

WESTERN METHODIST.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXIV

LITTLE ROCK,

THURSDAY, FEBRUARY 4, 1915

NO. 5

BE NOT DECEIVED; GOD IS NOT MOCKED: FOR WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP.—Galatians 6:7.

PROHIBITION VICTORY.

Monday, February 1, will be memorable in the annals of our State. The Senate by a vote of 23 to 12 adopted a resolution submitting a woman's suffrage amendment to the Constitution; and at almost the same hour the House of Representatives by the decisive vote of 74 to 22 passed the Newberry bill, providing for state-wide prohibition, effective June 1, 1915. While it was confidently expected that the House would pass the bill, the large majority was not generally anticipated. It has been transmitted to the Senate, but at this writing had not come up for final action. It is known that there is a majority for it among the Senators, but an influential minority is adopting parliamentary tactics for delay. However, it must pass. The House, fresh from the people, truly represents the mind and heart of Arkansas. It were folly now for the Senate to obstruct. Let good men everywhere stand behind their Senators and encourage them promptly and decisively to do their duty. Even good men and strong men sometimes need the heartening that comes from knowledge of co-operation and approval. Senators, you are making history. We know what it will be for the State. What shall it be for each one of you?

LEGISLATE FOR PROSPERITY.

When the moral well-being of our people is at stake measures that promote morality should take precedence of all others before the Legislature. Our present Legislature, in dealing with the liquor traffic, Sabbath desecration, and similar questions, has already set a standard and made a record. Laws that affect our material interests may now very properly engage attention. In the olden days, when life was simple, legislation might not seriously touch the farmer or the small manufacturer. Today, when we produce for world markets and consume the products of all nations, law may seriously impede or greatly promote material welfare. A farmer raises a crop that requires railroad transportation to market. A manufacturer located with reference to raw material depends on the railroad to carry his finished products across the continent. An arbitrary and unreasonable increase in freight rates may prevent both farmer and manufacturer from selling at a profit. To prevent the railroads from taking unfair advantage of helpless patrons Congress and Legislatures have in some cases fixed rates or established commissions empowered to settle controversies arising out of rate disputes. This right to control the railroads is not now seriously questioned, even by the managers of railroads. But there is another question—the fixing of rates that will be fair and just to the railroads. Once it was expected that the railroads would take advantage of the people, and the people grew suspicious and attempted to retaliate. This practice has gone so far that the innocent are made to suffer for the guilty. While there have been cases of criminal mismanagement of railroads in recent years, notably the New Haven and the Frisco, it is conceded by those who are in position to know that most railroad managers are honorable men, who seek the highest interests of all concerned, and it is quite generally agreed that the harrying and baiting of railroads should cease. Once railroads kept paid lobbyists at State capitals to influence legislation; now they hardly dare employ an attorney to present their case before a committee. And yet they are entitled to full consideration, because the prosperity of the State depends largely on the ability of the railroads to co-operate in promoting agriculture and commerce.

It is freely granted that a railroad will greatly

enhance the value of the lands which it makes accessible. There are yet vast areas in Arkansas almost bereft of the influence of the railroad. We need railroads. These trackless wastes should be opened and made productive. But under restrictive and hampering laws the railroads in recent years have in many instances ceased to pay dividends. It is inconceivable that capital should seek investment in unprofitable enterprises. Under present conditions we can scarcely hope for new lines or extensions. We may advertise our rich natural resources in vain if we do not provide opportunity for their development. Railroad building in the South last year showed the smallest mileage in thirty-three years. The investment of new capital has been relatively less here than elsewhere, and our loss has undoubtedly been enormous. We realize that, while we should supply the world with cotton, we cannot afford to depend on cotton alone. But to find sale for fruit, vegetables, poultry, live stock, and manufactured articles, we must have more railroads and good service. To lower rates and hamper by petty restrictions means to drive capital away and impair the ability of even the roads which we now have.

In his inaugural Governor Hays very wisely said: "I would also recommend that you give due consideration to capital, offering such inducements as will bring more capital to the State for investment. This will give the laboring man more employment and at the same time enrich our commonwealth and produce revenue, which will aid in defraying the expenses of government, as well as to enhance the value of every man's property. In other words, guarantee to every one and to every legitimate interest in the State, or that may come, that we stand for a square deal. I am glad to be able to say that the old day of suspicion and misunderstanding between the people and the companies engaged in transportation and other public service is rapidly passing away. Those companies in our State appear now for the most part to be honestly endeavoring to perform the functions for which they were created, and the people are responding with the American sentiment of fair play. It is well known to all of us that these companies, without adequate income and with impaired credit, cannot render efficient service to the people, nor make needed repairs and improvements."

It is not our purpose to advocate any particular measure, but merely to commend the above recommendation, and suggest to our legislators that railroad interests are to a very great extent the interests of the people, and require careful and fair consideration. It is to be hoped that this Legislature, which so far has made an enviable record, will enact progressive constructive laws and aid in the return of material prosperity.

THE MATERIAL AND THE SPIRITUAL.

Life has its material side. In his body man is of the earth. This body must have food and drink and raiment and shelter, or it will soon perish. The various appetites are largely and primarily implanted to drive or draw man to maintain his body. Pleasure is involved in the satisfying of appetite, but it is a perversion merely to live for the gratification of the appetites. That holds man to the level of the brute. He may be very dainty, even cultured and esthetic in ministering to his animal nature, and yet live on the plane of the brute. To supply his physical needs man engages in agriculture and trade. Keeping his mind solely upon his appetites and the means of gratifying them, he may develop great industries and marvelous resources. He may be filled with pride over his achievements, and build monuments to his industry and energy. But man has a spiritual nature which feeds not on bread and lives not in houses built with hands. He is akin to God. To culti-

vate that kinship, to grow in godlikeness, is his privilege and his duty. While he must nourish his body, he must keep it as a fit temple of the Holy Spirit. He must use his meat and raiment only in so far as they minister to the spirit as well as the body. His industry, his agriculture, his commerce, his art, his science, must recognize the spiritual in his nature and minister to that. God must be in his thoughts; to please God must be his motive, to have fellowship with God must be his ambition. Thus living and acting, he holds his appetites in abeyance. He makes money, and saves it not to spend selfishly upon his physical pleasure, but for the promotion of the kingdom of God. As he grows in wealth he increases in liberality. He digs and delves, and then builds churches and hospitals and schools. He supports the preacher, the teacher, the missionary. He thinks not in terms of this world, but in terms of the celestial. As his body wanes his spirit waxes. He develops character. He becomes immortal. The material is intended ultimately for spiritual uses. Happy is he who early learns this law and grows out of the material into the spiritual.

A NATIONAL UNIVERSITY.

A bill has been introduced in the United States Senate to create a National University of the United States at the seat of the federal government, for the purpose of promoting the advance of science, pure and applied, and of the liberal and fine arts by original investigation and research, and by other suitable means; to provide for the higher instruction and training of men and women for posts of importance and responsibility in the public service of State and nation, and for the practice of such callings and professions as may require for their worthy pursuit a higher training; and to co-operate with the scientific departments of the federal government, with the Federal Land Grant Colleges founded on the land grant of 1862, with the State universities, and with other institutions of higher learning throughout the country. Persons to be admitted must have B. S. or B. A. degree from an institution of recognized standing, or have pursued an equivalent course; it provides for a board of trustees to consist of the United States Commissioner of Education and 12 other members appointed by the president of the United States, and for an advisory council to consist of the president of the State university in each State in which there is a State university, and of one citizen of the State, learned and experienced in educational matters, appointed by the governor of each State, in which there is a State university.

Unconditional legacies, gifts, etc., may be accepted by the board of trustees for the benefit of the university, but no conditional legacy, gift, etc., can be accepted unless the conditions be approved by the board of trustees, the advisory council and the Congress of the United States. The bill provides \$500,000 for the use of the university the first fiscal year. This is a worthy bill, and should pass.

MORE PROHIBITION.

The Pennsylvania Railroad refused to renew the licenses to sell liquor in the Broad Street Station, Philadelphia, and in the New York terminal of the road. With this refusal goes the last vestige of that road's connection with the liquor traffic. This road began its work against liquor in July, 1912, and in the year 1913, out of 784,675 observations made of 125,000 employees, only 158 cases were reported for disciplinary action in connection with the men touching liquor. In February of last year 125,000 observations were made, without one single booze case being reported. No wonder it separates from the stuff. Whether it be economical or legislative prohibition, it prohibits.—Ex.

WESTERN METHODIST.

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1. All subscribers are counted as permanent unless
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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.

Mr. G. N. Douglass, one of our substantial laymen
 of Jacksonville, was a visitor Friday.

Dr. John R. Mott estimates that more than 200,
 000 members of the Y. M. C. A. are serving in the
 European armies.

The address of Rev. H. D. McKinnon is 1020
 Breeden street, San Antonio, Texas. His friends
 will please take notice.

February 28 is the day set by the International
 Committee of the Y. M. C. A. as the universal day
 of prayer for students.

Zion's Herald, the able organ of New England
 Methodism, is vigorously championing the union of
 the Methodist Churches in this country.

Mr. S. A. Diehl, editor of the Eureka Springs
 Times-Echo, made a fraternal call Friday and dis-
 cussed newspapers and the two Methodisms with
 us.

The preachers of the two Methodisms in Kansas
 City are engaged in a simultaneous evangelistic
 movement, and have large hopes of a spiritual vic-
 tory.

On invitation of the University of Chicago Bishop
 McConnell, of the Methodist Episcopal Church,
 gave chapel addresses for the week of January
 10-17.

Bishop McCoy, who presided over the Texas
 Conferences last year, will soon give some time to
 the Southwestern University's campaign for \$300,
 000.

Dr. S. H. Werlein, once pastor of our Winfield
 Memorial Church, now pastor of First Church, New
 Orleans, is making a vigorous attack on race track
 gambling.

Rev. J. H. Glass is reported to have made a fine
 beginning at Lonoke. His people are planning to
 enlarge their building to accommodate the growing
 Sunday school.

The Board of Education of the Louisiana Con-
 ference has just taken steps to organize for the
 purpose of raising \$200,000 for Centenary College
 at Shreveport.

We have a very encouraging note from Rev. R.
 L. Kerr, a local preacher of Valley Springs, express-
 ing his appreciation of the paper and desire to help
 us maintain it.

The Wesleyan Christian Advocate says: "Dr.
 W. F. Melton, besides instructing the Emory boys
 in English, is now the chief officer of the munici-
 pality of Oxford, Ga."

Mrs. W. A. McGee, of Bradley, Ark., remitting
 for two years' subscription, expresses the wish that
 some good writers would select Bible subjects and
 discuss them in the paper.

Funeral services for Dr. H. M. Hamill, whose
 death was noticed last week, were held at McKen-
 dred Church, Nashville, and the body was then
 taken for burial to Mexico, Mo.

Central College for Women, of Lexington, Mo.,
 has launched a campaign to secure \$200,000 endow-
 ment, and has appointed Mr. Geo. W. Hall finan-
 cial agent in charge of the campaign.

Dean C. C. Cody has just completed thirty-six
 years of service in connection with Southwestern
 University at Georgetown, Texas. January 22 was
 observed at the University in his honor.

The Texas legislature has passed a resolution
 that the speaker, a Prohibitionist, "shall have au-
 thority to discharge any employe of the house who
 drinks or is caught frequenting saloons."

Rev. B. L. Wilford is starting off well on Bates-

ville District. He is inspiring his preachers and
 laymen with his zeal and earnestness. He looks
 well after the needy places in the district.

The Southern Presbyterians have arranged to
 establish Oglethorpe University at Atlanta, have
 elected Dr. Thornwall Jacobs president, laid the
 corner-stone, and propose to raise \$1,500,000. Many
 gifts are already pledged.

In the debate in the United States Senate on
 the question of prohibiting the sale of liquor in
 the District of Columbia, two senators, Martine of
 New Jersey and Stone of Missouri, were alone in
 their defense of the liquor traffic.

Rev. A. L. Cline, of Springdale, writes that he
 will begin a meeting in his church February 7, with
 Rev. J. L. Bryant of Siloam Springs to do the
 preaching. He expects to put on a campaign for
 the church paper during the meeting.

Mrs. Russell Sage has offered to Princeton Uni-
 versity \$250,000 if a like amount is raised for the
 institution by July. Seventy-five thousand dollars
 have already been secured on the amount the
 friends are to raise to secure the donation.

In a cheering personal letter Rev. T. A. Martin,
 of Gentry, expresses deep interest in statewide pro-
 hibition, and especially in the promotion of re-
 vivals. He is praying for a revival wave to sweep
 over Arkansas. May his prayers be answered.

Monday, while passing through the city, Rev. J.
 B. Carter called. He has supplied charges in Mis-
 souri, and for more than a year has been at the
 Methodist Training School, Nashville, Tenn. He
 has just arranged to supply Booneville Circuit.

The Methodist preachers of Shreveport are pre-
 paring for a city-wide evangelistic campaign in
 March. It is to begin by each pastor preaching
 for a week in his own pulpit, and then all uniting
 with the helpers who have been secured to do the
 preaching.

Peabody College for Teachers at Nashville, Tenn.,
 has secured Dr. C. A. McMurry as professor of Ele-
 mentary Education. He made a great record in
 connection with normal schools in Illinois, Minne-
 sota and Pennsylvania, and is well known as an
 educational writer.

The literary societies of the State Normal School
 at Conway decided to eliminate refreshments at
 their social functions and donate to the Belgian
 sufferers \$81.50, the amount saved. This is a good
 example that might be followed by other organiza-
 tions and individuals.

Dr. Truett's church, Dallas, Texas, gave more last
 year for Baptist schools than it did for missions.
 The amount given for education was \$20,239.17; for
 missions, \$10,502.53. Dr. Truett's church must be-
 lieve that education and missions are some kin to
 each other.—Western Recorder.

Tuesday Rev. A. E. Goode called on his return
 from Bellefonte, where he had just closed a suc-
 cessful meeting. He has many calls for services,
 but as most of them are for work in the summer,
 his dates for winter and spring are not filled.
 Brethren who can would do well to use him soon.

Renewing his subscription, Dr. R. L. Hinton of
 Prescott writes: "This coming April 1 will be
 eighty-five years old. Have been practicing medi-
 cine over sixty years. Have taken the Methodist
 under one name or another nearly ever since it
 had an existence. It is a much needed paper to the
 church, and especially to its membership."

Bishop E. R. Hendrix reports his health entirely
 restored, after a slight illness, due to overwork and
 too close confinement at the desk. The automo-
 bile accident was trivial in result. In view of his
 general health and the fact that his mother lived
 to be eighty-nine, his physician accords him a hun-
 dred years of life.—St. Louis Christian Advocate.

Mrs. B. L. Wilford has just returned from her
 home in Tennessee, where she attended her father
 in his last illness. His death was a great triumph
 of Christian faith. The Methodist deeply sympa-
 thizes with Sister Wilford in her sadness, yet we
 know that with those who live as did her father
 "the day of death is better than the day of birth."

Last week, on his way from Harrison, where he
 had held conference, to Cotton Plant, where he was
 to hold a Colored Conference, Bishop F. D. Leete,
 of the Methodist Episcopal Church, stopped a short
 time at our city and was given a reception at Scott
 Street Methodist Church, at which short addresses
 were made by Governor Hays, Mayor Taylor and

Rev. Forney Hutchinson, and to which the Bishop
 responded.

Mr. B. W. Wells, of Cecil, Ark., says: "I have
 been a subscriber ever since the paper was pub-
 lished at Memphis some thirty or forty years ago.
 My wife and I regard it as a household necessity
 and feel that, although times are hard and money
 scarce, we cannot afford to do without it. In fact,
 we think it is indispensable in helping to live an
 intelligent, active Christian life."

Bill No. 107, Arkansas House of Representatives,
 is pernicious. It would permit the collection of
 back taxes after taxes had been paid on legal as-
 sessment, even when the property owner had done
 all that he was required to do under the law. It
 will harass and embarrass the best of people, not
 tax dodgers. Write to your representative to vote
 against it, or you may suffer unjustly.

We thank Dr. Ivey for the following kind words
 in the last issue of the Christian Advocate: "The
 Western Methodist, Little Rock, which for a time
 was issued as an eight-page paper, is back to its
 former size, sixteen pages, and in make-up and con-
 tents is a credit to the Methodism it serves. Dr.
 A. C. Millar, who now gives all of his time to the
 paper, is doing good work as editor."

The Southern Methodist University has acquired
 by donation the White Rock Camp Ground, situat-
 ed about eight miles out from the city of Dallas.
 This has been used by the Methodists for camp
 meetings for more than half a century, and is now
 to be used for the Summer School of Theology,
 Chautauqua entertainments and Sunday School
 gatherings. This is highly commendable.

Smith and Lamar, our Publishing Agents, have
 just issued another book in the Methodist Found-
 ers' Series. It is "William McKendree," A Bio-
 graphical Study by Bishop E. E. Hoss. Perhaps
 no one is better prepared than Bishop Hoss to
 write of this great Methodist character. We anti-
 cipate great pleasure in reading the book at an
 early day. Meanwhile, we advise our readers to
 secure it. Price \$1.

Rev. L. E. N. Hundley sends us a copy of the
 "Mid Week Special," a neat bulletin edited and
 printed at the parsonage. It is for his church at
 England, and especially for the promotion of the
 prayer meeting. It contains the names of all who
 attended prayer meeting the previous week. In
 spite of crop failure and low priced cotton, his
 church is prospering. His people are doing much
 for the poor and distressed.

House Bill No. 129, by Mr. Dowdy of Independ-
 ence county, is a remarkable measure. Its pur-
 pose is to unify the State educational, eleemosyn-
 ary and penal institutions by putting them under
 the control of one board, assisted in part by the
 State Board of Education. If thoroughly qualified
 men could be elected to the proposed board there
 would be little question about the results to be ob-
 tained. The bill is worthy of careful consideration.

It is reported that in debate in the United States
 Senate on the bill to close saloons in the District
 of Columbia Senator John Sharp Williams declared
 that he had been opposed to prohibition for Mis-
 sissippi, but that its benefits had been so great and
 obvious that he would now favor prohibition; and
 Senator Smith, of Georgia, who has never been very
 favorable toward prohibition, also declared that the
 dry policy in his State had been productive of
 splendid results.

January 29, at his home in Wister, Okla., died
 Captain C. C. Mathies, who was a pioneer in Arkan-
 sas and Oklahoma and one of the most prominent
 citizens of the territory and state. He had held
 various positions of honor and trust in both
 Church and State. He was one of the best men in
 Oklahoma Methodism, and will be greatly missed
 in the church. He was a warm personal friend of
 the editor, who sympathizes with the bereaved fam-
 ily and mourns with them.

Zion's Herald (Boston) says: "Bishop E. R. Hen-
 drix, of Kansas City, Mo., of the Methodist Episco-
 pal Church South, is one of the most eminent and
 loved and revered of American Methodists. He is
 an alumnus of Wesleyan University, Middletown,
 Conn. He was elected in 1886 and has already
 served longer than Bishop McKendree; and should
 he live until the next General Conference of our
 sister church, in 1918, he will have served as long
 as Bishop Asbury, or thirty-two years, in the epis-
 copal office, having been elected at thirty-nine, the

age of Asbury when chosen to that office. He is sixty-seven years young."

The late Charles M. Hall discovered the electrolytic process for the manufacture of aluminum, and this made possible the development of the bauxite industry in Pulaski and Saline counties, Arkansas, where is mined the ore from which 90 per cent of the aluminum in the United States is made. Mr. Hall was a graduate of Oberlin College, and felt that he owed his alma mater a great debt for the right direction which had been given his intellectual and moral life. His discovery produced a fortune. During his lifetime he gave to Oberlin \$200,000, and at his death left for the college \$2,800,000.

January 14 there convened in Chicago the first meeting of the Educational Congress to consider the problems of religious education. It was composed of the Association of American College Presidents, the Council of Church Boards of Education, and the Conference of Church Workers in State Universities. There were 300 men representing 150 institutions. The characteristic of its sessions was the feeling of the vital need of religion in any comprehensive scheme of education. The State Universities are awakening to a realization of their responsibility for the welfare of the students.

The Methodist Episcopal Commission on Federation of Colored Methodist Churches met in Chattanooga, January 8, and adopted resolutions, in part, as follows: "That we recognize the propriety of seeking to avoid unnecessary duplications of churches and educational institutions, to prevent the passing from one denomination to another of improper ministers and members, and to reach wise understandings for the practical welfare and enlarged efficiency of the said churches, including the matter of better preparation for and in the ministry; that a committee be appointed to open correspondence with similar commissions of the said colored churches, or, where there are no such commissions, with the churches themselves, or with representative men of the said churches, in order to ascertain what these churches are willing to do in the matter of federation, union, and practical co-operation."

DR. GEORGE C. RANKIN.

February 2, at Dallas, Texas, died Dr. George C. Rankin, at the age of sixty-five. Born in East Tennessee and struggling against adverse conditions, he secured a college education, and forty-five years ago became an itinerant Methodist preacher. He held important charges in North Carolina, Tennessee, Georgia, Missouri and Texas, and about sixteen years ago was elected editor of the Texas Christian Advocate, which position he held continuously until his death. He was a forceful writer, intensely loyal to Methodism, yet catholic in his sympathies. He waged unrelenting war against the liquor traffic, and much of prohibition progress in Texas was due to his fearless advocacy on the platform and in the press. Although a fighter by nature, he was gentle hearted and forgiving. His rugged nature had mellowed much in recent years. Freer from drudgery than editors generally, he demonstrated what an untrammelled editor can do; for he had made his paper the strongest of all the Conference organs. His place will be hard to fill. Texas Methodism has lost her boldest knight, Methodist journalism one of its ablest and most trenchant pens. Long will his potent influence be felt among the 400,000 whom his paper leavened.

TEMPERANCE IN EUROPEAN UNIVERSITIES.

It is sun-up as regards prohibition among the universities of Europe, even those like Heidelberg, where students' drinking bouts and duels have been as famous as the universities themselves. Among the great universities that give courses in various phases of the relation of alcohol to crime, insanity, pauperism, etc., are the Universities of Utrecht, Giessen, Berlin, Bonn, Strassburg, Vienna, Tuebingen, Heidelberg, Munich, Prague, Basle, Berne and Geneva. There are thousands of students in these institutions enrolled in total abstinence societies, and they have been exceedingly active in conducting temperance campaigns.—Central Christian Advocate.

"STOP" "DISCONTINUE."

These are most unwelcome words in any Advocate office. We are wondering if our subscribers count the full measure of such instruction to pas-

tor or publisher. It seems to us to mean: "Stop" my current Methodist diet; "Discontinue" my vision of Methodist life in the church at large; "Stop" my ears against the cry of Methodist opportunities and problems; "Discontinue" my fellowship with 290,000 fellow readers of my paper, with the editor and the choice contributors who come to see me each week, and with the General Conference secretaries and the Bishops who so frequently come to talk with me. Our question is: Can any Methodist who is able to pay two cents a week for his Advocate afford to shut himself in from the church of his choice?—Pittsburg Christian Advocate.

CULPEPPER TO HELP THE METHODIST HOSPITAL.

The other day Rev. Burke Culpepper, one of the most successful evangelists in our Methodist Church, told me he had made up his mind to take a collection for the Methodist Hospital, Memphis, Tenn., wherever he holds a revival. That made me glad, for that means much for our cause. Culpepper has great meetings. The crowd comes to hear him. He goes into any work with his whole soul, and he is sure to get some good help for the Methodist Hospital. This not only shows Brother Culpepper's interest in the hospital; it also shows he doesn't believe a collection will hurt a good revival, and that he is not afraid to put his meetings to this test. This is more faith than a great many pastors have in their ministry, but no more than all should have. Now, brethren, if you'll get Brother Culpepper to hold your meetings—and you cannot get better help—you can have a great revival and help the Methodist Hospital at the same time.—H. M. Ellis, Field Secretary.

TO STEWARDS AND MEMBERS IN CAMDEN DISTRICT.

Brethren: It is of the utmost importance that you pay your pastors something right away. Only three of them got their salaries in full the past year. Thirteen of them had the expense of moving. I have just completed the first round, and I find that very little has been paid the preachers so far. They will need help immediately. Do not wait until Quarterly Conference. Some of the charges will not have a Quarterly Conference until summer. Cotton is bringing a better price, and some is selling. Most of the circuits promised in their Quarterly Conferences to pay their pastors something at every appointment. Do that. Divide the assessment on your church into twelve parts, and pay one-twelfth every month. If every steward will do his duty, and if every member will do his part, we will get through O. K. But a little neglect, a little waiting, a little indifference, will be fearfully hard on your preachers and their wives and children. Stewards, attend your Quarterly Conference. Some of you have absented yourselves too often. We need you present, even if you have not a dollar and cannot collect one. We must have the presence of the officials of the church.—Your brother, W. P. Whaley, P. E.

LITTLE ROCK CONFERENCE.

The third annual meeting of the Little Rock Conference Woman's Missionary Society, held in First Methodist Church, Texarkana, was most pleasant and profitable. The pastor-host, Rev. P. C. Fletcher, and his good people did everything for the entertainment and well-being of the conference. The reputation of Texarkana Methodists for gracious hospitality and sympathetic interest in missions was more than sustained. It was also delightful and inspiring to see the activities of the young people of First Church, whose splendid choir of more than fifty members, under the leadership of Mrs. Pratt Bacon, their organist, added much to the impressiveness and pleasure of the sessions of the conference. The consecration service by Rev. John P. Taylor was a season of refreshing.

The annual sermon, delivered by Rev. P. C. Fletcher, D. D., was great in theme and thought, bearing the impress of the great heart of the preacher. On Friday evening Rev. Charles F. Reid's missionary address stirred the minds and hearts of the large congregation.

Miss Esther Case, Deaconess Stephens and Deaconess Mann lent valuable assistance and interest during the sessions.

Reports from conference officers and district secretaries showed progress in many departments of work.

Officers for 1915: President, Mrs. F. M. Williams, Hot Springs; vice president, Mrs. George Thornburgh, Little Rock; second vice president, Mrs. Moffett Rhodes, Stamps; corresponding secretary, Mrs. W. H. Pemberton, Little Rock; treasurer, Mrs. F. C. Floyd, Lockesburg; superintendent Mission Study and Publicity, Mrs. H. C. Rule, Crossett; superintendent Social Service, Mrs. A. R. Stover, Little Rock; superintendent Supplies, Mrs. T. P. Gantt, Magnolia; recording secretary, Mrs. B. P. Elliott, Texarkana.

District Secretaries: Arkadelphia, Mrs. J. H. Reeves; Malvern; Camden, Mrs. S. B. Proctor; Camden; Little Rock, Mrs. Joe Goetz, Little Rock; Monticello, Mrs. Anderson, Wilmar; Pine Bluff, Mrs. Kate Ballard, Pine Bluff; Prescott, Mrs. Jesse Hill, Nashville; Texarkana, Mrs. O. P. McDonald, Texarkana.

Place of meeting for 1916 is Warren, in Monticello District.

LITTLE ROCK CONFERENCE MISSION BOARD MEETING.

Let those who expect to attend the mid-year meeting of the Board of Missions at Benton, Ark., February 16-17, report to me at once, so that I may provide entertainment for all. Come direct to the Methodist Church on arriving. Autos will meet all the trains.—W. A. Steel.

FOR SALE AT HALF PRICE.

Kern's Ministry to the Congregation; Hopkins' Law of Love, and Love as a Law; McTyeire's History of Methodism; Fisher's History of the Christian Church; Phelps' Theory of Preaching.—J. M. Workman, 1504 Center Street, Little Rock.

BOOK REVIEWS.

Sociological Progress in Mission Lands, by Edward W. Capen, secretary of Kennedy School of Missions; published by Fleming H. Revell Co., New York, Chicago, Toronto; price, \$1.50.

Very few understand the stupendous transformation being effected in the heathen world by the presence of Christianity. Supporters of missions often use the numerical test to indicate the progress of their faith in pagan countries. The thoughtful consider as well the social revolution which the publication of the gospel is causing in the ancient civilizations of Asia and the barbarous tribes of Africa and the islands of the equatorial seas. Many in our age are denying the dynamic power of Christianity. In many home churches it seems to have failed to produce the life desired. This book will revive hope in the ability of the Gospel to reform men. It is not necessary to hark back to primitive Christianity to find examples of changed lives. The heathen world of today affords ample material for faith in the purifying influence of a pure and vital Gospel. The author of this volume is adequately equipped for his task, since he is a trained sociologist who has by travel and close observation investigated the problems he discusses. He combines the resources of a scientific investigator and the eyewitness. He has done his work well and the book will be read with intense interest and profit by students of Missions and progress. The discussions are under the following heads: The Problem; Progress in the Removal of Ignorance, Inefficiency, and Poverty; Progress in the Ideals of Family Life and the Position of Women; Progress in Ethical Ideas; Progress in Social Reconstruction; Christianizing Tendencies in Non-Christian Religions. The workers in our Woman's Societies will find this book of unusual helpfulness in preparing themselves to understand their missionary problems.

THE SOUTHERN METHODIST HANDBOOK FOR 1915.

This new compendium of history, biography, literature, and statistics is on our desk. It is very complete. Much information which may be obtained elsewhere only after laborious search is here made available for ready reference. Every progressive Methodist needs it. Order of Smith & Lamar, Nashville, Tenn. Price, 25 cents.

The Negro Year Book for 1914-15 is very full of interesting information. It seeks to bring together practically all matters of importance to the negro, and is virtually an encyclopedia of historical, biographical, and sociological facts. All who desire up-to-date information should get it of the Negro Year Book Co., Tuskegee, Ala. Price, by mail, 35 cents.

CONTRIBUTIONS.

SAFETY FIRST.

Yes, safety first, for all us folks
Who shop and marts and streets do
fill;
V.oe to the man who stops or gropes.
Or stimulates on dew of still.

Yes, safety first, for better part,
So soul and conscience duly grow;
Yea, in God's house learn holy art,
And kindness to our fellows show.

Yes, safety first, on land and sea,
And in dark bowels of the earth;
E'n for the man-birds as they flee,
That state lines soon shall have small
berth.

Yes, safety first, in state and church,
That each one may its part fulfill;
And may their ships ne'er clash or
lurch
But in true sphere perform God's
will.

Yes, safety first, by right or left
Or fore and aft or port or lee;
For if we fail we'll be bereft
And many dear ones ne'er shall see.

Yes, safety first, is God's good law
And golden rule of man to man;
But when we fail, we'll show the flaw,
'Tis moral gravitation' plan.—Harvey
Josiah Brown, Washington, D. C.

EXPERIENCE AND DOCTRINE.

In the course of some pastoral visits one afternoon, a number of years ago, I called to see a woman, whom I had not met before. She was a member of my congregation, and I had not seen her at church. I urged her to attend the services. She informed me that she had become a convert to Seventh-Day Sabbatarianism, and did not think it proper to give her time to divine services on Sunday. "Oh, Sister," said I, "what put that notion into your head?" "Oh," said she, "you need not talk to me; I have had my experience, and nobody could make me believe that Saturday is not the Sabbath." I told her that nobody had ever told me her experience; that I had not heard till then she had ever had an experience, but that I would detail to her her own experience. I proceeded to tell her her own experience, somewhat in these words: "You grew up a good conscientious woman, and have always wanted to do right. You professed religion and joined the Methodist Church. Some one came along preaching the Seventh-Day doctrine, and you drifted out to hear the preaching. At first it was novel to you to be told that it was a sin not to keep holy the seventh day. But the man was reading out of the Bible and expounding it. He kept on reading and arguing. It began to seem to you that may be he might be right. Here you became much interested, for you wanted to know what was right. The upshot of it was that he convinced you that he was right; and at this point you found yourself in great trouble, for you did not see how you were to keep Saturday. Your neighbors would think you had become a crank; you would be at cross purposes with your church, with your own family, and with almost everything in the community. But this preacher kept on preaching, till he brought you face to face with the naked issue that this was a command of Almighty God, and that it had now become plain to you, and that you must obey God or go to hell. Your struggle was a deep struggle, but it ended finally in your

complete surrender. When you did completely surrender, you got a great blessing." At that point she broke in, and said, "Yes, I did."

It was this experience that settled the mind of this woman in the firm belief of the truth of the Seventh-Day-Sabbath doctrine. To her it was the end of all argument—God had certified to her, by the descent of his gracious power upon her, the most exalted and refreshing blessing he had ever given her, that she had at last found the truth about the Sabbath. Nevertheless, I told her that her experience was absolutely worthless as a proof of the correctness of her doctrine; that her experience proved just one thing, and that was that God always meets us at the point of surrender, and so true is this that he would give his blessing to us when the surrender is made even to a notion that is not true, provided only we are dealing in sincerity and for his glory; that if it were otherwise, God would have to wait till we got all the kinks out of our brains before he would bless any of us; that it is the attitude of the heart, and not the correctness of our heads that God always takes into account.

It will not be difficult for many of the readers of this tract to agree that this woman was mistaken about her doctrine, notwithstanding her gracious experience. Yet she had for proof of her newly received doctrine precisely the same evidence that is utterly misleading thousands of good people, carrying them into all sorts of fantastic notions. It is precisely this sort of evidence that has led some people to profess the second blessing; led some others to adopt the speaking with "tongues;" led some others to become "Holy Rollers;" led some others to become "Holy Jumpers." I may go further and say that it is precisely this evidence that has led some good Methodists to believe that the only really simon-pure religion is the religion which is found in "wheat straw in an altar;" has led some good Baptists to "just know" that immersion is the only proper form of baptism; and led some Disciples, commonly called Campbellites, to believe that down in the water is the only place to get religion at all. One and all, they were persuaded to accept a certain doctrine, and, one and all, they found a gracious experience in fully surrendering to that doctrine and to the practice demanded by it. In each and every case the experience was genuine. This experience had in it a sense of self-approval, for the party had now come into harmony within himself—his will and affections had gotten into line with his honest convictions. It had in it also a more or less deep sense of divine approval, because the party had now come into harmony with what he believed to be the divine will, and also because it is true that God meets us and blesses us at the time and place at which we give ourselves wholly to the doing of his will.

The one fact common to all these experiences is the fact of complete surrender to God. The method of the surrender is different in each case, and for that very reason it ought to be perfectly plain to any ordinary intelligence that the method is a thing to which our Heavenly Father is altogether indifferent. And yet it is precisely the method each has followed which each thinks is the thing that has been proven. And so each method has its devotees, sometimes its fanatics, who go about moving heaven and

earth to make one proselyte, hammering all who call in question their fads, dividing up families and disturbing whole communities—in the name of Christ. It were far more appropriately done in the name of the devil; for Christ is not concerned about your methods, and the endless divisions produced by them is destructive of the most fundamental element of his religion—love. It is the fact of surrender that concerns Christ, and that he commands all men to do.

Suffer one more observation. The Gospel is in this world on the one business of creating and building up and maintaining character. It cannot be maintained that any of these methods is necessary to character. The only contribution any particular method about religion makes to character is that the strenuous insistence upon this particular method makes a man more narrow and hard to get along with. It does not build him up in any Christian grace, least of all in the great grace of love. Such man may produce another division in a community, but he will not unite God's people for the building of any community in righteousness. It is not at all necessary to deny the reality, the genuineness, of any such experience, it is necessary only to know that they are of no value, either as validating a doctrine or as a factor in creating character by a particular method. The genuineness of an experience is measured by its degree of sincerity, and most of these experiences are genuine. But the value of an experience is tested by its contribution to character, and we have seen that the only fact in these experiences which makes any good contribution to character is the fact of surrender to God. Why need we quarrel with any man about his method of getting to God? And especially, why should we produce endless wranglings over methods of getting to God, destroying peace and fellowship and love?—Jas. A. Anderson.

THIS AND THAT.

I note with a great degree of pleasure that the Methodist has been enlarged back to its former size. I am also much pleased in the fact that it has become again the official organ of the two conferences in Arkansas.

Now let me suggest that it would be well to change its name back to 'The Arkansas Methodist,' and then to a few old timers it will begin to look right again. I am glad that it has continued its motto: "Speak thou the things that become sound doctrine." I mention this because the distinctive doctrines of Methodist are not stressed any more by our preachers, or at least not by many, as they once were. I have observed that the great essential doctrines of repentance, faith, salvation by faith only, regeneration by the direct operation of the Holy Ghost, followed by a holy life, are most sadly neglected by the modern ministry. Perhaps most of our ministers make some mention of them in a casual way in most of their sermons, but never give a whole hour to a strong and full discussion of them, as our preachers used to do. The result is that our church is filled up with a membership that cannot tell why they joined the Methodist Church. If any other church should be in the lead in their community, they could and would just as soon belong to it as to the one they belong to now.

Not long ago an evangelist came to this town to assist the pastor in holding a meeting, but he took the whole

thing out of the pastor's hands, and conducted it after the fashion of the modern evangelist. He preached that the sum of repentance was to resolve to be a better man, quit doing wrong, and go to doing right. Never once when I was there did he mention the Holy Spirit as an agency in the work of man's salvation. It was constantly "You do this or that," as if the leopard could change his spots, or the Ethiopian his skin. He also belittled the matter of emotionalism in religion. He said that if he were making the English language he would "leave the word feeling entirely out of it."

I regarded this as pure Campbellism, as far as it goes, but it does not go as far as Campbellism. It does not require the seeker for salvation to even go to the trouble to be baptised, or make a public profession, any more than to say: "I am resolved to be a better man," stand up and give the preacher his hand, and join the church. Very, very superficial conversion. He said on one occasion that the great need of the church today is for a great army of personal workers to go out and ask everybody to join the church." Now if I understand the doctrines of conversion as taught by the Scriptures and the Methodist Church, the trouble with the church is that it has too many unconverted people on its rolls already. There were about fifty professions reported at the meeting, and there are but four or five persons of them that have since shown interest enough in the work of the church to attend its prayer meeting services, Sunday School, or in any way show their interest in things religious. All this by a man operating under the sanction of the Methodist Church. My decision is that when we want such work done, and such doctrine preached we ought to call in a Campbellite preacher to do it. I believe in men having the right to free speech, and free thought; but I think every man should move under his true colors.

A man should not go about preaching Campbellism, and carrying the sanction of the Methodist Church, and any other church would bring one to an account, if he should undertake to do such a thing—preach a doctrine so glaringly at variance with the peculiar tenets of the church that gave him his authority.

These observations lead me to say a few things about discipline. When I was a boy, and a young man, and a young preacher, when a member of the church made a business of getting drunk, he was taken to task, and the fact that such conduct could not be tolerated in the church, was pretty forcibly impressed upon his mind, and if he did not take heed he was forthwith attended to and turned out.

If a good sister concluded that there was "no harm in a dance" and begun to "trip the light fantastic toe" she was very kindly informed that "Sister Phoebe" and her family were not desired in the church, and was asked to desist, or get out into the world where she belonged.

If a force of official members concluded that the church was interfering with their personal liberty, to say that they must not get together a select number of the members of the church, brothers and sisters, and a few of the society folks of the outside, and take a "social" game of cards, and therefore they would defy the authority of the church, and do as they pleased about that, they were also called upon to quit or get out into the ranks of the devil where they belong.

ed, and if they proved obstreperous they were kindly but firmly dealt with.

The result was that there was a line of demarcation between the church and the world which was apparent to all both in and out of the church. But since these things have been so generally tolerated (if not endorsed) it takes a person with greater powers of discernment than is possessed by me to tell the world and such members apart. The world generally regards such members as being on the side of the devil, and the Master said, "ye cannot serve two masters," and "if you are not for me you are against me," and I am old foggy enough to believe that he is "Jesus Christ the same yesterday, today and forever," and that he did not endorse conformity to the world on the part of his followers then and that he does not endorse it now. I am old foggy enough to believe that all such conformity to the world is essentially wicked, and that those who indulge in it should get out of the church, and if they refuse to quit or do so they should be expelled for an example to others.

I do not believe that the light of Christ ever shone through a drunken man, or social whiskey bottle, into the heart of a sinner in such a manner as to cause him to lead a better life. Nor do I believe that ever the light of Jesus Christ shone across a card table into the heart of a sinner. Nor do I believe that any man or woman ever secured the escort of Jesus Christ to a dance. Now, I am in favor of taking that one of the General Rules out of the book that requires that members abstain from all things upon which they cannot ask the blessings of God, or quit giving that vow to members when they are joining the church, that requires them to be subject to the discipline of the church, or to enforce the discipline against such things. I believe that when the church returns to its former methods it will greatly increase its influence for good. The world cries aloud for consistency, and very readily detects any inconsistency on the part of a professed Christian.

I will quit for this time, and will not sign my real name (for publication) for reasons best known to myself, and not for any fear of anybody, for I am not afraid to always say what I think. But for this time will simply sign my name—Methodist Observer.

"EVERYTHING PAID IN FULL, BISHOP."

We have all heard it again and again. The thing sounds well; but is it right, is it honest, to so say when such is not the case? To be sure, the preacher has his salary in his pocket and the good elder is possessed of his pro rata. Oh, yes. And to be sure, the conference claims moneys are in the hands of the treasurer. But the board of stewards is in debt to the bank for same to the amount of several hundred dollars. Say, for instance, to the amount of seven hundred and fifty dollars. There is no doubt but that all these moneys ought to have been paid, and due diligence on the part of the board would have secured this very happy result. The preacher needed his salary and was worthy of it. But is it fair for the outgoing minister to get credit for "everything in full" when he knows that a deficit of several hundred dollars hangs over to be saddled upon his successor to be raised? The new minister, at least, is in position to think

not. In such event, the case of the outgoing pastor is like that of Louis XIV. The grand monarch had lived rather carelessly, but comforted himself in the thought that "after us, the deluge." When a minister reports at conference the purpose is two-fold. First, to let the conference know what he has been doing, and second, to give information as to the charge he has served. The bishop and elders often make the appointment, using the preacher's report as the basis of their procedure. Now when they send a minister to a charge, thinking it in all condition, and when such is far from true, the appointment is made under a misapprehension of the facts. Then it is that the new minister must hold the bag at the far end of a blind ditch, through the long night, for the snipe to fly into. And when the board, because of indebtedness already existing, solemnly meet and solemnly proceed to reduce the present salary by several hundred dollars, the new minister keenly realizes what it means to "go sniping." Preachers and boards, and the elders, too, should be honest in making up the conference reports, and the plain facts relative to the charge should be placed before the bishop and his advisers. When "everything is paid in full," the same should be reported; if otherwise, that fine and catchy phrase should be withheld. Withheld, certainly, for the sake of fairness. At least, so says the new preacher with the old debt to be paid and the reduced salary to comfort him.—L. M. Broyles.

A MOST SIGNIFICANT PRESS DIS- PATCH.

A few days ago the following dispatch appeared in the leading newspapers of the country:

"Cambridge, Mass., Jan. 23.—The Harvard University corporation has set aside \$100,000 to aid refugee Belgian professors, it was announced tonight. Belgian educators will come to Cambridge next fall to take charge of courses at Harvard, and they will be paid for their work from this fund.

"The coming of the Belgians to Harvard is the result of action taken by President Lowell, who, after the large number of professors who taught at the University of Louvain were driven from the city, cabled that Harvard University could take care of some of them if they wished to teach in America."

Thoughtful people will do well to consider its significance.

(1.) It is another evidence of the fact that the educational center of the world is shifting from Europe to America.

A few months ago it was announced that the most largely attended university now on the planet was in America. This was never so before the year 1914.

The war in Europe has literally and utterly destroyed some universities, as, for example, the University of Louvain. It has closed for a time other universities; and when the war has passed they can never be again what they have been. Their resources are impaired and their faculties are dispersed.

It is more and more evident that the world will look henceforth for its education to our country. What kind of education shall it be? If the world asks of us bread shall we give it a serpent?

(2.) The bringing to Harvard of a number of professors, who have been imparting the type of culture which has cursed Europe, is proof that there

is danger of propagating the same injurious education in our own country. Unfortunately, a number of the wealthiest universities in the United States are irresponsible institutions which recognize the authority of neither Church nor State. They are hotbeds of rationalism. They are unfriendly to evangelical Christianity; and some of their partisans do not hesitate to affirm that a church is utterly unfit to own and control a university.

(3.) All these facts enforce the truth that the evangelical churches of the United States must strengthen speedily their institutions of learning, and then hold them with an authoritative hand against all tendencies toward liberalism. This matter involves the welfare of our own country and the religious interests of mankind; for it involves the life of evangelical Christianity, which is the hope of the world.

Our own church is vitally concerned. We must without delay adequately endow and fully equip our two connectional institutions, Emory University in Georgia and the Southern Methodist University in Texas.

Let those who are zealous for the cause of foreign missions understand that, if the students of the Orient who come to America for education attend institutions permeated by rationalism, these men of the East will return to their own lands to become most obstinate obstacles to the progress of evangelical Christianity among the Oriental nations. The missionary cause is seriously involved in all this matter.

Let those concerned for domestic or home missions understand that the religion of our country must be greatly affected by the kind of education imparted in the institutions of higher learning in the United States. Our social and political institutions and our civilization, with all that enters into it, cannot escape the consequences of a pernicious type of intellectual culture. Everything that we hold dear and sacred is at stake.

Every man among us who loves in sincerity our Christ and our country must do his duty in this hour of crisis.

W. A. Candler.

Atlanta, Ga., January 25, 1915.

"HEAL THE SICK."

"Heal the sick" (Luke 9:2) commanded Christ, and He put it in the same sentence with "preach the Gospel." And He has no more annulled the one command than the other.

"Heal the sick." It does not say how. Each one is left to do it any way, the best way he can.

As long as there is any way there is the obligation.

There certainly is a way, an excellent way, today. There are the surgeons, physicians, nurses and medicines. Knowledge, skill and curative power are at our service if we will employ them.

There are many, many diseased and injured ones. The need is very great, the calls are very urgent. Many are dying for lack of care.

Who could spare the time to attend to this distress around him? Who could afford the expense such ministry would entail? One's own business and family would have to be neglected. Besides, it would be but inadequate knowledge and bungling service most of us would carry to the task.

But there is the command: "Heal the sick." And well we know that the magnitude of an obligation and the difficulty of its performance do not

operate to free one from responsibility. They but emphasize the need and urgency of the duty.

What shall we do?

Here our church comes to our help. It will build hospitals and in its organized capacity "heal the sick." This opens the way for all.

We can contribute to the building and maintenance of our church hospital and it will represent us and be our agent in rendering this blessed service—our agent in the proportion that we bear the cost.

Yes, it will cost something. Certainly, as Christ's ministry to suffering, sinning humanity cost Him—oh, so much! But the cost will but measure our love and loyalty to Him who commanded, "Heal the sick," and who gave his own life for us.

Only as we pay the cost can it be our ministry.

So my church is seeking to provide the way, the best way, for each of her members to obey this benevolent command of our Lord. Here is my way to "heal the sick."

And only in obedience, in some way, to this neglected command can we hope at last to hear our Lord say to us in blessed approval: "I was sick, and ye visited me."—H. M. Ellis. Memphis, Tenn.

THE PROGRESS OF METHODISM IN ARKANSAS.

Having been requested as one of the oldest members of the Little Rock Conference to write some articles on the progress of Methodism in Arkansas, I have concluded to comply with that request. I know that there are some who object to any reference to the events of the past as a useless waste of time. They claim that the present and the future should engage all our time and attention. But we know from experience and observation that a careful study of the events of the past will prepare us for better work at the present time, and in the future. My purpose in the present article will be to compare the condition of Methodism in 1860 with its condition at the present time. I was received on trial in the Memphis Conference in 1855, and was transferred to the Little Rock, then called the Ouachita Conference, in 1859, and stationed at Monticello. The annual conference for 1860 met in the city of Pine Bluff, Bishop Pierce presiding. This was the first session of the Little Rock Conference that it was my pleasure to attend. In all these years I have failed only three times to answer to the roll call of the conference. Twice during the Civil war and once while I was in Louisiana. I have been present at fifty-two sessions of the Little Rock Conference.

The minutes for the Little Rock Conference in 1860 reported a membership of 11,739, and for the Arkansas Conference 13,544, making a total membership of 25,283 in the whole state. The minutes for the Little Rock Conference for 1914 show a membership of 46,179 and for the Arkansas Conference a membership of 58,074, making a total of 104,253 members for the whole state.

A comparison of the growth of the state and of the church during these years will show that the church membership has grown more rapidly than the population of the state. While there has been a great increase in the population of the state there has been a larger increase in the membership

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.

of the church. The government census reports show that the population of Arkansas is a little more than three times as many at the present date as it was in 1860. The minutes of the conference show that there are a little more than four times as many members in 1914 as there were in 1860.

An examination of the pastoral charges will bring out this fact more clearly. I have before me the minutes for 1871. At that time there were only two stations in Little Rock, Second street and Spring street. The Second Street Church had only 192 members, and Spring Street 79 members. The total membership for Little Rock was only 271 members. The minutes of 1914 report ten churches in Little Rock with an aggregate membership of 4,238 members.

In 1871 there was but one Methodist church in Pine Bluff, with only 158 members. At the present time we have four churches with an aggregate membership of 1,473 members. Camden Station reported 192 members in 1871, and 469 in 1914. I might continue this examination and we would find a similar condition to exist in all the towns and cities of our state.

We sometimes hear the expression that an increase in numbers does not necessarily imply that there has been any real progress. While this may be true in some instances it does not apply to the churches in Arkansas. As far as my observation goes there is just as much earnest devotion and spiritual life in the church of the present day as there was in the church in 1860.

At the last session of our conference there were only seven to answer the roll call who were present at the conference in 1860. They were E. N. Watson, W. J. Davis, Cadesman Pope, H. D. McKinnon, R. C. Atchley, C. O. Steele and Horace Jewell. The great body of that conference have nearly all passed away. My memory of that body recalls such noble characters as Andrew Hunter, A. R. Winfield, A. B. Winfield, Wm. Moores, W. P. Ratcliffe, L. S. Marshall and others whose noble lives and faithful labors accomplished so much in preparing the way for the noble work that their successors have been able to do, and are now doing, to advance the interests of the church in its great work along all lines in the upbuilding of the kingdom of God. A

HIS EXCESS WEIGHT GONE

Prominent Idaho Physician Says He Reduced 25 Pounds in 3 Months.

Salmon, Idaho.—Dr. W. C. Whitwell of this city, former candidate for governor of this state, has let it become known that his remarkable experience in reducing 25 pounds in three months was due neither to dieting medicine nor exercises. He says that a simple, invisible device weighing less than an ounce did it. This, when worn as directed, acts as an infallible flesh reducer and many prominent men and women have adopted this easy means of reducing superfluous flesh, and it is stated the inventor, G. X. Burns, of No. 17 West Thirtieth Street, New York, is sending these outfits on free trial to all who write him.

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.

brighter future lies before us than ever before in the history of our church in Arkansas.—Horace Jewell.

LOOKING AND LEAPING.

The only and inimitable Davy Crockett always said, "Be sure you are right, and then go ahead." There must be something of merit in this saying, or it would not have become so widely known and used by so many people. I read, when a boy, a book called "Crockett's Adventures in Texas." There was one character in this book called "Thimbleleg," and another, "Bee Hunter." The book was well named, for there were many adventurous incidents related in it. But it is not so much my purpose in this article to write about Mr. Crockett's book as on the theme, "Be sure you are right, and then go ahead." Some men talk and then think; some others think and then talk. I do not mean women, for if they stopped to think they would get hopelessly behind with their talking. I heard a would-be critic of Dr. A. R. Winfield say that he (Winfield) "was the first great man he ever saw who could talk like a sage and not think beforehand." Thinking is looking before leaping, and leaping before looking is leaping before thinking. There are many who leap, then look. There are many who look and then leap, and there are multitudes who never look and never leap, but just go blundering along, toe stumping, and still there are those who are so lacking in animation that they do not even stumble, and may be known as cases of suspended animation. Looking before leaping is a safeguard, and usually a guarantee against failure and disaster. Helpful looking is not applicable altogether to the present and future of one's life. But it is an abundantly fruitful act, once in a while, to look through the hind-sight of life and behold the things that have become history or biography. I saw a line or two on this looking before leaping in connection with the Russo-Japanese war. A Japanese general was seen fishing while an engagement was pending, and someone said to him, "It looks like you would be at the front." "Why," said he, "this is just as it was planned one year ago in Tokio." That was a comprehensive look indeed. I rather suspect that some battles are being fought today, chiefly by the plans the Germans made years ago. For it is one fact, standing out full and bold, that Germany was ready for this world struggle. The other nations had to get up and get ready. The man who looks first is the ready man, and generally when he leaps he hits on his feet going. This doctrine is good for all departments of life. We need men who look, and look through to the end of our great, world-wide church movement. We have many already, but we need more. I saw something like six weeks ago that our great Bishop Candler was to go to old John Street Church, New York, and preach three sermons. Since I saw the notice I kept my ear to the ground to hear a note on his going. Last week's Methodist gave me the word I was listening for. "Such preaching the old preachers had never heard, and men not given to emotion shouted like they were at an old Georgia camp meeting." Amen and amen. Such preaching had had a vision before it leaped up out of the heart of the bishop, and then from his lips leaped out on to and into the hearers. Pass it down the line; pass it on with augmented

power and animation, until it sweeps formality and worldliness out of our pulpits, out of our pews, out of our people, out of our homes, and cast it into the deep, deep sea, never to be known again. "Look! Look! Look!" said the Primitive Methodist preacher in London on December 15, 1850, and the great C. H. Spurgeon "looked and lived," and leaped into a life that has blessed multiplied thousands. Oh, for a look that will fit into a more devout service for man and for God. We must first love men whom we have seen or we cannot love God, whom we have not seen.—James F. Jernigan.

NINTH INTERNATIONAL PURITY CONGRESS.

The Ninth International Purity Congress will be held this year from July 18 to 24 at San Francisco, Cal., in connection with the Panama-Pacific-Universal Exposition. The International Purity Congress has met every other year since 1900, steadily gaining in influence and numbers until it is now looked upon as one of the most important gatherings convening in North America. The governments of the United States and Canada and most of the state and provincial governments have extended co-operation to the congress and appointed official delegates. This year the scope of the congress will be greatly enlarged, and invitations will shortly be sent out to every government in the world to appoint delegates to the San Francisco meeting.

The program to be carried out at this congress will include addresses by eminent reformers, scientists, educators, physicians, government officials and religious workers, which, together with the open discussions, debates and question periods, will cover every phase of the social and moral reform movement from the municipal, national and international viewpoints. No worker in the world actively interested in the annihilation of the white slave traffic and public commercialized vice, or in the advancement of social reform and moral education can afford to miss the congress. Those in charge of the program and the arrangements for the congress have had the active experience of nearly two decades in promoting similar meetings, and they give the assurance that the San Francisco gathering will be the greatest by far that has ever assembled for the promotion of the cause of personal and social purity.

Meeting in connection with the Exposition that people from every country will desire to attend, it is expected that thousands of delegates will come to the congress from foreign lands, and thus make it possible to formulate international agreements and methods of work that will the more speedily make the awful traffic in women for immoral purposes between countries and continents impossible. The invitation to attend and participate in the congress is a broad one. Besides the formal invitation to be sent to all countries, the World's Purity Federation simply says: "We want every organization in the world interested in this work to send official delegates, and we desire every individual to attend and participate in the congress who feels inclined to do so."

The movement back of this congress is everywhere recognized as eminently practical, safe and sane, with no element of the sensational or hysterical in it. The congresses held

YOU OWE YOUR FACE A GOOD, CLEAR SKIN

And Stuart's Calcium Wafers in a Very Short Time Will Clear Up Your Complexion Naturally.

Just in a few days one may clear the skin of all manner of blemishes such as pimples, blotches, liver spots, etc., if one will use Stuart's Calcium Wafers.

Don't use pasty lotions and creams to fill up the pores when they are working constantly with the blood to throw off the impurities of your system.



"Before I rid my face of pimples I was not thought to be pretty. But all the change I made was to clean my blood and skin."

Many a face is made with beautiful contour and artistically lined, but when the skin is discolored one cannot see the beauty of the face lines. One notices only the skin blemishes.

It's because pimples and eruptions come from the inside—from impure blood—and you can't cure them by rubbing stuff on the outside of the face. Purify the blood and the blemishes will disappear.

Stuart's Calcium Wafers will often clear the complexion in a few days' time. That's the wonderful part of it—they act right off—in a hurry. That's because they're made of just the ingredients needed to drive all poisons and impurities from the blood. That's why doctor's prescribe them so constantly.

You will speedily enjoy a beautiful complexion if you use these wonderful little Wafers. Your face will become as clear and pure as a rose. Nobody likes to have pimply-faced people around. With Stuart's Calcium Wafers you don't have to wait for months before getting results. Even boils have been cured in a few days' time with these remarkably effective blood cleansers. Your whole system will feel better in a marvelously short time, and my, what a difference in your looks!

You can get Stuart's Calcium Wafers of any druggist at 50 cents a box. A small sample package mailed free by addressing F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

NIPS TROUBLE IN THE BUD.

That's what Gray's Ointment does. It heals wounds and bruises and prevents serious blood poisoning that often results from a neglected skin wound. For ninety-four years Gray's Ointment has been a standard household remedy for all eruptions and abrasions of the skin; boils, sores, ulcers, carbuncles, burns, poison oak, and similar ailments. Keep a box in the house. It will save you many an ache and pain, and is a sure preventive of dangerous blood disorders that may end fatally. Only 25c a box, at druggists. You can get a free sample by writing W. F. Gray & Co., 830 Gray Building, Nashville, Tenn.

WANTED—FORD OWNERS

To demonstrate "New Invisible Simplex Self Starter." Ford cars only. No batteries, springs, cables or other junk. Equal to any electric starter at one-fifth the price. Fully guaranteed. Shipped out on a week's trial. Sells on sight. Write quick. Simplex Manufacturing Co., 1551 Great Northern Bldg., Chicago.

under the direction of the World's Purity Federation have been potent factors in bringing about the present world-wide agitation and efforts against the social evil and the devastating social diseases, and in creating that high state of sentiment favorable to pure living and a single standard of morals for both sexes. Plan to attend the congress, if this is possible, and use your influence to have delegates duly appointed from such religious and uplift organizations as you may be connected with. For full announcements of the congress, schedules of special trains that will carry the delegates from various points in the United States and Canada, delegates' blanks or credential cards, address the World's Purity Federation, La Crosse, Wis., U. S. A.

"LEE" on SEED
MEANS STANDARD
Good Seed
Sold nationally to American planters—true to name—guaranteed to please—sold everywhere or write
ARTHUR G. LEE SEED MERCHANT
BIG NEW "1915" FREE CATALOGUE
FORT SMITH, ARK.

YOUR FRECKLES

Need Attention in February and March or Face Will Stay Covered.
Now is the time to take special care of the complexion if you wish it to look well the rest of the year. The February and March winds have a strong tendency to bring out freckles that may stay all summer unless removed. Now is the time to use othine—double strength. This prescription for the removal of freckles was written by a prominent physician and is usually so successful that it is sold by your druggist under guarantee to refund the money if it fails. Get an ounce of othine—double strength, and even a few applications should show a wonderful improvement, some of the smaller freckles even vanishing entirely.

The Delicious Aroma
of Gold Plume Coffee is the result of packing and sealing the coffee while yet warm from the roaster. The exquisite flavor could not be secured with any but the highest grades of coffee perfectly blended.
Gold Plume Coffee
An unusual coffee at the usual price. Roasted with great care in order to retain all of the best qualities.
A Superior Cup
In which the judge of coffees can taste the difference. Packed in tins either in the Whole Bean or Steel Cut.
INSIST UPON GOLD PLUME COFFEE
Fort Smith Coffee Co.,
FORT SMITH, ARK.

LIQUOR COSTS 16 STATES MORE THAN THE WAR LOSS ON COTTON
"If for one year the South refrained from all alcoholic drink, it would save far more than the total decline in the value of this year's cotton crop," says the Manufacturers' Record.
There are sixteen Southern states: Alabama, Arkansas, Georgia, Florida, Texas, Louisiana, South Carolina, North Carolina, Tennessee, Kentucky, Missouri, Maryland, West Virginia, Virginia, Mississippi and Oklahoma. If you credit the license states in this group with the same average per capita consumption of alcoholic liquors as the nation as a whole, they use \$429,916,389 worth of liquors, and crediting the prohibition states with the average consumption shown by state records to exist in Kansas; in Greensboro, Tennessee; Durham, North Carolina, and Chattanooga, these prohibition states spent \$35,026,755 for liquors during last year; a total of \$464,943,144. This allows a cost price of \$21 per capita in the license states and \$3 per capita in the prohibition states.
The entire value of the products of these states during the year was \$8,600,000,000, and the cotton crop was worth \$1,000,000,000. The decline in the cotton crop because of the European war cost that section of the country about \$500,000,000. It looks as if these sixteen states support a little war situation all their own every year. They ought to draw a lesson from the facts, and other states could profit by similar attention.

AMERICAN GIVING.
Giving to public causes seems to be a trait of American civilization unapproached anywhere else. While many of our wealthy have failed to get the habit, yet there is so much giving on the part of possessors of large means in America that it may almost be called a characteristic of the class. The New York Times is authority for the statement that private gifts to educational and charitable purposes in 1914 reached the total of \$315,000,000, or nearly twice the amount given in 1913, which reached \$169,841,442. In part the new demands created by the war are responsible for this increased amount. Among the large givers are Mr. James Campbell of St. Louis, banker and railroad man, who left his entire estate of \$16,000,000 to the St. Louis University; Mr. W. H. Dunwoody of Minneapolis, who left \$6,000,000 to education and charity; Mr. George H. Herman of Houston, Tex., who left \$3,000,000 to public institutions in that city; Mr. Ginn, the publisher of Boston, who left \$1,000,000 for the World Peace Foundation; Mr. Ford, the automobile manufacturer, who shared with his employees \$10,000,000 through profit sharing and a minimum daily wage. Among women Mrs. Morris K. Jesup of New York left her entire estate of more than \$8,000,000 for education and charity; Mrs. Elizabeth Thompson of New York gave nearly four million to various humanitarian enterprises; Mrs. Shippin of Philadelphia gave more than a million to churches, hospitals, and other institutions, and Mrs. Amelia G. Cutter of that city left a million dollars for the relief of the poor. Aggregate gifts to higher education amounted to \$75,000,000 distributed among institutions all over the country. Seven universities received \$1,000,000 each.—N. W. Christian Advocate.

Truth never was indebted to a lie.—Young.

WOMAN'S MISSIONARY DEPARTMENT
Edited by Mrs. W. H. Pemberton, 303 East Sixth Street, 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.
Pray larger prayers;
Alone for thine and thee
God does not keep
His treasure-troves of good.
For others ask,
And let the whole world be
Thy Father's house,
Home of thy brotherhood.

Give larger gifts;
However poor thou art,
Thou hast some wealth
To keep or give away.
Thou canst at least
Some good or joy impart,
And cheer thy fellow pilgrims
On their way.

Hope larger hopes
Thy heart life to expand;
The Father's heart is large,
And takes all in;
And he can save his own
In every land,
Love thou and hope that all
The Christ may win.—Selected.

IMMIGRATION FACTS IN BLACK AND WHITE.
"Pentecost Repeated."
"American Home Missions proclaim Christ's Gospel in these tongues:
Albanian, Armenian, Bohemian, Chinese, Croatian, Danish, Dutch, Finnish, French, German, Greek, Hebrew, Hungarian, Italian, Indian, Japanese, Korean, Lithuanian, Lettish, Magyar, Norwegian, Polish, Portuguese, Russian, Roumanian, Ruthenian, Slovak, Syrian, Swedish, Spanish, Welsh, Norwegian—31 in all.
"Every man in his own tongue heareth the mighty works of God."
"The United States Immigration Commission reports:
"One of the most striking features of the whole situation is the almost entire indifference of the native churches to the immigrant, and the lack of religious and social welfare work among them."
"It is undoubtedly true that the American churches are passing by a great opportunity for social service."
"Their inertness is principally due to race prejudice and the general alienation of the church from the workingman."
"Is this true of your church?"
"What is your church doing for the immigrant?"
The above facts and queries are taken from a leaflet sent out by the Missionary Education Movement, conducted by the Evangelical churches of the United States, having their headquarters at 156 Fifth Avenue, New York City.

It is good to know the women of Southern Methodism have had some part in the great work for the salvation of immigrants who come to us. Last year, 1914, through the Home Department of our Woman's Missionary Council, of which the Little Rock and North Arkansas Conferences are a part, mission work among foreign-born people was maintained at the cost of \$60,921.51.
This work was done in 28 cities and towns; 13 Wesley Houses, and in 150 organized clubs by 104 salaried workers, who were assisted by 269 volun-

teer workers of the M. E. Church, South. In Florida we have schools for Cubans and Italians; in California we have schools and kindergartens for the Japanese, and one for Mexicans at Laredo, Texas. Our Gulf Coast work for immigrants as they land on our shores is carried on at Galveston, New Orleans, Gulfport and Biloxi, Miss.

IN HOME DEPARTMENT.
For the last quarter Little Rock District leads in number of adult members; Texarkana District leads in young people; Camden District in junior members, and Arkadelphia District in number of babies enrolled. In number of subscribers to Missionary Voice Little Rock district is ahead; Camden comes next, and is closely followed by Texarkana, while Prescott and Monticello Districts each have more than one hundred subscribers.

IN PREPARATION FOR WOMAN'S MISSIONARY COUNCIL TO MEET IN LITTLE ROCK, APRIL 14-22.
A mass meeting of executive officers representing the various auxiliaries of the W. M. S. of the M. E. Church, South, was held at the Y. W. C. A. Friday, January 22, 1915. Mrs. George Thornburgh was elected temporary chairman, and in very forceful words urged those present to realize the help and encouragement we may receive by the Missionary Council meeting with us. Mrs. Jno. O. Blakney and several others also expressed appreciation of help received by attending council meetings. Mrs. Thornburgh was unanimously elected permanent chairman, and Mrs. Pemberton vice chairman of the General Committee which is composed of presidents

SOUR, ACID STOMACHS, GASES OR INDIGESTION
Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.
Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.
Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

"A LOVELY PIANO."
You ought to see the letters we are receiving from the enthusiastic members of the Associated Piano Club. Here is a sample from a music teacher: "The lovely piano came yesterday. Am just delighted with it so are my musical friends. The tone is so full and sweet, and the case is lovely."
Another member of the club, a gentleman from Florida, writes: "The piano is simply a marvel of beauty and tone, as also action. We are all delighted with it."
Write for your copy of the beautifully illustrated Club catalog. Address Associated Piano Clubs, W. M. Dept., Atlanta, Ga.

of the auxiliaries. Chairmen for the committees were elected as follows: Committee on Homes, Mrs. F. V. Holmes; Committee on Lunches, Mrs. Caughey Hayes; Committee on Exhibits, Mrs. McDermott; Committee on Publicity, Mrs. J. M. Workman; Committee on Music, Mrs. Bradshaw. A cordial invitation was given through Mrs. Pemberton, to auxiliaries to attend the annual meeting of the Woman's Missionary Society of the North Arkansas Conference to be held in First Methodist Church, Argenta, Ark., February 2-5, 1915.—Mrs. J. T. Rodgers, Secretary.

LITTLE ROCK CONFERENCE MISSION STUDY.

Mrs. H. C. Rule, our third vice president, has sent literature and letters concerning Mission Study to 120 addresses quarterly, and she has received reports from 40 auxiliaries. Fifty-one Mission Study Classes have reported to her, while 60 have sent enrollment cards to Mrs. Hume Steele, the educational secretary of the Missionary Council. As a conference gets credit at headquarters only for the classes reported to both the above mentioned ladies, the fact that nine of ours failed to report to Mrs. Rule will probably cause us to lose a place on the Honor Roll. We are glad to know that during 1914—25 auxiliaries made appeals to all women for offerings; 130 members signed pledge cards; 25 third vice presidents presented stewardship; 15 pastors preached on stewardship; 740 adults in reading classes; 15 reading not in classes. Of the 51 mission study classes reported to me, 36 are adult, eight are young peoples', and 7 are children's classes. There are 10 Bible study classes, two libraries and one prayer circle.

INSTITUTE ON SOCIAL SERVICE FROM MISSIONARY COUNCIL.

What is Social Service?

Social Service is applied Christianity—the task of establishing human society upon the principles found in the gospel of Christ.

What warrant is there for Social Service in the Scriptures?

See Matthew xxv. 31-46; Luke iv. 16-19; Isaiah lviii. 6-12, lxi. 1-3.

What is the scope of Social Service?

Social Service embraces all those forms of effort for man's betterment which undertake to improve living conditions and to transform human society.

What is the purpose of the Social Service study?

To stimulate interest in social conditions at home and abroad and to apply the knowledge gained to community betterment.

Why should Christians engage in Social Service?

"Because it works in line with the Lord's Prayer in that it seeks to create conditions under which every life may be enabled to earn its daily bread, that needless temptation may be removed from men, and boys and girls may be delivered from evil." (From Social Service Catechism, issued by Federal Council.)

Invigorating to the Pale and Sickly. The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, builds up the system. A true Tonic. For adults and children. 50c.

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

Organization.

How has the Woman's Missionary Council planned to carry this work forward?

Through the Council, the Conference and the Auxiliary Superintendents of Social Service.

Who assists the Auxiliary Superintendent in this work?

A committee of women who are interested in Social Service or in any movement affecting the welfare of the people.

What subcommittees should be made?

Subcommittee on Negro and Immigrant Work and Subcommittee on Legislation.

Duties.

What is the duty of the Committee on Social Service?

To present the quarterly Social Service program; to work to prevent poverty, disease, misery, and crime; to endeavor to create such community conditions as shall give every life a chance to grow straight and clean.

What are the duties of the subcommittees?

(a) To stimulate and direct movements among the negro and the immigrant which shall help to develop a Christian citizenship.

(b) To keep pace with reform legislation in city, state, and nation to the end that the influence of Christian women may be brought to bear on legislators in favor of needed reforms.

Lines of Work.

Some practical things any auxiliary can do.

Work for better housing, better schools, and recreations for the people. Equip a playground. Establish circulating libraries where none exist. Help to make efficient the agencies seeking to suppress gambling, the social evil, the sale of alcohol and habit-forming drugs. See if the state child labor law is adequate, and if it is enforced. Help the state agencies in the battle for better roads, disease prevention, and better farming. Make the farm more attractive for young life. Make the church or schoolhouse a community center. What is your auxiliary doing for community betterment?

FRUITS AT WEST VIRGINIA COAL FIELDS.

A Sunday school at Dixon, a little mining town about three miles from Welch, was organized November 22 by our workers. Sixty-seven were enrolled. On November 30 there were eighty-five present, with a collection of \$3.66. These people have had no religious services heretofore; they have no church. The Sunday School is held in an old schoolhouse that is not used for school. The pastor at Kimball has promised two services each month.

MARY HELM SCHOOL, SONGDO.

The past year has been filled with joy in the work assigned to me. The Lord has wonderfully blessed every department of the work, and the growth in numbers and results of the work accomplished has been very gratifying. The Mary Helm School for widows and married women has had a good year, although for the first six months the entire classroom work of four grades was carried on in two small Korean rooms. We had no seats, and the pupils sat on the floor. The enrollment from April 1 has been twenty-nine; previous to this for six months the enrollment was eighteen. We have three splendid teachers, two women and a man. All of them have

done faithful work. The pupils have improved every opportunity and have made good progress in their studies. On Sundays some six or more of the girls teach in the morning and afternoon Sunday schools of the different churches. One student, wife of one of our preachers, completed the course of study during the year and is now teaching a country school. One of the most-felt needs is some kind of industrial work that would assist the girls to earn all or a part of their board while in school and that would be a means of livelihood after leaving school if it should be necessary.—Miss Lillie Reed.

A MESSAGE FROM MISS WILSON, PALMORA COLLEGE, CHIHUAHUA.

Compelled to leave our beloved work in Mexico because of the unsettled state of the country, we took it up in El Paso, our first place of refuge outside Mexican territory. Here we had only to say that we were going on with the work of the college to bring to us much of the best of our patronage from Chihuahua, boys and girls from refuge families like our own.

The close of the year proves the wisdom of our course; the school has steadily grown in numbers. During the year we have matriculated in regular and special pupils 386 in El Paso, and in Chihuahua 136, making a total of 522.

During the summer we opened a day school for the Spanish department in Chihuahua. This we did in August, employing three Mexican teachers and one American to teach English in the Spanish grades. Two of these teachers were girls prepared in our own school. We were especially fortunate in finding a fine young woman to teach the two higher grades and take general care of the school. She had been principal of one of the public schools for eleven years. These teachers are paid from the proceeds of the school. I spend more than half of my time in Chihuahua, teaching the Bible, collecting, visiting among the patrons, and working among the church members.

A GREAT MISSION FIELD.

President Bryan of Indiana University, is reported as having said recently: "Today the greatest missionary field in the world, and the field which is almost unoccupied by the churches, is the field which is offered in the great American state universities." This does not mean that state university students are heathen, or infidel, or even essentially irreligious. It means that the young men while taking their university studies are not only forming their moral as well as intellectual bent of life, but are also becoming more fixed in their religious convictions and affiliations. If in this critical time the churches fail to get or retain their hold upon these young men, they drift very often beyond the probability of reclamation in the years that follow. If the university student is kept in touch with his church during his college days, he is apt to retain that connection after his graduation and to be all the more useful as a church member and Christian.

Truth itself, according to Locke's fine saying, will not profit us so long as she is but held in the hand and taken upon trust from other minds, not wooed and won and wedded by our own.—George Eliot.

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

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

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

IF THE BABY IS CUTTING TEETH USE

Mrs. Winslow's Soothing Syrup

A SPLENDID REGULATOR PURELY VEGETABLE—NOT NARCOTIC

BIG DEAL ON STERLING HOSE.

Big purchase from the mills on "Sterling" Half Hose enables us to offer them while they last at startling prices.

Sterling Hose are stainless fast dye, good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide, elastic instep, long loop-on elastic ribbed top, full standard lengths, come in any color wanted, come dozen to box, sold sizes 9 to 11.

Sent postpaid to any address in U. S. for \$1.40 dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20c to 25c pair in many places. Order today. The Bee Hive, Box F, Clinton, South Carolina.

DO YOU WISH Beautiful Teeth!



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

Write to-day for this receipt. Address International Supply Co., Box 944Z Columbus, O.

"SPECIAL" SILK HOSE OFFER. To introduce the beautiful "LaFrance" silk hose for Ladies and Gents we offer 3 pairs 50c quality for only \$1.00, postpaid in United States. Pure silk from maul to toe, with durable elastic lisle top, heel and toe for long wear. Sizes 8 to 10½. In white, tan or black, assorted if desired. Money back promptly if not delighted. LaFrance Silk Store, Box G, Clinton, S. C. tf

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Why not take advantage of this service? Write to CHAS. B. SLOAT, Assistant General Passenger Agent, Little Rock, Ark., or consult P. C. RICHARDSON, City Ticket Agent, Rock Island Lines, Little Rock, Ark.

"TIZ" FOR TIRED SORE, ACHING FEET

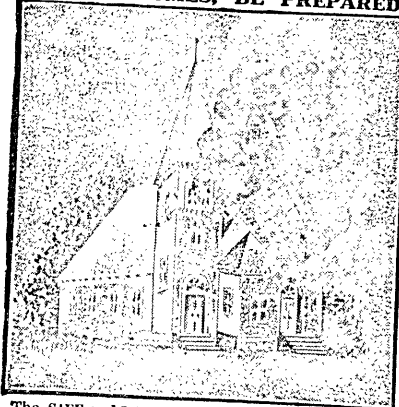
Ah! what relief. No more tired feet; no more burning feet, swollen, bad smelling, sweaty feet. No more pain in corns, callouses or bunions. No matter what ails your feet or what under the sun you've tried without getting relief, just use "TIZ."

"TIZ" draws out all the poisonous exudations which puff up the feet; "TIZ" is magical; "TIZ" is grand; "TIZ" will cure your foot troubles so you'll never limp or draw up your face in pain. Your shoes won't seem tight and your feet will never, never hurt or get sore, swollen or tired.

Get a 25 cent box at any drug or department store, and get relief.



WHEN IT COMES, BE PREPARED.



The SAFE and SAVING WAY of Insuring Church and Pastor's property is with
The National Mutual Church Insurance Co., of Chicago, Ill.
THE METHODIST MUTUAL.
Now in successful operation for years. Business at highest point ever attained, and constantly increasing. Protects against FIRE, LIGHTNING and TORNADO. No assessments. For particulars address
HENRY P. MAGILL, Secretary and Manager,
Insurance Exchange, Chicago, Ill.
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314 Norton Building, Fourth and Jefferson, Louisville, Ky.

RINGING EARS DEAFNESS COLD IN HEAD CATARRH
QUICKLY RELIEVED BY THE OLD
DR. MARSHALL'S CATARRH SNUFF
25¢ AT ALL DRUG STORES OR SENT PRE-PAID BY CH. KEITH, CLEVELAND, OHIO

Bungay's Knockabout Felts
Most comfortable, serviceable and stylish hat for dress or business. Knockabout Felt, flexible sweatband, with outside silk band, can be rolled into several shapes and worn as illustrated. Weight, 3 ozs. Sizes, 6 1/2 to 7 1/2. In black, brown and gray mixture. If not as represented I will refund your money. And You Can Keep the Hat. Sent postpaid 50c. Free Catalog.
GEO. J. BUNGAY, 28 S. William St., New York

36 LB Feather Beds \$5.92
6 lb. pair Pillows to match for \$1.00
All new, sanitary feathers. Famous Amoskeag ticking. 9 1/4 yards to tick, positively biggest and best bed on market selling for less than \$12. Safe delivery and satisfaction guaranteed or money back. Order today or write for catalog and big special offer. First order counts on premium.
SANITARY BEDDING COMPANY, Dept. 602 Charlotte, N. C.

Peach and Apple Trees 2c and Up

Pear, Cherry, Plum, Grapes, Strawberry, etc. Catalog free. Tenn. Nursery Co., Box 60, Cleveland, Tenn.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss,
Edna M. Butler, Plaintiff,
vs.
J. O. Lewellen, Belle Lewellen and Dexter Harding, Defendants.
In the Pulaski Chancery Court.
The defendants, J. O. Lewellen and Belle Lewellen, are warned to appear in this court within thirty days and answer the complaint of Edna M. Butler, January 25, 1915.

J. S. MALONEY, Clerk.
F. A. GARRETT, D. C.
Terry, Downie & Streepey, Solicitors for Plaintiff.

THE SUNDAY SCHOOL.

By Rev. S. R. Twitty.
LESSON FOR FEBRUARY 14.

Read I Sam., chs 1-15.

Books of Samuel—As fourteen of the Sunday school lessons are to be taken from the books of Samuel, it would be scarcely less than criminal to neglect the splendid opportunity of studying these books. In addition to the Bible Dictionary and Commentaries referred to heretofore, The New Century Bible on I and II Samuel by Kennedy is perhaps the best help to be found. It is a small hand-book, costing, probably, less than \$1.00 and is invaluable to the student.

The two books of Samuel like the two books of Kings were in the original Hebrew reckoned as one, and like the book of Judges classed among the "earlier prophets." In the Septuagint the Book of Samuel and the Book of Kings are regarded as a complete history of the two Kingdoms of Israel and Judah and are divided into four books and called the "Book of the Kingdoms"; a title which in the Vulgate is changed to "Books of the Kings" (Libri Regum). The name "Samuel" does not indicate that Samuel was the author, but was probably due to the large place given to the personal history of Samuel in the opening chapters and the prominent part taken by him in the establishment of the monarchy.

The period covered by the two books is roughly speaking about 100 years, and extends from the rule of the Judges to the beginning of the reign of Solomon.

The two books fall into four broad divisions: (1) I Sam. 1-14 (Samuel and the establishment of the monarchy); (2) I Sam. 15—II Sam. 8 (Saul and David); (3) II Sam. 9-20 (David); (4) II Sam. 21-24 (Appendix).

The first of these sections opens with the birth, consecration, and call of Samuel (chs 1-3), and passes to the death of Eli and his sons (ch 4), the captivity and restoration of the Ark (chs 5-6), and the deliverance from the Philistines under Samuel (ch 7). The Israelites then demand a king; Samuel protests and warns (ch 8); Saul is revealed to Samuel as the future king, anointed, and accepted (chs 9-10); a victory over Ammon strengthens Saul's position (ch 11); and Samuel formally retires from leadership (ch 12). The Philistines are attacked and defeated (chs 13, 14) but Saul, for his disobedience after the conquest of Amalek is rejected (ch 15).

The main religious lesson of the book is similar to that of Judges; it is that Israel's safety as a nation lies in union and resistance to foreigners under the guidance of Jehovah.

The books of Samuel illustrate, perhaps better than any others, the composite character of many of the Old Testament books. They are composed of several apparently independent narratives, clearly distinguished by their different points of view. The editor has made little effort to harmonize the varying accounts; hence the duplication which is especially characteristic of this book. There are two accounts of the choice and rejection of Saul as king; likewise of David's introduction to Saul, and of the sparing of Saul's life by David, etc.

The Birth of Samuel—Hannah, the childless wife of Elkannah is grieved by her barrenness and prays for a son. On the occasion of the yearly feast she makes a solemn vow to the

Lord that if He would look upon her affliction and give her a man child, she would dedicate him to the service of the sanctuary. Samuel is born in answer to her prayer, and in gratitude she dedicates him to the service of Jehovah. In due time he is handed over to Eli, the aged priest at the sanctuary in Shiloh. His childhood is thus spent within the sacred precincts of this ancient shrine, where "he ministered to the Lord before Eli the priest," and "grew in favor both with the Lord and also with men." But the sons of Eli, who in the natural course of events would have succeeded their father, proved unworthy of the sacred office, and provoked the wrath of Jehovah by the abuse of their priestly privileges. In consequence of their sin the destruction of the house of Eli is decreed by Jehovah, who announces his purpose to the youthful Samuel in a vision in the night. The favor of Jehovah which is openly displayed to Samuel makes it apparent that he has been chosen to succeed to the priestly office, and all Israel recognized "that he was established to be a prophet of the Lord"; for through his agency the word of the Lord was revealed to all Israel.

Discuss: The influence of the home life on the child; the value of the church as an aid to the moral and religious life; God's call of the young, and how they may know it is the call of God.

"THE INDICTMENT OF LIQUOR."

"In the name of the mothers, wives, daughters and sisters, you are hereby indicted and charged with making wrecks of our young men; weakening the strong in mind and body; destroying the bright and intellectual; withering the smile of happiness on the lips of innocence; crushing the hopes of thousands of aspiring youth; making wretchedness and despair take the place of peace and joy, hope and confidence; tearing down the characters, fortunes, churches and schools; filling the penitentiaries, the jails and asylums; making the father neglect his offspring; wringing tears from the eyes of beauty; painting sadness on the face of joy; breaking the hearts of millions of pure, good mothers and wives; laughing at distress; sneering at virtue; smiling in scorn at the rags of the drunken beggar; trampling morality and holy purity of womanhood under foot; scoffing at religion, and cursing God.

"And, now the Senate of Alabama, fresh from the people and asking in union with the noble representatives in the house, likewise fresh from the people, asking in the fear God, and having the confidence of and in the name of the people, pronounce you guilty of these and innumerable other wrongs, and we hereby banish you from the bounds of the fair State of Alabama, never again to return with your darkening, sickening shadow of evil; and may God pity the people among whom you may be permitted to remain."—Senator Lusk before the Alabama Legislature.

Do not forget to meditate and pray as well as work. A portion of God's Word is also needed each day. The Bible is our best guide.—Reformed Church Record.

"Give your heart to God and your life to earnest work and loving purpose, and you can never live in vain."—Punshon.

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

CHILDREN'S DEPARTMENT.

FUNNY SPELLING.

There is a farmer who is YY
Enough to take his EE,
And study nature with his II,
And think of what he CC.

He hears the chatter of the JJ
As they each other TT,
And sees that when a tree DKK
It makes a home for BB.

A yoke of horses he will UU
With many haws and GG,
And their mistakes he will XQQ
When ploughing for his PP.

He little buys, but much he sells,
And, therefore, little OO;
And when he hoes his soil by spells,
He also soils his hose.

—The Messenger.

THROUGH THICK AND THIN.

By Ruth Carr.
CHAPTER 11.

The Unexpected Happens.

"Nellie, did you have anything left from breakfast?" called Jim from the back porch.

"Hero's not hungry—I fed him."

"It's not Hero that is hungry this time, it's another gentleman."

Nellie walked to the door, where she discovered a middle aged man fanning his hot, red face with a dirty slouch hat. His clothes were in rags, his shoes were tied on with pieces of twine that had once been white, while his whole appearance was one of abject poverty and want.

"If you have any cold bread left I would be glad to get it, as I am out of work and money, and have not had a bite for twenty-four hours," said the stranger with a trembling voice.

"Poor fellow," thought Nellie, as she turned to the kitchen cupboard, "it must be bad to be out of money and be hungry at the same time. But he does not look like a real tramp."

She filled a plate with cold bread and meat, and pouring a cup of coffee.

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Hundreds of readers of the Western Methodist have already taken advantage of the generous offer by which Dr. Miles' Medical Guide can be obtained entirely free of cost.

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Do not make the mistake that this book is just an advertisement for Dr. Miles' Restorative Remedies. It is true that in the particular cases where any of the Miles' Remedies are indicated their use is advised. This is because it is believed that they are the best remedies of their kind. But Dr. Miles' Medical Guide is an honest endeavor to give the general public a practical insight into household medicine and in all cases the treatment recommended is that which is considered to be the best.

If you wish to obtain one of these books without any cost to yourself send your name and address on a post card or in a letter addressed clearly to

Family Medical Guide,
Dept. Miles Medical Co.,
Elkhart, Ind.

fee, she called Jim to bring the stranger into the kitchen.

Nellie busied herself with her work, but an occasional glance toward the stranger showed plainly that the food was not disappearing as it would have done before a hungry man, and once Nellie thought she detected him in the act of hiding some of the bread in his pocket. She felt afraid of this man. There was something out of the ordinary about him, and his eyes followed her in a manner that she did not like.

"Have you far to travel," asked Jim, who, with the careless eye of most of his sex, failed to discover anything unusual about the stranger.

"No, guess not."

"Huntin' work?"

"No," said the man pretending to eat.

"How long have you lived in this house," said he turning suddenly to Nellie, who was startled by his familiar manner.

"Ever since I could remember."

"Who lives here with you?"

The impertinent question caused Nellie to hesitate in her answer.

"You tell him, Jim," as she left the room.

"I live here—she's my sister."

"Where's your pa?"

"Died two years ago."

"And you ma?"

"She's dead, too."

"Dead! Dead! When—when did she die, boy?" The sob of pent up emotion startled Nellie, who was listening from the adjoining room, and she again appeared in the doorway. What a strange man this was! There was a familiarity about him that Nellie resented till the thought came to her that perhaps his mind was wandering, or he might be almost delirious with fever.

"Child," said he, again turning to the girl, "how like her you are—God forgive me—it's—it's my fault."

The manner of the stranger now ex-

WHAT THEY ALL SAY.

A few extracts from letters of Club members will give you some idea of the many attractive features of the Western Methodist Piano Club and will explain why it is so popular. Here are a few samples taken from the correspondence at random:

"I certainly am enjoying my piano. I couldn't have gotten any better piano in Decatur than the one I got from you if I had paid one hundred and fifty dollars more than this one cost me." Mrs. F. B.

"It is a beauty and we are delighted with it. The tone is perfect. Your Club is a grand thing." Mrs. E. P. M.

"I am perfectly delighted with it, and everyone that has heard it, or has played on it, says they have never heard a finer toned one. I can observe such a vast difference between this one and others that are in this community that have been placed by agents. Everyone, even those who know nothing about music, can tell the superiority of this piano over others." Mrs. J. R.

"We like it mighty well. The tone is full and clear, and the smooth and glossy finish is certainly superb. We have done here for the money." Mr. O. F. P.

"We are delighted with the piano." Mrs. B. S. S.

"The piano has come and it is everything I could wish it to be. The tone is so soft and mellow, it sounds like a harp. The bass notes are remarkably full and round; the case is specially beautiful. I am entirely delighted with it. I never saw a more perfect instrument."

Mrs. W. J. B.

Almost every letter received from Club members contains similar expressions of appreciation. The Advertising Manager of The Western Methodist cordially invites you to write for your copy of the Club booklet and catalogue which explain the big saving in price, the convenient terms, the superior quality and durability of the instruments, the protective guarantees and other attractive features of the Club. Address The Associated Piano Clubs, Western Methodist Dept., Atlanta, Ga.

cited Jim's suspicion as he looked up.

"Did you know her—my mother?"

"Yes—no—that is—ahem" Say, kid, are there any other members of this family?"

"I have an older brother."

"Where is he?"

"I'd like to know why all this interests you," said Jim.

"Did your mother have any kin folks?"

"Yes, some uncles and aunts in the east, but she never heard from any of them."

"Was that all—did she have any nearer kin?"

"Yes, she had a brother—my Uncle James."

"Where is he?"

"We don't know; mamma lost sight of him."

"Did she care?"

"Yes, she loved him very much, and we often saw her cry when his letters came. He was wild and drank, so he went away and we haven't heard from him in a long time and mamma thought he was dead."

"Well," replied the man, as he trembled visibly, "he's not dead."

"Oh, do you know him—tell us of him—where is he now?"

"Child, I'm your Uncle James—I'm the black sheep that's come back to the old home."

"Is this true," asked Nellie gazing intently at him; "I remember seeing Uncle James once—you don't look like him."

"Ah, child, sin and time make sad changes with some folks. Is there a man in this town named Seldon Wallace?"

"Yes," spoke Jim, "I used to work for him."

"He knows me and will prove that I am your uncle."

Nellie hardly knew whether she felt glad or sorry to have so shabby a man come to town as her uncle, but for the sake of her mother who loved this wayward brother to the last, she decided to offer him a home and divide their scant living with him.

"If you are my mother's brother James we will be glad to have you make your home with us. I think perhaps I can find a better coat than that—one that papa used to wear. We are sorry you are so unfortunate and out of work, but you are welcome here with us."

"Nellie," calling her familiarly, "I am deceiving you, child, I might as well own up. I am really your Uncle James, but I supposed your mother still lived and I thought it would be a good joke to play on her to come to her back door as a tramp like I left it. But I am a rich man now—I own a splendid cattle ranch in Colorado, and have an interest in a lead mine out there."

Jim's eyes opened wider and wider as he saw visions of his fondest hopes being realized by a life on the western prairies among the cattle and Indians.

"I came here to take your mother and you children back with me, for I wanted to repay her for all the trouble and sorrow I had caused her when I was the black sheep."

"I can go back with you, Uncle James, can't I Nell?"

"I don't know, Jim, we'll have to ask Finn about it."

"Where is he?"

"At the Training School in Bloomington."

"Would you and Jim like to visit him?"

"Would we," asked the girl, whose

heart was so hungry to see her brother, "just try us."

"Then we'll go as soon as you get ready, but I must now go to the hotel and get on a better suit; I brought this ragged one all the way from Colorado just to fool your mother. I'm so sorry she never knew I was trying to do right."

"Maybe she know now," replied Nellie.

"You come with me to the hotel, Jim, and after I am better dressed we will hunt up my old friend Seldon Wallace, who'll prove I'm your Uncle James."

"I don't need any proof—I believe it now," replied the happy boy, who whistled for Hero as they went down the steps.

"Our Uncle James has come back, old fellow; shake hands with him and show him what a gentleman you can be—that's right—now make him a bow. Good"

"What a smart dog you have, Jim, and so well trained."

"Nell says I am more particular about his manners than I am about my own; if we should go back with you could we take him?" Jim almost feared the answer might be in the negative, and inwardly decided he would give up his trip before he would his dog.

"Oh, yes, we'd want him to go, for he would be invaluable on the ranch among the cattle and sheep."

Nellie's mind was much upset by what she had seen and heard, so she hurried into Mrs. Frederick's room, where she told the whole story and asked her advice.

"Would it be right for Jim and me to go with him to see Finley?"

"If he is really your uncle, it will, dear."

"I'm so glad I can go," said the girl with gladness beaming from her face.

"I am so glad this good luck has come to you, Nellie, for you have borne your heavy burden so bravely, even when it was too heavy for young shoulders like yours."

Tears came in the eyes of the child as she listened to the kind words spoken by Mrs. Frederick, who placed her arm around Nellie's shoulder and drew the latter close to the motherly bosom. Big tears fell rapidly now, and a sob shook the little form as she nestled in the loving arms.

"I've tried—oh, I've tried so hard to be mother and sister, too, for I promised mamma I would, but sometimes it has been a task to be patient with Jim's waywardness."

"But you've been true, dear, you've been a brave little woman and now that relief is in sight I rejoice with you."

"Oh, Mrs. Fredrick," as a new thought seemed to come to her mind. "Finley can now get through college without having to stop and work. Jim can go through college, too."

"Why not think of yourself, little girl? You can now have music lessons and maybe get a fine new piano." The possibility of such good luck had not occurred to Nellie, so after giving her friend another squeeze she danced around the room as she hummed a merry tune.

When Jim and his uncle returned they both wore new suits, and Jim had new shoes, hat and even a pair of kid gloves—he'd never had on a pair before in all his life.

Nellie could hardly believe her own eyes. Even Hero had on a new collar.

"You may go with me after dinner,

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

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much changed; I suppose I am too." "Yes, but I believe I should have little girl, and get you some dresses, ribbons and everything you want for your trip; can you be ready by tomorrow?"

"I think I can, Uncle James, for my packing up is a very small job."

Their uncle wished to order a carriage to drive to the station, but Jim was anxious to walk, for he wished to carry the splendid new grip through the street so the boys might see him with it, and know that he was going on a trip.

It was a wonderful journey to the

SALTS IF BACKACHY AND KIDNEYS HURT

Drink lots of water and stop eating meat for a while if your Bladder troubles you.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them like you relieve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; 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 clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

children, who had not often been on a train, and never on so long a trip. The scenery was a constant joy to Nellie, who had such a keen eye for the beautiful, but Jim was watching the fine stock, the farms, the splendid bridges, and the cities through which they passed, and felt much like Alice in Wonderland.

"Won't Finley be surprised to see us," asked Nellie.

"Bet he will," replied Jim without turning from the window. "Will we go out to the school as soon as we get there or send for him to come to us?"

"It depends on the time we arrive," replied their uncle.

"Reckon he'll know you, Uncle James?"

"I suspect he will, for he was a good big lad when I last saw him."

"About how old?"

"Perhaps eight."

"Then he ought to remember; when he was eight I was four, so of course I don't remember when I was so little—why I had on dresses I guess."

Nellie was much distressed when the train was late, and failed to reach the city till after dark. The bright lights, the hurrying throng, the noise and rattle of the transfer men, the cries of the news boys all combined to make a new and interesting sight for the children, which caused them to cling to their uncle's arm lest they get separated and lost in the great hurry and rush.

Soon they found themselves in a large hotel, and a little later in a beautiful dining room filled with snowy tables, while white-dressed waiters dashed hither and thither attending the slightest wish of the guests.

Jim saw his uncle slip a half dollar to one of the grinning white-coated men, and he wondered if that was to pay for their supper, but wisely decided to keep his eyes open and ask no questions.

After they had finished eating they returned to the office, where their uncle telephoned to the president of the school and learned where Finley boarded, so hastily dispatched one of the bell boys with a note asking Finley to come to the hotel to meet a friend.

Nellie waited with great impatience, for in spite of her splendid surroundings she thought constantly of him whom she loved so much, and now that she was so near him she grew very restless till he should come. Jim was busy taking in the scenes around him, and much amused by it all, so the time passed all too rapidly for him. Presently the messenger returned, and close behind him came Finley, walking with a firm, proud step. Nellie uttered a little cry and sprang toward him, while Jim followed close at her heels.

When Finley spied them his face turned an ashen hue, and he stopped for a moment in the middle of the floor, then staggered toward them.

"My little sister! Can it be you?" as he folded her to his breast.

"Yes, it is me, brother, and this is our Uncle James from Colorado—he gave us this trip, isn't it splendid?"

Finley extended his hand as he looked straight into the eyes of his uncle, and his mind ran back to the days when he had seen his mother weeping over letters from this wayward brother.

"Don't you remember me, Finley?" "It seems that I do, but you are

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

known you, for you are very much like your mother."

Jim was frisking about Finley in his delight, displaying his new suit, his beautiful scarf pin his uncle had brought from the West, and calling special attention to his new kid gloves, of which he was very proud.

Nellie's heart ached when she saw the shabby suit Finley wore, with the elbows almost threadbare, while about the wrists she discovered stitches she felt sure he had made himself.

After the party repaired to the parlor, where they would be more apart from the crowd, they talked far into the night, when Finley declared he must return home.

"Mother Graham will be uneasy about me if I stay away very late, for she does not sleep till I am in my room."

"You'll come and dine with us tomorrow, my boy," said his uncle as he laid his hand on the boy's shoulder.

"I shall be delighted to do so, sir."

"We will remain over Sunday, and you must spend much of your time with us."

Finley seemed to walk on air as he started homeward; he had never been so happy before in all his life. He now saw the way clear to finish his education, and perhaps have help to set up in business. When he reached home he knocked at Mrs. Graham's door, for he felt that he could not sleep till he had shared his good fortune with her. Her motherly old heart rejoiced, her lips quivered, and her eyes filled with tears.

"I'm afraid I'll soon lose my boy," she said with a choking voice.

"You'll always be the same to me, and will always be my Mother Graham," with a tremor of sadness as he went up the stairs.

Finley felt that he could not sleep, so sat down to his books, but after repeated efforts to get his mind on his lessons he gave up in despair and went to bed.

The next day was Saturday, so as soon as Finley finished his morning's work he hurried to the hotel to be with his loved ones, for he almost feared he might wake up and find it a dream.

He soon took the party out for a long walk, pointing out all the places of interest in the city, and event went with them to the place where the boys had thrown him over the bluff into the water below.

Jim listened with great interest to the rehearsal of such a wonderful adventure and almost envied Finley the dearly bought experience. As they walked back to the hotel their uncle bought a large basket of fruit, then took Finley into a clothing store and gave him a splendid new suit, then presented him with a handsome gold watch that he had brought from his Western home.

After dinner Finley was told of his

uncle's offer to take the children back with him to the ranch, but he objected to his sister going now.

"Am willing for you to take Jim, Uncle James, but I want Nellie to stay here till I get through this school, and when I go away to the university we will perhaps accept your kind offer."

"How would it suit you, Nellie, to go home and pack up and come back here to school with Finn?"

"Oh, Uncle James, it sounds too good to be true that I can go to school and still be close to Finley—of course, I would be delighted if I could."

"You shall, then."

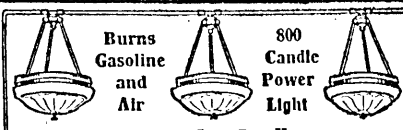
It was all planned that the children should attend the Training School now, but in vacation they were to come to the ranch where Jim was to have charge of the stock; but best of all, Nellie was to have a beautiful new piano and take lessons.

Finley was happy over the promise of four years at the State University when he was ready to enter. The children's happiness proved to be contagious and their uncle was so overjoyed that he laughed heartily as the big hot tears ran down his fat, red cheeks, and he felt fully repaid for the cost, since joy came to the entire family in car load lots, all prepaid.

(The End.)

PRACTICAL EDUCATION.

The need of instruction at school in the use of the ordinary tools of the fundamental trades is really very urgent, now that the wages in the building trades are so high that the house owner with a moderate income ought to be able to make his own repairs; for he can hardly call any mechanic into his house without paying him, by the day, more than he earns himself. The need, too, of widely diffused instruction in the art of cooking has long been pressing; but it is much more pressing now that the cost of food in this country has risen so seriously. Fortunately, with skilful cooking, the cost of feeding an average American family can be much reduced to the great advantage of the family; since the most expensive elements in the diet which an ordinary American prefers are hygienically inexpedient. —President Eliot.



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THE EPWORTH LEAGUE.

TO THE EPWORTH LEAGUES OF THE LITTLE ROCK CONFERENCE.

For the past three years the Epworth Leagues of the Little Rock Conference have supported in full the Cedar Glades Mission. During all this time that we have had this field of service we have never had a pledge from even half of the leagues in the conference, and this year we have fewer pledges than ever before. We believe that this is caused by there being such a small representation at our last conference. We have not enough pledges this year to carry on the work we wish to do. Heretofore we have paid the entire salary of Bro. McKelvey, the pastor in charge, but this year this district has assumed part of his support in addition to that of a junior pastor. We feel that every league in the conference should take a part in this, even though it is a small part. If we are going to do any work as a conference we ought to do it as a whole. We must have more pledges, and we are depending on the leagues of this conference to carry on the work that has been started at Cedar Glades. It is a great home mission opportunity.

We are also anxious for our conference to take a part in the great Epworth League special for this year, the mission in Africa. Our league and one other are the only two among the Southern leagues that are not represented. We ought to feel a great interest in that work, as every one of those missionaries, Bush, Stockwell and Mumpower, is a leaguer, and received his call to the mission field through the Epworth League.

If we could get a pledge from every league in the conference and have that paid in by June, we could come out nicely with our Cedar Glades work, and also take a part in the African work.

Please let me hear from every pastor whose league is not helping this year in our missionary work. Every league in the conference can make some pledge, and we need it.

Yours in the work,

Louie Audigier,

Missional Superintendent.

800 Marshall St., Little Rock, Ark.

TO THE LEAGUERS OF THE LITTLE ROCK CONFERENCE.

I wish to call your attention to Section 7, Article 5, of our Constitution and By-Laws. This article refers to the officers of our Leagues, and section 7, refers particularly to the treasurer. The part I wish you to notice reads as follows: "He shall also re-

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

mit to the general secretary as soon as possible after the first of January each year, the chapter membership fee of \$2.50 for the support of the Central Office, which shall entitle the Chapter to all privileges of membership in the connectional league."

This fee of \$2.50 take the place of the ten-cent assessment under the old constitution. Most of our leagues have more than 25 members and therefore, the new constitution is better for us.

If you will refer to your February Era, page 323 you will find a full explanation of this.

I trust that each League of the Little Rock Conference will remit the Central Office, 810 Broadway, Nashville, Tenn., at once.—Clyde C. Arnold, President Little Rock Epworth League Conference.

"WINSOME TO WIN SOME."

This heading suggests the first department of the Epworth League; and to it rightfully belongs. This is the subject for the devotional service for February 14, and deals with soul winning. Because there is no conference superintendent of the first department, the fourth asks permission to assist in the use of this topic.

It is due to this incompleteness of the league conference cabinet that the fourth department is working for a revival among our young people. This should be done by the members of the fellow-workers' covenant in a one-by-one campaign; but the officers of the two departments working together should start a movement that might be tremendous in its results.

So far there have been few visible answer to the prayers we agreed at Van Buren to offer in behalf of the young life of our territory indicating our own negligence. Now is the time to begin praying for the service. At least one week previous to the time set for the beginning of the campaign, all Leaguers ought to promise to pray definitely each day for the service. While the discussion in the "Era" may be used, the lesson should be brought home. Our own conditions ought to be found out that we may know how to work.

All can pray that the life of each Epworthian may be a beacon light for the Master. Let us all get right with God, and then seek to win one. On February 14 let us be ready to launch an effort to win for Christ all our young people, and work the remainder of the conference year.—(Miss) Kate Cargile, Superintendent Fourth Dept. N. Ark. E. L. Conference.

A REMARKABLE DONATION.

Emperor Yoshito of Japan has given \$25,000 to St. Luke's International hospital at Tokio. This institution is conducted under the auspices of the Protestant Episcopal Church. This imperial gift to a Christian institution is said to be the first of its character. The hospital is to cost something like a half million dollars, and the imperial gift, it is thought, makes it almost absolutely certain that the full amount will be raised. In the midst of the many occurrences that seem to show the failure of Christianity in Europe—the failure is only so to the superficial—there are abundant evidences here and there in all parts of the world to show that Christianity lacks a great deal of having failed in its efforts to bless and uplift the world.

Whoever uncouples the social and the religious life has not understood Jesus.—Rauschenbusch.

FIELD NOTES.

LITTLE ROCK CONFERENCE, MID-YEAR MISSIONARY MEETING, FEB. 16-17, BENTON, ARK.

February 16—2:00 p. m.—Devotional—T. D. Scott.

Our Foreign Fields.

2:15 p. m. China—John F. Taylor.
2:25 p. m. Korea—R. M. Holland.
2:35 p. m. Japan—J. H. Glass.
2:45 p. m. Mexico—R. W. McKay.
2:55 p. m. Brazil—J. M. Workman.
3:10 p. m. Cuba—Abner Sage.
3:25 p. m. Africa—M. S. Monk.
General Discussion.
Adjournment.

Evening Services.

7:45 p. m. Song Service.
8:00 p. m. Missionary Sermon—Theodore Copeland.

February 17, 8:30 a. m. Devotional Service—J. F. Simmons.

Our Home Field.

8:45 a. m. Home Missions. What It Means?—W. C. Davidson.
9:00 a. m. General Discussion.
9:45 a. m. Reports from Presiding Elders.

Little Rock District—Alonzo Monk, D. D.

Pine Bluff District—J. A. Sage.

Monticello District—W. C. Davidson.

Camden District—W. P. Whaley.

Texarkana District—J. A. Biggs.

Prescott District—W. M. Hayes.

Arkadelphia District—A. O. Evans, D. D.

11:05 a. m. Address—E. R. Steele.

Afternoon.

1:45 p. m. Devotional Service—B. A. Few.

Every Member Canvass.

2:00 p. m. How to Make It—P. C. Fletcher.

2:20 p. m. Missionary Committee—J. H. Waters.

2:40 a. m. Early Collection—L. C. Beasley.

3:00 p. m. The Sunday School and Missions—R. L. Duckworth.

3:15 p. m. General Discussion.

Evening.

7:45 p. m. Song Service.

8 p. m. Address—M. N. Walldrip.

T. D. Scott, Chairman.

A. O. Evans, Secretary.

James Thomas, Treasurer.

Forney Hutchinson, Conf. Secretary.

MID-YEAR MEETING OF THE BOARD OF MISSIONS, NORTH ARKANSAS CONFERENCE.

The North Arkansas Conference Board of Missions met at Cabot January 21 for a two days' session. At the invitation of Dr. F. S. H. Johnston, the chairman, the presiding elders of the conference met with the board. Eleven members of the board and eight of the elders responded to the call.

Dr. John M. Moore of Nashville, Home Missionary secretary, was present and made two very helpful addresses. Since Dr. Moore desired to distribute among our mission charges that are embarrassed for want of sufficient funds to carry on their work, the amount appropriated by the General Board to our conference, most of the first day was consumed in hearing the presiding elders on the needs of their various districts. A number of the problems of the church were freely discussed in connection with these reports. It was clearly brought out that great stretches of country within the bounds of the conference are not being reached by any church. Some sections are being reached only

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Asheville, N. C.—421 S. Main St.—G. H. Ligon
Philadelphia—1421 Arch St.—A. O'Daniel
Richmond, Va.—Murphy Hotel—J. W. Ligon

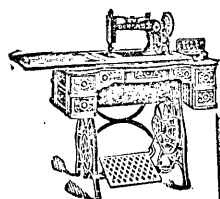
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Common garden sage brewed into a heavy tea with sulphur and alcohol added, will turn gray, streaked and faded hair beautifully dark and luxuriant, remove every bit of dandruff, stop scalp itching and falling hair. Just a few applications will prove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

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by a transient class that are preaching a perverted form of Gospel.

Prothers Skinner, Bates and Hamilton were appointed to present a plan on conference evangelism. Among other good things this committee recommended that the pastors of the station offer their services for one or more meetings to the preachers on circuits and missions during their evangelistic campaigns.

The Conference Committee on Evangelism was also invited to meet with

the board, but only one member that was not also a member of the Mission Board, was present. That was J. L. Bryant. It is understood that the Committee on Evangelism will have plans to submit later.

Dr. James A. Anderson is working on a plan by which he hopes to do a more solid constructive work. In a word, his plan is to enlarge the unit by grouping two or more circuits and thus have them reinforce each other.

A resolution passed urging the pas-

tors to make or have made an every-member campaign for missions during the first three months of the year, and to pay their mission assessments early in the year. It was found in most of the charges that made a good financial showing last year paid these causes early. This avoids crowding at the close of the year, and best of all, it would enable the General Board to avoid paying out annually several thousand dollars in interest. This should appeal to every member of the church.

Dr. James Thomas, Commissioner of Education, was present the second day and greatly edified the brethren present by ridiculing the prevalent idea of hard times. His address was well received. Rev. W. F. Walker and his people gave all a most hearty reception and hospitable entertainment. With the needs of the field clearly in mind each went home determined to lay himself out in earnest effort to meet the demands upon him.—E. K. Sewell, Secretary.

would pay you to try and get a date with him.

I came to this work December 1, 1914. This is my first charge. This work has eight points and I preach 15 sermons a month, two sermons at all the points but three, at one of these three times, and the other two once each. These good people have been very kind to us. They have fed us, paid their assessments and honored us for Jesus' sake, not ours. We are repairing the parsonage, repapering, painting, and a new roof. We do not know how to express, in words, how we appreciate this kindness. God will bless them for it. Their desire seems to be to encourage us, realizing that much depends on my first year's work. Pray for our success in God's work this year.—R. L. Armor, P. C.

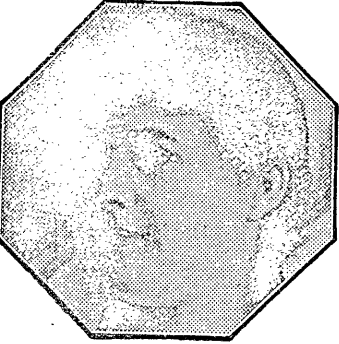
VANDERVOORT, ARK.

I am glad to see the paper go back to its normal size, for the people were beginning to make remarks about the paper being so little. And I was glad for my own benefit, for I have been a close reader of the paper for a long time, and it has been of much good to me. Everything is moving off well on the Vandervoort charge this year. There seems to be a better interest in the regular church work and in the League, Sunday school and prayer meeting departments than a year ago, or more, when I came to the work. I was glad to be returned for this year. Though this is a new country, there are very fine people here. We feel that we had a warm reception. Everybody seemed to be glad for our return, and expressed it by raising our salary a right smart. Pray for us over here, for we expect good success this year.—L. T. Rogers.

FOUKE CIRCUIT.

Bro. Canfield, our new Preacher in Charge, has already captured the people. We have one of the best Sunday Schools and prayer meetings that I ever knew. It runs nigher all the year, or nearly so, than any I ever saw, doesn't go into winter quarters or summer quarters. Everybody goes, little, big, old and young. They are all striving to find out all they can about the Scriptures. The Methodists have their Sunday school in the morning at ten. The Baptists at 3 in the afternoon. This is all going on at Sylvania Church. The Baptists all come to the Methodist Sunday School in the morning and the Methodists go to the Baptist Sunday School in the evening, as we all study the same lesson. There are more members that will pray in public than you nearly ever saw. Everything moves along here nicely. I want to say a word about our paper (The Western Methodist) I'll soon be in my seventy-third year and wife is seventy and we have been members of the M. E. C. S. for 50 long years. I used to read this paper when it was published in Memphis, Tenn., and the other evening when I came in from work I told my wife that I thought the name ought to be changed now to the Arkansas Methodist as we had got to ourselves once more. After supper she picked up the paper and saw what Bro. M. M. Smith had just said about it and told me: "Here is what you are talking about now," I fully endorse what he says. I think it ought to be called the Arkansas Methodist. When we look over the Methodist and see that our old friends are passing away we feel sad. Such as Riggins, Hunter, Ware, Wooten, Col. Williams and others, all special friends of ours. All

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used to break bread with us, but we know where to find them. We feel a deep interest in the Harrell boys, J. W. and F. F., we knew them long before they ever preached. Also Bro. J. W. Cline. His father used to come and visit us and bring Johnny with him when he was a boy of perhaps 10 or 12 years old. We had about as soon do without bread as without our church papers.

I want to hand that good Bro. J. E. Caldwell of Tulip some flowers. No better man ever lived in Arkansas than he. My idea is to give your flowers to your friends while they are living. Solomon says: "In the grave there is no knowledge nor device." I want to read everything I see over his name.—W. T. Stockton Sr.

EUDORA CIRCUIT.

Having been a constant reader of the Methodist for twenty-five years, I naturally feel an interest in its success. I do not see how anyone interested in the success of his church, or the welfare of his family, can afford to do without his church paper.

I trust our people will give you the support necessary, so that you may continue to give us a live religious journal.

Everything is very quiet in this part of the vineyard.

Bad weather and bad roads have very materially interfered with our work since Conference; but God's sun will soon shine and we hope to take on new life. November 29 our parsonage here was burned, but we had some insurance and now have foundation laid for a nice five-room cottage which will be ready for occupancy before long. When completed there will be but a small debt on it.

Our people are very much discouraged along financial lines, but they are not quitters and everything will come out right in the end. We have a real live public school here, with Prof. T. D. Henderson as principal. He is a live wire and is bringing things to pass. He also renders valuable assistance in the Sunday School. We are praying for a successful year.—J. C. McElhenney, P. C.

NAYLOR CIRCUIT.

As it was our lot to come to this place for this year, after boxing a few things at Osage, Carroll county, where we had spent two pleasant years at work, we traveled in a Southeast direction to Beebe, a distance of 183 miles and then went 22 miles overland and arrived at the place to which we were sent by Conference.

We have found the work in very good shape. It being part of the old White River and the Arkansas Conference, it has taken some time to get all the work linked together, but I think we are about ready for real work.

We have a nice little town to live in. We find good people all the way around our circuit.

We have a real good school here at Pleasant Valley (Naylor). The teachers seem to have the work well in hand. They have the love and respect of the student body and also of the patrons of the school. We can say some things about our work that not every preacher can say.

We have seven appointments and a good church house at every point, five

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of which are new, just built; have six Sunday Schools and at Mt. Vernon, where Bro. E. E. Jones stays with our cause like a hero, our membership is small, hence they all work in the Baptist Sunday School which gives all our people Sunday School work.

We have three prayer meetings, one just organized since we got on the field.

At one of our points we have on the board of stewards a young man, 14 years old, who sees after his part of the work as well as any of the older. May we get more of our young men to enlist in the work of the church.

We are hoping to have a great year.

We feel like the Lord will bless our efforts and we know that we are going to labor and work for many souls to enlist in the service of the Lord.

We must not forget to say we have one League. Pray for us.—B. E. Robertson, P. C.

PRESCOTT DISTRICT PREACHERS' MEETING.

The preachers' meeting of the Prescott District was opened about 9 a. m. January 27. After reading a scripture lesson Bro. Hayes outlined in a general way the purpose of the meeting.

F. C. Cannon was elected secretary.

The following pastors were present:

B. A. Few, F. F. Harrell, M. K. Irvin, J. D. Dunn, F. C. Cannon, T. O. Owen, W. W. Christie, C. A. Fuller, Jesse Galloway and Bro. Z. W. Bailey.

The meeting being thrown open, Bro. Christie touched upon the main points mentioned by the P. E. Dunn, and Cannon spoke on "When to Hold Revivals." Irvin spoke on a "Continuous Revival in the Church." Bro. A. O. Evans, P. E. of the Arkadelphia District, came in and at once took part in the discussions of the meeting.

Bro. Few spoke effectively on "Personal Preparation of the Pastor for Winning Men to Christ." Bro. Harrell and others spoke on the "Dangers of Russellism."

At the afternoon session the following resolution was adopted:

"That, wherever practicable, we raise the Conference collections in the early part of the Conference year."

"How are we to Promote Revivals," was discussed by Bros. Harrell, Few, Evans, Christie, Dunn and others. After discussion of "Hindrances, and How Best to Hold a Revival," it was stressed that we must be spirit-filled men if we lead men to Christ.—F. C. Cannon, secretary.

OBITUARIES.

HUMPHRIES.—Mrs. Sarah W. Humphries was born in Georgia March 18, 1832. Died near Belleville, Ark., January 12, 1915. She was first married to W. W. Tippin, who lived but a few years. To this union were born six children. She then married Mr. M. Humphries, who also died in about one year. To this union there was born but one child. Four of the children preceded her, and there are left three sons and grandchildren to mourn their loss. Grandma Humphries, as she was called, was sick but a few days of dropsy. She suffered intensely, but bore it patiently without a murmur, forgetting her own pain, she to the last moment thought only of her family and friends by sending messages of hope and cheer to each one by name. She was converted and joined the M. E. Church when about 12 years old and lived a consistent Christian and an acceptable member till her death. She had been a mem-

ber of the Methodist Church, South, at Ola, Ark., for many years. As I look at her record I see she reared a pillar in the temple of God 70 years high. I have been standing beside that tall shaft and reading the name of our God written on the top; written on the side, written on the base, yes, written all over. She grew and grew until she touched the heavens and then passed to take her place in the grand review before the throne of God. Blessed are the dead who die in the Lord.—Her son, G. W. Tippin and Eli Myers, Pastor.

M'PHERSON.—Sister Lizzie McPherson was born May 13, 1846, in Tennessee. Came to Arkansas when twelve years old, where she resided until her death, January 13, 1915. She was married to Brother C. R. McPherson March 2, 1865, who preceded her to the haven of rest five months and

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ADVICE TO THE RUPTURED

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RUPTURE Is a handicap. If you don't realize it now you will sooner or later. It never gets well of itself, but gets worse from time to time. It will eventually unfit you for work and life's battles. It positively grows dangerous—think of the hundreds of people that yearly sacrifice their lives to strangulation.

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ten days. She professed religion and joined the M. E. Church, South, in 1867, and lived a faithful Christian life until the summons came to her to the land above. Sister McPherson leaves five children and some grand children to mourn her loss. She has had her trials and troubles in this world, but she has gone to the world where there are no troubles, but only joy and peace. She had many friends who miss her and who mourn their loss. The children will hear the voice of the mother no more until they hear the welcome of the Savior and meet their mother and father to part no more.—J. D. Johnson, P. C.

PLUNKETT.—Mrs. Edith Plunkett (nee Cravens) was born March 25, 1881. Reaching womanhood she was converted and united with the M. E. Church, South. She was married to Huie Plunkett, August 27, 1902. She crossed over the river to the Father's House August 29, 1914. After funeral services in the church, where she held her membership, her body was laid to rest in the presence of a large concourse of relatives and friends. She leaves a husband and four small children to mourn their loss. Sister Plunkett was truly a good woman. She loved her home, her children, her church and her community. She was faithful in her attendance upon the service of the church and Sunday school. She is not dead, but gone before. Amid the resplendent glories of the heavenly world she awaits the coming of those left behind.—Her Pastor, W. E. Bishop.

CRAVENS.—Gracie Brown Cravens was born January 1, 1885, and died September 1, 1914. Sister Cravens was converted when a girl and joined the Methodist Church. She lived a consistent Christian life. Sister Cravens was a sufferer from that fearful disease—tuberculosis. The writer was her pastor for three years and visited her many times. I always found her cheerful and hopeful. Her faith in her Heavenly Father never wavered, but grew stronger to the end. She was married to Brother M. Cravens, December 30, 1900, who with his little motherless boy and a host of

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relatives and friends are left to mourn not as those who have no hope, for beyond the stars Sister Gracie is waiting and watching for the coming of loved ones.—Her Pastor, W. E. Bishop.

There being in man a sense of right and wrong, religion becomes a most potent influence, because it announces a judgment-bar before which all must stand. It completes the theory of virtue and vice, by reminding the soul that it is daily approaching a final rendering of its accounts.—David Swing.

QUARTERLY CONFERENCES

LITTLE ROCK.
ARKADELPHIA DISTRICT.
(First Round.)
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 Dalark.....Feb. 20-21
Ussery Ct., at Hughes Ch.....Feb. 27-28
Third St., Hot Springs, p. m.....Feb. 28
Cedar Glades Mission, at Bethlehem.....March 13-14
Central Church and Park Ave., Hot Springs, to be announced.
A. O. EVANS, P. E.

CAMDEN DISTRICT.
(Second Round.)
FordyceFeb. 7
Junction CityFeb. 13-14
El DoradoFeb. 14
HuttigFeb. 21
WessonFeb. 28
Strong, at BoldingMarch 6-7
Bearden, at Millville.....March 14
El Dorado Ct., Ebenezer.....March 20-21
Hampton, at Harrell.....March 27-28
Eagle Mills, at Harmony Grove.....April 3-4
Kingsland, at Cross Roads.....April 10-11
Thornton, at Providence.....April 17-18
Buena Vista, at McMahon's.....April 24-25
Magnolia Ct., at Emerson.....May 1-2
WaldoMay 9
Atlanta, at Lisbon.....May 15-16
Chidester, at Carolina.....May 22-23
StephensMay 29-30
MagnoliaJune 6-7
CamdenJune 14
On this round special attention will be given to questions 1, 5, 6, 7, 8. The delegates to District Conference will be elected. District Conference will be held July 6-9, at Atlanta.
W. P. WHALEY, P. E.

LITTLE ROCK DISTRICT.
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. 24
Oak Hill Ct., at Oak Hill.....Feb. 27-28
ALONZO MONK, P. E.

PRESCOTT DISTRICT.
(First Round.)
Columbus, at Bethany.....Feb. 6-7
Hope Mission, at McNab, Q. C. Monday a. m.....Feb. 7-8
Harmony, at Harmony.....Jan. 13-14
Blevins, at New Hope.....Feb. 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.

PRESCOTT DISTRICT.
(Second Round.)
Prescott Sta.Feb. 21-22
Center PointFeb. 27-28
NashvilleFeb. 28
GurdonMarch 6-7
Dear Brethren: Please notice carefully the questions to be answered at the second Quarterly Conference. Be ready to answer all the questions. We will attend to the election of delegates on this round. Please pray earnestly for revivals.
W. M. HAYES, P. E.

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

NORTH ARKANSAS.
BATESVILLE DISTRICT.
(Second Round.)
Sulphur Rock, at Lee's Chapel.....Feb. 13-14
Charlotte, at CharlotteFeb. 14-15
Cave City, at CushmanFeb. 20-21
Central Avenue and Bethesda, at.....Feb. 21-22
BethesdaFeb. 27-28
Evening Shade, at SidneyFeb. 27-28
Desha, at Locust GroveMar. 6-7
Floral, at Corner StoneMar. 13-14
Salado, at RosieMar. 14-15
Tuckerman and Kenyon, at TuckermanMar. 20-21
Melbourne Ct.Mar. 27-28
Bexar Ct.Mar. 28-29
Viola Ct.Mar. 30-31
Mountain Home, at Mountain HomeApril 3-4
Cotter Ct., at Rockdale (Trimble.....April 4-5
Flat)April 10-11
Yellville Ct., at Pleasant Ridge.....April 11-12
Lead Hill Ct., at Bergman.....April 17-18
Calico Rock Ct., at Norfolk.....April 24-25
Mountain View Sta.....April 25-26
Marcella, at St. James.....May 1-2
Jacksonport Ct.May 1-2
Minturn Ct., at Arbor Grove.....May 8-9

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Swifton and Alicia, at Alicia... May 9-10
 Newark Station May 15-16
 Newport Station May 16-17
 Batesville, First Church... May 23-24
 B. L. Wilford, P. E.

BOONEVILLE DISTRICT. (First Round.)

Bigelow Feb. 6-7
 Perryville, at Perryville... Feb. 7
 Petit Jean, at Stubbs Chapel... Feb. 9
 JAS. A. ANDERSON, P. E.

BOONEVILLE DISTRICT. (Second Round.)

Danville Feb. 13-14
 Belleville Feb. 14-15
 Magazine Feb. 21-22
 Booneville Ct. Feb. 24-25
 Waldron Ct. Feb. 27-28
 Waldron Feb. 28-Mar. 1
 Cauthron Mar. 1
 Adona Mar. 6-7
 Ola and Perry Mar. 7-8
 Walnut Tree Mar. 13-14
 Gravelly Mar. 14-15
 Pl. view Mar. 20-21
 Dardanelle Ct. Mar. 27-28
 Dardanelle Mar. 28-29
 Paris Apr. 3-4
 Scranton and P. V. Apr. 4-5
 Bigelow Apr. 10-11
 Perryville Apr. 11-12
 Booneville Apr. 16
 Branch Apr. 17-18
 Petit Jean Apr. 24-25
 District Conference will meet at Booneville on the night of April 13 to continue till its business is done. Rev. Eli Myers will preach the opening sermon. Revs. H. Hanesworth, Geo. McGlumphy and J. R. Ashmore will be a committee to examine all candidates.
 JAS. A. ANDERSON, P. E.

CONWAY DISTRICT. (First Round.)

Conway Feb. 7-8
 R. E. L. BEARDEN, P. E.

FAYETTEVILLE DISTRICT. (First Round.)

Pea Ridge Feb. 6-7
 Huntsville Jan. 13-14
 G. G. DAVIDSON, P. E.

HELENA DISTRICT. (First Round.)

Parkin Sta. Feb. 6-7
 Wynne Sta. Feb. 13-14
 W. F. EVANS, P. E.

HELENA DISTRICT. (Second Round.)

Marianna Mis. Feb. 27-28
 LaGrange Mis. March 6-7
 Marianna Sta. March 10
 Haynes Ct. March 13-14
 Forrest City March 14-15
 Colt Ct. March 20-21
 Helena Sta. March 21-22
 Holly Grove Ct. March 27-28
 Turner Ct. March 28-29
 Wheatley Ct. April 3-4
 Brinkley Sta. April 10-11
 Clarendon Sta. April 11-12
 Howell and Devew Ct. April 17-18
 McCrory Sta. April 18-19
 Hamlin Mis. April 24-25
 Parkin Sta. May 1-2
 Cotton Plant May 5
 Dist. Conf. at Cotton Plant... May 4-8
 Wynne Sta. May 8-9
 LaGrange Mis. May 15-16
 The Helena District Conference will open on Tuesday at 7:30 p. m. The opening sermon will be preached by Rev. H. B. Trimble of Clarendon. Thursday will be devoted to laymen's work. J. B. May, district lay leader, will arrange a suitable program. Friday will be devoted to Missions and Education, and the conference will close on Friday night.
 W. F. EVANS, P. E.

JONESBORO DISTRICT. (Second Round.)

Lake City, at Farrar's Feb. 13-14
 Monette and Macey, at Black Oak... Feb. 14-15
 Jonesboro Ct. Feb. 20-21
 Fisher St. Feb. 21-22
 Brookland Ct., at Shiloh... Feb. 27-28
 Nettleton and Bay, at Truman... Feb. 28-Mar. 1
 Trinity Ct., at Trinity... March 6-7
 First Church, Jonesboro March 7-8
 Marked Tree and Tyronza, at M. T. March 13-14
 Marion March 14-15
 Gilmore Ct. March 20-21
 Bardstown and Heafer March 21-22
 Manila and Dell, at Dell... March 27-28
 Blytheville March 28-29
 Blytheville Ct. April 3-4
 Barfield Ct., at Clear Lake... April 4
 Luxora and Rozelle, at L. April 4-5
 Harrisburg Ct., at Pleasant Valley... April 10-11
 Harrisburg April 11-12
 Vann Dale Ct. April 17-18
 Earle April 24-25
 Crawfordville April 25-26
 Osceola May 1-2
 Wilson May 2-3
 W. L. OLIVER, P. E.

PARAGOULD DISTRICT. (Second Round.)

Paragould, First Ch. Feb. 6-7
 Paragould, E. Side, at G. M. Feb. 7-8
 Paragould Ct., at Mt. C. Feb. 13-14
 Gainesville Ct., at Scott C. Feb. 11 Sat.

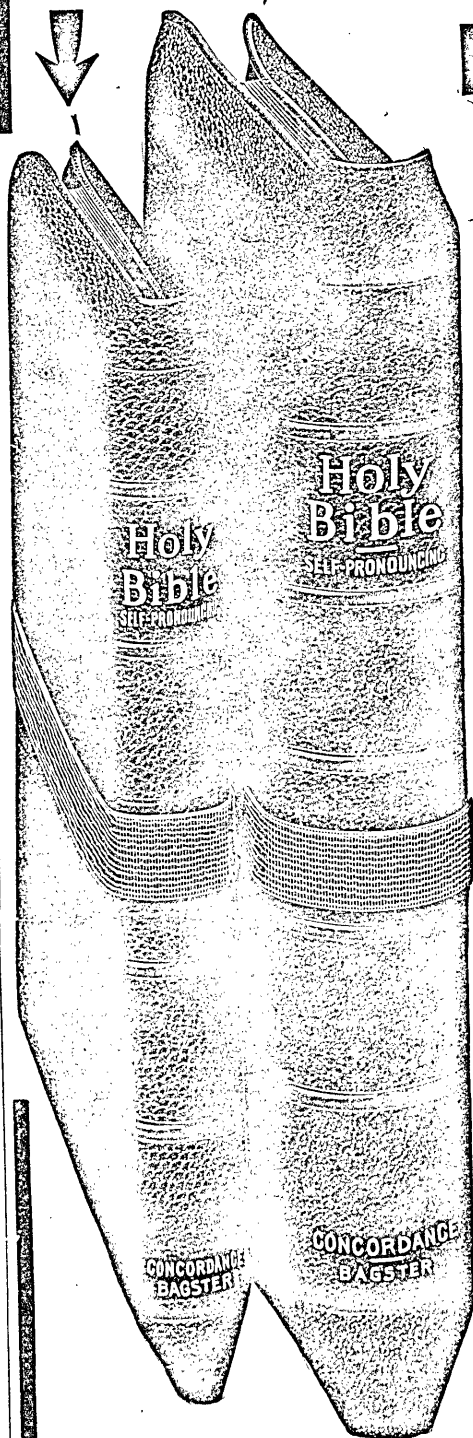
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Marmaduke Ct., at M. Feb. 20-21
 Boydsville Ct., at Cum. C. Feb. 27-28
 Piggott & Rector, at R. March 6-7
 St. Francis, at Nim. March 13-14
 Old Walnut Ridge, at O. W. March 20-21
 Walnut Ridge March 27-28
 Salem, 11 Sat. April 3-4
 Mammoth Springs April 4-5
 Lorado Ct., at Pleas. H. April 10-11
 Smithville Ct., at Jessup, 11 Sat. April 17-18
 Ash Flat Ct., at High. April 24-25
 Imboden, at Hardy May 1-2
 Pocahontas Sta., at P. May 8-9
 Reyno and Success, at S. May 9-10
 Black Rock, Portia and Hoxie, at B. May 15-16
 Peach Orchard Ct., at Knobel, 11 Sat. May 22-23
 Corning May 23-24

Pocahontas Ct., at Siloam, 11 Sat. May 29-30
 New Liberty, at Brighton, 11 Sat. June 5-6
 F. M. TOLLESON, P. E.
 The District Conference will convene at Corning, May 18-20. The opening sermon will be preached Monday evening, May 17, by Rev. W. B. Wolf. Let each preacher in charge see that his Quarterly Conference record is on the secretary's table and that each of his local preachers makes report of his work, either in person or in writing. Remind them of the resolution of last District Conference.
 Committee on License to Preach—A. F. Skinner, J. F. Jernigan, C. L. Castleberry.
 Committee on Local Preachers—C. M. Reeves, J. L. Batton, F. P. Jernigan.
 Every local preacher in the district is asked to appear before this committee at the opening of the conference, or make a report in writing. This com-

mittee will recommend the passage of character, the renewal of license for deacon's and elder's orders, and for admission or readmission to the Annual Conference. The year will be half gone when we meet. Shall not the stewards try to have as nearly one-half of the preachers' salaries in hand as possible? Shall not the preachers have all their claims subscribed, and as much as possible in hand? Let preachers, stewards and people co-operate to secure this. It will require earnest effort, but the goal is worth it.—F. M. Tolleason.

SEARCY DISTRICT. (First Round—in Part.)

Griffithville Ct., at G. Feb. 6-7
 Bald Knob and B. Ct., at Russell... Feb. 13-14
 Vilonia Ct., at Vilonia Feb. 20-21
 Vilonia Ct., at Vilonia Feb. 20-21
 Searcy, First Church Feb. 28-Mar. 1
 Searcy Ct., at Haygood Feb. 27
 R. C. MOREHEAD, P. E.

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