

WESTERN METHODIST.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXIV

LITTLE ROCK, ARK, 7

Dr. Hendon
State House
Comp

WEDNESDAY, MAY 13, 1915

NO. 19

IN THAT DAY SHALL THIS SONG BE SUNG IN THE LAND OF JUDAH: WE HAVE A STRONG CITY; SALVATION WILL GOD APPOINT FOR WALLS AND BULWARKS. OPEN YE THE GATES, THAT THE RIGHTEOUS NATION WHICH KEEPETH THE TRUTH MAY ENTER IN. THOU WILT KEEP HIM IN PERFECT PEACE, WHOSE MIND IS STAYED ON THEE; BECAUSE HE TRUSTETH IN THEE. TRUST YE IN THE LORD FOR EVER; FOR IN THE LORD JEHOVAH IS EVERLASTING STRENGTH: FOR HE BRINGETH DOWN THEM THAT DWELL ON HIGH; THE LOFTY CITY, HE LAYETH IT LOW; HE LAYETH IT LOW, EVEN TO THE GROUND; HE BRINGETH IT EVEN TO THE DUST. THE FOOT SHALL TREAD IT DOWN, EVEN THE FEET OF THE POOR, AND THE STEPS OF THE NEEDY. THE WAY OF THE JUST IS UPRIGHTNESS; THOU, MOST UPRIGHT, DOST WEIGH THE PATH OF THE JUST.—Isaiah 26:1-7.

BARBAROUS BLUNDERING.

The sinking of the Lusitania, a British passenger steamship carrying American citizens and munitions of war, by a German submarine, adds another bloody chapter to the horrible story of the most barbarous war that has ever been waged with the instruments of civilization. It is the culmination of a series of criminal blunders in which all parties are grievously at fault. First, the British government blundered in permitting a ship laden with arms and ammunition, contraband of war, to carry neutral passengers, especially women and children. Second, the Steamship Company blundered in receiving such a cargo and passengers. Third, the captain blundered in following the usual route and in not having life preservers and boats in absolute readiness for supreme emergency. He is as criminal as was Captain Smith of the Titanic, and equally responsible for stupidity and carelessness. Fourth, the passengers, after the warning from Germany, blundered in taking the risk. If they had no regard for their own lives, these Americans were criminally thoughtless in creating a situation which might jeopardize the peace of their own country. Fifth, even if events should prove that Germany was technically within her legal rights under international law, the German Government blundered beyond measure in authorizing a deed that shocks the moral sense of the Christian world. Americans, and especially Christian Americans, have been trained to waive technical rights when the safety of women and children is involved. This is exemplified in the conduct of Alfred Gwynne Vanderbilt. With his money he had bought every comfort and device that the Lusitania offered, but as an American man he could not assert his legal right to a life-preserver when a woman's life required it. Whatever may be the exigencies of war, the Christian world will honor Vanderbilt for laying down his life to save a helpless woman, and condemn Germany for destroying innocent women and children in the frantic effort to cripple her enemy. Germany, by lack of Christian diplomacy, is alienating even her friends and admirers, and effectually isolating herself. Under these circumstances, what shall it profit her, if by the technicalities of warfare she shall conquer the world and lose the sympathy and respect of humanity? And what shall she give in exchange for her self-respect? America is stirred. Blood blinds. Let us pray for Christian forbearance in this crisis. Let us not "remember the Maine," nor lose our heads over the Lusitania; but remember Jesus Christ, and ask what He would have us do. We must not shirk from the call of duty even when it leads to righteous war, if such a thing is possible among Christian people, but we must seek by all honorable means to preserve an impartial attitude, trust our President to

appraise the facts and reaching a conclusion that us at the bar of the nation prejudice have cleared a judgment when the case God, to the Supreme Court my people, enter into the doors about thee: hide a little moment, until the indignation be over-past. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

DR. CLAXTON ON THE JUNIOR COLLEGE.

In an address at the 150th anniversary of the founding of the University of North Carolina Dr. P. P. Claxton, United States Commissioner of Education, after indicating that the stronger colleges should devote their activities to preparing students for the bachelor's degree, said: "Then there is another group of colleges and universities that should be classified as junior colleges. They should devote their entire energies to the development of Freshmen and Sophomore classes. For the successful pursuit of two years' work in the studies outlined, the colleges should confer a degree. This group of colleges should secure the best teaching talent to be had, and the staff should be so large as to render it easy for the teacher and pupil to come in contact in a personal way. The feasibility of grouping a large number of colleges under this heading is seen when we recall that about 40 per cent of college boys drop out of college at the beginning of their Sophomore year; 60 per cent never reach the Junior class. Too, the overtaxed Freshman and Sophomore classes in the universities and colleges render it impracticable for the teacher and student to have even a speaking acquaintance. As a result, the student has little opportunity of getting inspiration and throughout his college course has the opportunity of acquiring little perspective."

THE NORTHERN BISHOPS FAVOR UNIFICATION.

It is reliably reported that the Bishops of the Methodist Episcopal Church (North), at their recent meeting at Des Moines, Iowa, by unanimous rising vote adopted the following: "The Bishops of the Methodist Episcopal Church realize that the formal response to the tentative basis of union, as proposed by the General Conference of the Methodist Episcopal Church, South, must come from our own General Conference. None the less our hearts prompt us to the following declaration: We are convinced of the essential unity of the two great Methodisms in doctrine and life, and that the essential unity in due season must express itself in outward and organic form. Without presuming to pronounce upon the terms of union, we declare ourselves earnestly in favor of the organic union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and of such other Methodist bodies as may share our common faith and experience; moreover, we declare ourselves in favor of such a union upon terms that shall provide an ample and brotherly protection for any minority. To the great end of this union we pledge our constant prayers, and we call upon all our people to pray constantly and earnestly that God may guide in all negotiations that make for the peace and unity of our common Methodism." Commenting on this action, Zion's Herald says: "There will be general rejoicing in the Methodist Episcopal Church over the fact that the Board of Bishops has extended an open hand to the overtures looking toward unification of American Methodism as made by the General Conference of the Methodist Episcopal Church, South. This was eminently the fra-

ternal and right thing for the Board to do. Of course, it is impossible for our bishops to discuss the details of the organic form which the denominations will take when they become one, but it is essential that our brethren of the Southern Church should know that the cordial spirit that characterized their overtures was met with equal cordiality on the part of the Methodist Episcopal Church. When the next General Conference meets at Saratoga next spring it will consider the proposition of the Church South, and will appoint a commission that shall have power to discuss with a like commission from the Southern body the details of the union. It is cause for rejoicing also that in the declaration which has been uttered by the chief pastors they assert that they are in favor of a union that provides ample and brotherly protection for any minority. This will overcome the objections often advanced by some members of the Church South, and of the Methodist Protestant Church, that their numerical strength being so much below ours, they would be constantly out-voted and all their wishes disregarded, should they become one with us. Whatever is done, the two churches must come together upon a basis that will safeguard all the interests of all parties, and insure brotherly cooperation in everything, thus increasing the efficiency of this important branch of the Christian Church in America, and to the ends of the earth."

DR. BUTLER ON THE UNIVERSITY PRESIDENT.

At the Johns Hopkins annual commemoration day celebration President Butler of Columbia University discussed the modern university president, raising the question as to whether he should be entirely an educator or a business man able to attract donations and secure legacies. In part he said: "The duties and responsibilities of the university president are the jealous care and close oversight of the work and interests of the university taken as a whole, and the guidance of its relations toward the public. The statutes may be more or less specific, but the office will be in chief part what the incumbent makes it, and the measure of his authority will be the force of his personality. No autocrat and no self-seeker can long maintain himself in it. A great office makes a great man seem greater still by reason of the opportunities it affords him for the use of his powers; a great office makes a small man seem smaller still by reason of the fierce light which it causes to fall upon his littleness. American democracy has brought into existence an important and conspicuous office whose incumbent is set apart by his very incumbency to represent in our American life the principles and ideals upon which universities are built and for which they exist, and to hold these principles and these ideals insistently before the public attention. The scientist or the economist represents only one aspect of university activity. It is the function of the university president to represent the university and that for which it stands in their entirety. In any large and complex university organization the wise president will live almost entirely in the future. The detailed matters of today will be dealt with by others. He will scan the horizon on the outlook for new problems and opportunity for scholarship and service. Nothing would be more unfortunate than for the office of university president to cease to be an educational post and become merely a business occupation. Such a change would certainly be followed by speedy deterioration of the university's ideals and by the unconscious commercialization of its methods. Tables of statistics would soon reduce the university to a not very desirable form of factory. Systems of cost accounting would displace productive scholarship in furnishing a standard of judgment as to a university's management and usefulness."

WESTERN METHODIST.

PUBLISHED EVERY THURSDAY

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

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

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

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897.

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

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

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

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

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.

Paragould—Corning, May 18-20.
Little Rock—England, May 20.
Conway—Quitman, May 26-30.
Texarkana—Lockesburg, June 3-6.
Searcy—Kensett, June 17-19.
Monticello—Lake Village, June 24-27.
Prescott—Delight, June 24-27.
Jonesboro.—Osceola, June 29.
Pine Bluff—Rison, June 30.
Camden—Atlanta, July 6-9.
Batesville—Calico Rock, July 13-16.

PERSONAL AND OTHER ITEMS.

The Southern Baptists gained 63,970 in number last year, their total now being 2,500,000.

Rev. C. W. Lester, of Harrison, last Sunday preached the closing sermon at Bellefonte High School.

LET PASTORS AND PEOPLE NOW CO-OPERATE IN A CAMPAIGN FOR 2,500 NEW SUBSCRIBERS.

Dakota Wesleyan University has successfully completed its campaign for an additional \$100,000 endowment.

Rev. A. M. Shaw, of Lake Village, preached the closing sermon of the Monticello High School last Sunday morning.

Hon. Josephus Daniels, Secretary of the Navy, is to deliver the literary address at Ohio Wesleyan University this year.

The ministerial students of Boston University, during the year ending April 1, 1915, have won to Christ 1,500 or 1,600 people.

Bishop McDowell has accepted the invitation to deliver the Lyman Beecher Lectures on Preaching at Yale University in 1917.

THE PASTORS ARE ASKED TO CALL ATTENTION TO OUR WONDERFUL PREMIUM OFFER, AND TO TAKE ADVANTAGE OF IT.

The New Zealand Methodist Conference has, after many years of discussion, abolished the time limit for its preachers by a vote of 121 to 40.

Last Sunday Rev. Frank Barrett preached the closing sermon of Pocahontas High School in the morning and addressed a prohibition rally at night.

McCormick Theological Seminary of the Presbyterian Church, located in Chicago, has enrolled 191 students, the largest number in any Presbyterian seminary.

Rev. L. C. Beasley, of Lockesburg, is in a good meeting at Dierks. Great crowds attend, interest is good, several have been converted, and eleven have already joined the church.

Our sincere sympathy is extended to Bro. R. A. McClintock, of Wilmar, and his family, on account of the death of his wife, which is announced by Bro. Davidson, his presiding elder.

WILL OUR FRIENDS WHO ARE SUBSCRIBERS HELP US AND HELP THEMSELVES BY SECURING NEW SUBSCRIBERS UNDER OUR REMARKABLE PREMIUM OFFER ON PAGE 15?

Sending in his quarterly conference notice, Rev. W. F. Evans, of Helena District, reports that work in his district moves on well and with harmony; 250 have been added to the membership to date.

Rev. J. C. Hooks, well known in Little Rock Conference, recently preached the commencement sermon for Grove (Okla.) High School, and the local paper calls his sermon "a gem, a master lesson of life."

We acknowledge invitation by Faculty and Senior Class of Scarritt Bible and Training School to their twenty-second annual commencement, May 15-18. There are 26 graduates, Miss Florence Whitside, of Pine Bluff, being one.

De Pauw University, Greencastle, Ind., has just completed a \$100,000 gymnasium to be named in honor of Bishop Bowman, who was once its president, the Thomas Bowman Memorial. The money was raised by the alumni.

"If you abolish the saloons, taxes will go up, was the claim before Venango county, Pennsylvania, went dry," says the Franklin News. "Now the Venango county tax has been fixed at three mills, the lowest tax rate ever known."

By special invitation "Billy" Sunday recently preached before three thousand preachers and theological students in New York City. It is needless to say that he had no soft words for them, and yet they applauded and approved.

Last Sunday night, in the absence of the pastor, Rev. A. C. Graham, the editor preached to a good congregation at Forest Park Church. It was his first opportunity to see the new building, which is a great improvement on the old one.

"We'll give the booze interests one more chance to let the people vote on a national constitutional prohibition amendment, and then we'll go after them with a well-oiled, dry-working majority in both houses," says Senator Morris Sheppard.

Prof. O. L. Dunaway, a graduate of Hendrix College, who has made a remarkable record as superintendent of Texarkana (Tex.) schools, has been elected to the superintendency of the Hot Springs schools, and will begin his work there this fall.

The entire brewing and distilling business of the whole state of Massachusetts, though having eight times as much capital, employs less labor and pays less wages than the industries of the one small city of Marlboro, with a population of 14,000.—Ex.

The breaking of the main at Red River, resulting in gas shortage last week, caused a delay in printing and mailing our paper, and prevented the editor from attending the Southern Sociological Congress at Houston, Tex., for which he had long planned.

Rev. I. F. Buhler, who has labored so faithfully and successfully at Capitol View Church, has been temporarily forced to relinquish his task and is trying to recuperate at the Little Rock Sanitarium. We trust that he may soon be able to return to his post.

The Sunday school tour of South America, conducted by Mr. Frank L. Brown, General Secretary of the World's Sunday School Association, occupied 83 days. It covered 17,000 miles, included 11 countries, 21 cities, with 45 meetings, attended by 15,000 people.

In 1881 Booker T. Washington started Tuskegee institute with 30 students in an old church. Now the productive funds total \$2,000,000, and the other property, including 100 buildings, is worth \$1,125,660, while the students number 1,600 with 200 teachers.

The Methodist church of Canada, in spite of war disturbances, is making a better record than last year in missionary giving. The receipts of the Mission Board for general work to April 16 were \$219,964, as compared with \$191,925 to the same date last year.

There are nearly 2,500,000 Lutherans in America, but they are divided into twenty-one organizations growing out of doctrinal or racial differences. In April representatives of the different Lutheran bodies met in Toledo, Ohio, and began a movement to unite all into one body.

The last issue of the Gallowegian, the Galloway College student magazine, is the Daughters' Club Number, and is dedicated to "Our Mothers." It is beautiful and filled with choice contributions. The Daughters' Club is composed of students who are the daughters of former Galloway students.

Up to May 1 260,000 copies of the New Testament had been provided for the soldiers of the various European countries at war under the World's Sunday School Association's "million

nickels" plan. Those who wish to help should write to Mr. Frank L. Brown, 216 Metropolitan Tower, New York City. A nickel will send a testament to a soldier.

Rev. Dr. John A. Rice, of St. John's Church, St. Louis, has been invited back to Chicago to give a course of lectures this summer. He will lecture on the Problem Books of the Old Testament and give a course of chapel addresses on "Jesus Christ and Our Human Hungers," and also preach on Sunday.

We have received from Dr. McMurry the report of progress of The Church Extension Board, which we elsewhere publish, and the Church Extension Chart, a valuable addition to the Sunday school and Epworth League room. It may be had free by addressing Board of Church Extension, 1025 Brook St. Louisville, Ky.

With grief we note the death of Mrs. Henrietta T. Bayless, wife of Rev. C. A. Bayless, of Plummerville, on May 8. For many years the wife of an itinerant, she knew the joys and sorrows of the parsonage and shared in the labors of the itinerancy. An obituary by Rev. J. M. Williams came too late for publication this week.

The Baptist Advance, of Little Rock, reports that new subscribers are coming in rapidly, and its editor hopes that a list of 10,000 may yet be reached. It ought to be, and the friends of the Western Methodist, with a larger constituency than the Convention Baptists, can run our list up to 15,000. We expect them to assist us in doing it.

The Summer School of Theology of the East and West Oklahoma Conferences will hold its session this year from June 22 to July 1. Dr. N. L. Linebaugh of Holdenville, Okla., is the director. On the program for special lectures are Bishop Hoss and Bishop Murrah and Rev. P. T. Durham, dean of the Candler School of Theology, Atlanta.

Judge Anderson, who tried the grafters in Terre Haute, Ind., said: "My notion is that the saloon will have to go. I believe the time will come when the people will rise up and smash the saloon, at least as we have it now. The evidence in this case showed that the saloons were the centers of nearly all the corruption in the election at Terre Haute."

Last Tuesday we had a pleasant call by Rev. L. J. Riddling, of Bryant Circuit, who came in from a new appointment on Nineteenth Street Pike, where he was holding a protracted meeting. He had a very profitable Children's Day service at Halstead the previous Sunday. Brother Riddling is one of our best and most faithful men and deserves success.

Commenting on the wonderful beginning of Emory University, the Christian Advocate (Nashville) suggests that efforts should be made to establish a School of Law to be called the Lamar School in honor of Hon. L. Q. C. Lamar, one of the South's most illustrious lawyers and statesmen, a devout Methodist, and a graduate of Emory College. We second the suggestion.

Rev. F. N. Brewer, pastor at De Queen, called Friday, en route to Hazen, where he was to preach the commencement sermon for Hazen High School. He reports a prosperous year in his charge. Recently closed revival, resulting in 48 additions to church. He was assisted in the meeting by Rev. J. A. Biggs, Presiding Elder, Texarkana District and Rev. L. C. Beasley, Lockesburg, Ark.

We acknowledge receipt of invitation from the Faculty and Senior Class of Fairmount Seminary, Washington, D. C., to attend the closing exercises, May 20. Our friend, Rev. Arthur Ramsay, an Arkansas man and a Hendrix student, is the honored and successful president of this flourishing school. The commencement address is to be delivered by Ben. Romulo S. Naon, Argentine Ambassador.

The funeral services of Prof. G. H. Burr were held at the family residence in Conway, Friday, May 7, in the presence of a great throng. Dr. F. S. H. Johnston had charge and was assisted by Dr. J. A. Anderson, Prof. C. J. Greene, Rev. Forney Hutchinson, and Rev. A. C. Millar. Touching tributes were paid to the high character and loyal service of Prof. Burr. A number of old students was present.

On his return from Clarksville, where he had preached the sermon for the High School, Rev. J. D. Hammons, of Helena, gave us the pleasure of a call on Monday. He was greatly pleased with the

Clarksville school, and especially with the fine graduating class of twelve girls and eight boys. His own charge is flourishing. He promises a full account of his Junior Church in the near future.

In a personal letter Rev. Percy Vaughan, of Valley Springs, says that his charge is in a good country and people live well, but many do not yet realize the necessity of supporting the organized church, but he believes that a brighter day is coming when they will rally and do their part toward the work of the kingdom. He believes in the church paper and hopes to accomplish something for it.

The bishops of the United Brethren Church have the custom of issuing an annual address to the Church, summing up conditions and making suggestions. In their last address they announce that the number of members has increased from 310,886 to 324,548, a net gain of 13,662. The net increase in their Sunday schools is 34,000. This is a fine showing, but the United Brethren are Methodists in spirit.

For the benefit of those who may not have kept up with the proceedings of the Woman's Missionary Council we note the following appointments of deaconesses in which Arkansas Methodists are particularly interested: Hot Springs, Central Avenue, Miss Ida Stevens; Jonesboro, Miss Florence Blackwell; Warren, Miss Frances Mann; and Raleigh, N. C., Edenton Street Church, our own Miss Florence Whiteside of Pine Bluff.

April 20 the United Brethren dedicated their new printing establishment, or as we would call it, Publishing House, at Dayton, Ohio. It is a great building, and its management has a wonderful record. It began in 1834 with \$1,600 borrowed capital. In 1864 its assets were \$63,322, and liabilities \$52,215. The present total assets are \$1,222,241, the net assets being over \$600,000. We heartily congratulate this small but virile denomination on its achievement.

Certain Advocates of the Methodist Episcopal Church (North), in the Middle West, a year ago showed deficits amounting to \$47,000. This year the loss is only \$20,000, and it is believed that in another year there will be no deficits. While the Christian Advocate of New York, the general organ, secured a net increase of 2,000 in circulation, its deficit was \$20,000. The Epworth Herald, edited by Dr. Dan B. Brummitt, formerly of Arkansas, shows a profit of \$2,500.

Secretary of Agriculture Houston has begun a tour of the national forests to discover to what extent their timber, forage, water power, recreational and agricultural resources are being developed for the public under present methods and to study the administrative problems of the forest service. During May he will visit the forests in several Western States, spending almost the entire time in the wilds, seeking first-hand impressions of the conditions under which the forest service works.

It is announced that at a recent meeting of the Poster Advertising Association, which is said to control the billboards in 4,000 towns, action was taken looking to the elimination of all liquor advertising from their billboards in the United States and Canada after January 1, 1916. When it is known that 520 of our daily newspapers now refuse liquor advertising, it is not strange that a liquor journal says: "It is good-bye to liquor licenses when the press of the country unites against the liquor interests."

June 5 the Scientific American will celebrate its seventieth anniversary. When it was founded our country was less developed than South Africa is now. Territorially it was smaller, since California, Texas and much of the Southwest still belonged to Mexico. This popular scientific journal has chronicled the technical and industrial progress of this period. It announced the advent of the reaper, the telegraph, the trans-Atlantic cable, the transcontinental railways, the giant steamships, the phonograph, the incandescent lamp, the motion picture, wireless telegraphy, the conquest of the air, the triumphs of the automobile, the use of the X-ray. It is a wonderful record of progress.

With the present greed for numbers and the competition among colleges for matriculants to swell the grand total entrance into college is easy, but staying is often difficult. At the mid-year examinations in Cornell this year 144 men were notified

that their deficiencies required a change of environment, and 169 were placed on probation and denied many of the privileges granted to students in good standing. This is an increase of undesirables over last year. Strange to say, the agricultural students head the list in the number of failures, and the College of Medicine is the only department that did not drop a single student for failure.

LITTLE ROCK DISTRICT CONFERENCE.

I have sent literature and blank reports to the charge leaders of the Little Rock District. The district conference will convene May 20 at England, Saturday, 22nd, will be devoted to Lay activities and all charge leaders should be present. Their reports should be in hand prior to that date.—J. O. Blakeney, District Lay Leader.

LITTLE ROCK DISTRICT CONFERENCE

Will convene at England, Ark., May 20. An invitation is extended to all former pastors of this charge to attend the Conference. We are confidently expecting a great conference and trust everyone coming will pray for this end.—Louis Hundley, Host.

LITTLE ROCK DISTRICT CONFERENCE.

Little Rock District Conference will convene at England, Thursday morning at 10 o'clock, May 20. Pastors will please urge the attendance of all members from their respective charges. All local preachers are expected to furnish reports of their work and look after renewal of license. Pastors see that their Quarterly Conference journals are on hand. Brethren be prompt and stay to the end.—Alonzo Monk, P. E.

TO THE PREACHERS OF THE TEXARKANA DISTRICT:

Please send the names of all your delegates to District Conference to Rev. L. C. Beasley, Locksburg, Ark., also Sunday School, League and Ladies' Societies. Give him a full list.—J. A. Biggs.

UNITED STATES LIQUOR LICENSES.

Licenses have been granted to sell liquor recently in the following named places: Alicia, Arkansas City, the Black Oak, Bigelow, Banks, Cades, DeWitt, Eureka Springs, Fountain Hill, Fisher, Greenway, Hartman, Jonesboro, Kelso, Kingsland, Lono, Lamar, McGehee, Monette, Mineral Springs, Pine Bluff, Perry, Plummerville, Republican & Watson.—Geo. Thornburgh, President, Arkansas Anti-Saloon League.

DEATH OF REV. T. B. WILLIAMSON.

A brief note from Rev. H. E. May informs us that Rev. T. B. Williamson, a noble superannuate of the North Arkansas Conference, passed away about 5 p. m., May 6. No further particulars are given, but a more extended notice is promised. Our sympathy goes out in full measure to all members of the family of this heroic and useful itinerant.

DEATH OF MRS. R. A. M'CLINTOCK.

Sister McClintock, wife of Rev. R. A. McClintock, our pastor at Wilmar, after an illness of some two months, passed to her reward, Friday, April 30. The funeral service was conducted by the writer and Rev. R. W. McKay, of Warren, their former presiding elder, of the Methodist Church in Wilmar, Saturday at 1 p. m., and she was buried that afternoon in Monticello, nine miles from Wilmar. Her husband and their two daughters, Mrs. A. J. Snodgrass, of Dallas, Tex., and Mrs. Stewart Nunn, of Monticello, were present. They have our deepest sympathy.—W. C. Davidson.

CHILDREN'S DAY COLLECTION.

Children's Day receipts have come from Rev. B. B. Thomas, Stuttgart, \$12.00; Rev. T. D. Scott, Arkadelphia, \$17.00; Rev. W. A. Steel, Benton, \$11.00; J. E. Young, Malvern, \$14.37; W. B. Hicks, Carr Memorial, Pine Bluff, \$4.78; J. T. Rodgers, Highland, Little Rock, \$6.00; Pulaski Heights, Little Rock, \$5.00; Twenty-eighth Street, Little Rock, \$5.00. Rev. Bede Pickering, Paraloma, \$2.00; Rev. H. F. Buhler, Capitol View, Little Rock, \$5.00; A. J. Ewing, Richmond, \$7.00; Rev. Hugh Revely, Egger, \$4.50; H. B. Wheatley, Hazen, \$7.00; Rev. J. F. Simmons, Thornton, \$4.45; Rev. R. R. Moore, De Witt, \$6.21; Mark P. Olney, Mena, \$5.55; Rev. A. O. Graydon, Sherrill, \$3.30; Rev. L. M. Powell, New Edin-

burgh, \$2.30; Rev. F. P. Doak, Ashdown, \$8.63; Rev. F. G. Roebuck, Humphrey, \$7.38; W. C. Ellis, Lono, \$6.00; Geo. T. Overton, Hunter Memorial, Little Rock, \$6.33; W. H. Davidson, Tillar, \$13.49;

Prompt remittances from others will be appreciated.—J. M. Workman, Chairman; R. E. Overman, Treasurer.

BISHOP MORRISON AND ARKANSAS.

As may be seen in the Plan of Episcopal Visitation, Bishop Morrison is again to have charge of the two Conferences in Arkansas. His presidency last year was so satisfactory and his spirit so brotherly and democratic that his return will be hailed with pleasure. We trust that he will find the appointments which he made last year so thoroughly appreciated by both people and preachers that he will have little more to do this year than to endorse and confirm his last year's assignments. Methodism means movement, but it is not inconsistent with our policy for the right man in the right place to remain long enough to accomplish substantial results. We trust that the Bishop may be able to circulate freely among us before the Conference sessions.

PLAN OF EPISCOPAL VISITATION.

Bishop E. R. Hendrix.

Denver, Colorado Springs, Col., Aug. 26.
Missouri, Chillicothe, Mo., Sept. 1.
Southwest Missouri, Slater, Mo., Sept. 15.
St. Louis, Sikeston, Mo., Sept. 29.

Bishop W. A. Chandler.

Virginia, Petersburg, Va., Nov. 10.
Texas Mexican Mission, Corpus Christi, Tex.
Central Mexico, Mis. Conf., Guadalajara, Mexico.
Pacific Mexican Mis., Culiacan Sinaloa, Mexico.
Mexican Border Mis. Conf., Torreon, Mexico.

Bishop H. C. Morrison.

German Mission, Fredericksburg, Tex., Oct. 20.
Little Rock, Monticello, Ark., Nov. 17.
North Arkansas, Conway, Ark., Nov. 24.
Florida, Tampa, Fla., Dec. 15.

Bishop E. E. Hoss.

Iraternat Messenger to Australia.
China Mission, Soochow, China, Sept. 22.
Korea Mission, Songdo, Korea, Oct. 13.
Japan Mission, Place not designated, Nov. 17.
Cuba Mission, Place not designated, Feb. 2, 1916.

Bishop James Atkins.

Kentucky, Millersburg, Ky., Sept. 1.
Louisville, Hartford, Ky., Sept. 22.
North Mississippi, New Albany, Miss., Nov. 10.
Louisiana, Mansfield, La., Nov. 17.
Mississippi, Laurel, Miss., Nov. 24.

Bishop Collins Denny.

North Alabama, Athens, Ala., Nov. 3.
North Georgia, Rome, Ga., Nov. 10.
South Carolina, Charleston, S. C., Nov. 24.
Upper South Carolina, Spartanburg, S. C., Dec. 1.

Bishop John C. Kilgo.

Illinois, Patoka, Ill., Aug. 26.
North Carolina, Wilmington, N. C., Nov. 17.
South Georgia, Cordele, Ga., Nov. 24.
Alabama, Brewton, Ala., Dec. 8.

Bishop W. B. Murrah.

Tennessee, Murfreesboro, Tenn., Oct. 13.
West Oklahoma, Altus, Okla., Nov. 3.
Memphis, Trenton, Tenn., Nov. 11.
East Oklahoma, Muskogee, Okla., Nov. 18.

Bishop W. R. Lambuth.

Montana, Willow Creek, Mont., Aug. 12.
East Columbia, Oakesdale, Wash., Aug. 19.
Columbia, Roseburg, Ore., Aug. 25.
Pacific, San Francisco, Cal., Oct. 13.
Los Angeles, Pomona, Cal., Oct. 20.
New Mexico, Marfa, Tex., Oct. 27.
Congo Mission, Wembo Niam.

Bishop R. G. Waterhouse.

Western Virginia, Place not designated, Sept. 8.
Holston, Knoxville, Tenn., Oct. 6.
Western North Carolina, Readville, N. C., Nov. 17.

Bishop E. D. Mouzon.

Brazil, Juiz de Fora, July 8.
South Brazil, Alegrete, Brazil, July 22.
Baltimore, Alexandria, Va., March 22, 1916.

Bishop James H. McCoy.

West Texas, San Angelo, Tex., Oct. 20.
Texas, Longview, Tex., Nov. 10.
Central Texas, Corsicana, Tex., Nov. 24.
Northwest Texas, Clarendon, Tex., Nov. 3.
North Texas, Bonham, Tex., Dec. 1.
Fall meeting College of Bishops, Dallas, Texas, Oct. 28-31.

CONTRIBUTIONS.

IT'S A HARD FIGHT TO SAVE THE CHILDREN.

(Tune of Tipperary.)

[Used at Southern Sociological Congress, Houston, Texas.]

Through the sunny Southern Land
there stalks a woe today,
Leaving death and desolation in the
same old way;
Not our state and chattels, but the
children of the land,
Who bow and break and wither at
the blighting of his hand.

CHORUS:

It's a hard fight to save the children;
It's a hard fight, we know.
It's a hard fight to save the children;
But the fiend Disease must go.
Come, men, for hearth and homeland;
play up, do your share!
It's a hard, hard fight to save the
children;
But the Old South's right there!

Hail ye doctors—captains on your far-
flung fever line;
And ye preachers—pickets brave with
love of life divine;
Hear the lamentations—"Tis the call
of God:
"I never meant a darling child to
sleep beneath the sod."

For the sons of high and lowly is this
battle joined,
Where the mansion glistens, in the
cabin yard confined.
Rouse ye sons of Lee and Jackson,
hear the human call,
Yours to win a freedom that shall
free us one and all.

Shall the smiling playground of the
Nation's children dear,
Frown and writhe with hundred thou-
sand tiny graves a year?
Hark, O Men, the mothers and the
children in their woe:
'Tis Dixie's great New Chiv-
alry's call:
"The fiend Disease must go!"

THE INGROWING CHURCH.

[Substance of an address delivered by John A. Rice before the Protestant Preachers' Meeting of St. Louis.]

When a few years ago the question was asked, "What is a college?" every university, college, high school and academy in America was touched, and the whole educational world shaken up. The next question of vital importance that ought to come is, "What is a church?" I shall offer no definition, as truth is bigger than any statement of it, and life than any interpretation of it. The fact that eighty-five per cent of our recruits come from forty per cent of our Sunday School pupils, which I believe is the claim of statisticians, suggests one phase of the church of today—namely, its ingrowing tendencies. I remember to have seen once an old book on philosophy, which had a picture on its title-page suggesting that the philosopher was the man who lived upon himself. It is difficult to escape the fear that the church is now beginning, in a dangerous sense, to live upon itself. Is there any remedy for this peril, any escape from it?

If we ask what is the real function of the church in human society, I think the escape will be suggested. That function seems to be three-fold. First, evangelism. It is our business to carry the Christ to the great outside. The popular statement is that we are to bring men to Christ. That is not our commission. Even the



DR. JOHN A. RICE.

Dr. John A. Rice, pastor of St. John's Methodist Church, St. Louis, Mo., is one of the speakers at the summer school for ministers at Hendrix in June. Dr. Rice is a great preacher and lecturer. He will deliver inspirational messages on Bible themes. His remarkable work in First Methodist Church, Fort Worth, placed him among our ablest pastors. Some of the subjects of his addresses at the summer school are: "Jesus Christ and the Hunger for Sociability," "Jesus Christ and the Hunger for Righteousness," "Jesus Christ and the Hunger for Wealth," "Jesus Christ and the Hunger for Knowledge." In addition to these themes he will conduct several devotional Bible Readings.

devil might do that. It is a much more difficult and an infinitely more important achievement to carry the Christ to man. How shall this be done? It seems that sometimes the church members hire a preacher and then stand aside, saying, "Let us see him do it," and to many he seems to be little more than a nurse, whose business it is to carry the nursing bottle to perpetual babes in Christ every morning before breakfast. He is left to do everything and please everybody besides.

We have heard much of drawing preachers. It is time that we heard more of drawing churches. The Lenten campaign is a method of stirring up our members to personal evangelism. Its weakness is that it is a system. One of the defects of our religious work is over-committeeing. I fear the church is suffering from committee-itis. There ought to be a passionate enthusiasm among all the members, which will not let them alone even in their sleep, but which will compel them to go out into the highways and hedges to bring others in. We must give them something to be enthusiastic about. Personal evangelism is the only remedy for stagnation and final death. Genuine enthusiasm cannot be pumped up.

Of course, it is necessary that those who do this work shall have something worth giving, shall have a religion that is tremendously vital, shall live in a wonderland whose enchantment draws the weary for rest, the struggling for peace, the oppressed for deliverance, the lost for salvation. Christianity is not a life insurance policy to get into heaven, nor a fire insurance policy to get out of hell but a great vital philosophy of life by which men are lifted to their

highest levels and inspired to their noblest efficiency. The thrill of the Christian message must be caught rather than taught. With such a thrill individual evangelism will follow as the night the day. The church that does not inculcate this spirit has no place in society. This then is our first great task as well as our first great gift, that we shall carry the Christ, who is the Bread of Life, to feed the insatiate hungers of men.

But this immediately calls for a second great task, namely, that of religious educations. If I were to be offered a thousand members tomorrow on a silver platter at St. John's, I should hesitate to rejoice. I should fear that the church might not be ready and that the second state might be worse than the first. But if I were offered a thousand members, five at a time, with the opportunity for them to digest the church life and the church to digest their lives, and the two to congeal into one, I should feel like flinging my hat in the air and shouting. All growth must be spontaneous and gradual. It requires food, and no amount of organization or manipulation can be substituted for either God-given life or nourishment. Feed your people rather than manage them, if you expect them to grow.

The work of evangelism is only the beginning of the work of salvation. Paul would have called what I am speaking of, edification. The building up and the building out of the lives of those whom the Christ had touched with saving power. The great word now in our American Christianity is Religious Education, and it offers an opportunity to return to the essential merits of the long-ago class meeting. For it contemplates the organizing of the church community-life into small groups for the study of the Bible, and of the great principles of life and experience.

It is almost a pity that we cannot forget the name Sunday School because of its implications, for it has too often been thought of as a sort of lucky-go-easy kind of institution run by inefficient men and women. It is really a great power house where the batteries are charged for the tasks of the week. Indeed, it is no longer a school on Sunday only. Its activities should reach through the entire week. Last year we had in First Church, Fort Worth, four hundred and seventy-four people enrolled in weekday classes. Those classes studied not only the Bible but religious psychology, church history, missions, social service, teacher training, courses for parents, etc., some vital aspects of literature, indeed many of those subjects pertaining to the art of living. The local church can be made a sort of miniature university for training in those subjects which help to live our lives with the greatest degree of efficiency. Time forbids that I should plead for graded instruction, reaching all the way from the beginners up to the parents' courses, efficiency courses, etc.

I should like also to plead for graded worship, for the arranging of the worship side of the school activities so as to train our children and young people in real vital worship. My conviction is that some form of the junior church is inevitable for the accomplishment of this end. The adult service cannot be made thoroughly helpful to children. Even the seats are for grown-ups, and so is the whole atmosphere of the regular service. And we need nothing worse than graded expressional activities. I

have seen no satisfactory list of things our children can do for the church and for the Master at each period in their lives, and yet it is only by doing that we shall fully and finally know.

The third function of the church is the Christianizing of the social order. This is to be done by preaching thoroughly and fearlessly the kingdom idea of Jesus. One can be exceedingly religious in a corner, but there are elemental Christian virtues that cannot thus be developed. It is only in the community that the Christian life can be brought to fullness. The church needs to attack every form of social evil with the same persistent, uncompromising antagonism with which we are attacking the bar-room. Indeed, we must come to learn that the bar-room is in itself both an effect and a cause and we must get back into those social forces that produce it. Our mission is the complete regeneration of the home, the state, the whole field of commerce and industry. We dare not mark our lambs and turn them loose in the pasture full of commercial and industrial wolves and lions, and expect them to survive. The beasts must be killed.

Of course, in this gigantic task we are only the agents used by God, from whom alone the power can come. Those who depend upon mere human resources are destined to ultimate failure. I was once pastor of a church that was in the clutches of a "boss," who boasted of being a loyal Methodist because he did not dance, play cards and go to the theater. While he was making these boasts he was bamboozling the town, buying and selling human souls and debauching human character by manipulating the civic and commercial forces in his own interest. Yet he was a loyal Methodist. How are we to reach these men? It is cheap to go into the pulpit Sunday morning and denounce a whole congregation in general terms. It is cheaper still to hire another man to come into a community to denounce them. It is cowardly to bring in a stranger to say what we are afraid to say. The manly, Christian thing to do is to go into their offices, shut the door, and tell them, prophet-like, "Thou art the man!" They must be dealt with first, face to face. That failing, their sins must be concretely exposed in the pulpit. The church must stand for obedience to the whole moral law and make forever impossible the thief and murderer, who steal and kill at a distance by the power of corporations with the irresponsible methods of absentee capital. The church must make industry feel that careless killing or crippling of dependent employees, sapping the lives of little children, cold-hearted indifference to the human needs of those under their control or in any way depriving of simple human rights, is not only un-Christian, but intolerable in decent society. It must make the employe feel that watching the clock rather than his work, putting in his time rather than himself, indifference to the interests of those who have committed their enterprise to him and are dependent upon him for proper returns, is not only un-Christian but intolerable in decent society. The church must hold up brotherliness as an essential part of the process of salvation; loyalty to the whole ethics of Jesus as indispensable to men, corporations, states and nations.

The question is now being asked in some quarters whether Christianity

has not collapsed. The kind of Christianity which enables a man to stand before his army, draw his sword and point heavenward, calling upon his tribal god with confidence that that tribal god will give the victory to his own peculiar chosen people, and then go out and shoot down his brother in cold blood—that kind of Christianity has collapsed. But the Christianity of Jesus has never yet been fully tried. That can mean nothing less than universal brotherliness, nothing less than the bringing of all our institutions as well as our individual souls under the spell of His all-commanding spirit.

Here then is the remedy for the ingrowing church—that the church shall more tremendously get on her whole job of evangelizing the individual, persistent and efficient training in the fundamentals of our holy religion, and demanding the enthronement of the spirit of Christ at every point in our social life. This is an era of big men and the church must demand big enterprise, must count her mission bigger than them all, must pray with keener comprehension and deeper understanding and determination, "Thy Kingdom come." We shall then have as the outcome of our renewed efficiency the church as a redeemed community, living in loyal, filial fellowship with the Father through the Christ, and in fraternal service in His spirit to each other and the world.

THE BAPTISM OF CHRIST JESUS.

Not long since, I wrote for the Methodist an article on "The Baptism of Jesus, showing that this was in fulfillment of the law and the prophets. In this article it was shown that to fulfill each of these, it was necessary that the baptism be by an affusion, if any mode whatever be necessary to a fulfillment. That no immersion was in any sense required or suggested.

I am aware that there are those who claim that the Old Testament sprinklings and washings were not baptisms.

It is my purpose in this short article to show from the New Testament that the Old Testament washings, under the law, were baptisms. That the New Testament, as its own lexicon, defines the Greek word, baptizo, by sprinkle. In Mark 7:4, we are informed of the common custom of the Jews concerning baptisms. "And when they come from the market, they eat not, except they wash. And many other things there be which they have received to hold, as the washing of cups and of pots, brazen vessels, and of tables." Here the Greek for wash in baptizo. It is well known that these washings were sprinklings, and according to the law, yet the apostle uses the very word which is translated baptize. It is very evident, therefore, that in the apostle's mind to wash or baptize was to sprinkle.

The apostle Paul is very clear on this question. Hebrews 9:19, he says, referring to the Old Testament washings under the law, "which stood only in meats and drinks, and divers washings." Here, "washings" is from the Greek word baptismois, from baptizo, and the same word that is translated baptism in other places. Hence we have Paul calling the washings under the law, baptisms. Nor does he stop at this. He goes right on in the thirteenth verse to tell us just how these baptisms were performed. "For if the blood of bulls and of goats, and

the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh. How much more shall the blood of Christ * * * purge your conscience from dead works, to serve the living God." Also in verse 19, "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people."

Paul says these were baptisms, performed by sprinkling, that they were the baptisms under the law, and according to the law. The word rantizo, in Paul's vocabulary, is a synonym for baptizo, as in one breath he uses the word baptismois, and in the next breath, referring to the same ceremony, he uses the Greek, rantizo, which all admit means an affusion, only.

If there could be found no authority in a single standard lexicon for translating baptizo by sprinkle, I would know one thing with assurance, namely, that according to the great Apostle Paul, baptizo means to sprinkle, and this would be sufficient, since it is an inspired definition.

Jesus was baptized to fulfill the law and the prophets. The New Testament proclaims the Old Testament washings to have been baptisms by sprinkling. Therefore Jesus was baptized by sprinkling, since he was baptized to fulfill the law.

Baptize, in the New Testament, is from the Greek baptizo. Paul, referring to the Old Testament washings, uses the same Greek word, noun form. Therefore, the Old Testament washings were baptisms. The one logical deduction is—Christ was not immersed, but baptized by the sprinkling of water upon Him.—T. P. Clark.

MODERN DANCING AND MORAL DEPRAVITY.

"Evil communications corrupt good manners," 1 Cor. 15:33.

(Synopsis of Sermon, preached by Rev. H. E. Wheeler at the First Methodist Church, Jonesboro, Sunday Morning, February 7, 1915.)

The writer is indebted to many writers, but in particular wishes to acknowledge his obligation to Dr. H. W. Stough, from whom he has quoted freely.

1. THE MODERN DANCE HAS NO BIBLICAL PRECEDENT, AND HAS YET TO GAIN ANY ECCLESIASTICAL RECOGNITION.

As often as the Bible is appealed to for the endorsement of dancing it proves a veritable boomerang. From the fourteen principal references it appears:

(1) That dancing was practiced only on occasions of national thanksgiving, and military victory; (2) It was always a religious act, either in honor of God or idols; (3) Only maidens did the dancing; (4) When men danced it was considered shameful. Even David's dancing was contemptible in his wife's eyes, though he defended it as being "before the Lord"; (5) In no instance is it recorded that men and women danced together; (6) Biblical dancing was in the day-time, generally in the open air; (7) Dancing for amusement is looked upon as irreligious and without sanction. Compare Judges 11:34; 2 Sam. 6:11, 20; Luke 15:25; Ps. 149:3; Judges 21:21, Ex. 15:20; Ex. 32:19; Jer. 31:4; 1 Sam. 18:6.

A worldly life and a Christian faith are utterly incompatible, and dancing will not classify under any other head

but that of worldly amusements. In no age has the church sanctioned dancing. No Christian denomination has ever tolerated it. Whenever the dance has gotten a night's lodging in the portico of faith it has proven a rowdy guest. The dance cannot be conformed to the law of the Spirit, but it can transform the Christian to the fashion of the world—and it can do it instantaneously. Dancing and self-denial would be curious companions on any mission. What a daring adventure it would prove to surprise a dancing party in a prayer meeting, or kidnap a company of saints for a fashionable ball!

What do the Churches say?

PRESBYTERIAN: "The fashionable amusement of promiscuous dancing is so entirely unscriptural, and so inconsistent with the spirit of Christ, as to call for faithful and judicious exercise of discipline. Gen. Assem. 1891, p. 154. We regard the practice of promiscuous social dancing by church members as a mournful inconsistency, and the giving of such parties for such dancing, on the part of heads of families, as tending to compromise their religious profession." Ditto.

METHODISTS: "Indulgence in worldly diversions of the class aforementioned [dancing, etc.] we hold to be inconsistent with the baptismal vows of our members, and with their church covenant." Pastoral Address, M. E. Church.

EPISCOPALIANS: "That lascivious mode of promiscuous dancing called the round dance—a demoralizing dissipation, disgusting to the delicacy of a refined taste, and shocking to the sensibilities of a refined mind. The scandal is not to be tolerated in the Church of Christ." Bishop Johns. Bishop Cox warned dancers not to presume to come to the communion table.

ROMAN CATHOLICS: "We * * * warn our people against those amusements which may easily become to them an occasion of sin, against those fashionable dresses, which * * * are revolting to every feeling of delicacy and propriety and are fraught with the greatest danger to morals." Archbishops in Plenary Council, Baltimore.

We could fill pages with similar quotations.

Dr. Palmer of New Orleans, expressing his matured conviction in a published sermon, said: "Members of the church who consent to the dancing of their children are perfectly amenable to the discipline of God's house, on the ground of their breach of vows."

2. MODERN DANCING COMPROMISES SOCIAL AND MORAL PROPRIETIES.

Robert E. Speer, writing to young men, repudiates the dance on four counts:

"First, dances lower the character of conversation. As a matter of fact, they breed familiarity.

"Secondly, they are wretchedly indiscriminate. Too often in such dances the men who put their arms about the women are not clean enough to be trampled upon by the women with whom they dance.

"Thirdly, they do debase some minds. To denounce such minds does not justify dancing.

"And fourthly, in the eyes of heathen visitors they are unspeakably vulgar."

Let me forbear comment to make place for the following indictment of

dancing by a distinguished physician and minister, Dr. Sylvanus Stall:

"The indecency of the modern dance is such as to make it almost impossible for one to write of it without offending the taste of even the most liberal. To say that the dance today is immodest is not to tell one-tenth of the truth. It is indecent! Every movement and posture, with contacts and intertwinings, contribute the basest appeal to the sexual propensities of both male and female. It is impossible to understand how decent and self-respecting parents can permit their sons and daughters to be subjected to temptations that are simply responsible and that are sending thousands of young men and women every night in the week to not only social and moral, but to physical and eternal ruin as well. The doctors' offices are showing an increased number of wrecks of young men and young women who ought to be physically at their best. The disappearance of formerly respectable young women and even young girls, under clouds of mystery, some of whom never return to their homes alive, is steadily increasing."

If it is proper for a young man to take a young lady in his arms on the ball room floor, what makes it improper for him to do so when he calls on her at her home? By what authority do music and motion make his embraces respectable? Let the music stop; will the dancers maintain the dance position? If the music goes on and the motion ceases, dare they do so? **BUT THE POSITION IS ESSENTIAL.** No other is allowable or possible.

3. THE LURE OF THE DANCE IS SEXUAL.

It has been well remarked, "The dance has its basis in the passions of human nature." It is the only amusement which absolutely requires the two sexes to make it tolerable. Promiscuous dancing is the legacy of the lowest stratum of Grecian society to the so-called polite society of the modern world.

What is the allurements of the dance? Why does it hold the mind with a fatal fascination? To an innocent young girl the pleasure of the dance may be indefinable, but there is nothing mysterious about it to the male sex. What with physical contacts, the sensuous music, the exposure of a woman's arms, neck, shoulders and bosom, can you expect but an excitation of passion. From Dr. Stough I quote a story that painfully but faithfully exposes the treacherous fascination of the dance:

"In the soft floating of the waltz I found a strange pleasure, rather difficult to describe. The mere anticipation fluttered my pulse, and when my partner approached to claim my promised hand for the dance I felt my cheeks glow a little sometimes, and I could not look him in the eyes with the same frank gaiety as heretofore.

"But the climax of my confusion was reached when, folded in his warm embrace, and giddy with the whirl, a strange sweet thrill would shake me from head to foot, leaving me weak and almost powerless, and really almost obliged to depend for support upon the arm which encircled me. If my partner failed, from ignorance, lack of skill or innocence, to arouse these to me, most pleasurable sensations, I did not dance with him a second time.

"I am speaking openly and frankly, and * * * I say I did not understand what I felt. * * * But if my

cheeks grew red with uncomprehended pleasure then, they grow pale with shame today when I think of it all. It was the physical emotions engendered by the magnetic contact of strong men that I was enamored of—not of the dance, nor even of the men themselves."

4. THE MODERN DANCE THREATENS PURITY AND VIRTUE.

What young man who is making a fight for purity will testify that in the round dance he does not taste a subtle temptation? But the dance is the delight of men who want to let down the bars. Am I too bold? Then hear what a certain dancing master says:

"It matters not how perfectly she knows and takes the steps, a dancer must yield herself both to her partner's embraces and also to his emotion. Until a girl can and will do this, she is regarded as a scrub by the male experts."

What does dancing do to improve the opportunities of our young people in school? Perhaps this letter from a prominent Minnesota educator may enlighten us:

"Dancing and card playing students are far less sensitive to moral influences and more liable to become subjects of discipline than are those who have not so schooled themselves in these fashionable vices. * * * The social influences prevailing in this city among our youth, SUSTAINED TOO OFTEN BY CHRISTIAN PARENTS, are among the most serious obstacles with which we have to contend."

It is difficult to understand how a once respected journal can exhibit the modern dances, and especially those types which a certain dancing master declared were "demoralizing our young people," and which was bringing "the country to ruin." Let our good women speak out against this base effrontery of the Ladies' Home Journal which it has made to the institution whose honor it claims to guard. God grant they may do it with urgency and feeling. Does it not seem sometimes that society has an insatiable appetite for depravity?

5. BUT, FURTHER, THE DANCE IS A VERITABLE MAELSTROM OF IMMORALITY.

How artfully the dance throws over the passions which it awakens the shawl of respectability! Little by little the natural modesty of woman and the bloom of innocence is worn away, and the dancing maiden wists not when her glory departed. Says a great church council:

"The dancing school, instead of being called a school of easy manners, ought rather to be styled a place where girls are taught to substitute the finesse of the coquette for true feminine delicacy, and where boys take their primary lessons in THE ARTS OF SEDUCTION." (Italics nobis.)

Physiologists have studied this matter most carefully, and this is their finding:

"The ecstasy of the dance is the ecstasy of physical passion. The flushed cheek, the languid eye, the fast heaving bosom and half recumbent position of the young woman has been the signal to her partner that she is past her own control and can be swayed by his control."

The Roman Catholic Church defends the confessional on the ground that it gives their priests an opportunity of knowing when and how their women fall. They claim that 19 out of 20 girls who leave the primrose path

do so by way of the round dance. Eighty-seven per cent of the girls in a rescue home not very far away confessed that they took the first step downward in a dance hall. The demon of passion knows nothing about the barriers of education, culture or social standing. An Ohio pastor tells what did happen in a fine farming community among highly educated young people who were one and all from the most respectable families:

"During the autumn a small circle of young people organized a private dancing club, and during the winter held these dances in the homes of their parents at intervals of perhaps one week. In the spring the pastor of the church came to his brother with a heavy heart. Of the number of young women there were seven who were about to become mothers, and some of them were members of his church. * * * They confessed that it had come about as a direct result of the winter of dancing."

The following story which I have condensed comes from Mr. Faulkner, a converted dancing teacher, and lifts the veil upon the gruesome trade the dance is made to serve.

A beautiful girl in the city of Los Angeles attracted the attention of a wealthy scoundrel who sought her ruin. She was tracked to her home, and to her church, invited to a dancing school, and consented only when her pastor said he saw no harm in it. Here she met the man who had planned it all. Later she was invited to a grand ball, induced to drink, and ruined. Frenzied by remorse and shunned by her associates, she committed a crime that resulted in her own death. Before she passed away she made Mr. Faulkner go and warn young girls of the danger that lurked in the dance. When she entered the dance hall she was as pure as an angel; by it she lost her purity and her life.

6. FINALLY, THE DANCE IS THE FAVORITE DECOY OF THE WHITE SLAVE TRAFFIC.

This blighting, blasting business is no respecter of persons. It lays its snare for every virtuous young woman, no matter how well she may be shielded. The dance is the monster's most trusted ensign. Whence come the 60,000 girls who annually fall under the maw of this fiendish dragon? Many of them are victims of opportunities which the dance creates. Human vultures, often in the guise of traveling men, artful, well commended, worm their way into the lodge and private dances, and by every fascinating art press the advantage which the dance affords them to its hellish consummation. And your politest society and most moral environments are their special challenge.

A specific case will illustrate what I mean, and while it stirs our indignation, let it justify the severance of our endurance for the dance under any kind of patronage.

The parents of a beautiful young girl moved from Boston, Mass., to Cleveland, Ohio. Though they were Methodists, they joined the Presbyterian church. Their daughter was most carefully raised. She says that she went nowhere except to church, and then her mother was always with her. "I was as pure as an angel when mother wanted me to learn to dance."

A select club had been formed in which there were many church members. At the first party she was mortified at the dance position, but seeing the rest submit, she overcame her repugnance, and before the evening

passed got to liking the dance. She most enjoyed dancing with the Sunday school superintendent, though she said that afterwards she could not look him frankly in the face. One night she attended a grand charity ball, but under the influences of the dance she and another girl fell victims of the ball room. That night she told her first lie to her mother. She vowed she would quit dancing, but her parents had already arranged a select dance at her own home. Here she was compelled to meet her seducer and treat him with respect. A little later she learned that her folly was known. She was cast out and became desperate. Her victimizer offered to take her to Chicago and marry her. She consented to go. There he left her in a "home" while he pretended to go for a minister, and she never saw him again. He was her private dancing teacher, and in the service of the "home." There was no escape for her and she sank to the lowest depths. All this happened within eight months after her mother wanted her to learn to dance. Had she not been rescued by the Salvation Army and saved by the blood of Christ we would never have known the tale. In relating it she says, pathetically, "I hope this will be a warning to some mother."

If dancing is the favorite amusement of a world that lieh in sin," if it holds the palm among earthly pleasures for indecency and debauchery, if it holds high carnival in moral delinquency and errant virtue, it is hardly to be expected that the church will admit to her communion those who practice or defend this art. There is no perjury more brazen than that of a dancing church member.

In closing, let me quote the burning words of a modern prophet, whose recent book on "The Crisis of Morals" deserves the hearing of the whole Christian world. Speaking of the stern encounter between virtue and vice, between the church and the world, Mr. Begbie says:

"If you think that this encounter is not at hand, that virtue is still safe, that one need not alarm one's self unduly, reflect for a moment on the revolution in dancing and the revolution in man's attitude towards this social diversion. Consider that even those critics who laugh at the Puritan's disapproval of sexual dancing are forced to condemn the modern dances, WHICH FRANKLY AND SHAMELESSLY SEEK TO IMITATE THE BODILY PASSIONS OF BIRDS AND ANIMALS. Think what it means that these filthy and lascivious dances are tolerated in private houses, that they are laughed at and caricatured in the newspapers as though they were really an absurdity of fashion! Does not this strike you as a symptom of real decadence, a sure sign that modesty and restraint are no longer respected, a certain proof that Christ's spiritual purity of the heart is not even taken into consideration by the world? * * *

"I am not so much horrified and disgusted by the dirty minded photographs which have appeared so continuously in the popular newspapers this summer, * * * nor am I so horrified and disgusted by these harmful dances, by the immodesty of pictorial advertisements, by the prurience of feminine fashions, by the presence of fallen women and painted boys in the public streets; WHAT CHIEFLY DISTURBS ME IS THE ABSENCE OF PUBLIC PROTEST, THE QUIESCENCE OF THE PUBLIC MIND, THE SILENCE AND INACTION OF PUBLIC OPINION."

1882—REPORT OF PROGRESS—1915

Report of Progress from 1882 to 1915, Board of Church Extension of the Methodist Episcopal Church, South. W. F. McMurry, Corresponding Secretary, Louisville, Kentucky.

Total receipts from beginning to March 31, 1914, \$4,892,750.38.

Total receipts for year ending March 31, 1915, \$395,798.90.

Grand total—\$5,288,549.28.

These receipts were from the following sources:

I. Annual Collections—

From beginning to March 31, 1914, \$2,704,573.29.

For year ending March 31, 1915, \$188,015.69.

Total—\$2,892,588.98.

II. Special Donations—

From beginning to March 31, 1914, \$201,327.99.

For year ending March 31, 1915, \$15,957.16.

Total—\$217,285.15.

III. Contributions to Loan Funds—

From beginning to March 31, 1914, \$423,262.11.

For year ending March 31, 1915, \$103,074.49.

Total—\$526,336.60.

IV. Interest on Loan Funds—

From beginning to March 31, 1914, \$187,070.26.

For year ending March 31, 1915, \$15,612.22.

Total—\$202,682.48.

(Expense against Interest, Annuities, etc., \$57,582.89).

V. Principal Repaid on Loans—

From beginning to March 31, 1914, \$1,034,657.18.

For year ending March 31, 1915, \$63,825.09.

Total—\$1,098,482.27.

VI. Donations Refunded—

From beginning to March 31, 1914, \$29,226.88.

For year ending March 31, 1915, \$6,050.40.

Total—\$35,277.28.

VII. From Miscellaneous Sources—

From beginning to March 31, 1914, \$32,164.27.

For year ending March 31, 1915, \$2,848.85.

Total—\$35,013.12.

VIII. Parsonage Aid—

From beginning to March 31, 1914, \$280,468.40.

For year ending March 31, 1915, \$415.

Total—\$280,883.40.

Grand Total—\$5,288,549.28.

From 1882 to 1915, Churches and Parsonages have been aided as follows:

Churches—By the General Board to the amount of \$2,727,515.90; Parsonages, \$39,849.14.

Churches—By the Conference Boards to the amount of \$1,463,020.91; Parsonages, \$51,962.70.

Parsonages—By the Woman's Home Mission Society, General Board, to the amount of \$186,126.36.

Parsonages—By the Women's Conference Societies to the amount of \$205,610.76.

A net total of 9,235 Churches and 2,458 Parsonages.

Total—Churches, \$4,190,536.81.

Parsonages, \$483,548.96.

Grand total—\$4,674,085.77.

TO SCHOOL TEACHERS OF ARKANSAS AND THEIR FRIENDS:

The Panama-Pacific International Exposition at San Francisco affords an unusual educational opportunity for all the citizens of this country, particularly to those of us engaged in public school work. As you know, the National Educational Association will

convene at San Francisco in August.

It is the plan to arrange a special excursion from Arkansas at that time, very probably an entire train. There are many advantages in a party trip, both in the matter of special rates and in stop-overs, side-trips and various concessions which can be made to large parties. If it will be possible for you to join the Arkansas delegation to the Exposition and N. E. A. in August, please drop a card to me, addressed to Geo. B. Cook, State Superintendent Public Instruction, Little Rock, Arkansas.

If you cannot arrange to go with the special train in August, but can go either before or after, by all means do so, for the trip will be well worth the time and expense. Special rates, including many interesting side trips, can be secured at any time. You can arrange to go by one route and return by another, selecting the Southern, Central or Northern route for going and either one of the two remaining routes for your return trip. You can plan your trip so as to visit Yellowstone Park and Yosemite Valley, as you go or as you return.

I shall be very glad to render you every assistance possible in helping you to secure the most advantageous rates and to aid you in devising your itinerary, and shall be very glad to receive inquiries from any and all teachers who plan to visit the great Exposition this summer, whether or not you can join our party and go in time to attend the N. E. A.—Geo. B. Cook, State Superintendent Public Instruction.

WASTED POWERS.

The excitements of this age are tremendous in their power over young men and women. The prizes held out by every profession, by commercial enterprise, and offered to every successful contestant in the world of letters; the great possibilities that lie in the development and use of mental and physical powers stimulate ambition to push every energy to the utmost stretch of human perseverance and endurance. At the same time thousands of our youths have been thrust into the world with the stimulus of the fiery ambitions of the preceding generation, playing upon heart and brain with almost irresistible force. Intense nervous activity and inclinations must find an outlet, not only in tremendous toil to secure the prizes of life in this rich and fertile age, but pleasure lures; and what songs the siren is singing. With the cords of a sensitive nature ready to vibrate to the call of sensuous enjoyment; in a land where every possible gratification of human nature, good or bad, is put under vocation for money-making, what wonder that our boys and girls yield to the thousand-fold and potent attractions, and plunge into the most reckless waste of their powers.

With parental restraint misused, or entirely withdrawn, as is often the case, and the flood-gates thrown wide open before them, there is added to the great strain of legitimate hard work the debilitating influence of late hours; the deadly power of the cigarette, with its poisonous force intensified by other drugs; the cruel and arbitrary demands of society; the wretched slavery of pleasure-seeking, often leading to strong drink and criminal indulgence. These things waste and destroy our youth, throwing many of them into worse than useless lives, many into criminal degradation, and hurrying multitudes

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.

MOTHER'S MEMORIES.

Francis Ingold Walker.

By night and day I hear my mother's voice

Calling across the fleeting years to me,

Bidding my fainting heart be strong and free.

O mother-voice,
I hear thy trumpet-call, and I will answer thee!

Oft in my dreams I see my mother's eyes

Smiling through tears when victory crowns the day,

And bright with hope though lone and dark the way.

O mother-eyes,
Your light is on my path, and I shall find the way!

Through all the years I feel my mother's hands—

Hardened with toil, but softly still to me—

Pressed to my brow when I would wayward be.

O, kindly mother-voice and eyes and hands,

I have remembered all—and yours the victory!

THE IMMIGRANT. A MISSIONARY.

A Chinese pastor in New York said that on a visit to his native land he met twenty-seven of his countrymen who had been converted in this country and had returned to China as missionaries. A Norwegian pastor in the same city said that of those who have joined his church in the past five years thirteen have returned to Norway as missionaries and nine have gone into different states of our Union to carry the gospel. For the sake of the future of our country, for the sake of the immigrant himself, we should offer each one as he lands a copy of the Scriptures.—Presbyterian.

THANKS FROM CHINA.

Miss Nettie L. Peacock, a teacher in our mission school in Sunkang, Shanghai District, China, sends through the corresponding secretary of the Little Rock Conference Woman's Missionary Society grateful thanks with kindly remembrances to our women who have helped in that work. Mrs. J. R. Walker of Pine Bluff has recently renewed her scholarship there, and we believe the women of First Church, Little Rock, will soon do likewise. Miss Peacock's characteristic letter of April, written on rose-colored paper and adorned with Chinese flowers, becomes more interesting as we read it, and we'd like to give it in full. There are 110 girls in school this year, and almost every space is full. They are rejoicing about the new chapel which is to be built this spring. They are now using a part of the dining room as a chapel, and are also crowded for class-rooms. Fourteen girls recently joined the church, and they will do faithful work among their home people. This year two girls came to the mission school

down to premature graves. The great absorbing purpose to enjoy life and get rich is being pursued by us, as a people, at a fearful cost. Let us reflect.—Eli Myers, Ola, Ark.

from a heathen school in Shanghai.

They are good pupils, have been well taught, and are now in one of Miss Peacock's Bible classes. They seem much interested, and Miss Peacock says: "How strange it seems that girls could reach their age, about sixteen or seventeen years, and know nothing of how our Lord came to earth and died for us. I do pray that their hearts may be touched and they may become followers of Jesus. Who can say that He did not send them here where they could have an opportunity of learning about Him." Miss Peacock has a little "ragged" Sunday school on Sunday afternoons and she likes to give the children little picture cards. She would be glad to receive from any of us the Olivet cards for this purpose or even picture post cards that have been used. They may be sent her at 4 Thibet Road, Sunkang, China, with American postage. With love to our workers she says: "Tell them I hope they will remember me in their prayers. It is only as our Father blesses and keeps me that I can do anything worth while for Him. Truly the harvest is great in China and there are so few to labor for Him here." Women of Arkansas in this time of world-wide sorrow on a count of the European war, and when Japan seems determined to demand too much of China, let us remember to pray often for our missionaries that the Word of God may have free course among the nations of the earth.

NORTH ARKANSAS CONFERENCE.

We are indebted to the publicity superintendent of the Young Ladies' Missionary Auxiliary at Galloway College for the following interesting note:

Miss Mary Culler White our evangelistic missionary to China, who is now on a home furlough for a much-needed rest, favored Searcy with a visit April 26. She gave Galloway Monday evening and the First M. E. Church, South, Tuesday afternoon, meeting members of both the Ladies' Missionary Society and the Young Ladies' Missionary Society, also the friends of missionary work from the different churches of the city. Miss White made a lasting impression upon her audience, both old and young, by her realistic exposition of her own line of work in Souchow, and, especially of her evangelistic work at the outlying stations, where she gives Bible training to the native women workers. The Young Ladies' Missionary Society gained better insight of the vital needs of our China Bible women through the first hand knowledge received from the impassioned lips of our consecrated missionary, Miss Mary Culler White. Many thanked Miss White, telling her how they enjoyed her most instructive and interesting talks. Miss White spoke of the great need of more missionaries in our China field. She asked that the church pray for a missionary from our midst. May much good come from the lecture.

LITTLE ROCK CONFERENCE — ITEMS FROM AUXILIARIES.

The members of the Woman's Mis-

sionary Auxiliary at Strong, with assistance from friends, have recently repaired the parsonage and rebuilt the fence, making it comfortable for their pastor and wife, who are highly esteemed in the community. The Sunday school is growing at Strong and Children's Day will be observed the third Sunday in May.

LETTER FROM OUR PRESIDENT.

Dear Friends:

The great Missionary Council is over, the tried, faithful officers and delegates have returned to their homes and other labors, and the good people of our hostess city, Little Rock, have picked up their daily duties, we hope remembering only the delights of their generous entertainment.

But is this all? and can we ever go on the same as we did before our hearts burned within us as we sat in the high courts of the sanctuary of the Lord and heard His name glorified and felt His wondrous presence?

To whom much is given, much is also required. We shall be faithless if from this-great meeting we do not carry on our lips the fire from the altars which burned so brightly, and bear in our hearts the love that was so clearly shown in the Father heart of God as "spelled out" in the life of Jesus.

I am confident that our members who were privileged to attend this meeting (and there were many) will be the fire to touch another and they another till truly will all Arkansas feel the results of this Council in great things being done for our Lord. We were almost sorry the Council Daily was like the apple without a core—so good there were none left, but we were fortunate in securing extra copies of the splendid Council edition of the Western Methodist for the district secretaries to distribute to their auxiliaries. We hope these numbers have been carefully read and preserved as it is a good glimpse into the great work in which we have a part.

And may an exhortation be added to our missionary editor's appeal that our auxiliary members subscribe for and read the Western Methodist. We know better work results from readers of its pages and it is our medium for quick messages about our work and workers.

We would be selfish indeed if we keep to ourselves the good things heard and done at the Council and I hope many Mock Councils may be held which will picture the work to those who tarried by the stuff and were not privileged to attend.

One such helpful and interesting meeting was held by the Central Avenue Church, Hot Springs, the local officers representing the Council officers in giving reports of the work. A resume of the inspirational addresses were also given and even some telegrams read from Atlanta.

But our eyes must not linger too long upon the past except for profit, and well may we turn them upon ourselves for improvement and enlargement. A few pointed suggestions might be given lest we forget the practical in the overflow of the inspirational. We are urged to cultivate the work already organized, strengthen our weak places and continue the work which we have begun. Unorganized territory at home is to be our special work till our whole conference is organized in the Woman's Missionary work.

We are to present the budget plan

for collection of funds, and give our women the privilege of adopting it if desired.

Mrs. S. S. Harris has been engaged for special work in our Conference, beginning June 15 to July 15, and the district secretaries will plan their district meetings for that time. In conjunction with the Presiding Elders an itinerary will be planned to use Mrs. Harris' time to the best advantage.

Our annual reports are now in the hands of our members and we hope their value will be truly recognized and appreciated by a careful study and presentation to the auxiliaries. Friends, they are our very own and bear our heart messages to you. The reports of committees present our plans for the year. May we not expect large things from the minutes of our own great meeting in Texarkana? We have put on the armor of God, truly must we "go forward." Sincerely your friend, Mrs. F. M. Williams, Hot Springs, Ark.

NOTES FROM MISSIONARY COUNCIL.

Joint Report of Committees on Home and Foreign Extension of Work Adopted.

No. 1—Scarritt Bible and Training School.

1. We approve the selection of the following members of the Board of Managers: Joseph S. Chick, Mrs. Emma Edwards, Rev. Charles W. Scarritt, Mrs. F. M. Peters; also the election of Mrs. J. W. Lyman as a member of the Advisory Board.

2. We approve the appointment of Miss Howell to act as Student Secretary during vacation, visiting the Summer Conferences and Assemblies, and recommend that her traveling expenses be met from the contingent fund.

3. We recommend that each Auxiliary be urged to collect \$1.00 for the Scarritt Endowment Fund.

4. We endorse the action of the Board of Managers in leaving the selection of a Field Agent for the school to the Executive Committee of that Board.

5. We recommend that the Board of Managers of the Scarritt Bible and Training School be authorized to raise a fund for the erection of a new building as soon as it seems practicable.

6. We recommend that each Conference plan for a larger attendance at Scarritt by asking each district to make as its objective one young woman for mission work this year, and to this end that at each district meeting it plan for presenting the work of the Scarritt Bible and Training School and make a call for workers.

7. Week of Prayer.—We recommend that the offering during the Week of Prayer be applied to the support of the Japanese and Korean work on the Pacific Coast, and of the Woman's Evangelistic Work in Japan.

8. Whereas, the Young Christian Worker should become self-sustaining, and this can be accomplished by a larger circulation, we recommend that a special season be chosen when a vigorous campaign shall be made to reach a goal of 15,000.

REPORT OF HOME BASE COMMITTEE ADOPTED.

Report No. 1.

Your committee has prayerfully considered the ringing call to advance contained in our president's

message, and the resolution from the Workers' Conference.

We believe that this is the time for an aggressive and vigorous campaign for the enlistment of the great body of uninterested women in our church and for organization in that unoccupied territory in 12,000 of our churches that have no missionary societies. We believe, moreover, that this is the time for securing larger gifts for missions, that we may be able to measure up to our present-day opportunity, and to do our part to advance the cause of Christ in the world.

We therefore recommend the following plan of campaign for organization:

1. That the Woman's Missionary Council shall inaugurate a church-wide campaign to carry out the aim of the organization, viz.: "Auxiliaries in every church, and every woman and child a member."

(a) This campaign shall be under the direction of a general committee of three, of which the Home Base Secretary shall be chairman.

(b) That the Executive Committee in each Conference shall appoint a committee of three, of which the president shall be chairman. This committee shall promote the plans of the General Committee and adapt them to the needs and conditions of the Conference.

(c) That this committee shall send out these plans to the District Secretaries, who shall conduct the campaign in the district.

2. That record books for Conference secretaries and treasurers be prepared at once by Home Base Secretary, assisted by a committee chosen by her.

3. That a form of bequest be prepared to conform to our present organization and that administrative secretaries and treasurer be a committee to prepare this.

4. That the following special rule become a standing rule: Samples of all literature shall be sent to the Executive Committee of the Council.

5. That if consistent with her plans, Miss Head be requested to represent the Woman's Missionary Council, June 5, in San Francisco, at the Woman's Congress of Missions.

Report No. 2.

Your Committee on Home Base begs leave to submit the following:

1. That we seek to deepen the sense of stewardship in the membership and increase the collections in all the Conferences by—

(a) Requesting a sermon on stewardship as early in January as possible.

(b) By using all possible efforts to secure full quarterly payment of dues and pledges.

(c) By an adequate quarterly presentation of stewardship in the Auxiliaries.

(d) By personally soliciting large gifts of money for the work.

2. That the week beginning with the second Sunday in November be observed as the Week of Prayer.

AMERICAN BIBLE SOCIETY.

This society was organized in 1816, and from Rev. J. J. Morgan, agency secretary, we have the following interesting facts concerning its great work.

"The American Bible Society has a depository established at Dallas with a stock of more than fifty thousand volumes in 37 different languages. In English alone you may

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

THE SUNDAY SCHOOL.

NOTES ON THE SUNDAY SCHOOL LESSON.

Prepared by Rev. George McGlumphy, Ph. D.

May 23. David King Over Judah and Israel. 2 Samuel 1:1 to 5:5. Golden Text: "The Lord is my strength and my shield; my heart trusted in him, and I am helped." Psalm 28:7.

A Foreword.

It is very important that our lesson be studied from the Bible itself, using all of the material noted below. While it is impossible in the brief lesson period of the Sunday school to discuss fully each Scripture passage, yet it is imperative to use each in order, neglecting none. Have a clear, concise and complete lesson plan that can be finished in your allotted time, and, refusing to be "sidetracked," teach the whole lesson; though of course not everything in it. Much of our failure in the Sunday school is due to the lack of complete impressions of the lessons as wholes.

Introduction.—The Death of Saul

make your selection from more than 249 different combinations, styles and bindings.

"Through the support of Protestant Christians we are enabled to sell Scriptures at actual cost to all, and at 10 per cent below cost to pastors and benevolent institutions, while the destitute are supplied by special grant.

"The entire Bible for 17c; the New Testament for 5c; any single portion of Scripture, vest pocket size and good readable type, for 1c; these and other surprisingly low priced Scriptures are a revelation to many."

"New Orleans, Galveston and the Mexican border are the three recognized Ports of Entry to the United States in this Agency. Just now the Mexican border is engaging the attention of the entire world because of the Revolution. Mexican refugees are coming into Texas by the thousands and it is a providential time to give Mexico our open Bible.

"As we go to press, the Society made this Agency a special grant of \$500 for the Mexican work, and another \$100 comes from a 'friend.'

"Through its nine home agencies, the American Bible Society is doing a most valuable pioneer work amongst foreigners, sowing the Good Seed and preparing the soil for the planting of Churches where now there is no nucleus for organization.

"The tide of immigration is being turned away from the congested areas of the North and East into the great undeveloped Southwest. Already more than a million foreigners are here and the opening of the Panama Canal will multiply this number many times over.

"In Arkansas, 15,000 miners of many nationalities were reached by a colporteur who speaks nine languages and dialects. Also a most valuable work was carried on in the Ozark mountains. These mountaineers are not foreign, but they need the Bible and good schools.

"No church within eighteen miles to care for a poor penitent sinner! writes one of our colporteurs from the mining district of Arkansas."

The one purpose of the American Bible Society is to increase the circulation of God's Word for the salvation of men, and the co-operation and prayers of Christian men and women are earnestly solicited.

David's Opportunity. 1 Sam. 31:1-10.

The defeat and death of Saul opened the way of David to the throne, yet by no means made speedy nor certain his accession. Much depended on how David conducted himself. A hasty unwise step meant long delay—perhaps complete disaster. The divine choice of David as Saul's successor was neither irresistible nor irrevocable. God's plan could have been wrecked by David. The crisis was safely, triumphantly passed, through a statesmanship of the very highest order. Samuel's inspired choice of the young son of Jesse was splendidly vindicated. Let us take up somewhat in detail the study of this statecraft.

I. David's Reception of the News of Saul's Death. 2 Samuel 1:1-27.

Instead of rejoicing at the death of his personal enemy, he rent his clothes, wept and fasted. He executed swift and dire punishment on the young Amalekite who claimed to have slain the dying king, and who brought the royal bracelet and crown to David, doubtless expecting a reward. And more, he composed and published "The Song of the Bow," the unsurpassed elegy of Saul and Jonathan. He would stand before Israel as the real friend of the fallen king and as the champion of his memory and greatness. In noting the wisdom of David's conduct, I am not accusing him of playing a part.

II. David's Assumption of the Crown of Judah. 2 Samuel, 2:1-14.

The victorious invasion by the Philistines had cut the land in twain, completely isolating the tribe of Judah from the north. It must work out its own salvation. It must produce its own leader. David's acceptance of the petty kingship could not be construed as a revolt against the house of Saul nor as the permanent setting up of a separate sovereign state. It was simply the force of the logic of events and circumstances. Besides the divine oracle approved the course.

III. David's Relation to the Northern Kingdom. 2 Samuel 2:5-3:1.

The placing of Ishbosheth on the throne of Israel in an effort to continue the royal house of Saul and the predominance of the Northern tribes threatened a permanent separation of the tribes into two rival kingdoms. The situation required the wisest of handling. David entered no protest, but began friendly relations by sending a deputation bearing a commendatory message to the men of Jabesh-gilead for their heroic rescue of Saul's body and its fitting burial. In the long war between the two kingdoms he seems to have taken no part. His hand was never raised against his brothers of the North. His policy was wise, "watchful waiting." He could afford to wait as his kingdom waxed and that of Ishbosheth waned.

IV. David and Abner. 2 Samuel 3:6-39.

The course of events was unexpectedly hastened by a quarrel between Abner and his puppet king. Abner doubtless saw the folly of continuing his losing fight with the kingdom of Judah, and seized the opportunity for saving what he could, and opened negotiations with David for a transfer of the throne of Israel. David's single condition of the return of his former wife Michal, Saul's daughter, was to make regular his right to the throne as the son-in-law of the late king. It also made him a bona fide member of the tribe of Saul.

The perfidy of Joab in murdering Abner in the capital of the southern

kingdom came near wrecking everything. Only the certainty of David's innocence, his public disavowal of the infamous crime, his calling down of terrible curses upon the murderer and all of his kin, and his honorable burial of Abner saved the day. Joab's following in Judah was probably too powerful to permit of his being put to death.

V. The Assassination of Ishbo-sheth. 2 Samuel 4:1-12.

The treacherous murder of Ishbo-sheth by two of his officers, Rechab and Baanah, who thought to win the favor of David by their crime, closed the troublous history of the house of Saul. It gave to David the opportunity of himself as the public reveal of himself as the friend of the royal family of Saul, the avenger of its wrongs, and the true heir of its crown.

VI. The Proffer and Acceptance of the United Crown. 2 Samuel 5:1-5.

It was a glad day for the nation and its matchless young king when the representatives of all the tribes assembled at historic old Hebron and proclaimed David the king of all Israel. A new era was dawning, bright with wide and glorious prospect. In truth, however, David's life work had just begun, for Israel was a kingdom in name only, and the Philistines were in the land. How the young monarch "made good" is the story yet to be told.

HOLSTON Methodism

This work comprises about 2,500 pages in five 12mo volumes, well printed, bound, and illustrated. The following are the rates for sets and parts of sets:

One volume\$1.25
Two volumes\$1.20 per volume
Three volumes ..\$1.15 per volume
Four volumes ...\$1.10 per volume
Five volumes\$1.05 per volume

Jobbing rates as heretofore. On the above rates I pay transportation. Agents pay their own transportation. All orders should be sent to

R. N. PRICE

Morristown, Tennessee.

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after first dose. Harmless, no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

"Them Good Saw Mills"

Don't burn or waste your timber. Saw it for yourself and neighbors. A few good trees will pay for a small mill.

Prices—\$150.00 and up.

Write for circular, price and guarantee.

Corinth Machinery Co.

Box 11 - - - Corinth, Miss.

Brother

Accidentally discovered root cures tobacco habit and indigestion. Gladly send particulars. W. J. Stokes, Mohawk, Fla.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

THE EPWORTH LEAGUE.

By Rev. H. C. Hoy.

May 23—Topic: An Evening With Great Hymns.

It is best to study a few good hymns well; hence I refer you to the hymns mentioned for study in the Epworth Era. I will confine myself to a few supplementary remarks.

First—Enter into the spirit of the composer.

1. Study the character and habits of the composer. Get the writer's viewpoint of life, and his religious convictions. Learn something of his environment, emotions, aspirations, religious hopes, and experiences. By such a course you will be enabled to know something of the secret impulses of the composer's life, and you can enter into an intelligent study of his hymns. It is impossible to make an intelligent study of hymns by any other method. You cannot know a hymn until you know the author. His plans and purposes should enter into your life through the song. To seek to study a hymn without knowledge of the author is like trying to read backwards.

2. Again, find out the occasion for composing the hymn. Learn why the author was inspired to write the hymn and set it to music. What emotions were aroused, and what was the purpose in so expressing them. Find where the person was, whether he was overwhelmed with joy, faith, hope, or the feeling of profound need. When this is known, then you can enter into the song with the author, and allow his feelings to become your feelings.

3. Select the song composed for the circumstances in which you find yourself, then let the message sink in to your heart, and you will be surprised at how much you will be helped as you express your joys, needs, or confidence in God through song. Be assured that all great songs touch universal life at some point. They will touch every shade of thought and emotion. That is the reason that such songs as "A Mighty Fortress is Our God," and "Jesus, Lover of My Soul," never die. If more people would study the hymns to be sung in their regular services and then apply them to their own lives the hours spent in the services of God would be brighter and happier.

Second.—The sentiment of great hymns is universal.

1. Hymns are universal because they touch the fundamental sentiments of human life. We notice that there are sentiments that fit all ages and circumstances. Man never changes to any great extent. He is the same in his emotions today as he was thousands of years ago. It takes a great hymn to express such fundamentals of human life. Such hymns as "How Firm a Foundation," "Jesus, Lover of My Soul," "Rock of Ages," "Blessed Be the Tie That Binds," etc., are hymns that strike the keynote of real religion. They express the universal needs, hopes and faith of men in every clime and age. They are as universal as religion.

2. A great many people of today have become careless about the songs they sing. The idea with many is to merely fill in space with songs, the expression of the sentiments of the occasion never enters their mind. The tune of the songs sung in some places is absolutely irreverent. There is no sentiment about them. It is merely a jumble of words set to ragtime music, and the people who sing them

think they are singing, when in reality they are jarring on good taste. We are living in a ragtime age. We must guard against ragtime music in our church services. Young people often have been taught to say Oh, well, we must have music with life in it, and they mean by life ragtime and frivolous words. Music real and genuine is life in itself, and sentiment is life. They have made the mistake of thinking that emptiness and noise is life. Just as much care should be taken in the selection of good music rightly suited to the hour as that put to any other part of the service. A service without the proper music for the spirit of the occasion is a failure. The song service is the main arm of the services, and a dull musical program or songs without the proper sentiment can spoil all the other effort. Study the hymns to be sung and know why

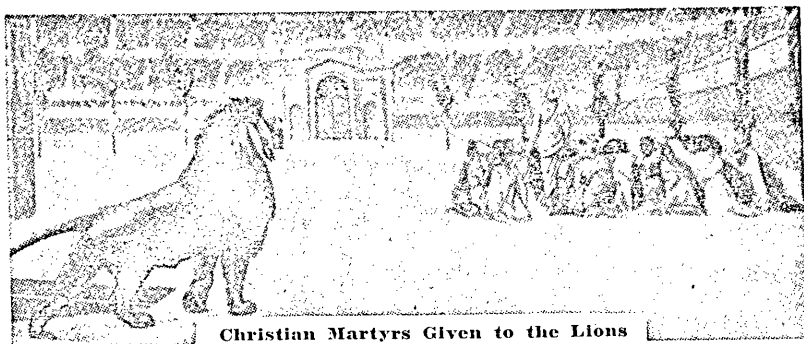
you are singing them. Sing for the need of the hour and for the mood of the people. It is well to study the people for whom the singing is to be rendered, and supply their needs by allowing them to express them in song. The great hymns are adapted to such conditions and will never get old. There are plenty of them, so that there will be no need of fearing a lack of variety.

ATTENTION LEAGUERS, OF THE LITTLE ROCK CONFERENCE.

It is just a little over a month until our Conference at Hope. Have you selected those delegates? If so, send their names to Miss Bess McKay.

A Despondent, Lazy Feeling

Shows your need of a good tonic. Get the time-proven Wintersmith's Tonic—stimulates the appetite and builds up a run-down system. 50 years success. At all Druggists.



Christian Martyrs Given to the Lions

CHRISTIANITY is the greatest fact in history. The early Christians endured martyrdom rather than forsake Principle. The picture shown here, with, from Ridpath's History, depicts 87,000 people assembled in the Coliseum at Rome to witness the Christians given to the lions. In such a scene may be read the inevitable doom of the empire that ruled the world. If you would know the history of mankind—every sacrifice for principle, every struggle for religious liberty, from the dawn of civilization to the present—then embrace this splendid opportunity to place in your home the world-famed publication.

Ridpath's History of the World

We will name our special low price and easy terms of payment only in direct letters. A coupon for your convenience is printed on the lower corner of this advertisement. Tear off the coupon, write your name and address plainly and mail. We do not publish our special low price for the reason Dr. Ridpath's widow derives her support from the royalty on this History, and to print our low price broadcast would cause injury to future sales.



9
MASSIVE
VOLUMES

4,000 PAGES
2,000 PICTURES

THE REASON for Dr. Ridpath's enviable position as a historian is his wonderfully beautiful style, a style no other historian in any generation has ever equaled. He pictures the great historical events as though they were happening before your eyes; he carries you with him to see the battles of old; to meet kings and queens and warriors; to sit in the Roman senate; to march against Saladin and his dark-skinned followers; to sail the Southern Seas with Drake; to circumnavigate the globe with Magellan. He combines absorbing interest with supreme reliability and makes the heroes of history real, living men and women, and about them he weaves the rise and fall of empires in such fascinating style that history becomes as absorbingly interesting as the greatest fiction.

DR. RIDPATH gives the history of every religion of mankind, and shows the slow but sure progress that has been made from Paganism to Christianity. The customs and habits of people, the development of their science and literature and art, the growth of religion and education form a very vital part of this history of the world.

DR. RIDPATH'S History is strongly endorsed by Presidents Harrison, Cleveland and McKinley, Bishop Bowman, Bishop Vincent, Rev. Dr. Cuyler, Rabbi Hirsch and other leading ministers, Presidents of Ann Arbor, Amherst, Brown, Dartmouth, Tufts, Trinity, Bates, Colby, Smith, Vassar, Yale, and nearly all other colleges and universities, and by the Great American People, a quarter of a million of whom own and love it. The scholarship of the world has endorsed this as the most authoritative, unbiased and unprejudiced History of the World ever written.

Hundreds who have read this have decided to buy Ridpath some day. Now is the time. Mail coupon for sample pages.

WESTERN NEWSPAPER ASSOCIATION
CHICAGO.

5
FREE
COUPON

Western
Newspaper
Association
140 S. Dearborn
Chicago, Ill.

Please mail free, 46-page sample booklet of Ridpath's History of the World and write me full particulars of your special offer to Western Methodist readers.

Name.....

Address.....

FOLD HERE, TEAR OUT, SIGN AND MAIL

Hope, Ark. We want to know how many to prepare for. Do not overlook this important matter.

If Brother Millar will give us the space we will have our program in next week's issue of the Western Methodist. Watch for it. (The space is gladly given. Ed.)

I hope that each one of our Leagues observed Anniversary Day last Sunday and that you did your full duty. Our Conference depends a great deal on your efforts.—Clyde C. Arnold, President L. R. E. L. Conference.

FAYETTEVILLE DISTRICT EPWORTH LEAGUE CONFERENCE.

At 2 p. m., Monday, April 26, the seventh annual session of the Fayetteville District Epworth League Conference met at Bentonville. All agree this was the best meeting this body has had. Everyone on the program, out one, was present. The delegates came from all but four or five of the thirty chapters. During the past year there was an increase of about nine chapters. Two of these are in charges added to the district by the last annual Conference.

In groups of two to seven the cabi-

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 it 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 reach 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 ordering 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.

net of the district visited most of the chapters during the year; and tried to visit the others. Only two chapters disorganized. On the whole, the district seems to be alive and hard at work, every department doing something.

Rev. L. M. Broyles preached a strong missionary sermon Monday night. One interesting feature of the Conference was that some of the special music was furnished by young People's Societies of other churches of Bentonville chapter.

It was interesting to note that in the election of new officers there was no question of where to obtain the right persons, but which of those available should be chosen.

Miss Minnie Webb, of Prairie Grove, conducted a round table, which was one of the best numbers.

The Conference closed Tuesday night with a talk by Rev. F. A. Lark, of Rogers, on the "Dynamo of the Church;" that is the Epworth League. Brother Lark is one of the best league pastors of the Conference.

The last three years of the organization have been the real working years, under the presidency of Mr. E. H. Thomas, of Rogers, who now is district secretary. This place, under the new constitution, carries about the same duties, with more authority than the presidency of the past. The past is now the foundation for the future.

The new officers are: President, J. N. Jordan, Centerton; Vice President, M. B. Coker, Fayetteville; Superintendents of Departments: First, Miss Bess Pyeatt, Prairie Grove; Second, Miss Selma Brown, Centerton; Third, Miss Leta Taylor, Prairie Grove; Fourth, Miss Kate Cargile, Bentonville; Intermediate Leagues, Miss Minnie Webb, Prairie Grove; Junior League, Miss Julia Zellner, Prairie Grove; Secretary-Treasurer, J. M. Henderson, Rogers; Epworth Era Agent, Miss Irene Engalls, Farmington; District Secretary, E. H. Thomas, Rogers.—Reporter.

NORTH ARKANSAS CONFERENCE.

Epworth League program, Cabot, Ark., June 14-17, 1915:

June 14, 8 p. m.—Devotional service.

8:20—Roll call of chapters, largest chapter representation getting place of honor.

8:30.—President's address.

Tuesday, the first day, June 15.

6 to 6:45 a. m.—Morning prayers.

8:30 to 9—Song service.

9—Address, Prayer and Missions, Rev. W. T. Wilkinson, of Argenta.

9:45—Business session, organizing the Conference, etc.

11—Address, Dr. W. F. Quillian, of Atlanta, Ga.

Afternoon.

3:30 to 5—Institutes, both Senior and Junior, conducted by Dr. F. S. Parker and H. S. Hoy.

Recreation.

8—Song service.

Address, "The Non-Christian Religions vs. Christianity," by Prof. C. J. Greene, of Hendrix College.

Second Day, June 16.

6 to 6:45—Morning prayers.

8:30 to 9—Song service.

9 to 10—Institute, the League administration, business meetings, reporting, Conference Journal, finances.

Conserving our Gains, How Can We Keep Epworth Leagues From Disbanding.

The Junior League, Study Course, Victory, Travel and Bible Research.

10:30—The District League, by Hon. E. H. Thomas, of Rogers.

CHILDREN'S DEPARTMENT.

"LUCK."

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that is bound to see
His plans all come to failure,
His hopes end in defeat;
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action,
And keeps him trying still,
When efforts meet with failure,
Will some day surely win;
For he works out what he wishes,
And that's where "luck" comes in.

The "luck" that I believe in
Is that which comes with work;
And no one ever finds it
Who's content to wish and shirk.
Then men the world calls "lucky"
Will tell you, every one,
That success comes not with wishing,
But by hard work, bravely done.

—Exchange.

THE TEST.

"But, father, it's not wrong."
"No," said the man slowly, "it's not."

"Then I may go!" exclaimed the boy happily. "It will be loads of fun!"

"Son, you are old enough to decide for yourself, and I won't say you may or may not go. I would rather leave the decision entirely with you."

"But you don't want me to go?" said the boy reluctantly.

"You've heard my objections, but, as you say, it's not wrong, and you are to decide for yourself."

"I wish you would not put it that way. I want to go so much; it will be such a jolly crowd and they will have

11—Our Missionary Agencies and What We Are Doing With Them, by Rev. T. Y. Ramsey, of Marianna, Ark. Afternoon.

2:30 to 5—Institute Work, Dr. Parker and H. S. Hoy.

Recreation.

8—Address, The Dark Continent, Dr. F. S. Parker, of Nashville, Tenn. Third Day, June 17.

6:30 to 6:45 a. m.—Morning prayers.

8:30—Song service.

9—The Call to Service; The Call to Be a Missionary, Miss Kate Cargile, of Bentonville, Ark.; Preparing for Service, Prof. D. L. Ford, of Ozark, Ark.

10—Business Session.

10:45—The League and Prohibition, by Mrs. John H. Hinemon, Little Rock.

11:30—What Shall We Do for Africa?

Afternoon.

3:30 to 5—Institute Work, The League's Resources, Epworth Era, The Hand Book as a Text Book, League Library, Socials, The Juniors, etc.

8—Address, Consecration, To Know Jesus Christ, Drs. Parker and Quillian. Fourth Day, June 18.

Meeting of Cabinet, Conference Committees

Let all the Leaguers in the North Arkansas Conference cut this out and keep it in mind.

Be sure to have a delegation at this meeting.

J. J. Galloway, Conf. President.

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

a splendid time. Please say you think it will be all right."

"Son I don't want to preach at you, and I don't want to prejudice you in your decision, but I want to remind you of one thing. This is not a question of good or bad; it is a decision between good and best. If it was the question of right or wrong, I know you wouldn't hesitate; in fact, I think there would only be a little temptation for you. It is in choosing the best that the test comes.

"So many of us are satisfied if we just crawl out of the muck of wrong, and don't try to climb up to the hills of better and best. The world, as a rule, is satisfied with the merely good. So the sacrifice—for in choosing the best we usually have to make some sacrifice—seems to be unnecessary. But every time you have a chance to choose, and you choose the best, your character grows a little stronger, purer, and higher. And when you decide that the merely good is sufficient, your character softens a little.

"Sometimes men are made famous in a moment by the hard choice of the best; famous men have been ruined by failing to take the highest way. The law may make you choose the good, but only with the help of God can you choose the best."

There was silence in the room for a few minutes; then the boy heard the shrill whistle of his chum, and hurried out to answer it.

The man sat and wondered; but the boy did not go.—The Youth's Companion.

"THIS ONE THING I DO."

We have a neighbor who is a Jack-at-all-trades and really good at nothing. He likes to show his intimate friends the chicken coop he built, and really it is quite good—for a coop. He raised some fine potatoes last summer, but he failed wretchedly on grapes. He writes reams of poetry, and when he asked our honest opinion of some of it, we confessed that "some of it" was "almost good enough to print." He is the best speller—and the poorest penman—in town.

There never was but one admirable Crichton, a man who could do everything from preaching to jousting, and Crichton has been dead some hundreds of years. We know one young minister now who is ambitious to pose as a theologian, a scientist, a musician and an artist, but he doesn't shine in any one of them. A minister who dissipates his energies in this way makes us think of the turkey hen which we "set" as a boy. We wanted to see her "spread herself" and so put thirty eggs under her breast. She did her best, but—if the truth must be told—four-fifths of her thirty eggs added. It is wiser to undertake less—and do that well.—Presbyterian Observer.

HOW TO REMOVE FRUIT STAINS.

Whenever I find a fruit stain on table cloths or napkins I wet it with a little camphor. If this is done before the stain has been wet with water, the stain will entirely disappear when the articles are laundered. To remove fruit stains from table linen easily and surely, simply moisten the stain with pure glycerin before sending clothes to the laundry. Twenty-five cents' worth of glycerine will probably last the ordinary family a year or more, at least.—Woman's Home Companion.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

NEWS OF THE CHURCHES.

CAMDEN DISTRICT BULLETIN.

During the last two months the presiding elder has been holding quarterly conferences on the circuits. He thinks these have been the most successful and delightful meetings he has attended since he has been on the district. Preachers and people are pleased with each other. The financial reports are better than to the same date last year, and much better than we were expecting. Only a little revival effort has been made, but several meetings are planned for an early date. We are all looking forward eagerly to the District Conference which meets this year in the fine rural community of Atlanta. Many of the finest people we have in the Little Rock Conference live at Atlanta. Our entertainment there will be the very finest to be had anywhere. Then we will be far enough from the scream of the locomotive to be undisturbed in our religious exercises. Under those conditions we ought to have the best District Conference held in this country for a quarter of a century. Fine delegations are being elected. Some are asking that the Conference embrace a Sunday. If a large number of the preachers and delegates will get after the P. E. and request it, the date will be fixed to include Sunday. Write him a card at once telling him what you think about it. The P. E. counts on attending the Summer School for Ministers at Conway, June 9-17, and is trying to get every preacher in the district to go with him. This school furnishes a fine opportunity for undergraduate and post-graduate study, for considering the preacher's problems, and for acquaintance and recreation and inspiration. Some preachers will not have the money for the trip, but every pastoral charge should see that the pastor attends this summer school. The pastor needs it, and the charge needs that improvement in its preacher. Let someone in each pastoral charge take this matter in hand and see that the pastor is given ten days from his work and money for this trip. The average expense from this district will be about \$15. Rev. J. A. Parker, at Fordyce, has been asked to work up the attendance from the Camden District. Write him about expense, programs, etc. Let us all meet in this summer school.—District Editor.

GURDON.

Yesterday (May 9) was a good day with us. In the Sunday school and morning service we observed "Mothers' Day." It was a very tender and beautiful service, and was enjoyed by a splendid audience.

Our young people had charge of the

PILES CURED AT HOME BY NEW ABSORPTION METHOD

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Users report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 205, South Bend, Ind.

WANTED 15,000 MEN AND WOMEN OVER THIS YEAR FOR GOVERNMENT JOBS.—\$65.00 to \$150 month. Vacations with pay. No layoffs. Short hours. Common education sufficient. "Pull" unnecessary. Write immediately for free list positions now obtainable. Franklin Institute, Dept. W. 115, Rochester, N. Y.

evening service, which was the occasion of the Epworth League anniversary.

This was a great service. The congregation filled the house. Miss Winnie Young, the efficient president, was the leader in the service. And with perfect ease and ability, she handled well the service.

Our District Lay-Leader, Senator J. O. A. Bush, of Prescott, made the principal address. Subject, "The Heart of the League."

It has been my pleasure to hear Senator Bush at other times; but I have never heard him when he seemed to be so completely at himself, as on this occasion. He gave us a truly great address.

I think our work in Gurdon is moving steadily on. We have a number of faithful, earnest men and women and young people, who can be depended upon in every time of need. In the making of their parsonage practically new at the beginning of this Conference year, they incurred a debt, but this they are quietly and steadily taking care of.

Our District Missionary Society is a strong arm of our church here. We are hoping and praying for a gracious revival of religion here in the near future.—F. F. Harrell.

MOUNT IDA.

Mt. Ida is still on the map. I arrived here December 8, and my family on December 10. The people gave us a warm reception, but the weather a very cold one, as it snowed December 11. It was the coldest winter I ever experienced. My predecessor, Rev. C. A. Fuller, did a monumental work here during his pastorate of three years. He caused to be built a five-room parsonage and had the church repaired. So all that remained for us to do was to move in and go to work. On December 13 we preached to a nice sized congregation, but they had to come through the snow. We found some of the salt of the earth here, that look well after the interests of the preacher in charge. The people gave us a good pounding on our arrival, with many good things to eat, and added some much needed furniture to the parsonage, and have the preacher in charge paid up to date. In January Rev. T. F. Hughes of Holly Springs came to us and we had a protracted meeting for a week with good results, if the ground was covered with snow. He did the preaching and it was well done. He is one of the coming preachers of our Conference. We enjoyed his fellowship very much and are looking forward to his coming again. Our first and second quarterly conferences are history, and we are looking forward for the third. Rev. W. M. Hayes, presiding elder, Prescott District, is always an inspiration to his people, is a noted divine a great thinker and a deep, soul-stirring preacher, and fills our cups to overflowing. He looks well after the interests of the district and feeds the flocks. Brethren, if any of you ever have the "blues," come over and be with us in one of our quarterly conferences. We have just closed a great revival in our church at Mt. Ida. Rev. J. L. Morrill, an evangelist of Hawkinsville, Ga., and Mr. Asa Knight, an evangelist singer, have been with us for two weeks. We have had three services each day. The church was stirred from center to circumference. That is where we need the revivals of today; that is, in the membership of the church. Only had a few conver-

sions, because most of the church-going folks here are members of a church. Very few are truly members of the church. Rev. Morrill is the greatest evangelist we have ever had in this part of the country. His preaching did our town good. Mr. Knight is a great gospel singer. He was a great help to our people. During the meeting Rev. J. L. Dedman of Oden was a pleasant visitor for a few days. He is well liked on his work and is meeting with much success. We are happy in our work and are looking forward for a good year's report as a whole. So you can see from the above that we are moving along very nicely. The Western Methodist is the best ever. Hope it will soon be the Arkansas Methodist. Ask an interest in the prayers of the brethren.—J. C. Johnson, P. C.

LETTER FROM BROTHER SANDERS.

Being a superannuate, I especially enjoyed the editorial in last week's Methodist on "Our Superannuates." It was so appropriate and well said, and I am satisfied I am speaking the sentiment of all the other superannuates in saying so. Though not in the "front" line as we have been for the last thirty-three years, we are yet well able to do "camp or hospital duty," and have been able to "render emergency service" several times since Conference. Being in the pew more often than usual, we enjoy the ministrations of our pastor, Rev. J. W. Mann, very much, and appreciate the privilege more than ever, of saying amen occasionally, and holding up his hands with our presence and prayers. His special kindnesses to us, and also of his good people we served last year, are most heartily appreciated. One of the older superannuates at last Conference, when my name was put on the list, said: "John, you will find this the hardest appointment you ever had." Yes, it is in several things, but "the joy of the Lord is our strength," and we have gone far enough in this good way to know it is brighter and more joyful every day. Praise the Lord for the happy remembrances of the several charges we have served, and glorious revivals of religion. He has led us in these thirty-one years as pastor of churches, and two years as chaplain of the State Penitentiary. I used to tell the convicts in services that it was the first congregation I ever served where I mourned over the increase in numbers. Several of the convicts were converted, especially among the colored people. But let me speak especially of the second charge I served as pastor, Washington Circuit, in Hempstead county. Washington had been a station of some note in other years, but it had run down some way, and Holly Grove, Marvin and Friendship were taken from Emmett Circuit, and St. Paul and Shady Grove (now Ozan) were taken from Mineral Springs Circuit, making a good circuit of six appointments. For four years the Lord gave us over 100 conversions each year, and, at the close of the four years of great victory, we had received 376 new members, and left the work with ten appointments and 500 members. In the original six churches we found 336 members and received 376, and left an even membership of 500, showing the circuit nearly changed itself in the four years.

By the selection of the trustees of the superannuated preacher's home

in Arkadelphia I am agent for it, and have collected some on the debt from Carlisle, Lonoke, Hazen, Pine Bluff and Fordyce, and \$1.00 from Bro. Weems at Conway. I expect to go to Hope, Texarkana, Little Rock, Stamps, Magnolia and other places, in said interest, in May. Bro. Scott thinks I am doing well under the circumstances.—J. R. Sanders.

DANVILLE.

Resolved, That we will keep above last year's banner attendance (109) and offering (\$1.83) every Sunday this year, was the New Year resolution made by the Danville Methodist Sunday school for 1915. Then our members began to work so earnestly that our average attendance climbed to 122 in February, 143 in March, and 180 in April, while our offering easily trebled the goal. In fact, after meeting our regular obligations, we have been able to pay \$31.50 to missions, \$12 on some kindergarten chairs, \$14 on an old church debt, and \$5 to the treasurer of our Sunday School Board.

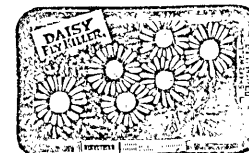
Speaking of the church debt, I asked my people for nine hundred dollars, and they paid a thousand, seventy-five dollars, of which was returned to the Woman's Missionary Society, who have wisely invested it in new hymn books and racks. Our men have also raised over a hundred dollars to repaint the church, and they have presented their pastor with a handsome suit of clothes—fine enough for a wedding garment. They keep his salary paid up too, and furnish him a beautiful eight-room parsonage to live in—another sign of their abundant generosity. But as he is making no use of the dining room and kitchen,

INDIVIDUAL COMMUNION SERVICE

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

THOMAS COMMUNION SERVICE CO. Box 452 LIMA, OHIO.

DAISY FLY KILLER



placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 6 sent by express prepaid for \$1.

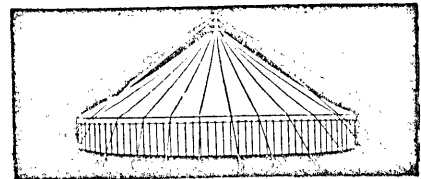
HAROLD SOMERS, 150 DeKalb Ave., Brooklyn, N. Y.



DROPSY relieved, usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free. DR. THOMAS E. GREEN, Successor to DR. H. H. GREEN SONS, Box H, Chatsworth, Ga.

Not Spring Fever, But Malaria
In mild form causes that lazy feeling and weakness. Wintersmith's Tonic, the time-proven strengthening tonic wards off malaria and restores strength. At all Druggists.

GOSPEL TENTS



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

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

RHEUMATISM

For rheumatism, lumbago and similar diseases try X-Ray Liniment, the new, reliable external remedy. Internal remedies work slow and often derange the stomach. If X-Ray Liniment does not cure, it gives reasonable relief your money will be refunded. It is also an excellent family Liniment. By mail prepaid \$1. a bottle. Bank reference and testimonials on request. CLARKSVILLE Medicine Co. Clarksville, Tenn.

Sunday Schools that have used the Thornburgh Catechisms will be pleased to know that they may be had at 50 cents a dozen from A. C. Millar, 200 East Sixth St., Little Rock. tt.

the Sunday school will probably fix up two or three class rooms at the parsonage.

While we have made no plans for a revival, our people are beginning to do personal work. Without an organized campaign, five people united with the church Easter—four by letter and one by vows, and eight little children were dedicated to God in infant baptism last Sunday.

Instead of attempting to wash their hands of infant baptism in a Pilate-like fashion, our people meet this question fairly, realizing that they must either thus dedicate their children to God, or absolutely refuse to do so. They, moreover, value their babies above battleships, and are therefore not to be counted among those souls who sanction the christening of the one, but who deny this sacred rite to the other. No, the people of Danville are not afraid to christen their children in the name of the God whom they serve.—J. Wilson Crichtlow, P. C.

BRO. GOODE'S MEETINGS.

We closed a very successful revival at Glenwood last week with that consecrated pastor, Rev. W. R. Harrison.

Began here at Piggott yesterday with the pastor, Rev. F. P. Jernigan. Conditions are favorable for a great revival here. We are sure to win where these two elements are manifest, a need and desire for a revival. These are up-to-date and loyal hearted people.

Brethren, if you need help, write me at once and I will try to fix a date and serve you. Give us your prayers.—Alva E. Goode.

HAMBURG STATION.

We frequently notice that a preacher, on going to a new charge, and after having been there a few weeks, will write to the Methodist after this style: "The Sunday school is rapidly growing;" "League getting better;" "Woman's Missionary Society improving;" "Congregations increasing;" and "the whole church taking on new life." The inference being that the bottom had fallen out of everything when he took charge. When we took charge here we found the church in good working order. This is an interesting charge to serve. It has been well organized for several years. Church work is doing better since spring opened; 204 in Sunday school last Sunday, with an offering of \$14.38; some 50 new scholars recently; 15 accessions to the church, ten on profession of faith; 60 present at prayer meeting Wednesday night. All departments active. Pastor and family enjoying the change from the mountains to the level country. Good garden; 84 little chickens and three hens setting. The Methodist is good, and should be in every home.—S. C. Dean.

DON'T RISK YOUR LIFE.

Don't let a wound or bruise or sore go neglected. A neglected skin wound often leads to blood poisoning, a disease hard to cure and sometimes fatal. Treat the afflicted spot with Gray's Ointment; it quickly allays the pain, heals the wound, and frees you from all danger of troublesome after-effects. For nearly a century Gray's Ointment has been an indispensable family remedy for all abrasions or eruptions of the skin; boils, ulcers, sores, burns, cuts, bruises, etc. "I have used it in my family for more than fifteen years and have not found any ointment equal to it," writes Mrs. E. E. Coleman, Mt. Jackson, Va. Only 25 cents a box, at druggists. For free sample, write W. F. Gray & Co., 830 Gray Building, Nashville, Tenn.

HOT SPRINGS CIRCUIT.

As it has been some time since I have written to the Western Methodist, I thought it would be well to write a few lines. The longer I preach the bigger experience I have. I want to say a few things about Hot Springs Circuit. We have lots of good people in this mountainous country who are church-going people, and we have lots of people who never attend church. You are talking, preaching and writing about foreign missions. I want to tell you we have a home mission to take care of. It is true God says: "Go ye, therefore, and teach all nations," Matt. 28, 19. Brethren, let us work the home field. We should take care of the home first. Let us carry the gospel to these home people. They are here in large families, who never hear the glad tidings of great joy. I believe in foreign missions, but it is a pity to neglect home duties in order to do something in the foreign fields. The reason I am writing as I am, is because I see the need of the home work. I have gone into homes the past quarter and visited people who never had a preacher in their homes before.

And I have gone into some homes where there had not been a preacher since Rev. Jack Taylor was on this work. I have begged some people to let me pray with them and their children. I have pushed myself into homes in order to get a chance to tell the family of Jesus and his love. These people are non-church people, and they need the gospel and they need it bad. We have several kinds of religions preached in this country, but none of them are organizing and building churches but the Methodists, South, and the Missionary Baptists. There are in this section of country people who preach against organized churches and education. They will never amount to very much, in my opinion. What we want is an educated ministry—men who are able to teach people the way of salvation. My second quarterly conference was held at Morning Star church, May 1-2. We had a good conference. Dr. A. O. Evans, our P. E., preached an excellent sermon Saturday at 11 o'clock. We had an excellent dinner and conference in the afternoon. Dr. Evans is a fine elder. He knows how to handle men. He went back to town after conference. As he is assisting Brother Holland in a meeting at Third Street, Brother A. M. Robertson went out and filled Dr. Evans' place Saturday night and Sunday. Brother Robertson preached two excellent sermons and administered the sacrament to a large congregation. Brother Robertson is familiar with the duties of an elder. Brethren, when you read this letter, remember us in your prayers.—S. B. Mann, P. C.

LETTER FROM LLANO, TEXAS.

I am glad you are at the head of the Western Methodist. Every preacher and layman must stand by you. You have a small, but good field, and if it is closely worked for the paper (and it must be if you succeed), I dare say within another generation there will be abundant fruit to show for this concentrated effort. I hope and pray that all the Methodists in the State may be rallied to your support. As a preacher I started in Arkansas, was reared in Clark county, joined the Conference at Hot Springs in November, 1900, and I remember with pleasure many of the brethren. They

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

gave me the glad hand. I had a good place among them. I served Lono, Murfreesboro, Center Point, Washington and Nashville. I think I had all the good people. I see that many of the people and quite a number of the preachers have gone to heaven since I left there, ten years ago. Well, I am headed that way. Some day I expect to meet and mingle in that fair city with those faithful men and women who faithfully bore the cross, despised the same and are now at the right hand of God. There was good Brother J. M. G. Douglass; no better man. When a boy preacher he talked to me much about the ministry. Then there was G. W. Logan, a good and faithful man, taking the hard places without complaint, but surely today he wears a bright crown. Then there was Dr. Riffin, recognized as a leader in his Conference. While not so many were converted under his ministry, yet who can measure the good he did by his faithful preaching, and who could instruct better in the great Bible truths than he? And he, like the others, has left behind a blessing to the world in his children. Then there was T. H. Ware. Could I forget him? No never. He was my presiding elder three years out of five in that Conference. He talked very freely to me about the church and her ministry. Many a heart-to-heart talk we had together. He used to say to me, "Lawlis, I am always glad to get to your house. I can rest here." It was always a joy to have him. He had something new to tell every time. He was my friend and I loved Brother Ware. When I get to heaven I expect to find him. There are many others who have gone on before, and many more are going. Through these years since I have been a preacher God has been good to me. Every place I go I find people with the Lord's mark upon them, and down here in Texas we have a great climate, a great people and a great church doing a great work for a great Christ. While we have many things here to delight, to cheer, and to help, yet my heart fondly turns back at times to my boyhood days. God bless the good people of the dear old State.—J. F. Lawlis.

FAYETTEVILLE DISTRICT CONFERENCE.

The seventy-seventh session was held in our church at Bentonville April 28-29, 1915. Rev. G. G. Davidson, our new P. E., presided with ease and to the satisfaction of all. The attendance was fair, considering the very busy season. The pastors were all present except one. Y. A. Gilmore was elected secretary and J. L. Bryant assistant secretary. A part of the devotional services the first morning was a good talk by Brother Broyles of Fayetteville, from the subject, "The fragments that remain." The work of the Conference was done through the various committees. The visiting brethren were: Dr. James Thomas, Commissioner of Education; J. P. E. Bates, Conference Missionary Secretary; W. T. Martin, chairman of the Conference Sunday School Board; W. A. Lindsey, Conference Sunday School Field Secretary; J. M. Hughey, of Fort Smith; H. C. Handkins, evangelist; Q. W. Brakebill, district evangelist, and Dr. H. M. Ellis, Field Secretary for the Methodist Hospital at Memphis, Tenn. Brothers W. H. Neal, Q. W. Brakebill and Dr. James Thomas each preached us a good sermon. Green Forest was selected as the place for the next District Conference. G. W. Dutton, Sam B. Wig-

gins and J. C. Glenn were licensed to preach. There were three recommended to the Annual Conference for admission on trial; Sam B. Wiggins, J. G. Ditterline and J. A. Kirkman. W. F. Rozell was elected district lay leader. Brothers J. H. Zellner, G. W. Droke, G. P. Jackson and W. H. Blackburn were elected delegates to the Annual Conference. Alternates, A. F. Stewart and W. H. Martin. Dr. Thomas addressed the Conference in the interest of the Western Methodist, and it was very evident that the Conference was fully in sympathy with the paper and the editor. Brothers Martin and Lindsey represented the Sunday School interests. The reports of the preachers showed that the church in the district was in a hopeful condition. The Committee on the Spiritual State of the Church reported almost 300 conversions and 301 accessions to the church since Conference, and only a few meetings had been held. On the last evening of the Conference Brothers Neal and Hughey addressed the Conference on

HOW "TIZ" HELPS SORE, TIRED FEET

Good-bye sore feet, burning feet, swollen feet, sweaty feet, smelling feet, tired feet.

Good-bye corns, callouses, bunions and raw spots. No more shoe tightness, no more limping with pain or drawing up your face in agony. "TIZ" is magical, acts right off. "TIZ" draws out all the poisonous exudations which puff up the feet. Use "TIZ" and forget your foot misery. Ah! how comfortable your feet feel. Get a 25 cent box of "TIZ" now at any druggist or department store. Don't suffer. Have good feet, glad feet, feet that never swell, never hurt, never get tired. A year's foot comfort guaranteed or money refunded.



Destroyed by Lightning, Saved by Insurance

That is the story of many churches, and yet many are damaged or destroyed—and no insurance whatever. This latter number is decreasing and has been since our

Methodist Mutual, The National Mutual Church Insurance Co., of Chicago

began to impress upon church officials the importance of insurance and sufficient insurance, and to furnish it on such terms that none could afford to put it off. Just think of it! Protection for a few cents or less a day on easy payments, and no assessments. Write for particulars.

Henry P. Magill, Sec. and Mgr., Insurance Exchange, Chicago
Mrs. Alice Hargrove Barclay,
Agent M. F. Church South
814 Norton Building
Fourth and Jefferson, Louisville, Ky.

Pipe Organs Reed Organs

Any instrument with an Estey name is protected by an Estey guarantee. We never lose interest in our organs—pipe or reed—and we began business in 1846. Send for our catalogue

ESTEY ORGAN COMPANY
Brattleboro, Vermont

the "Win One" campaign. We had a good Conference, and I feel that we all felt as we left for our homes that we desired to do more for the cause of the Master.—Y. A. Gilmore.

LUXORA.

We have just closed a very successful meeting here. The first week the services were conducted by the pastor. Then Rev. Norris Greer of Lake City came and stayed two weeks. The result was 23 conversions and reclamations and 9 accessions to the Methodist church, with others to follow. Some joined the Baptist church. Brother Greer is a fine preacher and a good revivalist, and endeared himself very much to our people, especially the children. Brother Greer loves children, and the children soon learn to love him. The Junior choir was very prominent throughout the revival, opening the service each night with songs filled with the spirit of worship. Our Sunday School is developing and growing along many lines. We have all the requirements of a standard school. Our Sunday School Field Secretary, Brother Lindsey, was with us March 23, giving us two fine addresses. He encouraged us by telling us that we have the best organized school in the District. Our W. M. S. has gained seven members this year, making 24 in all. We also have a fine Junior M. S., which meets every week with an average attendance of about 20. All departments of church work are being carried on with increased interest, and, regardless of depressing financial conditions, we are expecting to come out all right at the end of the year.—A. H. Dulaney.

THE BABY'S WELFARE A MOTHER'S DREAD

A fear clutches at the heart of the mother that her own little one may not live long. She dreads its second summer, or that it may never wake from its sound sleep. All mankind loves a mother—loves to see a mother love her child. A baby and its mother are insured against ill-health if the mother takes Dr. Pierce's Favorite Prescription, a tonic for women that Dr. R. V. Pierce invented nearly a half century ago for women's ills. This is a vegetable tonic, made only of the choicest roots with glycerine, which puts the female system into perfect, healthy action. Before baby's coming it is just the tonic that puts the womanly system into a proper condition to make the birth painless and to insure a healthy child.

Many mothers of families in the United States have reason to be grateful to the person who recommended Dr. Pierce's Favorite Prescription. It is put up for the single purpose of curing disease peculiar to women. It has sold more largely on this continent than any other medicine for women. Another point in its favor, it is a temperance remedy and does not contain a single drop of alcohol or of any narcotic.

Young mothers who preserve the charms of face and figure in spite of an increasing family and the care of growing children are always to be envied. Dr. Pierce's Favorite Prescription gives the strength and health upon which happy motherhood depends. It practically does away with the pains of maternity. It enables the mother to nourish the infant life depending on her, and enjoy the hourly happiness of watching the development of a perfectly healthy child.

FREE.—The Common Sense Medical Adviser, bound in cloth, is sent on receipt of 3 dimes (or stamps to pay expense of wrapping and mailing. Address: Dr. Pierce, Invalids' Hotel, Buffalo, N. Y.

CENTRAL CHURCH, HOT SPRINGS, AND DR. THEODORE COPELAND.

There are few, if any, ministers of the gospel who have ever in so short a time so completely ingratiated themselves into the esteem and confidence of the people of Hot Springs as has Dr. Theodore Copeland, pastor of Central Methodist Church. The writer has had a most excellent opportunity of knowing Dr. Copeland, both socially and as a minister, and since what he has to say is based upon personal knowledge of the man, he does not feel that he is trespassing upon the proprieties in the portrayal of his character and in giving a general estimate of him from his (the writer's viewpoint). The writer agrees with many people in the opinion that the inhabitants of this mundane sphere who deserve them should have their flowers while they are living and can enjoy them. Though a beautiful sentiment and a beautiful custom, it is an empty honor at best to bestow them later. Dr. Copeland is a broad-minded man who loves humanity and believes there is more good than evil in most people. This conception of the human character, though possibly influenced to a considerable extent by his innate charity, which makes ample allowance for the shortcomings of his fellow-man, is nevertheless based upon an acquaintance resulting from close contact with him in both social and ministerial capacities. Dr. Copeland's social popularity is due to his distinctive individuality as well as to his attractive personality. He at once impresses those with whom he comes in contact with his honesty and frankness, and this, in combination with his affability, easy manners, though dignified conservatism, makes his friends equal in number to his acquaintances. As a minister he has most decided ability and is an impressive and entertaining speaker, as evidenced by his unusually large congregations. He enlists at the beginning and holds to the end of his discourse the undivided attention of his audience. A distinguishing characteristic of his sermons is the aptness and pertinence of his similes, which serve to elucidate and impress the points of his discourses. While they add materially to the attractiveness of his sermons, nobody sleeps or complains of winded sermons in Dr. Copeland's church. On the contrary, they often express a feeling of disappointment at their brevity. In the opinion of the writer, he is especially adapted to the work in Hot Springs, and that his pastorate here will be successful in the broadest sense of the term there is not a shadow of doubt.—Fred W. Vaughan.

CHERRY HILL CIRCUIT.

We are moving on quite nicely on Cherry Hill Circuit. Wife and I were married April 9, at Mena, Ark., and moved to the parsonage the next day, Saturday, and straightened out so that we could make out until Monday, and were resting for a while, when we heard footfalls and, harkening, detected persons of all sizes coming, and they passed through into the dining room with luxuries until the dining table groaned under the weight thereof, and we have been groaning and feasting for nigh onto four weeks, and are not to the end of it. Thank God for good folks that can and will make you feel good. We are expecting a great year this year in our Master's cause. Pray for us to that end. We observed Children's Day last Sunday at Dallas. Had a splendid program,

well rendered. Somebody had trained the children well. Plenty of refreshments for everybody. Collection, \$4.50—\$2.25 for each place, as Dallas and Ransom held their Children's Day service conjointly. We have plenty to do in our Master's cause.—Hugh Revely.

TEXARKANA.

[The following article by Dr. Winship, editor of the Journal of Education, Boston, is so complimentary of Supt. O. L. Dunaway, a Conway boy who graduated at Hendrix College, that we gladly publish it.—Ed.]

This city, situated in both Texas and Arkansas, as its name indicates, is one of the most progressive of educational cities, North or South. Superintendent O. L. Dunaway of the Texas side of the city is certainly in the game to the limit. He has the school gardens started under progressive plans that would do credit to Cleveland at her best, with prizes offered by the business men for the best results and with the canning club scheme well started.

But Mr. Dunaway scores his greatest triumph in up-to-dateness in the school city plan which has never been placed on a better footing anywhere. In one district in Texarkana the pupils style their district "The City Beautiful," and they are making it such in an heroic fashion. The following circular, signed by the school mayor, chief of police and other officers of "The City Beautiful," was sent to every householder in the district—Rose Hill:

ROSE HILL—THE CITY BEAUTIFUL.

To the Citizens of The City Beautiful, Rose Hill, Texas:

Friends—We are planning to make Rose Hill one of the cleanest and most attractive parts of our city, and we feel sure you will be glad to co-operate with us to this end. Inasmuch as Governor Ferguson has proclaimed March 10 as Clean-Up Day all over the state, we have decided to observe this as the appropriate day to begin our work.

Now, we appeal to you in all earnestness to see that your back yards, vacant lots and alleys are cleared of all trash, rubbish, tin cans, or anything of an unsightly nature. We ask that you burn all the trash and waste paper possible, and that tin cans and rubbish that will not burn be put in sacks, boxes or barrels and placed in the alleys where wagons can get to them conveniently. If you will do this we will see that it is hauled away without any cost to you.

We are also placing waste receptacles at convenient corners, in which we hope the children and the older people as well will use to deposit their waste paper, which is so often thrown on the streets. Let us remember to be thoughtful of such things, and it will teach others to be more careful. Although we are just a band of boys, we are interested in doing something that will be helpful. Will you then assist us? We know you will, for you are interested.

The officers and members of the City Beautiful will look after the work in their respective districts or wards, and will report at each meeting of the council as to their success. We earnestly hope you will show your approval of our undertakings by your hearty co-operation in this campaign. Let our motto be: "A cleaner Texarkana, a more attractive Rose Hill—The City Beautiful."

These extra schemes not only do not

OBITUARIES.

WOMACK.—Mrs. Elizabeth Jane Womack (nee Gambler), was born near Centerton, Benton County, Ark., June 3, 1850; and died at her home at Centerton, April 29, 1915. She was married to J. W. Womack February 10, 1868. To this union were born nine children. Luther died in infancy. The other eight are: Mrs. F. M. Marr, of Gravette, Ark.; Mrs. Robt. Lee, of Southwest City, Mo.; Mrs. Hugh Good, of Centerton; Miss Stella, who is at home, but who graduated from the Searritt Bible and Training School at Kansas City a few years ago, and was ordained a deaconess, and served the church as such until her health failed. The four boys are: Prof. J. P., who is superintendent of schools at Conway, Ark.; Prof. R. E., who has the chair of history in the Arkansas State Normal at Conway; Rev. J. A., pastor of the M. E. Church, South, at Russellville, Ark.; Rev. W. V., pastor of the M. E. Church, South, at Dodson

weaken any school, but intensify it. They make for better scholarship, a better spirit, and for better habits and character.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

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

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

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

Woman Finally Recovers From Nervous Breakdown

Impoverished nerves destroy many people before their time. Often before a sufferer realizes what the trouble is, he is on the verge of a complete nervous breakdown. It is of the utmost importance to keep your nervous system in good condition, as the nerves are the source of all bodily power. Mrs. Rosa Bonner, 825 N. 18th St., Birmingham, Ala., says:

"I have been suffering with nervous prostration for nine or ten years. Have tried many of the best doctors in Birmingham, but they all failed to reach my case. I would feel as if I was smothering; finally I went into convulsions. My little girl saw

Dr. Miles' Nervine

advertised in the paper and I at once began to take it. I continued to take it for some time and now I am well."

If you are troubled with loss of appetite, poor digestion, weakness, inability to sleep; if you are in a general run down condition and unable to bear your part of the daily grind of life, you need something to strengthen your nerves. You may not realize what is the matter with you, but that is no reason why you should delay treatment.

Dr. Miles' Nervine

has proven its value in nervous disorders for thirty years, and merits a trial, no matter how many other remedies have failed to help you.

Sold by all druggists. If first bottle fails to benefit your money is returned.

MILES MEDICAL CO., Elkhart, Ind.

Ave., Fort Smith. Sister Womack was converted in 1866 and united with the Cumberland Presbyterian Church. She joined the Methodist Church with her husband at Centerton in 1892. Her home was always a home for the preacher. She lived her religion from the time she was converted until the Master said: "It is enough; come up higher." When she took sick she seemed conscious of the fact that her end was near. With perfect composure she arranged every detail for her funeral, selected as her pallbearers her four sons and four grandsons, a song to be sung by children, a select poem to be read by Prof. J. P., the preachers who were to officiate, and requested that the service be one of triumph, like the closing service of a revival meeting. Bro. D. N. Weaver, her new pastor, had charge of the service. The writer preached the sermon. Bros. J. A. Fair, of Centerton, and Peter Carnahan, of Bentonville, had part in the service. The funeral was largely attended, and her Sunday school class of boys and girls were to be the first to review the remains. The service was a benediction, made so by her arrangement. Our Father's blessings be upon Bro. Womack and the children.—Y. A. Gilmore.

REID.—Alvin A., son of Professor and Stella Reid, was born in November, 1913, died in Alleene, Ark., April 7, 1915. Alvin was sick about one hour. Little did one think that in so short time he would be no more. How sad it is for one to be taken so suddenly, but joyful to think we are with them where Jesus said, "Forbid them, not, for of such is the kingdom of heaven." Alvin's stay on earth was short, but long enough to make home bright and happy, and in the passing bring heaven and earth closer together. Weep not my friends as those who have no hope, remember that the

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way—however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

AGENTS WANTED.

To sell an attractive educational chart at popular prices. Requires little experience. Will sell in town or country. Fine opportunity to make a good income. Recommended by editor of Western Methodist. Send fifty cents for outfit, which may be returned if unsatisfactory. Address C. R. Robertson, care of Western Methodist, 200 E Sixth street, Little Rock, Ark.

First Volume Now Ready WORKS OF MARTIN LUTHER

To Be Completed in Ten Volumes

The most important writings of Martin Luther, selected with a view to the illustration of all sides of his life and work, translated from the original languages and provided with introductions, critical and explanatory notes, and with full biographies, by a group of Luther scholars who have been occupied with the work since 1910. To be the standard edition of Luther in the English language.

Each volume to contain about 400 pages, Crown 8vo.

Price, per Volume, \$2.00 net.

Philadelphia The A. J. Holman Co.

Lord giveth and that the Lord taketh away, bless His Holy name in all things. It is well with the child, you know where to find him. When the sunset of life is closed may there be an unbroken family in the sweet beyond. After funeral services on Wednesday night we carried little Alvin to Miller county, where on Thursday we laid him in the beautiful cemetery at Macedonia to wait the resurrection morn.—A. J. Ewing, P. C.

KEENER.—Mrs. Lennie C. Keener was born in North Carolina September 20, 1844; died March, 1915, near Wilton, Ark. Married to J. A. Keener in 1877, she leaves besides her husband, three children, Mrs. Hinton, Willie and Sydney, all quite young. She lived a consistent Christian life, devoted to the church, enjoyed the communion and fellowship of the services, ever willing to render assistance to all people. She was a devoted wife, a loving mother, a kind neighbor. She will not only be missed in the home, but in the community, and the church. Being feeble for some time, her activities were limited, but her faith was strong, her desire for service never ceased. Her end was peace, her victory great. After services, in the presence of a large congregation, we laid her to rest in Oak Hill cemetery, to await the resurrection of the just. We shall meet again in the land where there is no death.—A. J. Ewing, P. C.

ELLIS.—John Ervin Ellis was born in Alabama June 5, 1836, and died in Kingsland, Ark., March 17, 1914, and was buried at Cross Roads Graveyard the day following, Rev. J. A. Ewing officiating. At an early age he was taken to Mississippi, where he spent his boyhood days and joined the Presbyterian Church. He came then to Arkansas in 1856 and immediately became a Methodist and ever remained in the pales of the Methodist Church. He was an unusually good, consistent Christian, above reproach and a character whom to know was to love. He left a host of friends and relatives here and went on to his glorious reward. May all the friends follow in his footsteps, and when the time comes to give up earthly things may all be able to say with the Apostle Paul, "I am now ready."—R. L. Cabe, P. C.

REID.—Mrs. Alice B. Reid, who departed this life April 2, 1915, was born in South Carolina August 25, 1849. She was the daughter of George Duran and Elizabeth Beckham, of South Carolina. Her parents moved to Little Rock when she was a child of nine years, where she lived till she was married to Wm. Henry Reid, May 1, 1872, by Rev. W. C. Hearn, her pastor. Then she came to Tulip, from there to Leola, where she has lived and reared her family. She joined the Methodist Church in Little Rock at the age of seventeen and lived a true Christian life. She was a true wife and devoted mother, a good neighbor, and was loved by all who knew her. Her husband died July 5, 1913. Since then she has lived some of her time at her own home and the rest of the time with her children. There were born to this union six children, two girls and four boys, five of whom are living. The remainder Gantt, T. J., and P. C. Reid, Maud Cunningham and Alice Lamb, a number of grandchildren, one sister, Mrs. D. I. McElory, of Chicago, Ill., and other relatives and many friends. Her children

will ever miss her kind and gentle voice and her loving smiles which she always had. God saw fit to call her from this sad and troubled world. Her body, once so full of life, is now in the cold, damp grave, but we realize that the grave after all can only hold her body and her spirit has gone to the One who gave it. Weep not, dear brothers and sister, she has only paid the debt that we all sooner or later must pay. Heaven seems clearer as our loved ones keep going on. Mother was ill for only eight days, and suffered intensely, but bore her suffering with great patience. She peacefully passed away. Her remains were carried to the Tulip cemetery and laid between her husband and her son (by her request.) Where she will rest till the trumpet of God shall sound.—The tribute of her daughter, Alice Lamb, Leola, Ark.

HARRELL.—On the afternoon of April 22 the silent-winged messenger, Death, entered the home of our dear brother M. J. P. Harrell, at Bellefonte, Ark., and summoned to the sinless summerland the affectionate wife and loving mother, Mrs. Flora Harrell, aged 33 years. After weeks of awful suffering, which she bore with patience, angels bore her gentle spirit to "the land that is fairer than day," she loved so well to sing about. She left a devoted husband and four children, the oldest being 15, Ruth, Willie, Roy and Fred, a father, mother, brothers and sisters and other relatives and a host of friends to mourn their loss. But we mourn not as those who have no hope. God has called her up yonder, and some sweet day we will meet her again in "the beautiful home of the soul," where the clouds of affliction and sorrow never gather to mar the brightness of the eternal day. Funeral services at the M. E. Church, South, were conducted by her pastor, Rev. Armour, assisted by Rev. W. T. Nicholson. Interment at the Holmes' cemetery, where as tenderly as was possible her little emaciated body was laid away in the tomb.—One Who Loved Her.

AN APPRECIATION OF MRS. J. W. WOMACK BY HER CHILDREN.

Mother has left us. They tell us she is dead. They show us a new made grave, banked with flowers, and tell us she is there. They show us through the old home to convince us that the doleful tale is true. They point to a decrepit husband and father, crushed by the burden of a wordless grief, and inform us that the playmate of his earliest school days, the sweetheart of his youth and the companion of his manhood for near half a century, has slipped from his embrace, leaving him to yearn "for the touch of a vanished hand and the sound of a voice that is still." They display our Friday's mail before our already hungry eyes to remind us that the familiar address that, during all the years of our life away from the family roost, meant "mother's letter" is wanting. By these and by other tokens we are told ours is the greatest loss possible to us—that we are motherless.

And, in a way, we realize the loss that has overtaken us. But we are as yet too near the parting of the ways to comprehend in any adequate way the magnitude of that loss. When for weeks that seem to drag themselves into an eternity of wretchedness we hung over her, dumbly endeavoring to enter through sympathy into her sufferings and vainly trying to minister

to her, we felt that even death would be a boon. And when the end came and the lines of mortal anguish faded from her face, leaving it serene and, to us, glorified, we felt a sense of relief that at last mother had loosed the shackles that had bound her to her prison house of pain and had gone to the better land where

"Sickness, sorrow, pain and death Are felt and feared no more."

But more and more shall we come into the realization of our loss. As the weeks come and go and no letter from "lovingly, mother," finds its way to our desk; as joys and sorrows come into our lives and we miss her who has so long and so lovingly sweetened our joys and fostered our sorrows; and as we at vacation times turn our feet to the old homestead and find all desolate—then shall we begin to realize more fully that we are indeed bereaved.

And it is because we are still only in the penumbra of our sorrow—because we still are conscious of her presence in spite of all the proofs of her absence—that we wish to reduce to words our estimate of her for the sake of those of our friends who did not know her.

Mother was a great woman. Deprived by the Civil War of gratifying

Don't be Thin —Scrawny



Have a Figure of Curves

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

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

Yes, dear friend, I mean what I say. You can't afford to doubt and you won't. You want what I have found, what I struggled so hard for and what I now promise for you.

Write me today, enclosing a 2c stamp and I will gladly, willingly, tell you without further charge how I was able to do these things for myself. There is only one right way, and for your future good and happiness, you must let me tell you about this method. Do not delay—you may lose this address. Just mail your letter to Mrs. Louise Ingram, Suite 365, 408 Adams St., Toledo, Ohio, and I will answer by return mail.

her passion for education, and called when still a girl to the cares of home making and motherhood, she set herself to the task of educating herself by utilizing the scant means of culture that extreme poverty at home and a devastated country afforded. And so well did she carry out her plans that in the course of her married life—a life full of toil and often of pain as well—she gleaned abundant sheaves from the rich fields of literature and history. Few women of our acquaintance were so familiar with the best things of literature or were so able to appreciate the true and the beautiful in whatsoever form it might be presented. The last book she read was Browning, and among her last directions for the funeral was that one of her sons should read "Crossing the Bar" as her parting message to her Sunday school class.

Nor was she ambitious for herself only. The older ones of us can remember her teaching our father long division during his convalescence from his periodic illness, or sitting by his side at family prayers pronouncing the hard words; for Father, too, had missed his chance and had to find his way as best he could. And further on down the years, when we had biscuit only on Sunday mornings and when the discovery of a nest of eggs was an event worth remembering, mother found a way somehow now and then to buy a book for us children to read, and we were never so poor that the church papers were not subscribed and paid for.

Family government in our home was not the complex thing it is in so many homes nowadays. There was no problem of keeping us at home evenings, for the parental word was law and gospel. But the conscious ability to control by undisguised authority did not lead our parents to rely on that exclusively. They sought to make home pleasant so that we should stay there as a matter of choice. We recall the day when, at mother's suggestion, every disposable piece of personal property on the place, including the family cow, was exchanged for an organ—the second one brought into our neighborhood. And that organ became, as mother had foreseen, the rallying point in the home. Next to

MINISTERS WIFE IS CURED OF PELLAGRA

Lamar, Miss.—W. S. Selman, a Methodist minister of this place says: "I have advertised your remedy as far as I have been and have received several letters asking for your address. I wish you great success in your work. I believe it (Baughn's Pellagra Treatment) is the treatment and I will advertise it wherever I go. Mrs. Selman is just fine. Will also state that her general health is better than it has been for years past."

This is the heartfelt word of a minister, grateful that his wife has been spared to him. There is no need to suffer from pellagra when a cure is at hand. Don't delay a minute.

The symptoms—hands red like sunburn; skin peeling off; sore mouth, the lips, throat and tongue a flaming red, with much mucous and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope; get Baughn's big free book on pellagra, and learn about the remedy for pellagra that has at last been found. Address American Compounding Co., Box 2029 Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

the family altar it played the leading part in toning and steadying the home life.

And it was ever thus. Alert to detect the first outcropping taste or disposition, mother always rose to the occasion to foster or to repress. When the first one of her brood expressed a wish to go away from home to school, it was mother who found a way. And when that one, sore and weary over defeat, showed signs of giving over the struggle, it was mother who held him steadily to his purpose.

Mother's church life deserves a word. She was born and bred a Presbyterian. But since she was too far from a Presbyterian Church to attend save at long intervals, she began at the age of seventeen to take a full part in the work of the local Methodist Church in which father held membership. And so it was her experience to train her children in a church with which she was not in fullest sympathy. And as we children came to years and dropped naturally into the church, she suffered pangs of disappointment because we all went into a church which was not her choice. Not that she ever discussed the matter with us. Only when requested to do so would she discuss church doctrines; in the matter of taking church membership we were left absolutely to our choice. It was only by accident that we learned of her disappointment at the direction of our choice.

But she rose to the occasion in this as in everything else of importance; when the last living child went forward to take membership in the church, mother went with him. To the pastor, Brother P. B. Hopkins of sainted memory, she explained her unexpected action by saying simply, "I am what I have always been, but I cannot live in one church when all my children are in another."

A Methodist by adoption only, she was none the less loyal and faithful. For 48 years she had been on the roll of teachers in the Sunday school, helping train successive generations of children in the ways of righteousness. When the last sickness overtook her, she was trying to secure for the home church a missionary appropriation for the extension of the work in the community. The failure of the Council to give the needed assistance fell on her heart like a blow. The church and community at Centerton never had a truer friend.

Great in life, mother was no less great in death. Realizing that the end was at hand, she quietly put her house in order and awaited the end. In her delirium she sang and shouted songs of deliverance, and in her rational moments she talked quietly of many things, chiefly of the future. To one of us she said on coming out of a night of agony: "I did think I wanted to get well, for there is work yet for me to do and I wanted to do it. But I have been thinking it over, and I have decided that it is best that I make the most of the life I have already had and go on. I have enjoyed more of life than the average woman any way." At another time she repeated the Twentythird Psalm to the end and then softly prayed for loved ones about to be left behind, closing with the benediction. Often and often we have heard her express the desire for "an abundant entrance"; surely such was her's. In the words of Mrs. Hagler, her friend who preceded her to the better land by a few years, we think of her as "sweeping through the gates."

It is for us children to prove her

How You Can Help Us and Secure a Great Prize



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

2,000 New Subscribers in Thirty Days

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.

To WESTERN METHODIST,

Little Rock, Ark.:

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

Name

Postoffice.....

Name

Postoffice.....

And the book to—

Name

Postoffice.....

work by our lives. She used to say to us, "If you fail, I fail." She lived and wrought for us.

The secret of her life lay in this—she lived to purpose. To that purpose she bent every energy at her command. To accomplish that purpose she invoked the aid of all things, human and divine, that offered assistance. That purpose was to train up her children to serve their generation by the will of God. Each of us was dedicated to God before we saw the light of life. Our first trip from home was to the house of God, and from the first dawn of our conscious life to the end of her pilgrimage, she led us in the paths of righteousness for his name's sake. Had she been given her choice of heavenly gifts and graces, it would have been that she might worthily fill her place in life as a mother; that she might be enabled to give her children God's view point of life and the completest possible preparation for living the life and doing the work to which we should be called.

[We violate our rules in regard to obituaries in giving this article so much space, but we can afford to do it for the beautiful and helpful lesson. Two sons in our ministry and two useful Christian teachers are the fruit of this self-sacrificing life. It is worth while to learn how to make a home out of which come true men.—Editor.]

QUARTERLY CONFERENCES LITTLE ROCK.

ARKADELPHIA DISTRICT. (Second Round.)

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.)

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. (Third Round.)

Tomberlin Ct., at Hamilton May 28-30
Bryant Ct., at Douglasville June 19-20
Henderson Chapel, P. M. June 20
Mabelvale, at Mablevale June 26-27
Highland, p. m. June 27
Bauxite Ct., at New Hope July 3-4
Twenty-eighth St., p. m. July 4
Austin Ct., at Smyrna July 10-11
Hickory Plains Circuit, at Rogers July 17-18
Oak Hill Circuit July 24-25
First Church, 11 a. m. August 1
Forest Park, 3 p. m. August 1
Winfield Memorial, p. m. August 1
Loucke August 5
Carlisle, p. m. August 5
Hunter Memorial August 15
Pulaski Heights, p. m. August 15
Capitol View, p. m. August 18
De Vall's Bluff and Hazen, at August 21-22
De Vall's Bluff August 21-22
Les Arc, p. m. August 22
England August 29
Keo, p. m. August 29
Brethren will take notice that I have purposely arranged no appointments for the first two weeks in June, that we all might, so far as Quarterly meetings are concerned, feel free to attend the Summer School for Ministers at Hendrix College. I hope very much that all who can possibly do so will avail themselves of the rare benefits that

STOCKHOLDERS' NOTICE.

Notice is hereby given that there will be a meeting of the stockholders of the Arkansas Hydro-Electric Company, at the office of the Mutual Life Insurance Company, in Little Rock, Ark., on the 28th day of May, 1915, for the consideration of such business as may properly come before the meeting.
H. L. REMMEL, President.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

may be had by attending. Studios attendance upon the addresses and lectures will furnish a fine tuning-up preparatory for the revival season.
ALONZO MONK, P. E.

MONTICELLO DISTRICT. (Third Round.)

Snyder and Montrose, at Mist May 15-16
Eudora Ct., at Concord May 22-23
Ark. City and Lake Village, at L. V. May 24
Watson Ct., at Kelso May 29-30
Dermott Sta. June 5-6
Monticello Sta. June 6-7
Tillar and Dumas, at Newton C. June 12-13
Parkdale and Wilnot, at P. June 19-20
District Conference at Lake Village. June 24-27
McGehee Sta. July 3-4
Mt. Pleasant Ct., at Selma July 10-11
Portland and Blissville, at P. July 17-18
Wilmar Sta. July 24-25
Lacy Ct., at Prairie C. July 28-29
Hamburg Sta. Aug. 1-2
Warren Sta. Aug. 7-8
Hamburg Ct., at Hickory G. Aug. 14-15
Crossett Sta. Aug. 21-22
Warren Mill Camps Aug. 28-29
Hermitage Ct. Sept. 4-5
Collins Ct. Sept. 4-5

The District Conference will convene at Lake Village June 24-27. The opening sermon will be preached by Rev. J. A. Henderson of Crossett, Thursday, June 24, 8 p. m.

Committees: License to Preach, J. L. Cannon, A. Trieschmann and J. L. Hoover; Recommendations, R. W. McKay, S. C. Dean and P. S. Herron.
W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT. (Second Round.)

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
Altheimer and Wabbaseka, at Altheimer 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. (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 5-6
Caddo Gap June 6-7
Gurdon June 12-13
Bingen June 19-20
Nashville June 20-21
Delight, Dist. Conf. June 24-27
Orchard View July 3-4
Murfreesboro 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. (Third Round.)

Vandervort, at Rocky May 29-30
Mena, p. m. May 30
Gillham, at Waford's June 12-13
De Queen, p. m. June 13
Bradley, at Bethel June 19-20
Lewisville, p. m. June 20
Richmond, at Winthrop June 26-27
Paraloma, at Paraloma July 3-4
Patmos, at Sardis July 10-11
Stamps, p. m. July 11
Fairview July 17-18
College Hill July 17-18
Foreman July 24-25
Ashdown, p. m. July 25
Horatio and Wilton July 31-Aug. 1
Cherry Hill, p. m. Aug. 1
Quarterly Conference, Monday, 2 p. m. Aug. 7-8
Foulke Aug. 7-8

CALOMEL IS MERCURY! IT SICKENS! ACTS ON LIVER LIKE DYNAMITE

"Dodson's Liver Tone" Starts Your Liver
Better Than Calomel and Doesn't
Salivate or Make You Sick.

Listen to me! Take no more sickening, salivating calomel when bilious or constipated. Don't 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 take a spoonful of harmless Dodson's Liver Tone 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 to-night and if it doesn't straighten you right up and make you feel fine and vigorous by morning 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.

Methodist Benevolent Association

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

Umpire Aug. 14-15
First Church, Texarkana Aug. 28-29
Bright Star Aug. 28-29
Lockesburg to be given later.
J. A. BIGGS, P. E.

NORTH ARKANSAS.

BATESVILLE DISTRICT. (Second Round.)

Newark Station May 15-16
Newport Station May 16-17
Batesville, First Church May 23-24
B. L. Wilford, P. E.

BOONEVILLE DISTRICT. (Third Round.)

Bellville Circuit May 1-2
Adona Circuit May 8-9
Waldron Circuit May 15-16
Waldron May 22-23
Cauthron Circuit May 29-30
Danville June 5-6
Ola and Perry June 12-13
Walnut Tree Circuit June 19-20
Gravelly Circuit June 26-27
Plainview Circuit July 3-4
Dardanelle Circuit July 10-11
Dardanelle July 17-18
Paris July 24-25
Magazine July 27-28
Bigelow July 31-Aug. 1
Perryville Aug. 7-8
Booneville Aug. 14-15
Booneville Circuit Aug. 17-18
Branch Circuit Aug. 21-22
Prairie, V. & S. Aug. 28-29
Petit Jean Circuit Aug. 31
JAS. A. ANDERSON, P. E.

CONWAY DISTRICT. (Second Round.)

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. Farris, E. Dyer and J. F. E. Bates will examine for license and orders.
R. E. L. BEARDEN, P. E.

FAYETTEVILLE DISTRICT. (Second Round.)

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.)

Alma Station May 15-16
Kibier Ct., at Mt. View May 22-23
Beech Grove Ct., at Hill's Ch. May 29-30
WILLIAM SHERMAN, P. E.

FORT SMITH DISTRICT. (Third Round.)

First Church, 11 a. m. June 6
Midland Heights, 8 p. m. June 6
Central Church June 13
Dodson Avenue, 11 a. m. June 20
South Fort Smith, 8 p. m. June 20
Fort Smith Circuit, at Oak Grove June 26-27
Hackett Circuit, at Bonanza June 27-28
Van Buren Station, 11 a. m. July 4
Charleston Circuit, at Weaver July 4-5
Greenwood Station July 10-11
Mulberry Ct., at Mulberry July 17-18
Kibier Circuit July 18-19

Ozark Circuit, at Pleasant Grove July 24-25
Ozark Station July 25-26
Van Buren Circuit, at Bethel July 31-Aug. 1
Alma Station Aug. 1-2
Hartford and Mansfield, at Mansfield Aug. 7-8
Huntington and Midland, at Abbeville Aug. 8-9
Beech Grove Circuit Aug. 14-15
WILLIAM SHERMAN, P. E.

HELENA DISTRICT. (Third Round.)

Marianna May 23
Forrest City May 30
Haynes and Madison June 5-6
Colt June 12-13
Helena June 20
Holly Grove June 27
Marianna Mission July 3-4
Wheatley & Moro July 10-11
Brinkley July 17-18
Clarendon July 24-25
Turner July 25-26
McCrory Aug. 1
Howell & Deview Aug. 7-8
Hamlin Aug. 14-15
Wynne Aug. 21-22
Parkin Aug. 22-23
Cotton Plant Aug. 29-30
Lagrange Sept. 4-5
W. F. EVANS, P. E.

JONESBORO DISTRICT. (Third Round.)

Fisher St., at P. C. May 15-16
Brookland Ct., at N. Haven May 16-17
Trinity Ct., at New Hope May 22-23
Gilmore Ct., at Lepanto May 29-30
Marked Tree and Tyrone, at T. May 30-31
Nettleton & Bay, at B. June 5-6
Bardstown & Heafer, at Turrell June 6-7
Jonesboro, 1st Church June 19-20
Jonesboro Ct., at Weiner June 22-23
Marion June 26-27
Blytheville July 3-4
Wilson July 4-5
Osceola July 10-11
Luxora and Rozelle, at R. July 11-12
Harrisburg July 17-18
Harrisburg Ct., at Claunch July 18-19
Barfield Ct., at Tomato July 22-23
Blytheville Ct., at Promised L. July 24-25
Manila and Dell, at D. July 25-26
Vandale Ct., at Marvin July 29-30
Earle July 31-Aug. 1
Crawfordsville Aug. 1-2
W. L. OLIVER, P. E.

PARAGOULD DISTRICT. (Second Round.)

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.)

Vilonia Ct., at Cy. V. May 15-16
Cato Ct., Shiloh May 22-23
Cato 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
Beche Ct., at Austin June 13-14
Heber Springs June 19-20
R. C. MOREHEAD, P. E.

You Look Prematurely Old

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