

WESTERN METHODIST.

"SPEAK T

THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of

Little Rock and North Arkansas Conferences

VOL. XXXIV

LITTLE

ROCK, ARK., THURSDAY, JANUARY 28, 1915

NO. 4

WOE TO HIM THAT BUILDETH A TOW WITH BLOOD, AND STABLISHETH A CITY IN INIQUITY!

WOE UNTO HIM THAT GIVETH HIS NEIGHBOR DRINK; THAT PUTTEST THY BOTTLE TO HIM, AND MAKETH HIM DRUNKEN ALSO!—Habakkuk 2:12 & 15.

THE PARAMOUNT ISSUE BEFORE OUR LEGISLATURE.

Far be it from us to belittle the minor measures before the present Legislature. Most of them have merit. Yet all might fail and our people would not suffer seriously. However, there is one issue that outweighs all others. It has been forcing itself upon the American people for fifty years and is now the paramount issue in the nation and in every state where it has not been settled. It is the SUPPRESSION OF THE LIQUOR TRAFFIC. Because it is a great moral question, and the people of Arkansas will never be satisfied till it is settled right, it is NOW THE PARAMOUNT ISSUE BEFORE OUR LEGISLATURE.

Three years ago when a clear majority of the white voters at the polls favored State-wide prohibition and its defeat was only compassed by the virtual purchase of the negro vote through fear of disfranchisement, the people who determine the political destiny of Arkansas issued their mandate to destroy the saloon. The next Legislature tentatively obeyed the command in the passage of the Goings law. The people have discovered that even under this law a few plague spots remain to infect the whole state. In the election last year the citizens who stand for progress and righteousness quietly selected a body of God-fearing men and sent them to the statehouse to extirpate the last vestige of the nefarious traffic and fumigate the state.

The saloon men are desperate. They realize that their doom has been pronounced. They are fighting only for a little time in which to prepare for the inevitable change. Once good men were divided over methods, and the liquerites laughed and felt no fear. Now prohibitionists practically agree, and their opponents gnash their teeth in impotent rage and anguish. Once saloonists dictated to Legislatures. Now Legislators from "wet" towns feel that they must consider not merely their liquor constituency, but recognize their duty to the larger constituency, the whole state, since it has been demonstrated that while the saloon may be local its effects are widespread, and cannot be confined to the community licensing the murder mill. Local option is of comparatively little value to the people just across an imaginary line from the saloon. Once it was regarded undemocratic to legislate against liquor. Now rock-ribbed Democratic states are dry by law. When only Maine and Kansas were prohibition, it was considered sectional. Now the greatest and most ultra Southern states have adopted prohibition and Western and Northwestern states have fallen into line. Once nearly all politicians favored the saloon. Now the greatest statesmen, like W. J. Bryan, the Commoner, the idol of the American masses, argue for state-wide prohibition and predict the overthrow of any political party which allies itself with the iniquitous business.

With a clear majority for a national prohibition amendment in a Congress that was not elected on that issue, it requires no prophet to read the signs of the times and forecast a dry nation within a decade. With the embattled nations abolishing intoxicants for the sake of efficiency, and Russia surrendering her chief revenue for sobriety and reaping rich reward, all argument for the beverage use of intoxicants is annihilated. Europe drunk becomes embroiled. Europe sobered and sober will emerge richer in spite of loss.

Shall we wait for God to cut out our drunkenness

a cancer? Our day of opportunity is come. By the uprising of an outraged people our country will soon burst its thrall. Shall we in Arkansas wait till our last saloon is closed by national law? Or shall we voluntarily and gladly lead the way and share in the honor of the victory? It is the high and holy privilege of every member of the present Legislature to record his vote in favor of Senate Bill No. 75. A few may suffer the vindictive reproaches of a saloon constituency, but every man who votes for the bill may have the comforting knowledge of a record that will not haunt him, of a conscience that will not accuse him.

Members of the Arkansas Legislature, will you heed the prayers of a Christian people? Will you put our great state in the forefront of moral progress? Will you cast your votes so that future generations will call you statesmen and seers of good? In Holy Writ we read: "Righteousness exalteth a nation; but sin is a reproach to any people." Will you deliver our state from complicity in the sin of drunkenness and its attendant evils? Honorable Gentlemen, the eyes of the state, of the Nation, of the World, are upon you. We your constituents expect you to acquit yourselves like men of vision and courage.

GOVERNOR HAYS ADVOCATES IMMEDIATE STATE-WIDE PROHIBITION.

While in his inaugural Governor Hays strongly denounced the liquor traffic, he suggested the submission of a measure to be voted on in 1916. Soon after the introduction of Senate Bill No. 75, the Governor sent a special message to the Senate recommending the passing of this excellent law. His message follows:

"The time has come in Arkansas when the people are ready and anxious for state-wide prohibition. With this in view, in preparing my biennial message to be submitted to your honorable body, I had a recommendation in same for a state-wide bill, giving such time as would be reasonable for those engaged in the business to wind up their affairs. Before delivering my message I had a consultation with a leading senator on the prohibition side and he advised, after making some investigations, that it might not be possible to pass a state-wide bill and suggested that possibly the better thing to do would be to recommend a submission plan, which was done.

"Since that time a bill has been introduced in the Senate by Senator White, calling for state-wide prohibition, and I desire to urge your honorable body to pass this bill and I will say further that, if passed by the Senate, I trust that the House will take speedy action and pass same."

BILL FOR STATE-WIDE PROHIBITION.

Senate Bill No. 75, introduced by Senator White, of Pine Bluff, and others, is given below. It is a good bill and should have the unqualified support of all good people. Its passage will bring Arkansas in line with other progressive States:

A bill for an act to be entitled, "An Act to prohibit the Issuance of Liquor License in the State of Arkansas."

Be It Enacted by the General Assembly of the State of Arkansas:

Be It Enacted by the People of the State of Arkansas:

Section 1. It shall hereafter be unlawful for any county judge, town or city council, or any representative thereof, to issue a license or any other authority to any corporation, person or persons, to manufacture, sell, barter or give away any alcoholic, vinous, malt, spirituous or fermented liquors, or any compound or preparation thereof, commonly called tonics, bitters or medicated liquors, within the State of Arkansas, and all such licenses or

authority heretofore issued are hereby declared to be null and void on and after June 1, 1915.

Sec. 2. Any violation of Section 1 of this act shall be deemed a misdemeanor, and upon conviction thereof, the person or persons guilty of such violation shall be fined in any sum not less than \$500.00 nor more than \$1,000.00, and shall be confined in the county jail for a period of not less than 30 days nor more than 90 days.

Sec. 3. All parts of laws providing for the issuance of liquor license in the State of Arkansas that are in conflict herewith are hereby repealed, and this act is intended to be cumulative to all present liquor laws prohibiting the issuance of liquor license in the State of Arkansas.

Sec. 4. This act being necessary for the immediate preservation of the public health, peace and safety, shall be in effect from and after its passage.

A DOLLAR PAPER.

Many people demand a church paper for \$1, and wonder why their demand is not heeded. The Northern Methodist General Conference in 1912 put its Conference organs on a dollar basis. The pastors became active and the circulation was slightly increased, but last year the size of the papers was reduced and their quality impaired, and it became necessary to take \$113,000 from the profits of their Book Concern to make up deficits on the papers. A Conference organ cannot run at \$1 a year, but, if the subscription could be raised to \$2 the papers could be improved and would meet expenses.

A DANGEROUS BILL.

January 11 a bill (H. R. 29780) was introduced in Congress by Mr. Gallivan to amend the postal laws so that the Postmaster General may exclude from the mails any "publications which are, or are represented to be, a reflection on any form of religious worship practiced or held sacred by any citizens of the United States." As this would prevent the papers of one denomination from criticizing other denominations, and would prevent the exposure of evils in such an organization as the Mormon Church it is pernicious. Good citizens should send protests to their Congressmen.

PROHIBITION PROGRESS.

The Legislature of Idaho by almost unanimous vote has submitted the question of prohibition to a vote of the people. Alabama was dry for about two years, and in 1911 its prohibition law was repealed. After four years of experience under local option the Legislature passed a State-wide prohibition bill and then by a big vote repassed it over the governor's veto. Arkansas should be next to fall into line.

It is claimed that there is a new industrial philosophy, namely, that nothing is so valuable economically as a man; hence the saving and improvement of life have become an industrial issue, and are practiced with the zeal of a religion. While this may in part result from mere business principles, is it not probable that the principles of the gospel of love underlie all legitimate industry, and men are simply becoming practical disciples of Jesus?

The North American Review in its January number celebrates its one hundredth anniversary. It has from the beginning been a great review, and yet has probably never been more ably edited than now by Col. George Harvey. It is strong and at the same time sprightly, so much so that it might almost be considered popular, if the editor's wit were not often too enigmatic and his historical references too Delphic.

WESTERN METHODIST.

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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.

PERSONAL ITEMS.

Rev. S. S. Key is chaplain of the Arkansas Senate and not of the House, as we inadvertently stated last week in referring to his opening prayer.

Dr. Stonewell Anderson, our General Secretary of Education, a few weeks ago gave ten days to special work in Alabama for Birmingham College.

Rev. H. M. Whaling, D. D., who was once a member of Little Rock Conference and pastor at Arkadelphia, has been elected chaplain of the Texas House of Representatives.

Rev. J. S. Hawkins, sometime a member of Little Rock Conference and for a short time connected with Henderson-Brown College, recently died at his home in Edna, Texas.

Bishop Berry is enthusiastically supporting the evangelistic meeting now being conducted in Philadelphia by Billy Sunday, and encourages the Methodist preachers to co-operate.

Our publishing agents, Smith & Lamar, report more than \$900,000 sales during 1914, and expect larger business this year, as their sales have even increased since the war depression began.

Secretary Pinson, of our Mission Board, has received notice of a matured bequest of \$25,000 made by a California layman, one-half to be used for home missions, the other for foreign work.

Rev. J. W. Nethercutt, pastor of Hickory Plains Circuit, called Tuesday, gave much valuable information concerning our subscribers in his charge, and made a very encouraging report of his work.

Judge R. E. Jeffery, of Newport, Ark., has been appointed by President Wilson to be minister to Uruguay at a salary of \$19,000 a year. He is the only Arkansas man now in diplomatic or consular service.

Bishops Murrah, McCoy and Monzon have been appointed a special committee to submit to the College of Bishops a new course of study for our preachers. Their recommendations will be considered next May.

Tuesday we enjoyed a call from Rev. W. T. Wilkinson, of First Church, Argenta. He and his people are anticipating great pleasure in entertaining the Conference of the North Arkansas Woman's Missionary Society.

Rev. J. H. Ross, of Hamburg Circuit, reports the marriage of Mr. Gennie Bunn and Miss Effie Lansford, both of Tillon, La., at the bride's home December 9. Bro. Ross officiated and congratulates these worthy young people.

Governor Capper, of Kansas, in his inaugural, said: "Our material prosperity, our high standards of public morals, our personal well-being, are largely due to the fact that for more than thirty years the open saloon has been an outlaw in this State."

As the Florida Christian Advocate is not self-supporting, the Florida Conference has levied an assessment of \$2,000 to supplement the income from subscriptions. This is a substantial expression of the determination to maintain a Conference publicity organ.

We have had many warmly appreciative letters from brethren throughout the State. We feel under obligations to these brethren for their kind words, but modesty forbids publication. We are confi-

dently counting on the preachers to co-operate so that we may meet the demands of our live, progressive Methodism in Arkansas. We have also had many orders to continue sending the paper to Oklahoma friends.

We are grieved to learn through Bro. Brewer of the loss by fire of the home of Mrs. Seay, widow of Bro. Seay, and of personal injury sustained, and know that brethren and friends throughout Little Rock Conference will sympathize, and if necessary render aid.

Robert N. Galbraith, a fifteen-year-old boy of Pine Bluff, has been awarded \$1,000 by the Carnegie Hero Fund Commission for saving a drowning man nearly two years ago. He intends to use the money to secure a college education after completing his high school course.

The Pittsburgh Christian Advocate reports that Bishop Cranston read before the Pittsburgh Methodist preachers a very able paper earnestly and forcibly urging co-operation in the attempt to secure the union of the different branches of the Methodist Church in America.

Last Sunday Hon. W. C. Redfield, Secretary of Commerce in President Wilson's Cabinet, visited Little Rock, was met by representatives of the State and of the City, and shown the public buildings and other objects of interest. We appreciate the visit, but regret that it was on Sunday.

Miss Grace Dodge, of New York City, recently died, leaving a large sum of money to religious and philanthropic institutions. Among the larger bequests were \$200,000 for the Y. W. C. A. of New York City; \$500,000 for the National Board of the Y. W. C. A., and \$500,000 to the Teachers' College of Columbia University.

Judge Jesse M. Martin, of the fifth judicial circuit of Arkansas, died at Mineral Wells, Tex., Jan. 22. He was one of the youngest men on the bench, and had served as State Senator from 1907 to 1911. He was president of the Senate in 1909 and acting Governor for a few days before the inauguration of Governor Donaghey.

The governor-elect of Pennsylvania, Dr. Martin G. Brumbaugh, is a minister of the Dunkard Church, who has given his life to educational work. He was superintendent of education in Porto Rico under President McKinley, then professor of pedagogy in the University of Pennsylvania, and later superintendent of public education in Philadelphia.

Monday we had the pleasure of a visit from Rev. D. B. Price, of the Montana Conference, who was on his way to Louisville, Ky., to take up his duties as Assistant Secretary of the Church Extension Board. He had spent a few days among relatives in Altus and Van Buren. After a few days in Arkansas his family will resume their journey to Louisville.

Rev. G. G. Davidson, Presiding Elder of Fayetteville District, called on his return from the meeting at Cabot of the Board of Missions of North Arkansas Conference. He regarded the meeting as very profitable to the cause and to all who attended. He has been unusually busy making his first round, but is becoming accustomed to his new duties, and anticipates a prosperous year.

We are in receipt of a pressing invitation to attend the opening of the new administration building and girls' dormitory of Henderson-Brown College at Arkadelphia February 3, and regret that it is impossible to participate in the rejoicing of Faculty, Trustees and Students. Our work is so heavy and confining that it is next to impossible to be away from the office except on Sundays.

At the Northern Methodist Conference just held at Harrison Rev. R. L. Selle, who has been the acceptable pastor of Scott Street Church, Little Rock, was made Superintendent of Little Rock District, and Rev. J. M. Carter, twin brother of Bishop Carter of the United Brethren Church, was made Superintendent for Ft. Smith District. Rev. R. B. Templeton, last year at Siloam Springs, was sent to Scott Street.

Dean Shailer Mathews of the University of Chicago has been granted leave of absence during the present winter quarter to visit Japan as ambassador of the Federal Council of the Churches of Christ

in America, of which organization Prof. Mathews is the president. He sailed January 9 and was accompanied by Dr. Samuel L. Gulick of Tokio, who has been giving a series of addresses in America in the interest of better international relations between Japan and the United States. Prof. Mathews and Dr. Gulick are the representatives of the federated Protestantism of America, including the entire group of co-operating organizations, thirty in number, and representing a church membership of approximately sixteen million people.

President Harry Pratt Judson announced in his quarterly statement at the recent Convocation of the University of Chicago that Prof. Andrew C. McLaughlin, head of the department of history, and Mrs. McLaughlin had given to the University the sum of \$1,000 to found a prize in memory of their son, David Blair McLaughlin, who was a student in the College of Literature when he met an untimely death by accident. The income of the gift will be awarded annually to a student who has shown special skill and sense of form in the writing of English prose. The award of the prize will be made upon the decision of the Department of English, based either on the result of a special competition or upon the high grade of work done by the student in some course regularly offered by the department for practice and training in the writing of English prose.

The Texas Christian Advocate, speaking of Bishop Mouzon's moving to Dallas, says: "Through the earnest entreaty of our Southern Methodist University officials, Bishop Mouzon has accepted for the time being the Deanship of the Theological Department of the University, and this same entreaty has prevailed upon our Texas Bishop to move his residence to Dallas, where he will be in immediate touch with the institution. Bishop Mouzon is greatly interested in the success of the University and will, during his spare time, give all the assistance and co-operation possible to the success of the school. He and his family are now in this city and installed in their new home, 2912 Oak Lawn Avenue, at which address his numerous correspondents can reach him. Dallas is delighted to have Bishop Mouzon as a citizen of her community and all the Methodists accord to him an unstinted welcome."

NEWS AND COMMENT.

St. Mark's Methodist Church in New York City is a colored church with 1,800 members. Last year it enrolled twice as many probationers as any other church in New York Conference. It has had in forty-three years only eight pastors, the present one being in his eighteenth year. It is the intellectual, moral and spiritual center of the negro population of 120,000, and has been instrumental in organizing four other churches with 1,200 members. Its property is worth probably \$200,000 and all departments of modern church work are maintained.

The Methodist Episcopal Church supports nineteen homes for the aged, seventeen hospitals and twenty-three orphanages. Among the larger hospitals are Brooklyn Hospital, with a plant worth \$1,200,000, and an endowment of \$881,930; Wesley Hospital, Chicago, with plant worth \$500,000, and an endowment of \$1,234,000, and Sibley Hospital, Washington, with property valued at \$500,000. The orphanages have property reaching a total value of \$1,078,000.—Ex.

For several years the Century Company has been losing money on the Century Magazine. The deficit recently was \$200,000. Harper's Monthly has had a hard time weathering the gale, but seems likely to win. The 35-cent publications have been hard pressed by the 15-cent publications. The Century ranks high yet, but of late there has been a decided change in the articles published. They relate more to the leading questions of the day than formerly.—Ex.

A news item says: "More than 250,000 members of the Presbyterian Church in the United States have been placed on the 'suspended' roll within the last five years, the cause being 'the growing love of pleasure, disregard for the Lord's day and the Word of God, the increasing craze for amusements, and the influence of worldly company.'"

Out of a native population of about 90,000 in the Fiji Islands, over 83,000 are returned this year as claiming attachment to the Methodist Church, of

whom more than 33,000 are in full membership. The missionary contributions of the native church last year amounted to over 10,700 pounds, and in addition to this amount, large gifts were contributed for the payment of native teachers, and the maintenance of native churches.

To the troops on the home and foreign service one hundred and fifty thousand New Testaments have recently been given. Earl Roberts has addressed the following message in each copy: "I ask you to put your trust in God. He will watch over you and strengthen you. You will find in this little book guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity. Roberts, F. M."

The Southern Baptist Church has had in the last few years a most gratifying and substantial missionary growth. In 1905 the board had in the field 181 missionaries, 269 native workers, and a native membership of 11,423. The baptisms for the year were 2,231. In 1914 the figures were: Missionaries, 278; native workers, 635; members, 29,991; baptisms, 5,252. In the same period the board's receipts increased from \$283,415 to \$587,458.

The American University at Washington, D. C., has given its first course of lectures planned as free public exercises for the community. Professor Ismar J. Peritz of Syracuse University, gave a series of four afternoon lectures on January 11-14. The general topic was "The Making of the English Bible."

The Christian Guardian, the official organ of the Methodist Church of Canada, one of the best weekly religious papers published, has announced that, owing to the pressure on its columns and the high cost of getting out the paper, it will hereafter publish no obituary notices.

It is reported that the churches of Toronto, Canada, have reached the goal set six years ago of \$500,000 for the mission work. When the Laymen's Movement started the amount given was estimated at \$142,000. In 1913 it reached \$562,000; and now the goal has been advanced to \$750,000.

The opening of the Panama Canal will be celebrated in March, beginning with a reception for visiting naval officers of other countries March 5, and on the next day President Wilson and others will sail from Hampton Roads.

For 1914 the Methodist Churches of Toronto, Canada, contributed \$200,445 for all missionary purposes. This is \$7.45 per member. They purpose raising \$225,000 this year.

The twelfth general convention of the Religious Education Association will meet at Buffalo, N. Y., March 3-7. "The Rights of the Child" is the chief topic for discussion.

The Protestant Episcopal Church reports the receipts for foreign missions this year to be \$1,240,705. This is an increase over the receipts of last year of \$47,202.

The statistics of the Virginia Conference show 12,141 additions to the church last year, 6,461 on profession of faith.

Several cities of this country have devised means to give laboring men and women work during these days of financial pressure.

A Summer Institute for the preachers of the Memphis and Tennessee Conferences will be held at Jackson, Tenn., the first week in June.

Last year 855 students were matriculated in the ten theological schools of the Northern Methodist Church.

THE ORPHANAGE.

Since my last report in the Methodist, I have received special contributions for the Orphanage as follows: Mrs. R. M. Briant, Hope, \$10.00; James Thomas and family, Little Rock, \$10.00; E. L. Burke, Wynne, \$2.00. Other articles received for Christmas, which we failed to get in the last report, are 1 box clothing and quilt from Wilmar Junior Missionary Society, by Mrs. Judd; 1 box canned fruit, butter, nuts, etc., from the Missionary Society at Mt. Tabor, Austin Circuit, by Mrs. W. F. Lassiter.—Geo. Thornburgh, President.

DR. H. M. HAMILL.

Through the press reports we learn of the death of Rev. Howard M. Hamill, D. D., at Tate Springs, Tenn., January 22. He was born at Lowndesboro, Ala., August 10, 1849; graduated at Auburn, Ala., 1868, received the degree of D. D. from Illinois College in 1900; married Miss Ada L. Tuman, of Jacksonville, Ill., 1885. Served in the Confederate Army under General Lee when a mere boy. Graduating from college after the war he became a teacher, holding the position of superintendent in city schools in Missouri and Illinois, and president of the Missouri State Teachers' Association. He entered the ministry of the Northern Methodist Church in 1885 and established in Illinois the first of the State Sunday School departments. For several years he engaged in Sunday School work in Illinois, and from 1889 to 1896 was International Sunday School Secretary. Since 1900 he has had charge of the Sunday School Training Department of our own Church, and has been a member of Tennessee Conference. He has been chairman of the committee on education of the International Sunday School Association since 1902, and last year was elected president of the Association. He was the author of the Legion of Honor Normal Courses of Study, the Sunday School Teacher, International Lesson History, the Bible and Its Books, and a brochure, The Old South. Of Scotch-Irish parentage, Dr. Hamill was a man of forceful and rugged personality. An ultra Southerner he had nevertheless spent so much time in the North that he was known and loved there. He was a pioneer in Sunday School teacher-training and at his death had a world reputation as a Sunday School expert. Having assisted in Sunday School institutes and conventions in all of our Conferences. He was personally known by practically all of our preachers and Sunday School workers. He has won a place in our Church history and will not be forgotten. Coming generations of Sunday School teachers will honor and revere his name.

CORRECTION FOR BUENA VISTA CIRCUIT.

There was a mistake in printed Journal of the Little Rock Conference for Buena Vista Circuit. We paid for.

Foreign Missions	\$20.00
Home Missions	20.00
Conference Claimants	20.00
Church Extension	12.00
Bishops	5.00
Orphanage	1.00
Sup. Endowment Fund	2.00
Min. Loan Fund	2.00
Am. Bible Society	1.00
A. G. Cason.	

MONTICELLO DISTRICT NOTICE.

I hereby give notice to all concerned that Rev. S. C. Dean, who was, at the recent session of the Little Rock Conference, assigned to the Mt. Pleasant Circuit in the Monticello District, has been placed in charge of Hamburg Station, to which Dr. M. B. Carrigan had been assigned, but which he did not see fit to serve. Mt. Pleasant Circuit has been supplied by Rev. J. W. Oliver. This readjustment was made the week after the adjournment of the Conference. The Postoffice of Brother Oliver is Plantersville.—W. C. Davidson, P. E.

NORTH ARKANSAS WOMAN'S MISSIONARY CONFERENCE.

The reception committee or a representative will meet trains on February 2 as follows: In Argenta: Iron Mountain trains from north at 7 a. m. and 3:48 p. m.; From Fort Smith division at 9:50 a. m. and 7:25 p. m. In Little Rock: Union Station at 7:30 a. m., 1:15 p. m. and 7:45 p. m. In Little Rock: Rock Island Station, from west, at 11:55 a. m., from east, 12:30 noon and 1:30 p. m.

After February 2 delegates arriving will please make their way direct to the Church, First Methodist, Maple street, Argenta.

LITTLE ROCK CONFERENCE BOARD OF MISSIONS.

The Board of Missions of the Little Rock Conference will hold its mid-year meeting at Benton, Arkansas, February 16-17, beginning at 2 p. m. February 16, and closing with the night service February 17. The members of the Mission Board of the Conference and the Presiding Elders, who are Ex-

Officio members of the Board, are expected to be present. All preachers and laymen who will are invited to come. This is an important meeting at which we will discuss in detail the problems which confront us.—T. D. Scott, Chairman of the Board of Missions; James Thomas, Treasurer and Acting Secretary.

PLEASE TAKE NOTICE.

Some people are sending me their Missionary money. The Minutes state I am Treasurer of our Board of Missions. The organization is as follows: T. D. Scott, chairman; A. G. Evans, secretary; James Thomas, treasurer. The Minutes have it wrong.—T. D. Scott.

THANKS FROM MRS. SEAY.

At the request of Mrs. Edgar Seay I desire to thank all who have so kindly written her since the death of her husband. It was her purpose to have written you in person, but early this week her home and entire contents were destroyed by fire, she sustaining very painful burns. She is painfully injured but her condition is not serious. Brethren, she loves the Church and her ministry and appreciates your kindness. Her pastor, Francis N. Brewer.

BOOK REVIEW.

The Lesson Handbook for 1915; by Henry H. Meyer; published by the Methodist Book Concern, New York and Cincinnati. Price, net, leather 25 cents, cloth 20 cents.

This handbook on the International Uniform Sunday School Lessons appeared in 1902 and has occupied an important place all its own. The one for the coming year is equal to any. It is convenient, being of vest pocket size, concise, accurate in explanation, practical in application to present-day life and problems, suggestive in themes for discussion and investigation and study, and helpful in relating the successive lessons. It was prepared especially with the needs of senior and adult students in mind. Pastors, superintendents and teachers will find it very useful, and it is particularly valuable to the busy man who must read and study as he rides the street car and train, or pauses for a moment during the press of daily work. The man who carries this in his pocket will never go unprepared to Sunday school. Order for yourself and your friends.

The Preacher and His Life Work, by J. H. Jewett, D. D., published by George H. Doran Co., New York; price \$1.25 net.

This is the Yale Lectures delivered on the Lyman Beecher Foundation by one of the greatest preachers of the century, an English preacher who had become famous before he became pastor of the influential Fifth Avenue Presbyterian Church, New York. This is a very sane and suggestive discussion. Dr. Jewett says: "I hold with profound conviction that before a man selects the Christian ministry as his vocation he must have the assurance that the selection has been imperatively constrained by the eternal God. The call of the Eternal must ring through the rooms of his soul as clearly as the sound of the morning bell rings through the valleys of Switzerland, calling the peasants to prayer and praise. The candidate for the ministry must move like a man in secret bonds. 'Necessity is laid' upon him. His choice is not a preference among alternatives. Ultimately he has no alternative; all other possibilities become dumb; there is only one clear call sounding forth as the imperative summons of the eternal God. Now no man can define or describe for another man the likeness and fashion of the divine vocation. No man's circumstances are exactly commensurate with another's, and the nature of our circumstances gives distinctiveness and originality to our call. Moreover the Lord honors our individuality in the very uniqueness of the call He addresses to us. The singularity of our circumstances, and the awful singularity of our souls, provide the medium through which we hear the voice of the Lord." This is a fair sample of the teaching and style of this luminous work. While not written from the standpoint of a Methodist preacher, it will prove to be wonderfully helpful to any Methodist preacher, and even laymen might enjoy it. The subjects are: The Call to Be a Preacher, The Perils of the Preacher, The Preacher's Themes, The Preacher in His Study, The Preacher as a Man of Affairs.

CONTRIBUTIONS.

A PRAYER.

Let me be a little kinder,
 Let me be a little blinder
 To the faults of those about me,
 Let me praise a little more;
 Let me be, when I am weary,
 Just a little bit more cheery,
 Let me serve a little better
 Those that I am striving for.
 Let me be a little braver
 When temptation bids me waver,
 Let me strive a little harder
 To be all that I should be;
 Let me be a little meeker
 With the brother that is weaker,
 Let me think more of my neighbor
 And a little less of me.

—British Weekly.

A GREAT REPORT ON TEMPERANCE.

At the recent session of the Little Rock Conference the Committee on Temperance made the following report:

"We have reason to be thankful for the conditions that exist, not only in this state, but throughout the civilized world, in regard to the liquor traffic.

"Only a few years ago the power of the saloon throughout the country was such as to dominate politics, control society, and intimidate voters; but this is changing.

"In our own beloved state the progress has been most gratifying. Ten years ago, out of seventy-five counties, sixty of them were what we called 'wet'—that is, they allowed saloons. Today in only six counties do saloons exist. And under the act which places the burden where it belongs, upon the saloon keeper, the time is near at hand when not a single spot in Arkansas will be disgraced by the licensed traffic.

"In the United States more than fifty per cent of the population and three-quarters of the territory are under prohibition, and beyond the boundary of our own country the conditions are remarkable. Some of the smaller countries under peaceful conditions have declared for prohibition. The unparalleled war in the most civilized countries of Europe may, in the providence of God, be turned to his glory and to the good of humanity.

"England has forbidden the use of intoxicants in its army, and the king has asked the people to show their sympathy for the enforcement of such a regulation by abstaining themselves from the use of intoxicants.

"France has declared that only a sober soldiery can meet the demands of that republic in this great crisis.

"Germany, supposed to be the center of the beer industry and beer drinking, has, by the example of the emperor and by his mandate, become practically a prohibition empire.

"And in Russia, by one stroke of the pen of a mighty emperor, intoxicants have not only been forbidden in the armies, but the traffic throughout the empire has been abolished.

"Millions of men will fall upon the battlefield, millions of wives will become widows and millions of orphans will cry as the result of this bloody war; and yet more men have been slain, more widows made to weep, and more orphans to cry by the liquor traffic than will be by the European war. And it may be that God in his providence has permitted this awful condition for the abolition of the two great curses, militarism and the liquor traffic.

"It ought to rejoice the heart of

every American to know that the day has come when a Christian president of the United States and his Christian cabinet have abolished intoxicants from their private and state dinners, when the army canteen is no more, when the United States navy is as dry as a Methodist Conference, and when those in authority, from the president down through the cabinet and into the governor's office in Arkansas and into the mayor's office of its capital city, the men who occupy these positions stand for prohibition and have the courage to appear upon the platform to speak in its interests.

"Only a few years ago one would have subjected himself to ridicule if he had advocated state-wide prohibition, but today fourteen states are wholly dry by constitutional or legislative enactments, others are nearly dry, and even Kentucky, formerly one of the centers of the distilling interests, has just elected an avowed prohibitionist to the United States Senate; and a constitutional amendment is likely to be submitted whereby this country shall become a saloonless nation.

"Leading fraternal organizations are placing their seal of condemnation upon the liquor traffic.

"High-class magazines and leading daily papers are refusing to give places in their columns to liquor advertisements. Not only so, but many are turning their powerful batteries to the destruction of the business.

"Rum is on the run, but it is still full of fight. It abandons its position only after the most stubborn resistance. Commercialism is the most characteristic disease of the American people. Political campaigns are largely waged and won on questions of trade. The liquor dealers understand this, and they have made it one of their contentions that the liquor traffic produces revenue, provides public improvements, supports the public schools, and makes business. This contention is becoming an insult to the intelligence of the American voters. The liquor dealers in this country are aroused as they have never been. They are placing their interests in the hands of the shrewdest experts that money can buy. They are advertising largely. Wherever the columns of a leading paper are for sale, they buy them; and be it said to the shame of some otherwise good papers that they have allowed their columns to be disgraced by the most shameful pictorial advertisements of shamen encouraging men to drink and of young women offering beer to their male friends.

"One of the arguments of the liquorites is that prohibition does not prohibit. They know this is not true. The efforts of the churches and the Anti-Saloon League have been to wipe out the legalized saloon. That they have done this in sixty-nine counties in Arkansas none will deny. That liquor is sold here and there unlawfully is not more surprising than that murder, robbery, and other crimes are committed.

"One of the once popular arguments against prohibition is that it destroys local option or the right of each community to decide for itself. We have passed the local option stage. The man who is now for local option was against it when we were for it. Every liquor dealer in this state now stands for local option, and that stands for the saloon. The fact is that local option is no longer local option. If Little Rock, Pine Bluff, and other liquor centers were honestly for local option, they would not sell liquor in dry territory; but they not only sell it, but

advertise for business from prohibition territory, so that it becomes necessary for the dry sections to drive the traffic from the wet places in order to protect themselves from debauchery.

"What we want in Arkansas now is a public sentiment that will demand of every official a thorough enforcement of the law. The making and strengthening of public sentiment depends largely upon the church. The Anti-Saloon League is a great leader; but it is only a combination of other forces, the strength of which is the church through its faithful and courageous ministry. The liquor dealers fear the church as they do no other influence, and they use every effort to keep the church out of the prohibition fight. They say it is a political issue, and the church must not enter into it. With thinly veneered hypocrisy they pretend to care for the reputation of the church, while at heart they hate it. No power of evil, not even the gates of hell, can long withstand the continued, well-directed onslaught of the church. The church cannot turn this problem over to any political party. It is not the province of a political party to inaugurate strictly moral issues. That belongs to the church. In a government like ours, which is ruled by parties, it is the duty of the party in power to crystallize into law the moral issues created by the church and then enforce these laws. Political parties are opportune and will discard a policy or adopt a new one when, in the judgment of its leaders, such discarding or adopting will make votes for the party. But the church will march squarely up to a proposition and meet defeat again and again until the question is settled according to the Ten Commandments and the Sermon on the Mount.

"From now until God places the crown of success upon our efforts let us sound from every pulpit and platform, from every hamlet, home and heart, the slogan of state-wide, nationwide, and world-wide prohibition.

"We recommend the adoption of the following resolutions:

"1. That we reaffirm our relentless opposition to the liquor traffic and favor its abolition in Arkansas, in the United States, and in the uttermost ends of the earth.

"2. That we renew our endorsement of the Anti-Saloon League and recommend that George Thornburgh, Frank Barrett, B. A. Few, W. C. Davidson, J. I. Porter, J. O. Bush, and J. L. De Loney be our representatives in the State League.

"3. That we call the attention of our preachers and people to paragraph 223 of our Discipline, which forbids the signing of petitions for the sale of liquor. George Thornburgh, Chairman."

THE PARSON AND THE PARSONAGE.

One of the most vital factors in the work of our itinerancy is the house in which our minister resides. The Methodist church has the best system for housing the ministry of any church or organization—and the plan is being perfected from year to year. Not only the building is supplied, but through the Woman's Missionary Societies and the Aid Society—the heavier furnishings are also supplied.

Through the parsonage the membership of a charge has the privilege of expressing its appreciation of the home life of the minister's family. Many charges are exercising a royal Christian spirit toward the parsonage home. They are not satisfied with any sort of a physical house for their

chief servant's home. Nor can they be content with supplying their own homes with beautiful, enduring furniture while their pastor's home is suffering for lack of decent supplies. I have gone into many parsonages where the furnishings were an index to the stupid appreciation of the servants of the church. I have seen old rickety buildings, which have been in use thirty or more years without repairs. Perhaps the pastor's wife had been reared in a home of plenty and lived in a comfortable and well appointed house. How can she and her family have an appreciation for a membership that imposes such second-rate conditions upon them?

Much of a lack of sympathetic co-operation between pastor and people obtains in reference to the parsonage and its surroundings. The wonder is that many of our families will tolerate parsonage conditions that are so manifestly unworthy of any Christian community. Let the membership build a home and furnish it in a manner such as a Christian spirit and decent living demand. Let the water supply be sufficient for the health of the family. Let the neighborhood in which they reside furnish congenial association for the children of the home. Children? Yes, you have no right to demand race suicide of a minister's family in order to get a larger social service. Brother, sister, if your parsonage conditions are unworthy of your church make amends.—W. B. Wolf.

PERSONAL EVANGELISM.

The only evangelism taught and practiced by Jesus Christ, as far as I am able to observe, was personal. He went about doing good. The record of His life does not contain a single account of a protracted effort where He dealt with men in great companies for evangelistic purposes. When Jesus talked to men in groups, it was for instruction purposes. When He talked to them singly, it was for evangelistic purposes. He did not condemn the "revival effort" as it has been practiced in the church, but He laid the greater emphasis on the "one to win one" method as it is coming to be practiced.

The "protracted meeting" way of reaching the world for Christ is inefficient, not because of what it does, but on account of what it fails to do. The world of men and women, busy with a thousand worldly things, refuses to be turned aside from these by the annual announcement and flurry attendant upon the periodic revival service. The effective way of reaching this world of busy people is to get them "at the well," "at the pool," "at the humble cottage," "from the top of a sycamore tree," "while busy in fishing boats," "while walking the highway." In other words, the church must seek men as individuals in the particular places where they dwell and work.

It has been charged by some that personal evangelism fails to revive the heart of the evangelist, or to save the soul of the one evangelized. My experience is all to the contrary. Personal evangelism sets on fire the soul of the one who does it. The warmth and glow abide not for a week, or a month, but are permanent factors of his life. As for saving the souls of those thus won, we can only judge by the fruit which follows. "A tree is known by its fruit." I have observed that people won by personal evangelism enter immediately into the life and purpose of the church with which

they become affiliated. They attend the services. They pay. They pray. They become personal evangelists to do as they have been done unto. They develop quickly into leaders for official boards, missionary societies, Epworth Leagues, Sunday school teachers, etc.

Seven years ago the great evangelist, Gypsy Smith, held a union protracted service at the Coliseum in the city of St. Louis, at a cost of over twenty thousand dollars, and with a result of over nine thousand converts reported. Since that time the more than two hundred Protestant pastors in the city of St. Louis have not been able to trace as many as one hundred of said nine thousand converts as having joined the churches and entered into service therewith. During the last Lenten season the Protestant pastors of the city of St. Louis engaged their lay workers as personal evangelists. About ten thousand people were won by said evangelists, and all of these thousands were received into the various Protestant churches of the city. It is safe to say that fully eighty-five per cent of these additions to the churches are now "bringing forth fruit in season." This may not be a sufficient answer for the objection referred to, but it is something to think about.

The fact that in these latter days the church seems to be losing her grip on many things and in many places, indicates that leaders who are resourceful and wide-awake will seek a reason why. There is no necessity for decrying our time-honored institutions, nor do we. There is necessity for seeking methods of application that will do the thing appointed. This we would do. Shall the "protracted meeting" stay in the church? Emphatically yes. If it is not at present as effective as it once was, we should keep it by us as a memorial of the good it has done and may do. In the meantime it would seem that since we have the absolute authority in the teaching and practice of Jesus Christ for "one to win one" evangelism, we will be more than justified in pressing the claims of this new old way of winning a world for one who sent us out to do it.

It must not be thought that the laity cannot be used for winning souls because it is uninstructed and untrained in the basic principles of such work. If the members of our churches are unfitted because of this, it is high time that the church begin a program that will make them fit. In the very doing of this the church will not only save herself by these trained and instructed evangelists in the days to come, but she will save herself in the present day because of the exercise which comes from instructing and training them. The thing that seems most important with the church in the present day, is her heroic struggle in the operation of a multitude of affairs, scarcely one of which is being directed to something that is really and finally constructive. If the church will do her part to build lay evangelists, at the same time she will build herself. In the next few years the whole constituency of the church of Christ will be laying the emphasis at this point. It is to be hoped that the great Methodist contingency of this country will not be the last to give proper consideration to a thing that is inevitable.

Finally it may be said that evangelism comes very near being the root, the trunk and the branches of Christian thought and practice. It is directly, permanently, and vitally related to everything else that we do as a

church. It is fundamental. For it we educate, legislate, philosophize, criticize—toil. The great world about us needs to be won for something, somebody. Men with the vision have been appointed to do it. This does not mean a Wesley, a Whitefield, a Finney, a Moody, only. It means a you. God has special use for the gifted leader in evangelism, but His need of the ordinary man and women is not diminished. The call of the preacher from the pulpit must be for two: one to come and be saved, the other to come and be a savior.

All honor to the talented Billy Sundays, Gypsy Smiths, and others like unto them. But the day of overwhelming revival will never come from any such religious leader. It will come when individuals, who make up the church, shall take off their coats and go to work to bring it. When whole cities, districts, Conferences, states, countries, shall think it as important to plan far-reaching campaigns to bring the people into allegiance to Christ as to have them vote some particular issue. And something in the very air we breathe seems to tell us, in our restless day, that the realization of this wonderful dream is coming closer. —L. E. Todd, St. Louis, Mo.

AN OPEN LETTER.

No one has asked me to say a word, but I ask the privilege of a few words with the friends of the Western Methodist. Nine years of experience in that office entitle me to claim some knowledge of the needs of a religious newspaper. And now that I am on the outside, I trust I may be believed in what I say without being suspected of having any motive of self-interest. I am in position to tell the simple truth.

All our leaders tell us that we cannot hope to carry forward the work of our church without a good publicity organ. Our church has long ago passed the day when merely meeting together and preaching and singing and praying can do its work. We are a great body of people set for the redemption of the world. It were absurd to suppose that we can accomplish our part of so great a task except we use all the mighty forces of our great civilization, and except we adopt methods that will commend us to the people. Our agencies must be manifold. We must carry on our preaching, our Sunday schools, our educational work, our missionary work, our church extension work and every other great work now being done by the church. We shall never be able to do it unless we keep these great causes before the people. And we shall never keep them before the people without a good church paper. All thinking people ought to know that this is true. The publicity department of our church is just as important as any other department. It puts the wind into the sails of every other department.

Now do you know what the Western Methodist needs more than it needs anything else at all? It needs the cordial sympathy of its readers. It needs such a sympathy as will put it on the hearts of our readers, just as they take the Sunday school on their hearts, just as they take missions on their hearts, just as they take Christian education on their hearts. In short, we must give the paper its place in our affections and efforts precisely as we give other church work its place. The paper must not be treated as an orphan; it is a member of the church family. It

must not be treated as a commercial enterprise, off on a side, trying to make money; it must be recognized as an agency trying to do the work of the church. It has often amazed me to see how many people are willing to take advantage of the paper. You might as well seek to take advantage of your pastor, or of the missionary cause. It has often surprised me to see how many people seem to lack conscience in their dealings with the paper. They neglect to pay their subscriptions; they go off from a post office and leave the paper going to them there, and then fuss with the paper because after a year or two they owe the paper a considerable bill and are unwilling to pay the bill; they let a paper go to the address of some member of the family who has died, take it out and read it, and then decline to pay for it; they throw it back into the postoffice after they have gotten behind with it, and want the postmaster to get it stopped. It is just such performances as these that have kept the paper poor, often too poor to do its work as it ought to be done. I know what I am talking about. I know that if we would treat the Western Methodist as we ought to treat it, if we would even be decent in our treatment of it, it can pay its way and do its work. It does not need to beg its way; it only needs fair treatment. There are, for example, many who will read this article who ought to sit right down and send the paper what is due it, and add another dollar and a half for next year's subscription.

I wish to repeat that no man, woman or child in earth, heaven or the other world suggested to me to write this or anything like it. I have written because I know what I say is true and because I know it ought not to be true.

Jas. A. Anderson.

ANOTHER LETTER FROM ALABAMA.

A letter from my dear friend, Rev. J. E. Caldwell, of Tulip, reminds me of certain errors in a former letter to you. For the guidance of the future Methodist historian I hasten to correct. Having refreshed my memory and consulted the General Minutes I find that I was received on trial in the traveling connection at El Dorado (not Magnolia) in October, 1855 (not 1856) as stated by me. I am anxious to retain that added year of service. Bishop Geo. F. Pierce presided. He was the first live bishop I ever saw. Then and there began an acquaintance and friendship that ended in 1881, when he spent a week at Corsicana, Texas, in our parsonage. Dr. Jefferson Hamilton was present and preached, as he only could, a sermon on the Parable of the Talents. Never before did we so fully deplore the indolence of the man who hid his lord's money. In an address before reading the appointments the Bishop mentioned a Georgia brother who had been received on trial but feared he would be overlooked in the assignment. When his name was called he shouted aloud, thanking the Lord that he had a place to work. And this without knowing anything of the character of the place. Some of us know that was a type of Methodist itinerancy of that day.

I was greatly honored in being appointed junior preacher on the Princeton Circuit, with Rev. John Pryor in charge. Never lived or died a wiser and purer man than John Pryor. The Circuit was reputed the best of its class. Besides the county seat there were two other towns, and a number of communities in the Circuit. Tulip was

then considered the wealthiest and most cultivated town in the state. Well do I remember how I quaked and trembled when it came my turn to preach to them. There were twenty-eight regular appointments. As I was then a little more athletic than now I added three irregular ones. The Lord blessed our work and we added 600 (white and colored) to the number of the saved.—M. H. Wells, 21st Avenue North, Birmingham, Ala.

REV. JOHN HUTCHISON WITT—AN APPRECIATION.

The first day of January, 1915, chronicled the death of Reverend John Hutchinson Witt. The same day of the same month one hundred and thirteen years before marked the birth of his father, Rev. John Witt, of Adair county, Kentucky. Charity Dunlap, who became the second wife of Rev. John Witt, was the mother of the subject of this sketch. She bore twelve children, of whom the second, John Hutchinson Witt, was born near Paris, Tennessee, on March 11, 1832. From these parents he inherited those natural characteristics and received those lasting impressions that made his after life useful and great. While his father was practically deprived of all educational advantages because of the struggles which came to him early as an orphan boy in a pioneer home where schools were inferior, short and few, yet his strong clear intellect, quick perception, fine judgment and religious inclinations were the heritage of this son whose advantages, while not the best, were more propitious.

His religious inclinations even in childhood were remarkable and at the age of eleven he professed faith in Christ. At Elbethel, in Weakley county, Tennessee, in 1845 he became a member of the Methodist Episcopal Church, South, to which he was scrupulously loyal to the day of his death. From early childhood he felt the impression that preaching was to be his life work, but after uniting with the church this impression became consuming in its nature, yet he met this call to preach with the natural excuse that he was but a child. Worn and even prostrate on this account, at last, when only a little more than twenty-one years of age, he promised the Lord that he would take up this cross at once, and so on August 7, 1853, he was licensed to preach at Wesley Chapel on the Dresden Circuit with Rev. John Randle as Presiding Elder and Rev. John C. Reed pastor in charge.

On the following November at Grenada, Mississippi, he was received on trial into the Memphis Annual Conference and two years later at Memphis, Tennessee, he was ordained deacon and admitted into full connection. In October, 1857, at Holly Springs, Mississippi, he was ordained elder by the presiding bishop, Robert Paine. This was an eventful year in his life, for besides serving with success the thirteen appointments on the Paducah Circuit, he was married on May 19 to Miss Harriet M. Nichols of Illinois, who has stood by him through all his labors and who with two sons and five daughterse survives him.

There was never a break in his ministry. For fifty continuous years, from the time he entered the Memphis Conference on trial in 1853 till he was superannuated at Fulton, Kentucky, in 1903, he accepted without complaint

Positive proof from oldest Records that John baptized by Sprinkling. 68-page book, only 16 cents in stamps. Mahaffey Co., Box 2, Batesburg, S. C.

any and every field of labor to which he was appointed by those in authority. Traveling large circuits and being for eighteen years a Presiding Elder he learned to think while riding long distances on horseback.

With an average salary of little more than \$400 per year he succeeded by the help of his frugal and devoted wife in providing his large family with splendid educational advantages which they properly appreciated and improved. He and his good wife were very successful in rearing their family of eight children. They succeeded in instilling high ideals and a noble purpose into the mind and heart of each child. The eldest son, Rev. Robert Witt, is a member of the West Oklahoma Conference. Four of his daughters, Mrs. Maggie W. Stewart, Mrs. Mary E. Adams, Mrs. Mattie A. Graham (now deceased), and Mrs. Lizzie M. Wilford, have labored and sacrificed as the wives of itinerant Methodist preachers. Miss Hattie C. Witt, who was a very choice Christian spirit was promoted to the Father's house above in the days of her young womanhood. John K. Witt and Miss Nannie Witt and Mrs. Nettie P. Chandler are loyal noble Christian characters, children worthy of their great father.

Brother Witt was never a superannuate in mind, although his brethren of the Memphis Conference thought eleven years ago that his age demanded this relationship. He continued to study and write to the last, and, strange to say, late in life so reconstructed himself as to add brevity to his otherwise great preaching. He was always ready and his mind was clear as a bell. He taught the Bible Class in his Sunday School with great efficiency during the years of his superannuation, and was a regular attendant at Epworth League, prayer-meeting, or preaching service. Few men could lead a prayer at the close of a sermon with more appropriate words of emphasis than could he. He knew just what to add and did it with force. He was a man who believed something, knew what he believed, and was ever ready to defend it in the spirit and fear of God. Not only was he outspoken in his defense of the truth, but he was so rigid in bringing his own habits into conformity with God's will that late in life for the sake of the cause he loved he became a total abstainer from the use of tobacco. Never in all his life did he attend a dance or a circus, taste any intoxicating liquor as a beverage, or swear a profane oath. He brought his own body into subjection, and perhaps no man ever lived in this section who came nearer living up continuously to his conscientious belief of what was the truth.—Samuel F. Wynn.

A GREAT LIBRARY IS AN ESSENTIAL OF A SCHOOL OF THEOLOGY.

Other brethren have donated many good books to the library for the up-building of future generations of preachers in Southern Methodist University.

We need more books. Not worn-out, useless books, but workable books. You know the kind.

Please make a good selection from your library and send them at once, not limiting to works on theology, but include general literature and reference books.

Southern Methodist University, Frank Reedy, Bursar. We pay the freight.

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

REV. EDGAR SEAY—AN APPRECIATION.

While I was engaged in school work at Foreman, Arkansas, Brother Seay was pastor of the Methodist Church. It was here that I learned to know him and to love him. We spent many hours together talking much about our life work. In this way he revealed much of himself to me.

In the first place Brother Seay was ambitious to be a real Methodist preacher. He had no vaulting ambition. He was not self-seeking. He desired to be promoted on the merit of his ability only. He looked with sadness on his fellow-preachers whom he was led to believe were over anxious about the kind of appointment they should receive. He had faith in his church to the extent that he trusted all his life into her care to be used according to her desires and not his. Oh, that such a spirit might be in every Christian, both ministers and laymen!

Brother Seay lived a pure life. If he had one bad habit I did not know it. His language in his daily conversation was chaste and pure. No impure or evil story escaped his life. He did not like the company where smutty stories were told. I have heard him speak in disapproval of the extent to which some of his brethren went in their language.

Neither did he stain his lips or spend his money by using tobacco in any form. He was too pure for this habit.

Why does God take from our midst such true and noble characters in the very prime of life? Such questions man can ask in this world, but cannot fully answer until he meets with such as Brother Seay in the land of Revelation.—J. Frank Simmons.

LIBRARY AT GALLOWAY COLLEGE.

When the old college building burned, Galloway College suffered the misfortune of losing her entire library, and during the years which have followed it has been slowly and carefully gathering together such books as were most needed by the young women in the daily preparation of the assigned lessons. But we have come to a time in the history and the growth of the institution when a much larger collection of books is going to be necessary to carry on the advanced work which we are undertaking to do. During the next year and a half it is our desire to add to the library between a thousand and fifteen hundred volumes of the most select books which can be secured. There are doubtless in many of the libraries of this state books lying idle which, if placed at our disposal here, could be made to serve well the young women of this state.

If you have books in your private libraries on Bible study, history, English, science, books pertaining more particularly to the industries and activities of woman's life, books on temperance, religion, missions, these would be gratefully accepted by the college if you could see fit to give them as a donation to us. We have recently commenced in Galloway a systematic course in the English Bible, and some of our ministers might be able to supply us, without any hurt to themselves, with copies of books which they no longer find necessary in the preparation of their own work. We submit below a sample list of books, any of which will be acceptable, or any books of kindred nature. If you have not books which you care

to give, but would be willing to send from one to ten dollars which might be used in this way, we will be very glad to take the money and make the purchase of such books as may be needed and record in them the name of the giver.

Psychology.

Fact and Fable in Psychology—Jastrow.

The Growth of the Brain—Donaldson.

Manual of Psychology.

Outlines of Psychology—Wundt.

Mental Development, Methods and Processes—Baldwin.

Introduction to Comparative Psychology—Morgan.

Animal Life and Intelligence.

Psychology of the Emotions—Ribot.

Psychology and Life—H. Munsterberg.

Logic.

Logic—J. S. Mill.

The Principles of Logic—Bradley.

Studies and Exercises in Formal Logic.

The Principles of Science—Jevons.

Bible.

Hasting's Dictionary of Bible.

An Introduction to the Literature of the Old Testament—Driver.

The Jewish People in the Time of Christ—Schurer.

Life and Time of Jesus, the Messiah—Edersheim.

Josephus.

The Life of Christ.

Historical Geography of Palestine—Smith.

Goebel—Parables.

Miracles—Trench.

Standard Texts on Religious Education.

The Prophets.

Life of Paul.

A set of Commentaries.

History of the Church.

English.

Carlyle's Works.

James Whitcomb Riley's Poems.

American Men of Letters Series.

Camberwell Edition of Browning.

Nettleship's Essays on Browning's Poetry.

Berdoo's Browning Studies.

Mrs. Sutherland Orr's Handbook to Browning.

Variorum Edition of Shakespeare.

Mrs. Jameson's Characteristics of S's Women.

Woolbridge's The Drama; Its Law and Technique.

Brander Matthews' The Historical Novel and Other Essays and Aspects of Fiction.

Stoddard's Evolution of the English Novel.

Howell's Criticism and Fiction.

Poole's Index to Periodical Literature.

Clark's Study of English Prose Writers.

History.

Taylor—The Mediaeval Mind.

Symonds—The Revival of Learning.

Cambridge—Modern History.

Hazen—Europe Since 1815.

Thayer—The Life and Times of Caesars.

Rose—Rise and Growth of Democracy in Great Britain.

Truitt—Social England.

Cunningham and MacArthur—Outline of English Industrial History.

Toynbee—Industrial Revolution.

Booth—Life and Labor of the People.

Woodburn—The American Republic and Its Government.

Bryce—The American Commonwealth.

The Federalist.

Burgess—The Reconstruction.
Coolidge—The United States as a World Power.

Science.

The Booklover's Science Set, or Descent of Man—Charles Darwin.

School and Field Book of Botany—By Asa Gray.

Text Book of Zoology—Parker & Haswell.

The Butterfly Book—W. J. Holland.

Butterfly and Moth Book—Ellen Robertson-Miller.

How to Know the Wild Flowers—Mrs. Wm. S. Dana.

The Insect Book—Dr. L. O. Howard.

The Moth Book—W. J. Holland.

Our Common Birds—John B. Grant.

Bird Neighbors—Neltje Blanchan.

Birds of the United States—Thos. Nuttall.

Scientific Memoirs—J. S. Ames.

Elements of Physical Chemistry—H. C. Jones.

The Electrolytic Disassociation Theory—Talbot and Blanchard.

Treatise on Chemistry—Roscoe and Schorlemmer.

THE HOBO QUESTION.

I see in the press publications that a national law is up for passage forbidding the "Weary Willie" to use any railroad right-of-way as a walk way, or for any other purpose. If this becomes a law, it is said that it will solve the tramp problem? It will, as to using the railroad right-of-way, but it will put the hobo on the country highways. And this only changes his path, but does not do away with him. He will then become a factor that the country people will have to deal with. And this will not be a very desirable one for country women to have to meet, while the father and sons are on the farm at work. One thing is favorable to the country woman—she has a dog and tramps and dogs do not feel very comfortable together, especially the tramp. Someone has said that bull-dogs will be very popular, and the price will go out of sight. It seems to me Congress could provide for this

FAMILY MEDICINE GUIDE GIVEN FREE TO SUBSCRIBERS.

Prominent physicians have estimated that 68 per cent of the cases of sickness in America could be prevented if there was a more wide-spread knowledge of practical medicine.

The majority of us, up-to-date in everything else, obey the same rules of health that were the fruits of popular superstition in those days when practically nothing was known about preventive medicine.

In the hopes that people will begin to see how important it is that they learn a little more about the ailments of the body, a practical medical guide is offered to all the readers of the Western Methodist Free of Cost.

The name of the work is Dr. Miles' Family Medical Guide. It is a work that has been very carefully compiled. It has been written in very plain language, omitting, when not absolutely necessary, all technical words and phrases.

It tells how to recognize various ailments. It tells what to do before the doctor arrives, or if he does not arrive at all. It tells what to do and what not to do in case of accident. It gives a few practical laws of health. It tells of how to take care of the sick room, of what to eat, of how to care for infants and other important details.

Send your name and address to

Family Medical Guide,

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Elkhart, Indiana,

and you will receive one of these valuable books all charges prepaid.

idle class of men by putting them to work. Give them employment in some national industrial enterprise. This would feed and clothe them and pay a revenue to the government. This would eliminate the hobo and settle the question. But the law proposed by Congress only changes him from one place to another. The poor fellow has my personal sympathy. He "once was as pure as the morning dew, as he knelt at his mother's knee." But environment has put on him the stigma of humiliation and disgrace. To be sure "a hand-out" is given to him, or he would die of hunger. But where is the pillow for his head? Where is the warm, bright fireside for poor Weary Willie? Can he be reclaimed? Not by the method of driving. No, but he might be, if he could be made to realize that somebody cared for him. I have made it a rule to feed him when at my door. Have failed in some instances, but not many. The day is finally coming when the poor old hobo and the Prince will meet face to face in judgment and they judge of all the earth will do right. May each and all be ready to meet the issues of that day.—Jas. F. Jernigen.

MORE LOAN FUNDS.

On New Year's eve I reported a total increase of \$84,843.07 in the Loan Fund Capital of the Board of Church Extension for the nine months of the fiscal year. Twenty days of January have brought in twelve contributions, the total amount of which is \$4,374.76. The smallest of these was \$1.00; the largest, \$1,250.00, and there were two of this amount, given by two aged

women of Maryland to constitute a Memorial Loan Fund for their sister. The total increase in the Loan Fund Capital for the fiscal year to date, January 20, 1915, is \$89,217.83. We must have the balance, \$10,782.17, necessary to make the \$100,000.00 for the fiscal year, by March 31st.—W. F. McMurry, Secretary, 1025 Brook Street, Louisville, Ky.

VALUE OF THE TRUE CHURCH COLLEGE.

It sets the standard of American education and has maintained it. It is the mother of college presidents and America's most prominent educators.

It is the college which has furnished the church with its ministry.

Its American patriotism has been tested by two wars, and not found wanting.

Its form of government is truly American and free from politics.

It is thoroughly Christian, yet free from bigotry.

Its scientific departments are managed by scholarly, Christian men.

It is free from that irreligious sectarianism which denies a place to the Bible in the curriculum of study.

It believes in a philosophy which holds to a personal God, divine Christ, an immortal soul, and an imperative duty.

It is free from agnosticism and pantheism, the greatest foes to Christian truth.

Fundamental in its curriculum is love for all truth. It does not prejudice the student against the truth of revelation by refusing it a place in the curriculum.

It believes that the formative element in history is Christianity, and that any curriculum is defective which fails to teach it.

It believes that the words of Jesus and Paul should be studied, as well as those of Socrates and Plato.

It believes that teachers of youth should know the truth.

It is an institution born of sound doctrine and fostered by those who have a vital faith.

Its educational work has been done for less money than that of any other agency. It is the greatest tax-saving institution in the state.

It gives the greatest return to the country of any philanthropic investment known to Christian men and women.

It is the safest investment of Christian money known to the church.

Its students coming from the best Christian homes, help to create a clean, strong collegiate life. Its students are taught to live economically, to think rightly, and to act nobly.

Its product is the well-trained accomplished Christian citizen.—Herald and Presbyter.

CHRIST'S KEEPING POWER.

"All the saints salute you, chiefly they that are of Caesar's household." So wrote Paul to the Philippians. The Caesar referred to was not Julius Caesar, nor Augustus Caesar, but Nero, the basest character in human history, the most lustful man that ever sat upon a throne, and the murderer of his own mother. If the disciples of Jesus could be loyal and true to their Lord in Nero's household, they can do it anywhere.

We do right to shun as far as may be possible an evil environment; but if forced into sinful surroundings we need not despair. Jesus can keep us pure in spite of adverse circumstances if we will stay close enough to Him.—New Orleans Christian Advocate.

Woman's Missionary Department

Edited by Mrs. W. H. Pemberton, 303 E. Sixth St., Little Rock, Ark.

PRESS SUPERINTENDENTS.

Arkansas Conference Mrs. E. F. Ellis, Fayetteville, Ark.
Little Rock Conference, Mrs. F. S. Overton, 1311 Welch, Little Rock, Ark.
White River Conference Mrs. P. A. Robertson, Searcy, Ark.
Communications should reach us Friday for publication next week.

ENLARGEMENT.

Live larger life,
Stay not in narrow places;
Take a broad outlook
Over men and days.
O little soul, be great,
Show sweeter graces;
Live, labor, love
In God's largest ways.
—Selected.

A VALUED GIFT FROM A BROTHER IN ARKANSAS.

The Home Department Secretary has been notified of the deeding of a certain piece of property in Arkansas to the woman's work. It is the purpose of the donor that this property shall be sold and the money invested, so as to found a vested fund the interest of which is to be used for the support of a deaconess to work in penitentiaries. The donor has done much evangelistic work in the penitentiaries and knows the great need of the deaconess work at these centers.

A few weeks previous to the notification of this gift application was made for a deaconess to go to a certain penitentiary where there were sick and dying convicts who had no one to prepare them for death save a convict nurse. In religious things it would seem that demand and supply go hand in hand as they do in nature. There is a large opportunity here for women of deep religious life and experience to be of service.—Mrs. R. W. Mac Donell.

INVITATION FROM NORTH ARKANSAS TO AUXILIARIES IN LITTLE ROCK.

All members and friends of the Women's Missionary Auxiliaries in Little Rock are cordially invited to attend the sessions of the First Annual meeting of North Arkansas Conference Woman's Missionary Society to be held in First Church, Argenta, February 2 to 5.

A fine program has been arranged and each session will be interesting and profitable. We hope many women in Little Rock will find it convenient to accept this kind invitation, and share with our Sister Conference this "feast of fat things" prepared for this occasion.

Among their distinguished visitors and speakers will be Miss Mabel Head, Secretary Foreign Department Woman's Missionary Council, Deaconess Florence Blackwell and Miss Esther Case, one of our Missionaries to Mexico.

The Little Rock Conference is honored in the program, Mesdames W. H. Pemberton and George Thornburgh being announced to give "messages" on Thursday morning, and Mrs. J. O. Blakney to conduct the Bible Study at 3:30 that afternoon.

This will be a good opportunity to strengthen the ties of Christian fellowship already existing between the Missionary workers of Arkansas.

WHAT IS YOUR AUXILIARY DOING?

It is our desire to make this Department helpful to the Missionary Auxiliaries and interesting to all our friends. In order to do this we must

have the earnest and active co-operation of Auxiliary Superintendents upon whom the Conference Publicity Superintendents largely depend for items.

The Western Methodist now belongs to Arkansas, and its Editor generously accords a page for woman's work in Missions.

Women of the Little Rock and North Arkansas Conferences may easily make the Missionary Department creditable to our great Methodism and an instrument in the service of God.

It is said nothing succeeds like success. Then tell abroad what good work your auxiliary is accomplishing, and it will not only help other auxiliaries but will stimulate your own members to greater effort.

It seems the Editor of this department is expected to always have plenty of good things ready for the page, and she generally does have a few on hand.

But she, like the rest of us, prefers variety in the "menu" of our departmental table.

We can only set before our friends what we have, so please, out of your abundance, contribute regularly to our Missionary larder.

The secular papers will gladly find space for full accounts of social functions, but don't forget our vital need of reports of progress in numbers, finances and all growth in Missionary work.

LITTLE ROCK CONFERENCE.

Encouraging annual reports are coming in from Conference Officers and District Secretaries and we are glad to give them in part, through the Western Methodist, that our friends may read them.

Baby and Junior Divisions.

Through our Conference First Vice President, Mrs. Moffett Rhodes, we learn there are 16 Baby Divisions in Conference with 235 members. Number of boxes distributed, 47; Number of promotion certificates used, 21. The number of Junior divisions in Conference is 38, with 900 members. Subscribers to Young Christian Worker, 67; Number mite boxes distributed, 154; Junior divisions observing Week of Prayer, 10; Junior Mission Study classes in Conference, 13; Number of members in classes, 378; Junior divisions presenting Christian Stewardship, 6; and those studying social service, 2; Number doing local work, 4; and division on roll of honor, 3.

For amount sent Conference Treasurer during the last quarter, \$117.10.

Our Finances.

For the fourth quarter, our Conference Treasurer, Mrs. F. C. Floyd, reports money raised in Home Department, \$2,475.47; Foreign Department, \$2,956.23; and for local work on churches, parsonages, etc., \$5,701.80. During the past year, 1914, we raised

WANTED—MEN AND WOMEN, 18 or over. Get U. S. Government life jobs. \$65 to \$150 months. Thousands 1915 appointments. No layoffs. Common education sufficient. "Pull" unnecessary. Write immediately for list of positions now obtainable. Franklin Institute, Department O 113, Rochester, N. Y.

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50-CENT BOTTLE (32 DOSES)
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Just because you start the day worried and tired, stiff legs and arms and muscles, an aching head, burning and bearing down pains in the back—worn out before the day begins, do not think you have to stay in that condition. Those sufferers who are in and out of bed half a dozen times at night will appreciate the rest, comfort and strength this treatment gives. For any form of bladder trouble or weakness, its action is really wonderful. Be strong, well and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back or kidney or bladder troubles. To prove the Williams Treatment conquers kidney and bladder diseases, rheumatism and all uric acid troubles, no matter how chronic or stubborn, if you have never used the Williams Treatment, we will give one 50c bottle (32) doses free if you will cut out this notice and send it with your name and address, with 10c to help pay distribution expenses, to the Dr. D. A. Williams Company, Dept. 650, New P. O. Building, East Hampton, Conn. Send at once and you will receive by parcel post a regular 50c bottle (32 doses), without charge and without incurring any obligations. One bottle only to a family or address.

A VISIT TO CALIFORNIA

In 1915, during the Panama-Pacific International Exposition in San Francisco and the San Diego Panama Industrial Exposition in San Diego will be the event of a lifetime. By the use of the de luxe all year round "Golden State Limited," "Californian" and other Rock Island Lines trains, the journey to and from the Pacific Coast will be one of perfect comfort and constant interest.

on the Lou A. Hotchkiss Memorial Scholarship Fund, \$287.30, and for connectional work, \$5,815.44 in the Home Department; and \$6,002.91 in Foreign Department.

That means we raised \$106.15 more in Foreign Department and \$664.08 more in Home Department than we did in 1913. A good report is this for a hard year, and it shows our members are becoming more and more imbued with the spirit of missions. If its finances show the pulse of an organization, ours is in a hopeful condition, and we may yet see the day when the Conference Pledge is paid in full.

From Annual Report of Mrs. W. H. Pemberton, Secretary of Home Department, in summing up the work of the Home Department of the Little Rock Conference Woman's Missionary Society for 1914 our District Secretaries report 77 adult, 13 Young Peoples, 32 Junior and 12 Baby Divisions, with a total membership of 3,607. We have 868 subscribers to the Missionary Voice. Our week of prayer was observed by 41 auxiliaries; 416 members are reported as Christian Stewards, and 596 in Mission Study Classes.

Fifty auxiliaries have committees to visit the sick and strangers, and to give relief to the needy; 67 auxiliaries use the bulletins and leaflets.

Fourteen auxiliaries are reported as having sent supplies to mission schools and the families of preachers who are serving in hard places. We regret that only those boxes sent from auxiliaries of First Church, Hunter Memorial and Twenty-Eighth Street of Little Rock, Camden, Fordyce, El Dorado, Ashdown and by children of the Conference, valued at \$615.63, were reported to Mrs. T. P. Gantt of Magnolia, who is our Conference Superintendent of Supplies. Again, we are under great obligation to the Western Methodist for constant and liberal assistance.

Our auxiliaries have profited through the Missionary Department so generously accorded us by its Editors. Wherever it is read our workers are better informed and more interested in Missions. It would pay us handsomely as a Conference to help put our Conference Organ into every Methodist home in Arkansas.

One of our own young women, Miss Florence Whiteside, now using our endowed deaconess scholarship in Scarritt Bible and Training School, Kansas City, will be consecrated during the meeting of the Missionary Council to be held in Little Rock April 14-22.

This Department helped gladly to make the good beginning on the Lou A. Hotchkiss Memorial Fund, which will enable the Little Rock Conference Missionary Society to have always in training a missionary for foreign lands.

For years we've been helping foreign missions through our Home Department. This work of our Missionary Council among foreign-born people has been carried on in 28 cities and towns, eight schools, 13 Wesley Houses and other establishments, and 150 organized clubs by 104 salaried and 269 volunteer workers. Last year this branch of our Home Missions was maintained at a cost of \$60,921.51.

Recently it was my privilege to report to the Home Department of the Missionary Council the gift of some land from a brother of the Little Rock Conference who has always loved and made sacrifices for every branch of

missions. His gift is to be eventually used for the support of a deaconess in prisons, and the great-hearted donor asks that she will include negro prisoners in her Christly ministrations.

We've made some advance in finances, which shows renewed zeal in this time of stringency in money.

Our pledge of \$3,000 for extension of Home Missions was not paid in full, but we raised a good deal more towards it than in 1913.

We did good work last year. Of the many blessings vouchsafed us in 1914 none were more manifest than the renewed zeal and re-consecration of our women in the work in our Master's vineyard.

We've loved our work and one another. The bonds of Christian service have drawn us closer to our Heavenly Father. We have wrestled with new problems and have overcome some old obstacles. Our faith has been strengthened, even though we failed to accomplish all our hearts' desire, we are not discouraged.

As we have ministered to God's needy children in the homeland, we've felt the dire need of our brothers and sisters across the seas. Many of us have long been as deeply interested in foreign as in home missions.

Some of us who have given more time and labor for the upbuilding of Home Missions have sent the larger part of our little offerings to foreign lands.

So we are ready for the new order of 1915, which makes the Home and Foreign departments one in name and deed.

Hereafter, we shall have one Conference Corresponding Secretary who shall strive to lead us to higher heights in Christly endeavor. And shall not everyone of us rally to her assistance?

I have no idea who she will be, but I do know she'll need the prayers and kindly co-operation of all members of the Society.

Whomsoever the Little Rock Conference elects to fill this place of responsibility and honor will be worthy of the trust imposed.

She will expect much of us. First of all, she will claim allegiance to our Lord who commanded his followers to teach all nations. She will demand loyalty to our Missionary Council which now says this must be done through one organization.

The united labors in love and loyalty of all members of our old Home and Foreign depts will insure greater usefulness to the Woman's Missionary Society. May we of the Little Rock Conference Woman's Missionary Society strive together for enlargement in prayer in giving, in hopes and in living! Let our motto be:

"To hallowed duty,
Here with a loyal and heroic heart,
Bind we our lives."

IN TENDER RETROSPECTION.

(Mrs. W. H. Pemberton.)

We are not only thankful for the past year's record of our Home Department, but for the entire history of the Little Rock Conference Woman's Home Missionary Society. Our beloved Mrs. H. D. McKinnon, Mrs. S. H. Thompson, Mrs. Lou A. Hotchkiss, Mrs. W. C. Ratcliffe and other pioneers have entered into the joy of their Lord but their influence abides forever. Mrs. F. B. Rudolph, Mrs. R. H. M. Mills, Mrs. R. A. Locke, Miss Lizzie Stinson and others of the old Home Guard linger to give us wise counsel, and they are among the Saints of earth.

In 1887 the Woman's Department of Church Extension, for building parsonages and sending supplies to the far West, was organized in our Conference, and the faith of the few women challenged every child of God to go forward in His name.

The M. E. Church, South, found it expedient to give her women a larger share in her labors for the salvation of the world and these consecrated workers became the Woman's Parsonage and Home Mission Society in 1894. In the autumn of 1895 its first meeting was held in First Methodist Church, Little Rock. The attendance was small, but undaunted, the heroic women made plans and prayed earnestly for the infant organization. On February 21, 1896, the second annual meeting convened in the parsonage of Little Rock First Methodist Church, the house of worship having been destroyed by fire. That day even adult, one Young Peoples' and five Juvenile societies, with a total membership of 239, were reported.

Today our District Secretaries report 77 adult, 13 Young Peoples, 32 Junior and 12 Baby Divisions in the Home Departments, with a total membership of 3,607.

Thus, it has been my privilege, as Conference Secretary of the Home Department, to see our membership increased more than ten-fold.

In tender retrospection, and with gratitude I recall the unflinching and gracious consideration of my faithful co-laborers, with many instances of personal kindness from them during all these years I have tried to serve the Little Rock Conference. The friendships and happy associations of these eighteen years I number among the good and perfect gifts from our Heavenly Father's loving hand. And I would express heartfelt appreciation and thanks to every one who has helped me by word, deed or kindly thought. By action of the General Conference our name has been changed a few times, but the women have remained steadfast in the work of our Lord.

I have seen the personnel of our Official Board changed so many times, I might have been lonesome during the latter years but for the succession of saints on earth. Descendants of our founders and pioneers are among our leaders today. Mrs. F. C. Floyd, the daughter of our beloved, gifted and heroic Mrs. H. D. McKinnon, has been for years our faithful and efficient Conference Treasurer.

As I've said before, our annual meetings are remembered as birthday celebrations with bountiful cheer, fragrant flowers and sweetest music. We have been taught the grace of hospitality in Christian homes where abides peace the world knows not.

The pastors and laymen of our church have continually aided us by sympathies and substantial interest in our Home Missions.

The secular press has been kind, and from the Western Methodist we have received invaluable and, I might say, inexhaustible assistance. Best of all our efforts have been crowned with God's blessing.

To the beneficent work and natural possessions of the Woman's Missionary Council, M. E. Church, South, now valued at \$352,133, we have made good contribution. We built the Little Rock Conference cottage at their Mission School in London, Kentucky.

We have the S. H. Thompson room in the Ruth Hargrove Institute at Key West, and the Virginia Pemberton room in the Mission Home and Train-

PARALYSIS Conquered at Last. Write for Proof. By Dr. Chase's Special Blood and Nerve Tablets. Dr. Chase, 221 N. Tenth Street, Philadelphia, Pa.

Piles BO-SAN-KO'S PILE REMEDY Gives instant relief in itching, bleeding or protruding Piles, 50c. The Dr. Bosanko Co., Philadelphia, Pa.

IF THE BABY IS CUTTING TEETH USE

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\$15 PER WEEK STRAIGHT SALARY and expenses for man or woman to introduce the **BESTEVER POLISH MOP**. Year's contract, weekly pay. Experience unnecessary. Reference required. **BESTEVER MFG. CO.**, Dept. 203, East St. Louis, Illinois.

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

Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

BETTER THAN SPANKING.
Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 205, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

LEARN THE REAL ESTATE BUSINESS.
We teach the twentieth century methods in the real estate business. Our complete and thorough course of 25 lessons will enable you to open an office, close deals and make money immediately after you complete the course of study. Up-to-date real estate men are making from \$3,000 to \$10,000 per year. Do you want to be in this class? Write for catalog.
American Real Estate Correspondence School.
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Such as the Japanese people possess? If so, send 25 cents in stamps or coin, and we will forward you immediately the formula to secure that perfect whiteness of the teeth, which we all admire and desire.

20 cents' worth of this cleaner, which any druggist can prepare, will last you several months by using it once a day.

RECOMMENDED BY DENTISTS WILL NOT INJURE THE TEETH

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State your church requirements and send floor plan for **Free Estimate** on cost of Pews, Pulpits, Pulpit Chairs, Communion Tables, Collection Plates, Bookracks, Envelope Holders, Bookracks, Cup Holders.

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An Only Daughter Relieved of Consumption
When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta he accidentally made a preparation which cured his only child of Consumption. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the stomach and will break up a fresh cold in twenty-four hours. Address **Craddock & Co., Philadelphia, Pa.**, naming this paper.

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Does YOUR Church use this cleanly and sanitary method? Send for catalog and special offer. On trial.
THOMAS COMMUNION SERVICE CO., Box 452, Lima, Ohio.

ing School in Dallas, Texas. We assisted in building and rebuilding more than forty parsonages in Little Rock Conference, besides raising many thousands of dollars for local churches.

We have two deaconess scholarships in Scarritt Bible and Training School in Kansas City, the second one being an endowed scholarship which enables us to keep a deaconess in training every year as a perpetual memorial to our sainted Mae McKenzie who served at Crossett.

Our monthly dues and free-will offerings helped to establish Mission Boards in cities. We had some part in building the more than 2,000 parsonages aided by the Woman's Board, and in the establishment of 13 Mission Schools. These schools are for our own youths in the mountains of North Carolina and Kentucky; at Laredo for Mexicans; on the Florida coast for Cubans and Italians; in California for Koreans and Japanese; in Texas and Georgia for dependent and friendless girls, and one industrial school for negro women and girls in Georgia.

In our 33 Wesley Houses and other Missions a Christian institutional work proves a blessing in many communities, and we helped the Council to build these.

Our previous possessions are lives redeemed and souls saved from death eternal by tender ministrations in our Master's name.

In a few days we shall not even be known as the Home Department, but our history is sacred. We shall cherish it that it may stimulate us to greater endeavor in Christ's name.

With good-bye to the name of Home Mission Society and good-night to that of Home Department, let us give a glad good-morrow to the Missionary Society, taking all peoples to its heart to be saved through Christ, our strength and our Redeemer.

FOLLOW ME.
It is strikingly remarkable how often, and under what varying circumstances, Jesus said, "Follow me." The more one studies these sayings, their environment, and the results that followed, the more is he impressed with the thought that his method was simple. He never inquired into a life of the past, never demanded any previous preparation, cared nothing for a period of probation, asked no questions with regard to theology, education, or business. He looked into the faces of men and women, into their heart needs, and said over and over, "Follow me, follow me." This seemed to be the only requirement. The depth of its meaning was to be revealed later. This was ever the beginning for each and all. It is the beginning for each and all yet. "Follow me!" It was his first invitation or command. Is it not his last? If Christianity means a Christ-like life, spirit, and purpose—a Christ-like disposition and influence, we shall attain to these by obedience to this command. It is clear and direct. He said to Philip, "Follow me," and that was the first word Philip heard from him. To Matthew at the place of custom, "Follow me." To the rich young ruler, "Follow me." To the fishermen, "Follow me!" Again, "If any man will come after me, let him take up his cross daily and follow me." He included all classes and conditions of men.—Hemiletic Review.

No man is lowered in his powers unless he is first lowered in his tastes.—Dr. Johnson.

THE SUNDAY SCHOOL.
BY REV. S. R. TWITTY.
Lesson For February 7.
(Read the Book of Ruth. Consult: Canon of the O. T., Pyle; Introduction to the Literature of the O. T., Driver; any commentary on the Book of Ruth.)

PLACE OF BOOK IN CANON.
The Hebrew Bible is known among Jews as "The Law, the Prophets, and the Writings." The three titles correspond with the three divisions of the O. T. writings, and indicate three stages in the formation of the Canon. "The Law," Genesis to Deuteronomy, formed the first Hebrew Bible. To this was added the collection called "The Prophets," composed of former prophets, namely, Joshua, Judges, Samuel, Kings, and later prophets, Isaiah, Jeremiah, Ezekiel and the twelve minor prophets. The third Canon, called "the Writings," contained the Psalms (the Jewish hymn-book) the two wisdom books (Proverbs and Job), a collection of five smaller works recited in the synagogues on certain special days, (Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther), Daniel, Ezra, Nehemiah, and Chronicles (the great Jewish Church History).

The Book of Ruth appears among the five shorter works, called "the five rolls," and was read at the Feast of Pentecost, or the Feast of Weeks, the great Harvest Festival. As literature it is the most charming short story in the O. T. The scene is laid in Bethlehem; the heroine is a Moabitess. The time of the story is that in which "the judges judged." (1:1). It gives a delightful account of simple village life in time of peace.

THE STORY.
In the days of the judges a man of Bethlehem, his wife, and two sons were driven by a famine to migrate to the country of Moab. There the man died and the two sons married two women of Moab, Orpah and Ruth. In the course of ten years the sons also died, and the three widows were left alone. In the loneliness of a household, entirely bereft of men, Naomi's thoughts turn to her former home. She learns that the famine is over and that there is now plenty. She determines to return, and sets out, accompanied by Orpah and Ruth. At some point in the journey she stops to bid farewell to her daughters-in-law, blesses them, kisses them, and with tears would send them back. Both would fain go with her, yet she urges them to return. Orpah is persuaded and turns back, but Ruth passionately declares her intention to share the lot of Naomi. Naomi's persuasion is based on a custom known as that of the Levirate marriage. By it, when a man died childless, his brother took the widow as his wife, and if a child was born it was counted to the dead man instead of to the real father. The custom was very ancient, not peculiar to the Hebrews, but found also in India and elsewhere, and was the occasion of one of the test questions put to Christ by the Sadducees (Math. 22:23).

No sooner are the two women settled in Bethlehem than provision has to be made for their sustenance. Ruth proposes that she shall go out to glean in some field where harvesting is being done. She happens on a field belonging to Boaz of the family of her father-in-law, Elimelech. Boaz, seeing a stranger, inquires of the reapers who she is, and the overseer tells him. He speaks kindly to her, bids her glean without fear in his field alone, invites her to share the meal of the reapers,

and charges his men to allow her to glean freely, and even to pull out ears from their bundles and let them drop as if by accident. On beating out what she had thus gleaned in the day, she found she had about ephah of barley.

Naomi, anxious to provide a home for Ruth, suggests a plan for calling the attention of Boaz to his rights as a "gael" (that is one who redeems a claim. In the Hebrew family-life the one whose duty it was to redeem the property, and take up the rights and duties of one who had died was his nearest male relative). After a day's work at winnowing barley, and after he has refreshed himself, Boaz lies down to sleep among the corn. At midnight he discovers Ruth lying at his feet. She claims his protection. This he promises, unless a nearer kinsman claims the right. In the morning he sends her home with six measures of barley. Naomi bids Ruth now await quietly the course of events.

Boaz went up to the city gate and

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sat there among the people until he saw the "nearer kinsman" of Elimelech approaching. Then he called him and reminded him that he had the right to buy back the land of Elimelech which Naomi had sold. At first inclined to do so, he is repelled when he is told that he must with the land take Ruth as his wife. He therefore solemnly renounces his right in the presence of witnesses by drawing off his shoes. Boaz now claims the right for himself, acquires all that belongs to Elimelech and his heirs, and marries Ruth. The first child of this marriage is named Obed. He was the grandfather of David, and the ancestor of Jesus.

It is interesting to remember that when Matthew traces the genology of Joseph, he is careful to say that Boaz begot Obed of Ruth; and Luke has evidently the same line of descent in view when he mentions Boaz, Obed, Jesse, David, an'athan, among the ancestors of the mother of our Lord.

The Book of Ruth presents us with a simple story of domestic life—the familiar story of a laughter's affection and of a young wife's happiness. In Ruth we see a daughter, clinging to a parent in her age, with all the unselfishness of true-hearted affection; volunteering to share her loneliness and her distress; finding favor with the Lord and with men; chosen by Boaz to be his wife; from obscure poverty taken to an honorable home; the young lonely widow changed to the joyful mother of children. It is the simple story of a woman's fidelity and its reward.

Do justice to your brother and you will come to love him.—Ruskin.

LESS MEAT IF BACK AND KIDNEYS HURT

Take a Glass of Salts to Flush Kidneys if Bladder Bothers You—
Drink Lots of Water.

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

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

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

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CHILDREN'S DEPARTMENT.

A HAPPY FARMER LAD. By H. H. FARISS.

Pa says I'm downright lazy,
But Ma says, with a smile,
"Our Willie's just a growing boy,
He'll work lots after 'while."
My goodness, how I hate those chores!
Yet, every hour or so,
They shout and call, "You, Willie . . .
Bill!"
And back to work I go.

What I do like is to go out
And watch the baby calf
Go capering around the lot,
"Twould make a donkey laugh.
Then, there's the hen that hatched our
ducks,
She used to be so prim,
But now she throws a dozen fits
When they go in to swim.

I love them all; they are my pets,
From Dobbin clear on down.
I'd rather be just what I am
Than any boy in town,
For I've these friends, who love me,
too.
Farm life ain't half so bad,
So I just guess I will remain
A happy farmer lad.

THROUGH THICK AND THIN. By Ruth Carr. CHAPTER 10. Paying the Price.

A few days later as Finley went down the street on the way to school he learned that Sanford's uncle from another state had arrived the night before, and had gone at once to the officers, and by paying a large sum of money, had secured the boy's release. It was also reported on the campus that Don Holt was not as seriously hurt as was at first feared, and the doctors now thought he would be able to leave the hospital in a few days.

No one rejoiced over this information as much as did Finley, whose face had grown pale and haggard in the last few days, and whose step was slow and almost weak on account of the deep sorrow he felt in his soul for his friend. All day long his mind dwelt on the news he had heard, and he wondered if he might be permitted to see Sanford when school was dismissed.

He could not study—he could not think, he could not even pay attention to the teacher, for his mind was so disturbed that he acted like one in a dream.

As soon as school was dismissed he gathered up an arm full of books and hurried down the street, intent on going to his friend's house. When he rang the bell Flossie opened the door and asked what he wanted.

"I'd like to see Sanford, if I may?" He gazed into the girl's eyes in order to read the answer even before she could speak.

"Uncle Frank said he must see no one today; I'm sorry, but—"

"Is that you, Finn?" called a familiar voice from the bedroom down the hall.

"Yes, I came to enquire—"

"Let him come in, Floss, Uncle Frank wouldn't care for him—please do."

Finley thought he could detect a child-like submission in Sanford's voice that he had never noticed before, and hoped this awful sorrow would serve to break down the stubborn will and defiant mood that often gave the boy trouble, and made him unpopular with all except those who knew him best.

"I'd not like to come in if your uncle does not wish Sanford to have company, so I shall come back some other time."

"Wait a moment, please, and I shall ask Uncle Frank."

"O, never mind—I will call again when—" but Flossie was gone like a flash. A moment later a tall, white-haired gentleman came to the door in a handsome dressing gown and slippers.

"Are you Finley Gibson?"

"Yes, sir."

"Then you may come in, for I have heard Sanford speak of how you have proven your friendship for him, so he is anxious to see you; just walk into that room," pointing in the direction from whence came the voice of his friend. Finley tipped very lightly across the hall, pushed the door a little wider open and entered. The sight that met his gaze brought tears to his eyes, and a thick sort of a feeling to his throat.

Sanford was lying on the bed with a wet towel across his forehead, and the crimson cheeks and bright sparkling eyes of the sufferer told of the high fever that was raging in the boy's body. He raised himself on his elbow as Finley entered and reached out both arms, but fell back on his hot pillow. Finley knelt beside the bed and stroked the fevered hand that clutched tightly hold of his own, and the thickness in his throat got thicker and larger. Not a word was spoken by either, but two pairs of soft blue eyes filled with tears, and a stifled sob escaped the lips of the sick boy who struggled hard to get control of himself.

"O, Finn, if I'd just listened to you—it wouldn't have happened."

"Don't talk now, chum, by and by when you are better—but not now."

"Will he get well?"

"Yes, I heard today that the doctor said he'd be out on the street in a few days; don't you worry, old fellow, it's all coming round right."

"We're going away, Finn."

"Where to?"

"Back with Uncle Frank."

"When?"

"As soon as mamma is able to travel. O, Finn, it almost killed her," as a fresh rush of tears came to his eyes.

"Don't, San, please don't—let me tell you of a funny mistake Prof. Simms made today in the geology class."

"No, Finn, don't tell me anything about school, it makes me feel worse, and my head hurts so bad now that I can't stand much more."

Finley dipped the towel afresh in the bowl of cool water and spread it on the patient's head, while the slender hot hands were held over the bowl and sprinkled till they were cooler. Sanford lay quiet for a long while with his eyes closed, though occasionally Finley wiped away the hot tears that forced themselves through the closed lids.

Finley heard some one coughing in an adjoining room, and once he heard a feeble voice calling to Flossie for some little attention. Surely this was a home of deepest affliction, thought the boy. His own heart was heavy on

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"The piano is just grand! The club plan is equally as good as the piano."

"I am perfectly delighted with my piano and fully satisfied."

"I am delighted with it."

"To say we are pleased would but mildly express our feeling."

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"We are perfectly delighted with it."

"I do not believe any one can get up a better plan."

Almost every letter received contains similar expressions of appreciation. The advertising manager of the Western Methodist cordially invites you to write for your copy of the Club catalog, which describes the plan and instruments fully. Address Associated Piano Clubs, W. M. Dept., Atlanta, Ga.

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You can turn gray, faded hair beautifully dark and lustrous almost overnight if you'll get a 50 cent bottle of "Wyeth's Sage and Sulphur Hair Remedy" at any drug store. Millions of bottles of this old, famous Sage Tea Recipe are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

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account of the sorrow he witnessed, and he was grieved on account of the prospects of a separation. After a long time Sanford grew quiet and dropped off to sleep, so Finley tipped out softly and went home. He set about his evening's work in a dazed sort of a way, and was ashamed of himself when Mrs. Graham reminded him that he had not milked, though it was almost dark.

"Please excuse me, Mother Graham, I've just been to see Sanford, and my mind is so torn up that I can't half remember as I should! I'll not let it happen again," said he, as he picked up the bucket and hurried toward the barn.

After supper was over Finley got down his books as usual and tried to study, but made slow progress. Half an hour later he heard some one calling his name.

"O, Finley, come down, some one wants to see you."

"Coming," as he went down the stairs two steps at a time; he found the tall white haired gentleman waiting at the door.

"Come in, Mr. Foster."

"No, thank you, son, I only came over to see if you could go home with me, for Sanford is worse and is calling for you in his delirium; his mother thought possibly your presence might quiet him."

"Certainly I will go, sir—I'll be delighted to be of any service that I can. I could spend the night with him if it is necessary."

"I hardly think it will be, but you might bring your book with you, so you could study if he gets quiet."

"Don't be uneasy about me, Mother Graham, if I don't come back tonight," said Finley, as he went down the steps.

He found the boy to be quite ill, and trying in his delirium to get up and go to Finley's home—"to get the Latin and make some candy," said he. Flossie's strength was no match for his, so the men came just in time to put the suffered back to bed, while Finley did all he could do to quiet his ravings.

"I'm here, San, don't you know me?"

"Yes, you're Don Holt. Where's my \$5—hand it up or I'll—"

"No, San, I'm Finley—I've come to stay with you tonight—you'll be quiet if I stay, won't you?"

"This old jail bed is hard; I must get up and go home," as he tried to rise.

"No, no, Sanford, you must not get up—you are at home now and I am with you, so lie down and be quiet—let the towel stay on your head—there that's right, now be quiet and I'll rub all the pain away."

"How came this blood on my knife," holding up a corner of the sheet.

"That's not a knife, San—lie down again while I cool your head."

"I think I shall call a doctor," said Mr. Foster, going to the telephone, as the sick boy continued to rave in his delirium. The doctor soon arrived and administered a sedative which put the boy in a stupor in a few minutes. Finley sat by the bedside till after midnight, bathing the patient's head and hands, trying to reduce the awful fever that was burning both body and brain.

Toward the small hours Finley realized that the patient was better and sleeping well, so he shaded the light, took his book and sat down to finish his lessons. He found it difficult to study with his mind divided, for he must continue to notice Sanford lest the fever rise again. Once there came

a moan from the bed, and Finley looked up to find the sick boy gazing intently at him.

"It's me, San—you know me, don't you? I'm spending the night with you and getting my lessons; do you want anything?"

"No, but I want to tell you about—"

"Don't tell me now, for I must study; go back to sleep and you can tell me tomorrow."

Finley knew if he made Sanford believe that he was disturbing his study, that he would be quiet. He lay with his eyes fastened on his friend for some time, though neither spoke a word, and when Finley looked back toward the bed he saw the boy was sleeping quietly. All the rest of the night there was perfect quiet in the room, for the watcher feared to move, lest even the slightest foot-fall might rouse the sleeping one.

Early in the morning, as soon as it was light, Mr. Foster came in and asked Finley to lie down on the couch and sleep for an hour or two, promising to call him when breakfast was ready.

"No, I thank you, Mr. Foster, but if you will stay with Sanford I will go home; the other powder comes at 6:30—the one in the blue paper."

"Very well, I shall attend to it. I thank you very much for remaining with Sanford last night, and we will be glad to have you come as often as you like."

"Then I shall come often, but if you need me in the meantime, I can come at a minute's notice."

Finley reached home in time to build the fire in the kitchen stove and do his regular morning chores.

"You'd better go up and take a nap, son," said Mr. Graham, "and I will call you in time for school; your eyes look red and swollen."

"No, I thank you, I think I will be all right when I have bathed my eyes with cold water. I won't have time to take a nap, for I want to go by the postoffice before I go to school, as I have not had a letter from Nellie or Jim in two weeks, and I fear something has happened."

Ah! my boy, if you only knew what had happened your mind would have been more disturbed than it has ever been in your short life, but there is a state of ignorance that is really blissful—that state is yours.

He walked down the street with slow tread, for his feet and legs felt unusually heavy, and the light spring had gone from his walk, and he was too utterly weary to try to recall it. He was much disturbed between the fear that something had happened to the dear ones at home, and the dread of the future for Sanford. The cloud was lifted from his brow, however, as

he received a letter from Nellie. Hastily opening it he read with increasing wonder as she told of the change in Jim's business arrangements.

"I wonder why he gave up the place with Mr. Wallace—I thought Jim liked it there, and I hoped he would stay indefinitely—could anything have happened?"

"But the best part of it all," continued the letter, "is the fact that Jim now has time to go to school, besides earning more than he did in the store." She failed to write how hard it was to sweep and clean the large school building every afternoon, and of how she and Jim did not get home

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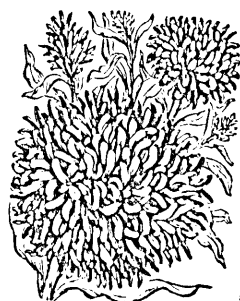
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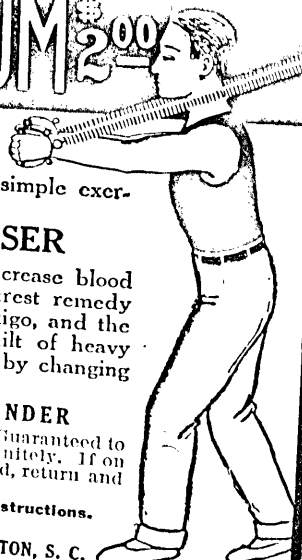
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The evening service was a unique one. It was a hand-shaking meeting; a get-acquainted meeting. The courtroom was crowded, and all over the house the people were shaking hands and getting acquainted with strangers. The crowd surged back and forth on the speaker's platform and everywhere. A revival that does not bring a community closer together is not much of a revival. And then, there was testimony all over the house, men and women testifying, who had never testified before. One man testified who would have been scared to death a year ago if his pastor had called on him to lead in prayer in prayer meeting. The meeting is having its effect.

some personal enemies have shaken hands and asked for forgiveness; others will be reconciled before the meeting closes. The old feud that has choked the life out of Forrest City for the last twenty-five years is going to be killed and buried so deep it will never be resurrected, or some men will find they are ostracized. We are out for a bigger and better and safer and saner and cleaner and more moral and religious Forrest City. The handwriting is on the wall—God is moving and men and women had better get out of the way or they will be run right over and obliterated. Some men have quit their "cussing" and have cut out gambling. Some women have burned up their little old greasy deck of cards; some folks have broken their bottle and thrown their pocket flask away; some of us have been working and praying for this for years, and thank God it is coming; it

is already here. Our prayers are being answered, our work is bearing fruit.

This evening the evangelist will speak on the subject "Killing Big Dogs;" Judges 16-24. Tomorrow morning at 11 o'clock he will preach from the words "What I Have Written, I Have Written." Tomorrow at 3 p. m. he will speak on "Law Enforcement," to men only. And again at 7:15 tomorrow evening he will preach to everybody. Monday at 2:30 p. m. he will preach to women only.

Pray, pray for God to wonderfully bless these meetings.—F. W. Gee.

HERMITAGE, ARK.

After a four years' stay on the El Dorado Circuit, Bishop Morrison saw fit to read to us out to the Hermitage Circuit. Owing to the sickness in my family, we were detained for nearly a month and a half, but the Lord bless-

ed us, and brought us through safely. Bless His Holy name. We are all well and comfortably housed in our new home. We have a neat little parsonage, located in one of the best little towns in the state. On our arrival at the parsonage we met a warm reception, and on the first night, before we got anything unpacked, we were taken by surprise by a great crowd of men, women and children, led by Bro. W. C. Lewis, pastor of the Arkansas and Southern Mill Camps, who resides in this town; rushing right into the hall door, like Saul of Tarsus, they came with letters of authority, but not to persecute the saints. They demanded possession of the dining room, which was granted without a dissenting voice; and there they piled all kinds of good things on the table and floor, while the preacher and his family were backed up in one corner of the house, waiting to see what would be the next thing to happen. Soon the people filled the sitting room and all bowed our heads and offered prayer and thanks to Almighty God for such a shower of blessings. I am sure that we have never had a more loyal and charitable people than the people of the town of Hermitage. We thank God that in the wisdom of the Presiding Elder and the godly bishop it fell to our lot to come to these people. We have been filling our pulpits regularly notwithstanding the inconvenience and extra expense of getting to our work while our family was still at El Dorado. The church interest is growing fast. Our congregation at Hermitage is increasing, and if it continues, we will have to look out for more house-room, notwithstanding the fact that we have a large church building. We have made the round all but one place, and sickness in our home prevented. The congregations at Jersey and Banks were good; services just fine. We had a splendid congregation at Green Hill and it was raining right down. We are blessed with one of the best junior preachers in all the Conference, Bro. R. Spann, a man of God, a true yoke fellow. We are planning for a great year's work. Have installed our officers. Held church Conference services, but owing to the illness of our well-beloved Presiding Elder, Bro. Davidson, our first Quarterly Conference has been postponed till February 20-21. We wish to say that we are more than thankful for the Western Methodist getting back to its original size, and assure you that we are in the paper campaign good and plenty. We want our people to take the paper.

I notice that the Journal has me marked up for the second year at Hermitage. That is one year's work that this preacher does not know anything about. This is our first year at this place. Better wait till we serve one year and see if the people and the bishop want us the second year before we are marked up. Yours for the paper campaign. Look out we are coming.—J. C. Williams.

BROTHER SANDERS AT HAMILTON CHURCH.

Last Friday Dr. Monk, our Presiding Elder, came to Carlisle to go out to Hamilton, on Tomberlin Circuit, to hold the first quarterly meeting, but he was so unwell that he had to go back home that night. Brother Mann was secured to go for him to Hamilton, but Brother Mann asked me to go, which I did, and I had the honor to preach the first sermon in the beautiful new house of worship, just completed, which all are rejoicing over so

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much. The people there will never forget Brother Forney Hutchinson, who, with the untiring labors of Brother Gentry, P. C., last year, made this new house of worship possible. It is to be formally dedicated in May. Glad to say I have so far improved in my health since conference that I feel I could do efficient work if I had an opportunity to supply.—J. R. Sanders.

QUITMAN AND ROSEBUD.

The new Methodist Church at Rosebud, Ark., is about completed. The seats have been ordered and the building will be occupied by the first of March. The building, when completed and furnished, will cost about two thousand dollars and will be one of the best country churches in the bounds of the North Arkansas Conference. The District Conference for the Conway district will be held at Quitman this year. The people of Quit-

man are preparing to entertain the Conference in that hospitable way so well known to the citizens of that place. It is thought now that the Conference will convene the last week in May. The Editor of the Methodist is especially invited to be present. John W. Hammock, who for nine years has been the Superintendent of the Sunday School at Quitman, has gone to Atkins, where he has purchased a drug store. Under his management, the Sunday School at Quitman has grown to be one of the best, if not the very best, country schools in the state. This school last year paid for the cause of missions and other Conference claims, one hundred dollars.—J. W. Campbell.

WESLEY BARACA CLASS BIBLE HOTEL BOAS, AT HOXIE.

After the lesson today, and an interesting lecture by Gideon A. G. Babcock, Prof. Pickens, the teacher, sug-

gested that his class, in the name of the Gideons, Bible the New Hotel Boas—a motion to that effect was put to the class and unanimously carried. A collection was taken, the funds raised and turned over to State Vice President Jas. C. Johnston, with instructions to at once order the Bibles.—Jas. C. Johnston.

LEWISVILLE, ARK.

We have just had our first Quarterly Conference and Brother Biggs, our Presiding Elder, did some fine preaching, and everybody loves him.

We have gotten into the harness and are beginning to feel at home. We moved into a nice, new parsonage, with everything nice and in good shape.

We found also a beautiful new brick church, a modern Sunday School house.

Brother Mellard and the people of

Lewisville are to be praised for the building of such a church. There is not to be found a better church of its size in the Conference, and I doubt if there is a better in the state.

I do not know of another small town anywhere that can boast of such a church.

Lewisville Methodism has honored God in building his house.

They have looked well and wisely to the future in planning and building for the Sunday School.

The whole town is enthusiastic about their church, there are no croakers.

Brother Mellard has left a monument here, and his work will last for many years, and the people speak many good things of Brother Mellard, as indeed they do of all their former pastors.

I find the foot-prints of Robertson, Hilliard, Harrison, Sanders, yea, and many others who still hold an affectionate place in the hearts of these people.

In fact, one is impressed in his pastoral visiting that these people love all their preachers.

We have been received royally and feel that we too are going to have a place in their hearts.

We have received the usual "Pounding," that is a part of the Methodist preacher's life, and makes one feel like emulating the sentiment of the epitaph on the cowboy's grave in Western Texas: "He done his best."

As they minister to us in temporal things, may we minister to them in Spiritual things.

Our work moves off nicely. We are praying and hoping for a good year. We had a beautiful installation service on the first Sunday in January, which was enjoyed by everyone of the large congregation. All departments of the church are doing fine work. We enjoy the "Arkansas Methodist" again.—J. R. Dickerson.

VANNDAL CHARGE.

This is the beginning of the third year on the Vann Dale Charge. All indications point to a very busy year, and we are hopeful of an abundant gathering of souls. The weather has been on the extreme this winter (stormy). However, some storms are very welcome to a preacher's home and while no great storm has overwhelmed us, yet there has been a continued coming in of good things such as backbone, spare-ribs and sausage. Yes, it is pleasant to serve a kind-hearted people.

Brother Editor, we are glad you are with us again, and hope you will take up the old name of the paper. Come and see us.—C. F. Wilson.

LESLIE STATION.

We began a revival yesterday, 24th, with Evangelist John B. Andrews and daughter, Miss Annie Andrews. We had a great audience yesterday, both morning and evening, with fine prospects of a good meeting. Pray for the meeting.—J. A. Reynolds, Pastor.

The finer the nature, the more flaws will it show through the clearness of it. The best things are seldomest seen in their best form. The wild grass grows well and strongly one year with another; but the wheat is, by reason of its greater nobleness, liable to a bitter blight.—Ruskin.

The true business of this world is to make men. Lost fortunes can be retrieved, but lost character, never.—Edwin Ginn.

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QUARTERLY CONFERENCES

LITTLE ROCK.
ARKADELPHIA DISTRICT.
 (First Round.)
 Leola and CarthageJan. 30-31
 Benton, p. m.Jan. 31
 Hot Springs Ct., at Gum Springs...Feb. 6-7
 Malvern Ave., Hot Springs, p. m.Feb. 7
 Princeton Ct., at Macedonia, Feb. 13-14
 Dalark Ct., at DalarkFeb. 20-21
 Ussery Ct., at Hughes Ch.Feb. 27-28
 Third St., Hot Springs, p. m.Feb. 28
 Cedar Glades Mission, at BethlehemMarch 13-14
 Central Church and Park Ave., Hot Springs, to be announced.
 A. O. EVANS, P. E.

LITTLE ROCK DISTRICT.
 DeVall's Bluff and Hazen, at De Vall's BluffJan. 30-31
 Des Arc, at Des Arc, 11 a. m. and p. m.Feb. 1
 LonokeFeb. 6-7
 EnglandFeb. 13-14
 Keo, p. m.Feb. 14
 First Church, 11 a. m.Feb. 21
 Winfield Memorial, p. m.Feb. 21
 Asbury, p. m.Feb. 28
 Oak Hill Ct., at Oak HillFeb. 27-28
 ALONZO MONK, P. E.

MONTICELLO DISTRICT.
 (First Round.)
 Mt. Pleasant Ct., at Rock SpringsJan. 30-31
 WarrenJan. 31-Feb. 1
 W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT.
 (First Round.)
 New EdinburgJan. 30-31
 Roe Ct., at RoeFeb. 6-7
 Lakeside, Pine BluffFeb. 9
 Swan LakeFeb. 14
 J. A. SAGE, P. E.

PRESCOTT DISTRICT.
 (First Round.)
 Bingen, at DoyleJan. 30-31
 Columbus, at BethanyFeb. 6-7
 Hope Mission, at McNab, Q. C. Monday a. m.Feb. 7-8
 Harmony, at HarmonyJan. 13-14
 Blevins, at New HopeFeb. 20-21
 I beg every official member to meet me at the quarterly conference, that we may consult together for a year's labors.
 W. M. HAYS, P. E.

TEXARKANA DISTRICT.
 (First Round.)
 De QueenJan. 30-31
 First Church, TexarkanaFeb. 6-7
 Horatio and Wilton, at W.Feb. 6-7
 Bright StarFeb. 13-14
 J. A. BIGGS, P. E.

NORTH ARKANSAS.
BATESVILLE DISTRICT.
 (First Round.)
 Newark StationJan. 30-31
 Newport StationJan. 31-Feb. 1
 B. L. WILFORD, P. E.

BOONEVILLE DISTRICT.
 (First Round.)
 Scranton and Prairie View, at Prairie ViewJan. 30-31
 BigelowFeb. 6-7
 Perryville, at PerryvilleFeb. 7
 Petit Jean, at Stubbs ChapelFeb. 9
 JAS. A. ANDERSON, P. E.

CONWAY DISTRICT.
 (First Round.)
 London Ct., at LondonJan. 30-31
 ConwayFeb. 7-8
 R. E. L. BEARDEN, P. E.

FAYETTEVILLE DISTRICT.
 (First Round.)
 Spring TownJan. 30-31
 Elm SpringsJan. 31-Feb. 1
 Pea RidgeFeb. 6-7
 HuntsvilleJan. 13-14
 G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.
 (First Round.)
 Beech Grove, at B. GroveJan. 28-29
 Ozark Ct., at BethlehemJan. 30-31
 WILLIAM SHERMAN, P. E.

HELENA DISTRICT.
 (First Round.)
 Hamlin Ct.Jan. 30-31
 McCrory Sta.Jan. 31
 Parkin Sta.Feb. 6-7
 Wynne Sta.Feb. 13-14
 W. F. EVANS, P. E.

JONESBORO DISTRICT.
 (First Round.)
 EarleJan. 30-31
 Crawfordville and Vincent, at C.Jan. 31-Feb. 1
 OsceolaFeb. 6-7
 W. L. OLIVER, P. E.

JONESBORO DISTRICT.
 (Second Round.)
 Lake City, at Farrar'sFeb. 13-14
 Monette and Macey, at Black Oak...Feb. 14-15
 Jonesboro Ct.Feb. 20-21
 Fisher St.Feb. 21-22
 Brookland Ct., at ShilohFeb. 27-28
 Nettleton and Bay, at TrumanFeb. 28-March 1
 Trinity Ct., at TrinityMarch 6-7
 First Church, JonesboroMarch 7-8
 Marked Tree and Tyroneza, at M. T.March 13-14
 MarionMarch 14-15
 Gilmore Ct.March 20-21
 Bardston and HeiferMarch 21-22
 Manila and Dell, at DellMarch 27-28
 BlythevilleMarch 28-29
 Blytheville Ct.April 3-4

OBITUARIES.

SIGMAN.—Henry J. Sigman, the subject of this sketch, was reared near Vandale, Ark., and was a consistent member of the Methodist Church for eighteen years. He had almost passed the forty-seventh milestone in life's journey when, on January 15, 1915, he was called home where there will be no more parting. He leaves behind a loving and devoted mother, two brothers and one sister, and a host of kindred and friends to mourn for him. His father and his wife, Nellie Hare Sigman, had long ago passed on to man's long home. Brother Sigman had been in failing health for a number of years, and loved ones had done all they could, but death came and called him to that home where sickness never comes. He died in a hospital in Little Rock, January 15, and was brought home and buried in the old family graveyard, January 17, there to await the resurrection morn. The funeral services were conducted by the writer, and also at the grave by the W. O. W. This life does not end all, dear ones, but look and hope and trust; there is a city which hath a foundation whose builder and maker is God. There we will meet to part no more.—C. F. Wilson.

PRESTON.—Rhoda Tennyson was born September 25, 1857; was married to William A. Preston August 15, 1900, and died at her home, Roc, Ark., January 7, 1915. Sister Preston was a member of the M. E. Church, South, at Hunter's Chapel, and for many years had lived a very devout and earnest Christian, responding to every call of duty with a quick and ready hand. With great force of character she rebuked without offense and cheered without flattery. She was a favorite of God's family here, and we miss her—oh, how we do miss her. But she was ready to answer when the Master called for her; evidencing that perfect peace she had enjoyed for more than 20 years. With a smile of triumph she fell asleep in her Master's arms, and was borne to her sure reward. Our sorrow in which Brother Preston is the principal sharer is great, but of short duration and will soon be forever past.—David Bolls.

SMITH.—Catherine Sophia Smith (nee Sowell) was born in North Carolina February 4, 1839. Came to Arkansas and settled at Little Rock when about the age of 19. She was married to W. L. Smith December 22, 1859. She made Little Rock her home until about seven years ago, when her husband died, she came to Texarkana to live with her daughter, Mrs. T. J. Eldrod, at whose home she died December 30, 1914. The remains were carried to Little Rock for interment. Three children survive her, and a number of grandchildren. She was

Barfield Ct., at Clear LakeApril 4
 Luxora and Rozelle, at L.April 4-5
 Harrisburg Ct., at Pleasant Valley...April 10-11
 HarrisburgApril 11-12
 Vandale Ct.April 17-18
 EarleApril 24-25
 CrawfordvilleApril 25-26
 OsceolaMay 1-2
 WilsonMay 2-3
 W. L. OLIVER, P. E.

SEARCY DISTRICT.
 (First Round—In Part.)
 McRae Ct., at SectionJan. 30-31
 Beebe Ct., at BeebeJan. 31-Feb. 1
 Griffithville Ct., at G.Feb. 6-7
 Bald Knob and B. Ct., at Russell...Feb. 13-14
 Vilonia Ct., at ViloniaFeb. 20-21
 Vilonia Ct., at ViloniaFeb. 20-21
 Searcy, First ChurchFeb. 28-March 1
 Searcy Ct., at HaygoodFeb. 27
 R. C. MOREHEAD, P. E.

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

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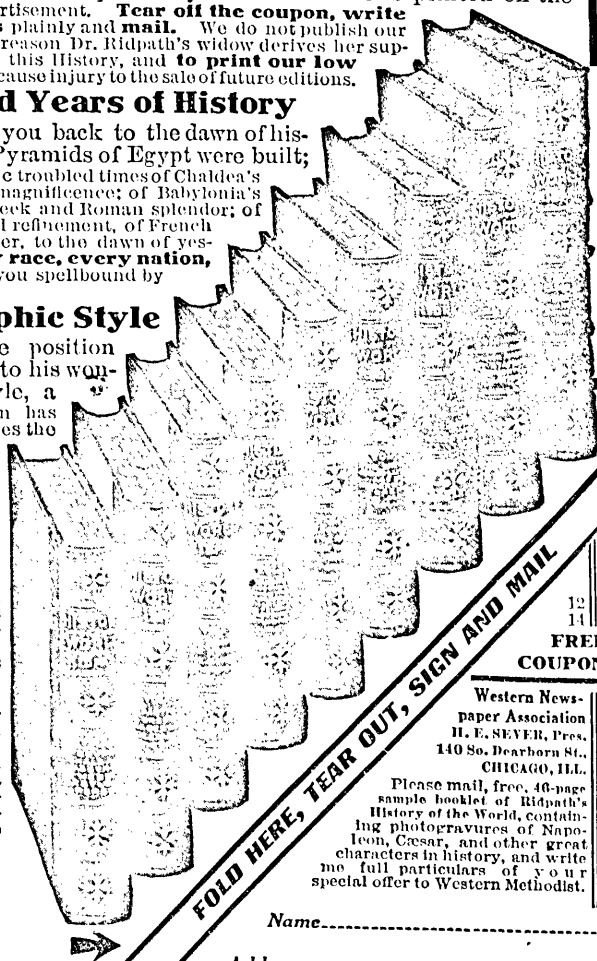
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converted in childhood and joined the M. E. Church, South. For many years she had been a member of Winfield Memorial Church at Little Rock, and when she came to Texarkana she left her membership there. For some time she had been in ill health, and as the end drew near she realized it and was ready to go. Her last hour was a very happy one. John Wesley spoke a great truth when he said "Methodists die well." She leaves the greatest inheritance for her loved ones that any one can leave, that of a long, happy Christian life. While to give her up is a burden, to be assured of a meeting again is a great joy. We sympathize with the family in their loss and rejoice with them in the prospect of a happy reunion in a world that shall never end. S. T. Baugh.

HOOD.—John W. Hood was born December 5, 1842, and departed this life January 15, 1915, having passed his three score and ten years. He was married November 19, 1868, to Caroline A. Porterfield, who was born August 5, 1846, and departed this life January 11, 1915. This union was blessed with ten children, eight girls and two boys. Two of the girls died in infancy. All the other children are still living, except the eldest daughter, who preceded father and mother to the glory world by about two years. Brother Hood is survived by three brothers, all of whom are in Texas. Sister Hood is survived by five brothers and four sisters to mourn their loss. Brother Hood served his country in the war between the States. So another veteran has fallen. He and Sister Hood both professed religion in early life and united with the Methodist Episcopal Church, South, and lived consecrated Christian lives until death. They were devoted to their church and ministers. They stood with them with their prayers and means as far as they were able; always delighted to have their preacher in their home. They suffered much, but patiently, toward the close of their earthly career, and on the night of January 11 and morning of January 15, respectively, fell calmly and peacefully on sleep in full triumph of a living faith. Thus end two noble lives, and when the separation came according to the wishes and prayer of Sister Hood it was so short a duration that it could hardly be called a separation until they had joined each other where separations never come. To the bereaved ones let me say: What a legacy is yours. Truly we can say servants of God, well done. Be faithful and meet your mamma and papa and brother and sister in heaven where parting will be no more.—J. J. Colson.

M'KENZIE.—At the home of her daughter, Mrs. I. B. Graydon, December 30, 1914, the sweet spirit of our sainted friend, Mrs. Mary L. McKenzie, wended its way to the heavenly home.

At the age of twelve she was converted and joined the M. E. Church South, and remained a devoted member until death. She was an active church worker in her day, and served worthily as Sunday school teacher for a number of years. She was a woman of strong convictions, but her submission was beautiful; she loved to read

and her brilliant mind was resplendent with poetry. Her friendship was genuine, her hospitality bountiful. She was a tender loving, devoted mother. To know her was to esteem and appreciate her. Her whole life can serve as a splendid example and shining mark to lead sorrowing relatives and friends to Him.

With this hope may the burden of sorrow be made lighter for the bereaved family and friends. Mrs. McKenzie (nee Mary L. Umstead) was born in Gibson county, Tennessee, February 3, 1840, was married to Mr. C. L. McKenzie in the year 1860. To them were born seven children, five girls and two boys.

Only two children survive her, Mrs. I. B. Graydon of Danville and Mr. H. B. McKenzie, a prominent attorney of Prescott. She was laid to rest in Moscow cemetery at Prescott, Ark.—Mrs. W. E. McCray.

CABLE.—Mrs. Vera Taylor Cable was born June 23, 1894. She was the daughter of J. E. and Alice Taylor. Her mother died when Vera was only seven years old. She was married to Robert Cable March 31, 1912. Sister Cable was a friend, good neighbor, loving wife, and a tender mother, and best of all—a consistent Christian. At an early age she was converted and joined the Methodist Church at Cross Roads. She was burned January 11, and died on the 14th. She died triumphantly in the faith, and has gone on to await the coming of her husband, Robert Cable, her baby, Paul, and her brothers, Thomas and Walter. May all broken, bleeding hearts be healed, and may her loved ones and friends meet her where sorrow, disappointment, pain and death never come. Her pastor, R. L. Cabe.

ADAMS.—On January 5, one of our saintly mothers, Mrs. Martha J. Adams, was called home. Seventy-nine years she had lived to bless those around her, to make them happier and better, and to lift them nearer to her Christ. Practically all of this time was spent in the membership of the Methodist Episcopal Church, South, where she ever worked faithfully for Him. So, on the evening of her last birthday, as she was too feeble to enjoy many of the things down here, the Master called her up higher, presented her the crown of the faithful, and said, "Enter thou into the joy of thy Lord."

Her brother, Rev. John C. Shipp, that veteran preacher of Southern Methodism, joined her on his 76th birthday. Five children, Neal and Jim Frazier of Danville, and Cliff Frazier of Muskogee, Okla., and Mrs. Joel Williams and Mrs. W. I. Pledger of Danville, live to carry on the work their mother has intrusted to their hands. May God bless them as they try to take her place in the Master's vineyard.—J. Wilson Crichlow.

MISFORTUNE OF OTHERS.

We belittle our fortunes. Who ever heard a rich man admit he was rich, a well-to-do man declare he was comfortable, a scholar acknowledge his learning, a prophet say he was a prophet? We magnify our misfortunes. We brood over our trials and think them

greater than the trials of others. But I believe with wise old Socrates, "If all our misfortunes were laid in one sugar heap, whence every one must take an equal portion, most people would be content to take their own and depart." Your own misfortunes, in all likelihood, do not measure up to those of the common lot, for millions

suffer as you have never, and have burdens that you never knew. Instead of comparing our lot to that of others, and so make ours the worse because of the comparison, a wise one enjoined us, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."—Exchange.

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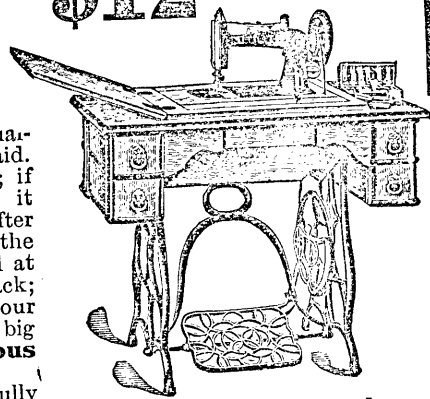
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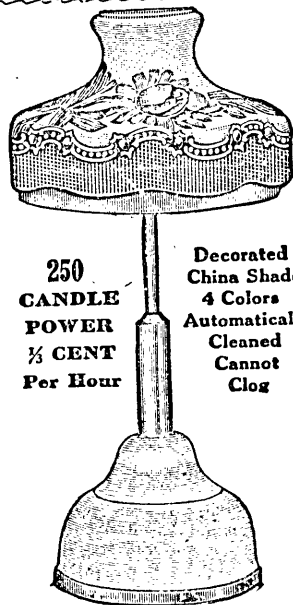
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