a parsonage in their logging camp. It is a pleasure to serve these people. Here we have some devout men of God. We also have some elegant and faithful ladies. We have organized a church in the Arkansas camp here. We have a Junior Epworth League with 22 members, doing a splendid work. Last Sunday, the 11th, I preached a sermon to the children, and at the conclusion I asked the children if they would

LESS MEAT IF BACK AND KIDNEYS HURT

Take a glass of Salts to flush Kidneys
If Bladder bothers you—Drink
lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; 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 clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

not decide to live for Christ, and 19 came forward and pledged their lives for Christ. At the Southern Camp we have a choir of young people who sing very beautifully and inspiringly indeed. We have a live Sunday School and prayer meeting in each camp. The most gratifying of all is to see these children yielding to the influence of efficient and the true gospel of Christ. They are like clay in the potter's hand. Our camps are well managed. They are sanitary and quiet. So far this year we have had the associations of Brothers R. Spam and J. C. Williams. It is strengthening to have company with these two men of God. We are expecting some great things this year. Pray for us.—W. C. Lewis

KINGSLAND CIRCUIT.

The second quarterly meeting on this circuit was held Saturday and Sunday, April 11-12, by Presiding Elder W. P. Whaley. He preached two powerful sermons to the delight of all present. The reports of the work were better than expected by the most hopeful, and there are more signs of a better day than for a long time. These are a good people and know how to carry on church work. There is a revival spirit throughout the entire charge and folks are looking forward to great revivals. Pray for us that this may really be the case.—R. L. Cabe, P. C.

BIG OLD-FASHIONED CAMP MEETING ON THE USSERY CIRCUIT.

The plans are completed for a camp meeting on the Ussery Circuit at Jones' Spring the third Sunday in July. This point is known as the Narrows. This camp ground is on the Hot Springs and Womble public road, 30 miles west from Hot Springs, and 17 from Womble. The nearest railroad station is Bonner, seven miles away on the M. D. and G. R. R. This will be a self-supporting meeting. Bring your wagons, etc., and camp with us and enjoy a good meeting. Every one is cordially invited and urged to come. There will be a restaurant and camping quarters for those who are so situated they cannot furnish themselves. Let all who expect to do this, write to T. J. Williams, Mazarn, Ark. Brother Williams will also meet you at train

"TIZ" FOR TIRED SORE, ACHING FEET

Ah! what relief. No more tired feet; no more burning feet, swollen, bad smelling, sweaty feet. No more pain in corns, callouses or bunions. No matter what ails your feet or what under the sun you've tried without getting relief, just use "TIZ." "TIZ" draws out all the poisonous exudations which puff up the feet; "TIZ" is magical; "TIZ" is grand; "TIZ" will cure your foot troubles so you'll never limp or draw up your face in pain. Your shoes won't seem tight and your feet will never, never hurt or get sore, swollen or tired. Get a 25 cent box at any drug department store, and get relief.



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 25c. at Druggists.

if so notified. Committees were selected as follows: Building L. Johnson, A. M. Johnson and W. F. Echols; Arrangement, T. J. Williams, L. M. Keith, J. N. Stroups and Fayette Johnson; Public Service, Rev. A. O. Evans and T. D. Scott.—H. A. Ault, Chairman; Miles A. Traywick, Secretary.

M'KAMIE, ARK.

A preacher of the Methodist Conference dropped in unexpectedly recently and lectured to both schools in this district, one white and one black. His talk was taken well by both schools, but especially do I wish to mention the impression on the negro school. I noticed that the most respectful attention was given during the lecture and all seemed deeply impressed. It was an excellent lesson and taught a moral and Christian duty of exemplifying character. I believe there should be more of these lectures given. The effect upon our young negroes will be to elevate and teach them to better respect moral laws and to have a higher respect for white people by precepts.—S. W. Colquitt, Director.

OBITUARIES.

GARNER.—Mrs. California Garner was born December 4, 1852; died March 13, 1915. Sister Garner was first married to W. S. Eubanks about 1871, who died and left her a widow with seven children in 1886. In January, 1890, she was married the second time to W. H. Garner, to which union were born two children. Early in life she was converted and joined the Cumberland Presbyterian Church, but afterwards attached herself to the M. E. Church, South, to which church she belonged when she died. She was sick 98 days. During this time she suffered much, but she bore her affliction very patiently. Sister Garner was a good companion, mother and neighbor, and will be greatly missed. May her loved ones and her many friends take comfort in God and look forward to that great reunion in that home where there shall be no more parting.—R. A. Robertson, P. C.

M'CLAIN.—Sister Mary E. Roberts Cope McClain was born in Grundy County, Tenn., August 25, 1838, and departed this life April 13, 1915. Sister McClain professed religion at the age of 14, and joined the Cumberland Presbyterian Church, afterwards the M. E. Church, South, and lived a consistent Christian life. She leaves, besides her husband, to whom she was married July 12, 1866, four sons, three daughters, two brothers and a number of grandchildren, with a host of others to mourn her departure. I would say to those left behind, weep not, for our loss is her gain. Look up to the same Jesus in whom she trusted and served. And it will not be long ere we will be reunited in the celestial world, where death and parting come no more.—W. A. Williams, P. C.

OLDNER.—Margaret Catherine Varnell Ordner was born January 28, 1861, and died April 1, 1915, at Kingsland, Ark. She was a life-long member of the Methodist Church, having joined when quite young. She was married to W. S. Oldner, June 8, 1870. She leaves the following relatives. Children, Mrs. Mattie Wilson, Clabourn Oldner, Carl, Claud, Gladis and Saffora. She leaves two brothers, W. A. Varnell, of Carthage, Ark., and Sidney Varnell, Warren, Ark., and two sisters,

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"Dodson's Liver Tone" Is Harmless To Clean Your Sluggish Liver and Bowels.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work. Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

Mrs. Mattie May and Mrs. M. F. Elam, both of Kingsland, and a host of friends. She was a true Christian character, a good wife, splendid neighbor, a gentle mother and kind sister, and a friend to all in need. She died as she lived with faith in God, and is now gone on to her reward. May all the relatives and friends prepare to meet her where the monster death does not come, where pain does not exist, and where tears shall not be shed.—Her Pastor, R. L. Cabe.

GRIFFIN.—Cora Priscilla Griffin was born September 14, 1906, and died at her home near Kingsland, March 28, 1915. She was an unusually precocious child, kind and obedient, and loved by all who knew her. She came to her untimely death by accidentally getting shot on March 28, and we buried her at Cross Roads graveyard on the day following, an enormous crowd being present. The sweetest flowers are sometimes plucked the soonest and God sees fit to receive the brightest into heaven, while others are left here. May all her loved ones and friends strive to meet her in the glory land, where accidents will not happen and where there shall be no broken-hearted mothers mourning over their children.—R. L. Cabe.

JOHNSON.—Miss Mary Reid Johnson was born August 14, 1884, and died April 3, 1914. She was an accomplished teacher and had taught with splendid success in the public schools here and elsewhere and was loved by all the children. She was patient in her long suffering and entirely unselfish, and best of all, prepared to meet God. She leaves a broken-hearted father and mother, a younger sister, Miss Bessie Johnson, and a brother, Dr. S. Coke Johnson, and many friends. The school room has lost one of its faithful workers, the home a loving sister and daughter, and the church a member, but heaven has gained a ransomed soul. Her friends and relatives should not mourn long, and live that they may meet her in the vast beyond, where there shall be no sad partings.—Her Pastor, R. L. Cabe.

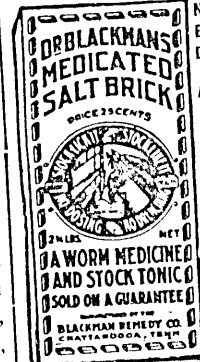
ELECTRICITY, AIR, AND WATER AS SOURCES OF NITROGEN.

Chemists have found three ways of taking nitrogen from the air and making it available for fertilizing the soil. Of these, one far outranks the others in importance. This is to pass electric sparks through a mixture of nitrogen and oxygen such as we have

in the air. That way is much more important than the other two ways just described, for it leads to a satisfactory solution of the great nitrogen problem. Nature always pointed out this way, but until quite recently man has not been able to follow it. In thunderstorms electric discharges act upon the air with the result that the nitrogen and oxygen in the air unite to a slight extent and form compounds that dissolve in water. The rain deposits these compounds upon the soil. It has been estimated that in that way the soil receives annually about eleven pounds of combined nitrogen an acre. That is a very small quantity, to be sure,

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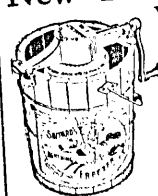


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Every Animal Its Own Doctor
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It Will Do The Rest
A Handy Medicine—
It Salts 'em Too
Saves Time, Labor and
Veterinary Bills
You've tried the rest—
Now use the Best
Sold and Guaranteed by
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but it is quite enough to have set the chemist thinking. And a good many chemists have been thinking about this subject for many years. It was only when they began to experiment, however, that they could find out whether man can imitate in the factory what takes place in the thunderstorm, and can make large quantities of nitrogen combine with oxygen. As a result of their experiments, ways have been found to make compounds of nitrogen in any desired quantity.

The essential elements of the processes that have been devised are powerful electric discharges, air, and water. But electric discharges cost money. It requires mechanical power of some kind to produce them economically—either steam power or gas power or water power, and of those only the last is cheap enough for the purpose under consideration. That leads us at once to look to waterfalls for supplying the necessary power.

The first practical success was attained in Norway, where there are many large waterfalls that have a fairly constant supply of water throughout the year. In other parts of the world, wherever there are large waterfalls, men are actively manufacturing compounds of nitrogen. Although it may even yet be questioned whether these compounds can at present compete with the nitrogen of Chile saltpetre, it is clear that the world can regard with comparative indifference the fact that the Chile deposits are becoming exhausted. It is certain that the processes at present used in preparing nitrogen compounds from the air will be improved, and that the cost of the compounds will be reduced to such an extent that we can meet the needs of agriculture without materially in-

creasing the price of food.—Ira Remsen, in *The Youth's Companion*.

"OUR GOD IS MARCHING ON."

The people of our nation scarcely realize the vast strides which the temperance cause has been making in recent years under the able leadership of the Anti-Saloon League of America. So successful has this leadership been that national constitutional prohibition by 1920 is now almost a certainty. To this end many prayers are being offered and many forces of righteousness are being directed.

Prior to September 1, 1914, the prohibition States were Maine, Kansas, Georgia, Mississippi, North Carolina, Oklahoma, Tennessee, North Dakota and West Virginia; and since that time prohibition sentiment has been rapidly developed and widely promulgated, as the following interesting facts will show: Between September 1, 1914, and January 1, 1915, five States adopted state-wide constitutional prohibition, to become effective as follows: Arizona, January 1, 1915; Virginia, November 1, 1916; and Colorado, Oregon and Washington, January 1, 1916. The prohibition States have more than doubled in six months. Since January 1, 1915, Alabama, Arkansas, Iowa and Idaho have passed prohibition laws. Montana and South Carolina have voted through their legislature to submit to the people the question of prohibition; Utah will vote on constitutional prohibition, and South Dakota is to vote on the same question. The New Jersey Senate voted to give municipalities the right to vote on the liquor question, but the bill was lost in the house. An anti-saloon measure is being vigorously pressed in Pennsylvania, and should this fight, which is being so ably led by the chief executive of the state, Governor Brumbaugh, be successful, it will be a crowning triumph for the splendid forces that are struggling so heroically for righteousness and clean living.

It is confidently expected that the great Anti-Saloon League Convention to be held in Atlantic City, N. J., July 6-9, will give a mighty impetus to the advancement of nation-wide prohibition. The most cheering reports are being received from prominent leaders, speakers and others who are interested, which indicate that this convention will exercise a powerful influence in moulding popular opinion, and in creating a far-reaching sentiment against the saloon.

Far and wide people are being roused to the fact that the local option question embraces a great fundamental and highly valued privilege—the right of local self-government, under which those living in a political unit may determine such problems for themselves. The battle now being so vigorously fought, is to defend human rights against vested whiskey interests and entrenched wrong; to emancipate our land from the curse of strong drink, and to overthrow men in power who would sell themselves, their party and their dearest interests to the liquor cause. The campaign is rapidly developing into an aggressive one; it is no longer satisfied to be eternally on the defensive. More and more men are aligning themselves on one side or the other, for or against the rum traffic. It is dawning upon our people as never before that intemperance is responsible for not less than 50 per cent of our insane, 60 per cent of our paupers and 70 per cent of our criminals; that the annual drink bill of the United States would build six Panama canals, which cost

GRANDMA USED SAGE TEA TO DARKEN HAIR

She made up a mixture of Sage Tea and Sulphur to bring back color, gloss, thickness.

Common garden sage brewed into a heavy tea with sulphur and alcohol added, will turn gray, streaked and faded hair beautifully dark and luxuriant, remove every bit of dandruff, stop scalp itching and falling hair. Just a few applications will prove a revelation if your hair is fading, gray or dry, scraggly and thin. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get the ready-to-use tonic, costing 50 cents a large bottle at drug stores, known as "Wyeth's Sage and Sulphur Hair Remedy," thus avoiding a lot of muss.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur, no one can tell, because it does it so naturally, so evenly. 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 all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

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We have secured a limited number of *The Illustrated Bible Stories*, written by "Ian Maclaren" (Rev. John Watson), author of "Beside the Bonnie Briar Bush," and Rev. J. W. Buel, and illustrated with 500 Text Pictures and sixteen Color Plates from the famous Tissot Collection, considered by authorities the most important contribution to Scriptural illustration ever produced. The book, almost the last writing of Dr. Watson, relates all the Bible events in beautiful and simple language, in chronological order. It greatly simplifies Bible history. It contains 800 pages, printed in large, clear type on supercalendared paper, and is bound in green vellum with illuminated cover. It sold originally at \$3.00, and was worth it. We have secured a limited number at a bargain, and propose to use them to stimulate our friends to send us

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The book will be given to a subscriber who sends us \$3.00 cash with two new names, or \$1.75 cash with one new name. This is an unusual opportunity to help us and secure a valuable premium. Go to work promptly, as the supply may soon be exhausted. If you are not satisfied when you receive the book, return it and your money will be refunded. Use the following blank in ordering.

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Being a subscriber, I enclose \$3.00 for two subscriptions of persons who are not now taking the paper. Send the paper to—

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And the book to—

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QUARTERLY CONFERENCES
LITTLE ROCK.

ARKADELPHIA DISTRICT.
(Second Round.)
Hot Springs Ct., at M. Star... May 1-2
Park Ave., Hot Springs... May 1-2
Holly Spgs. Ct., at Sparkman... May 8-9
Tigert and Oaklawn, at Tigert, Hot Springs... May 15-16
Ussery Ct., at G. Chapel... May 15-16
Princeton Ct., at Waverly... May 22-23
Dalark Ct., at Manchester... May 29-30
Cedarglades Mission... June 5-6
A. O. EVANS, P. E.

CAMDEN DISTRICT.
(Second Round.)
Magnolia Ct., at Emerson... May 1-2
Waldo... May 9
Atlanta, at Lisbon... May 15-16
Chidester, at Carolina... May 22-23
Stephens... May 29-30
Magnolia... June 6-7
Camden... June 14
On this round special attention will be given to questions 1, 5, 6, 7, 8. The delegates to District Conference will be elected. District Conference will be held July 6-9, at Atlanta.
W. P. WHALEY, P. E.

LITTLE ROCK DISTRICT.
(Second Round.)
Winfield Memorial, 11 a. m... May 2
Keo, p. m... May 2
First Church, 11 a. m... May 9
Asbury, p. m... May 12
Carlisle, p. m... May 15-16
Oak Hill Ct... May 15-16
ALONZO MONK, P. E.

MONTICELLO DISTRICT.
(Second Round.)
Collins Ct., at Bethel... May 1-2
Warren Sta... May 2-3
Hermitage Ct... May 8-9
Warren Mill Camps... May 9-10
W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT.
(Second Round.)
Rison Ct., at Bethlehem... May 1-2
Redfield Ct., at Marvin's Ch... May 8-9

\$375,000,000, and would enable the government to construct fifteen battleships with what remained. More than 95 per cent more accidents occur to workmen who indulge in drink than to those who do not; and yet our government legalizes saloons to tempt men from sobriety and from paths of physical and spiritual safety, ultimately to fill untimely and dishonored graves.

A significant fact is that the Temperance Society of the Methodist Episcopal Church recently addressed inquiries to the 2,160 daily newspapers of the United States concerning their attitude on liquor advertising. Replies were received from 679, and from them it was learned that of this number 520, over three-quarters, refuse liquor advertisements of all kinds. These papers make powerful allies against the saloon interests, and this report is a fine showing in favor of the temperance cause. It is another heartening indication of the ultimate overthrow of the saloon.

Men are at last learning that it is criminally foolish to license a traffic that breeds idiots, paupers and criminals to be supported by industrious people; a traffic which greatly increases taxes by creating the necessity for jails, almshouses, reformatories, orphanages and police and criminal courts, and which is always and everywhere known to be the enemy of everything sacred to God and man. It scarcely seems possible that our country should debar criminal classes from landing on our shores as being "undesirable citizens," and yet license 25,100 saloon keepers to manufacture similar products out of the very flower of our young manhood and womanhood.

We rejoice in the hope and belief that such a condition cannot much longer exist among an enlightened people. "God's in his heaven; all's well with the world."—Allan Sutherland.

New Edinburg Ct., at Wheeler's Springs... May 15-16
Grady Ct., at Douglass... May 23
Rowell Ct., at Wesley's Ch... May 29-30
Alzheimer and Wabbasaka, at Alzheimer... June 6
Lakeside, Pine Bluff... June 8
Sherrill & Tucker, at Tucker... June 13
Swan Lake... June 26
Roe Ct... June 26-27
J. A. SAGE, P. E.

PINE BLUFF DISTRICT CONFERENCE—CHANGE OF DATE OF MEETING.

The Pine Bluff District Conference will meet at Rison, Ark., Wednesday evening, June 30, 1915, instead of July 13, as announced last week. The opening sermon will be preached Wednesday evening at 8 o'clock by Rev. J. P. Plummer. The following committees of examination have been appointed: For License to Preach—L. M. Powell, E. F. Wilson and L. W. Evans. For Admission on Trial—W. C. Watson, B. B. Thomas, A. O. Graydon. For Deacons' or Elders' Orders—E. R. Steel, H. E. Van Camp and R. R. Moore.
J. A. SAGE, P. E.

PRESCOTT DISTRICT.
(Second Round.)
Washington, at St. Paul... Apr. 27-28
Okolona, at Center Grove... May 1-2
Columbus, at Saratoga... May 4-5
Harmony, at Holly Springs... May 8-9
Fulton, at Water Creek... May 11-12
Blevins Ct... May 15-16
I wish to see all the members of the Quarterly Conference present on this round. Delegates to District Conference to be elected. Other important matters to attend to. Brother Steward, your preacher needs very much his quarterage. He is in great need. Make an honest effort to pay at least one-half the assessment. Let us all pray earnestly for great revivals.
W. M. HAYES, P. E.

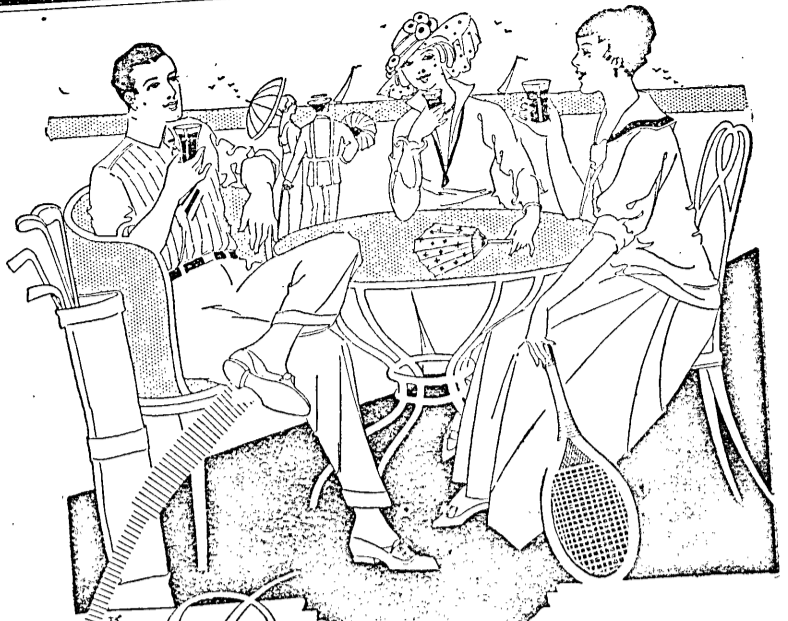
PRESCOTT DISTRICT.
(Third Round.)
Emmett Ct... May 22-23
Hope Sta... May 23-24
Center Point... May 29-30
Mineral Springs... May 30-31
Mt. Ida... June 6-7
Caddo Gap... June 12-13
Gurdon... June 19-20
Bingen... June 20-21
Nashville... June 24-27
Delight, Dist. Conf... June 24-27
Orchard View... July 3-4
Shurfreesboro... July 4-5
Shawmut... July 10-11
Amity... July 11-12
Columbus... July 17-18
Washington... July 18-19
Harmony... July 24-25
Okolona... July 31-Aug. 1
Blevins... Aug. 7-8
Prescott... Aug. 8-9
Fulton... Aug. 14-15
Notice that the District Conference will be held in Delight, June 24-27. Brother J. H. Bradford will preach the opening sermon Wednesday night. Conference convenes Thursday, 8:30 a. m. The Delight people are delighted to have the conference held in their town. They will delight you by a royal welcome and a lavish entertainment. Pastors, please send a complete list of your delegates to Rev. J. M. Hamilton, Delight, Ark. (See Disc. Par. 70.) We expect to have with us the Conference Sunday School Secretary and representatives of other interests.
W. M. HAYES, P. E.

TEXARKANA DISTRICT.
(Second Round.)
Bright Star, at Olive Branch... May 1-2
Lockesburg, at Rock Hill... May 8-9
Cherry Hill... May 15-16
The District Conference will be held at Lockesburg, June 3-6. We will open Thursday night. Let all the Leagues and Sunday schools plan to have delegates there, and the laymen and preachers plan to stay over Sunday.

EXAMINING COMMITTEES
For the Texarkana District Conference, to be held at Lockesburg, 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 Deacons' Orders—M. J. Rhodes, J. P. 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. E.

NORTH ARKANSAS.
BATESVILLE DISTRICT.
(Second Round.)
Jacksonport Ct... May 1-2
Minturn Ct., at Arbor Grove... May 8-9
Swift and Alicia, at Alicia... May 9-10
Newark Station... May 15-16
Newport Station... May 16-17
Batesville, First Church... May 23-24
B. L. Wilford, P. E.



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CONWAY DISTRICT.
(Second Round.)
Pottsville, at Pleasant Grove... May 1-2
Dover Ct., at Davis' Chapel... May 8-9
Lamar Ct., at Mt. Olive... May 15-16
Clarksville, at 11 a. m. (Conf. at 7:30 p. m., 14th)... May 16
Appleton Ct., at Appleton... May 17-18
London Ct., at Martin's Chapel... May 22-23
District Conference will convene at Quitman, beginning at 7:30 p. m., Wednesday, May 26, and continuing over Sunday. Rev. J. A. Womack will preach the opening sermon. J. K. Farries, E. Dyer and J. F. E. Bates will examine for license and orders.
R. E. L. BEARDEN, P. E.

FAYETTEVILLE DISTRICT.
(Second Round.)
Fayetteville... Apr. 26
Springtown... May 1-2
Pea Ridge... May 8-9
Elm Springs... May 15-16
Huntsville... May 22-23
Winslow... May 29-30
District Conference at Bentonville, April 28.
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.
(Second Round.)
Van Buren Ct., at City Hts... May 1-2
Van Buren Station, 8 p. m... May 2
Ozark Ct., at Bethlehem... May 8-9
Alma Station... May 15-16
Kibler Ct., at Mt. View... May 22-23
Beech Grove Ct., at Hill's Ch... May 29-30
WILLIAM SHERMAN, P. E.

HELENA DISTRICT.
(Second Round.)
Parkin Sta... May 1-2
Cotton Plant... May 5
Dist. Conf. at Cotton Plant... May 8-9
Wynne Sta... May 8-9
LaGrange Mis... May 15-16
The Helena District Conference will open on Tuesday at 7:30 p. m. The opening sermon will be preached by Rev. H. B. Trimble of Clarendon. Thursday will be devoted to laymen's

work. J. B. May, district lay leader, will arrange a suitable program. Friday will be devoted to Missions and Education, and the conference will close on Friday night.
W. F. EVANS, P. E.

JONESBORO DISTRICT.
(Second Round.)
Osceola... May 1-2
Wilson... May 2-3
The Jonesboro District Conference will convene at Osceola, July 7, at 10 o'clock a. m. J. T. Wilcoxon will preach the opening sermon. Committee on License and Admission, T. A. Bowen, J. B. Hendrix, C. F. Wilson; Deacons' and Elders' Orders, J. S. Watson, J. W. Thomas, Eli Craig.—W. L. Oliver, P. E.

PARAGOULD DISTRICT.
(Second Round.)
Imboden, at Hardy... May 1-2
Pocahontas Sta., at P... May 8-9
Reyno and Success, at S... May 9-10
Black Rock, Portia and Hoxie, at B. R... May 15-16
Peach Orchard Ct., at Knobel, 11 Sat... May 22-23
Corning... May 23-24
Pocahontas Ct., at Siloam, 11 Sat... May 29-30
New Liberty, at Brighton, 11 Sat... June 5-6
F. M. TOLLESON, P. E.

SEARCY DISTRICT.
(Second Round.)
McRae Ct., Mt. Olive... May 1-2
Auvergne, at Tupelo... May 8-9
Vilonia Ct., at Cy. V... May 15-16
Cato Ct., Shiloh... May 22-23
Cabot and J., at J... May 23-24
Pangburn, Oak Grove... May 29-30
Searcy, First Church... June 6-7
Searcy Ct... June 5-6
Griffithville Ct... June 12-13
Beebe Ct., at Austin... June 13-14
Heber Springs... June 19-20
R. C. MOREHEAD, P. E.

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