

WESTERN METHODIST.

"SPEAK THO"

THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXIV

LITTLE ROCK

ARK., THURSDAY, FEBRUARY 25, 1915

NO. 8

THE LORD IS MY SHEPHERD; I SHALL NOT WANT. HE MAKETH ME TO LIE DOWN IN GREEN PASTURES: HE LEADETH ME BESIDE THE STILL WATERS. HE RESTORETH MY SOUL: HE LEADETH ME IN THE PATHS OF RIGHTEOUSNESS FOR HIS NAME'S SAKE.—Psalm 23:1-3.

WAKE UP! WAKE UP!

As we go to press the Arkansas Senate is considering the INFAMOUS SAWYER RACE-TRACK GAMBLING BILL. Tremendous pressure has been brought to bear upon the senators. Only a handful of people are seeking the passage of this hydra-headed monstrosity, but they are making themselves felt. An overwhelming majority of our people would bitterly resent the passage of this bill as a gratuitous and deliberate insult, if they realized its import and myriad possibilities of evil. If the bill is still pending when you read this, wake up! Telegraph or telephone your vigorous protest to your senator. Even if you know he is on the right side, encourage and help him in this battle against corruption. If the bill has unfortunately passed the Senate, telegraph or write to Governor Hays, asking him, as he represents the whole State of Arkansas, to resent the insult and veto the bill. Do not delay. The enemies of your homes and your honor are massing their forces and may break our lines.

A DANGER TO PROTESTANTISM.

Dr. Shailer Mathews, dean of the Divinity School of the University of Chicago, has argued for social reforms and the realization of righteousness in the life of the Christian church; hence the following note of warning from him is entitled to great weight:

"A danger to which Protestantism—particularly progressive Protestantism—in America is exposed, is that its churches shall become mere agents of social service. There are many people who, in reaction from extreme orthodoxy, have come to feel that the sole business of the Church is to push social reform. This danger is particularly strong in America just now because social workers have come to see that the Church, instead of being hostile to their ideals, is the greatest force by which their ideals can be put into operation. Such a valuing of the Church brings no small satisfaction to those of us who have endeavored to set forth the social significance of the spiritual life. But we cannot let social service take the place of God. People cannot be amused into conscientiousness. Picnics are not the equivalents of prayer meetings, and Sunday school baseball leagues have not yet developed into revivals. It was natural in a period of awakening and transition that men should jump to the conclusion that the Church ought to stand for every good cause. It was easy to forget that society will organize institutions for each newly realized need. But even those of us who feel most deeply the social obligations of Christianity see that a Church as an institution does not have the same field of responsibility as Christian individuals. These last may be organized in a great variety of institutions, each of which performs some particular function set by the division of labor in our world. Church leaders can delegate to these institutions certain duties, but they cannot delegate the duties of spiritual parentage. A Protestant Church cannot be an ethical asylum; it must be a home in which souls are born into newness of life. We want efficiency in organization and in activity. We want our ministers to be alive to the needs of the hour in politics and in industrial reform, quick to come to the championship of overworked women in factories and the rescue of little children who are giving up their lives that the cost of production may be kept

We want the message from the pulpit to be heartily in sympathy with our modern thinking. But most of all does American Protestantism need a spiritual passion, a contagious faith in the supremacy of God's spiritual order and an alarm at the misery that waits on sin. From many a community there is already rising a cry for the elemental religion. With all their scientific business success, American laymen are asserting that they want to be assured of God and immortality and the worth of righteousness. They want companionship in spiritual loneliness, comfort in hours of pain, courage in moments of moral wavering. Their souls are athirst for the Unknown, and they will be satisfied with nothing save the water that comes from the River of God. If the awakening of Protestantism were to mean simply a renaissance of ethics, or a sort of bescriptured positivism, American society would be defrauded. When it asks for the bread of life, it will not be satisfied with treatises on eugenics."

"THE CHILDREN OF THIS WORLD ARE WISER."

Last year the Wholesale Liquor Dealers of America raised a fund for the purpose of sending their official organ to 1,200 preachers in Pennsylvania, and they expect to continue furnishing the paper again this year in order to convince the preachers that they are not the corrupt people that they are reputed to be, and that their business has both equity and justice on its side. The Socialists tax themselves heavily to provide funds for the free distribution of the literature of their propaganda. Most of our churches spend no money for free distribution of denominational literature, and have very poor provision for the support of their periodicals. This may in some measure account for the slow growth of the evangelical churches as compared with Socialism and various minor cults. The printed page is a power, and in proportion to cost is one of the cheapest means for the propagation of truth. Our Methodist people should awake to the need of using their press. The church paper should not only be in every Methodist home to keep the members informed and loyal, but should be put gratuitously into the hands of hundreds who are favorable to the church, but lack knowledge of its work. The least that any Methodist should permit himself to do is to subscribe for and read his church paper. He would invest \$1.50 wisely if he would also send the paper to some friend or neighbor. "Verily, the children of this world are in their generation wiser than the children of light." Unless we use proper means to keep the light burning and extend our influence, our light may be extinguished. Shall we be wise in our generation?

CHURCH LOYALTY INVOLVED.

In his Lenten Pastoral Letter for 1915 Bishop John B. Morris, of the Roman Catholic Church in Arkansas, referring to the church paper of his Diocese, says: "Indifference to the welfare of The Guardian appears to us to partake of indifference and disloyalty to everything Catholic, nor can we justly complain of coldness in our own people, and lack of sympathy on the part of those who do not believe with us, unless we take proper steps to keep our religion before them, which can be done in no better way than by insisting on the necessity of our Diocesan paper in every Catholic home. We would suggest likewise that zealous Catholic men, who have the means, should in addition to their own subscription subscribe for the paper to be sent to one of their Protestant neighbors, who is well disposed and anxious to learn the truth about the Catholic Church from a reliable source, as The Guardian claims to be, since it has the encouragement and approval of the

chief pastor of the Diocese." These are words of wisdom, and the suggestion to Romanists might profitably be followed by Methodists.

A GREAT STUDY.

The State Board of Public Affairs some time ago ordered a study of the University of Wisconsin. The undertaking, as planned, was stupendous. The scheme was elaborate beyond the ordinary conception of public officials. It was intended that every detail should be investigated and absolutely mastered. It was to be specific and not stop with generalities. It did not contemplate muckraking nor fussing over trivialities. It was not instituted because of dissatisfaction with the University, but to determine if the University is failing to undertake what the State expected it to do or attempting what was not desired, and also to decide whether the State's support of the University is in proportion to the State's support of other public educational activities, and whether the legislative policy in dealing with the University and other educational activities reflects adequate information and efficient use of information, and to report to the Legislature methods of retrenchment or increased efficiency. The results of this study have not all been given publicity, but it is believed that a monumental piece of work has been accomplished, and the results will inure to the benefit of all colleges and universities. It is probable that if a commission of broad-minded men could be created in Arkansas, it would be able to present to the Legislature facts and suggestions which would magnify our higher institutions. It is desirable to commit the State to a practical progressive policy, so that expenditures of money may be wise and movements logical and cumulative.

AGAIN, "WELL DONE."

In killing the bill for Sunday baseball in Little Rock our House of Representatives deserves commendation. The people of Arkansas believe in The Ten Commandments and are unwilling that their Legislature should repeal any of them, even for the pleasure-mad portion of our urban populace. Let us remember that one of God's indictments of wayward Israel was seeking their own pleasure on his Sabbath. Can we ignore or set aside God's commandment and not suffer the penalty?

A CRYING NEED.

The Legislature is being asked to establish an Industrial School for Girls. The plan is to utilize the plant of the present Reform School for Boys, and secure another location for the School for Boys where the facilities for farming are better. Such schools are greatly needed, so that delinquent boys and girls may be reformed and not committed to jail or penitentiary to associate with hardened criminals. Let good citizens all over the State impress upon the Legislature the imperative need, and thus help to secure favorable action.

Every preacher needs an assistant. He reaches only a part of his people in his Sunday services, and in his visitation touches only a fraction each week. With an able assistant he may enter every home every week. How can he secure that assistant? Put his church paper into every family. It will reach regularly many whom the pastor sees only occasionally, and prepares the way for his coming. If he will refer frequently to news and articles in the paper, he will arouse a desire to have the paper in the home so that the members of the family may not be uninformed on denominational matters.

He realizes not the true joy of living who lives not the surrendered life.

WESTERN METHODIST.

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

1. All subscribers are counted as permanent unless notice is given to the contrary.
2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.
3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

PERSONAL ITEMS.

Rev. T. F. Hughes, pastor at Holly Springs, is doing some fine work for the paper.

Rev. B. A. Few, of Prescott, while in attendance on the preachers' conference Tuesday, paid our office a visit.

Mrs. Ellen M. McClellan, widow of Gen. Geo. B. McClellan of the Civil War, died in Nice, France, February 13.

The University of Southern California offers a regular course on the liquor problem, for which credit is given.

The Chicago Methodist School Union is seeking to place a copy of the Methodist Hymnal in every Methodist home.

Rev. F. E. Dodson reports all departments of his church at Greenwood in fine condition and his work progressing nicely.

Married—At the parsonage, Sulphur Rock, February 15, Mr. J. T. Treadway and Miss Jane Deck, Rev. F. L. Glisson officiating.

Bishop Earl Cranston is to speak on "The Unification of American Methodism" at the Boston Methodist Social Union, March 8.

Mr. John Vinson, a good layman of Primrose Church, called last Saturday. He suffered a serious accident last fall, but has recovered.

The Board of Missions of the Protestant Episcopal Church has arranged to pension its superannuated missionaries. The minimum will be \$600 a year.

Rev. Percival Morgan, who has recently become pastor of a Presbyterian Church in Macon, Ga., is a son of Dr. G. Campbell Morgan, the celebrated London preacher.

On Tuesday Rev. John B. Andrews, the evangelist, paid us a visit. He had just closed a very successful meeting at Leslie, and was here to attend the conference on revivals.

Rev. R. L. Cabe writes: "We had fifty in prayer meeting Wednesday evening, and good crowds at both Draughton and Kingsland Sunday. We are much encouraged with the outlook."

James Creelman, one of the celebrated war correspondents, died in Berlin, February 12. He had reported the Japanese War, the Graeco-Turkish War, and the Spanish-American War.

Many of Dr. Godbey's friends in Arkansas are buying his book, "Lights and Shadows of Seventy Years." Send \$1 to Rev. J. E. Godbey, 413 N. Van Buren Ave., Kirkwood, Mo., and get the book.

Brother F. C. Bartlett of Beebe, in a private note, expresses for himself and others their great appreciation of the preaching of their pastor, Rev. Edward Forrest. They consider him a "big gun."

The General Board of Religious Education of the Episcopal Church, of which Dr. W. E. Gardner is secretary, is organizing The League of Church Parents to promote religious training in the family.

Fort Smith will be one hundred years old in 1917, and there is discussion of a movement properly to celebrate its anniversary. It should be done in such a way as to enlist the co-operation of the whole State.

Rev. Wm. Jordan, pastor of War Eagle, writes that everything is starting off fine on his charge, and he is expecting great improvement this year. He will do all in his power to put the paper in every home.

Hon. C. W. Shaver of Evening Shade, renewing his subscription, writes that he has taken and paid for the paper in advance since the first number was

published. He would like to see it the "Arkansas" Methodist again. If all subscribers were as loyal as he it would be easy to finance a church paper.

Rev. George Washburn, thirty-three years president of Robert College, Constantinople, died February 15, aged eighty-one. He educated many of the boys who have become leaders of the various Balkan States.

Bishop A. W. Wilson was eighty-one years old on February 5. He has been a Methodist preacher sixty-three years and bishop almost thirty-three. He is one of the greatest preachers Methodism has ever produced.

Bruno Garibaldi, who was recently killed in the battle of the Argonne, was a grandson of the famous liberator of Italy. He had been for five years a student of the Methodist College at Rome and had made a fine record.

Representative W. M. Shaver of Jackson county, who secured the fifty-three signatures to the Newberry-White Statewide Prohibition Bill, deserves great credit for his activity and his zeal in the cause of temperance.

The Northwestern Federation of Indian Tribes, in session at Tacoma, Wash., on February 22 adopted a resolution asking Congress to appropriate \$150,000 to be used in suppressing the liquor traffic among the Indians.

Hon. R. P. Hobson, who so ably advocated national prohibition in Congress, is preparing to send his speech on prohibition to every home in the United States, with a view to arousing the people more fully on the question.

The six different educational enterprises of Illinois Methodism have joined and are correlating their work through "An Educational Forward Movement," which plans a united appeal for the support of the institutions.

Rev. R. E. L. Bearden has just completed his first round on Conway District, and feels greatly encouraged over the prospects. His preachers are in great favor, and are doing heroic work. He sees great possibilities in his territory.

By appointment of Rev. J. J. Galloway, Epworth League President, North Arkansas Conference, Rev. H. C. Hoy, of Marion, will hereafter furnish the notes on the Epworth League lessons. We greatly appreciate his willingness to assist us.

Rev. D. J. Fleming has been appointed organizing director of the Department of Foreign Service of Union Theological Seminary for the purpose of establishing courses preparatory to foreign service. He has for ten years been professor in Forman Christian College at Lahore, India.

A note from Rev. W. A. Steel, of Benton, brings the sad news that Rev. J. K. Bass, pastor of Traskwood, and his wife are in great sorrow. Their little boy, Edgar Ray, died February 18 and was buried in the cemetery at Traskwood. This sorrowing home will doubtless be remembered in prayer by the brethren.

A press dispatch from Seoul, Korea, announces that pardon has been granted to Baron T. H. Yun, the Korean leader of our church, who had been unjustly imprisoned for conspiracy. We rejoice, and trust that he may again be permitted to take up the great work of education to which he had given himself.

The Flying Squadron of America, an organization of notable temperance speakers who are conducting a campaign in 250 cities in the United States in the interest of national prohibition, will hold six meetings in Little Rock, March 14, 15 and 16, in our First Church. The Squadron is headed by former Governor Hanly of Indiana.

Rev. L. W. Evans, of Sheridan, called Tuesday while attending the conference of pastors. He is just recovering from sickness of five weeks' duration. He has assisted in good meetings at Redfield and Humphrey, and has a continuous revival in his own church. He expects to rebuild his parsonage and looks for progress on all lines.

The reception given by Pine Bluff citizens to Senator T. C. White and Representative E. W. Brockman on last Friday night was one of the biggest things of the kind ever pulled off in that city. The people lined the streets from depot to hotel, and a band led the procession. The hall was crowded at the speaking, and addresses were made by Judge Elliot, who presided, Governor Hays, Sen-

ators Lundy, Slaughter and White, Superintendent Frank Barrett of the Anti-Saloon League, Representative E. W. Brockman, Judge E. J. Kerwin, Hon. W. B. Sorrells and Rev. M. N. Waldrip.—Baptist Advance.

As announced early in the year, the expositions of the Sunday school lessons would be in the hands of several brethren. Rev. S. R. Twitty has just completed the portion assigned to him, and Rev. H. E. Wheeler of Jonesboro will furnish the lessons for March and April. Our thanks are due these scholarly brethren for their good work.

President J. C. Branner has tendered his resignation as president of Leland Stanford University, effective July 31. He was elected two years ago and accepted with the understanding that he would serve only two years. He is well known in Arkansas, having been State Geologist from 1889 to 1897. He has made a great university president and his resignation is regretted.

Dr. S. E. Ryan, the new president of Arkansas Conference College, the Northern Methodist school at Siloam Springs, is a native of Pennsylvania and a graduate in 1882 of Allegheny College. After serving as pastor in Erie Conference and presiding elder in North Dakota, he became a pastor in St. Paul, Minn., and then established an academy in the Cumberland Mountains of Tennessee.

The mayor of Fort Smith has been advised by the attorney general that it will be unlawful to issue liquor licenses after February, when their licenses expire. The Times-Record says that there is a strong sentiment to permit them to run till January 1, but the Herald has a different opinion, and believes that Mayor Read will enforce the law. We fully expect him to keep his oath of office.

The Rev. Robert M. Russell, D. D., LL. D., president of Westminster College, has accepted the call of The Moody Bible Institute of Chicago to the chair of Doctrine and Homiletics, and will be associated with the dean, Dr. James M. Gray, and other members of the faculty in evangelistic and Bible conference work throughout the country, as well as in the editing of the Christian Worker's Magazine.

Mrs. Laura D. Hawley, widow of the late Rev. L. B. Hawley, of the Little Rock Conference, died at the home of her daughter, Mrs. J. W. Bryant, in El Dorado, Ark., Saturday afternoon, February 6. She was buried by the side of her husband in the cemetery at El Dorado. Revs. W. P. Whaley, J. W. Harrell and J. W. Vantrease assisted the pastor, Rev. W. C. Hilliard, in the funeral service. A suitable tribute to her memory will be published soon.

Baron Kato, Minister of Foreign Affairs of Japan, in a recent interview, said: "We feel the need strongly now of moral education for our children. In former times they had a very good moral training through the teaching of Confucius, but in recent times this teaching has very much waned, and now we are really in a serious state so far as our moral condition is concerned. For this and other reasons we gladly welcome the moral training that the Christian Sunday School can give to our young people."

Judge W. M. Kavanaugh, of Little Rock, died at his home, Sunday, February 21, aged forty-nine. He was born in Alabama, the son of a Methodist preacher, and grand-nephew of our Bishop, H. H. Kavanaugh. He had been managing editor of the Arkansas Gazette, sheriff and county judge of Pulaski county, Democratic national committeeman from Arkansas, and two years ago, on the death of Senator Davis, was elected United States Senator for the short term. He was president of the Southern Trust Company, the Little Rock Street Railway Company, and other business organizations. He had been remarkably successful, both in business and in politics, and was one of our most eminent and progressive citizens.

Announcement has been made from the office of the National Conference of Charities and Correction of the preliminary program of its forty-second annual meeting, to be held at Baltimore, Md., May 12. The president of the conference, Mrs. John M. Glenn, of New York, anticipates that this will be one of the largest gatherings of charity workers in the United States this year, on account of the widespread destitution and the demand for methods of relief and social amelioration that will be adequate for these unprecedented

conditions. The conference consists of public officials, residents of social settlements, heads of institutions, penologists, delegates from colleges, universities, churches and women's clubs, and others interested in this field.

Garrett Biblical Institute, the theological department of Northwestern University, of the Northern Methodist Church, located at Evanston, Ill., has abolished the two semester plan and established the "four quarter" plan. The year will be divided into four quarters of eleven weeks each, and this, with short vacations between the quarters, will run all the year. This will give opportunity to finish a three years' course in nine consecutive quarters, and permits the student to drop out for any quarter that suits his convenience. It is a perfectly sensible and workable plan, and has been in vogue at the University of Chicago in substantially the same form for many years. Even the older institutions are learning by observation.

Most of the Northern Methodist papers have had the following announcement from Mr. J. A. Patton, of Chattanooga, Tenn.: "On account of misapprehensions arising from attacks upon my business and the delays incident to the hearing of the pending libel suits, I am insisting upon my release from general church positions. While confident of complete ultimate vindication, I am not willing to embarrass the church, even temporarily." He is chairman of the Book Committee and holds other important positions in his church, and as head of the Chattanooga Medicine Company has been criticised by the Journal of the American Medical Association and other papers on the ground that some of their medicines are habit-forming and dangerous. Mr. Patten has sued several publications for libel in sums totaling \$500,000. There is much feeling and various opinions are held among members of his denomination.

"KASH VERSUS KOMPLIMENTS."

Our subscribers are literally lavish with compliments. Their hearty and generous words of appreciation and commendation are helpful and stimulating. They do more than merely hearten us; they convince us that preachers and laymen need the Western Methodist and intend to support it. Unfortunately, compliments cannot be cashed and promises do not pay our printers. All of our subscribers expect to pay, but they do not feel the urge which a personal collector gives. YOUR REMITTANCE, for arrears or in advance, WILL CASH YOUR COMPLIMENTS.

METHODIST PREACHERS' ASSOCIATION.

A number of the preachers, both itinerant and local, met at First Church, Little Rock, Tuesday night, and after informal discussion agreed to organize the Methodist Preachers' Association, adopted a brief constitution, which will be published next week, and elected Rev. B. A. Few president, Rev. John B. Andrews vice president, and Rev. T. P. Clark secretary-treasurer.

THE ORPHANAGE.

Since my last report in the Western Methodist I have received special contributions for the Orphanage as follows:

From Glenwood Sunday school, by W. H. Harrison, pastor, \$3.60; Mrs. E. B. Frazer, Little Rock, \$1; a friend, Doddridge, 50c; one quilt from the Ladies' Aid of the Methodist Church at West Point, by Mrs. L. A. Smith; one quilt from Mrs. S. E. Teeter, Russellville; one quilt from Auxiliary of M. E. Church, South, Carthage; bed and table linens to the value of \$21.45 from the Missionary Society of Winfield Church, Little Rock.

We have received three children and placed five within the past month.—George Thornburgh, President.

CHURCH EXTENSION NOTICE, LITTLE ROCK CONFERENCE.

The executive Committee of the Church Extension Board of the Little Rock Conference are hereby called to meet in the First Methodist Church at Pine Bluff at 2:30, Tuesday, March 16, to transact such business as may come before them. Let all applications for loans or help be in the hands of the secretary, Rev. W. D. Sharp, Junction City, Ark., before this board meets. We invite the Presiding Elders to meet with us, and request that each Presiding Elder send, at once, the postoffice

address of the layman in his district who is a member of the Church Extension Board, to the secretary. This is important, as we need to write to them.—W. C. Watson, Pres.; W. D. Sharp, Sec.

CARD OF THANKS FROM MRS. EDGAR SEAY.

Dear Brethren—Our dear Sister Seay desires that I again extend to you her deep appreciation of your letters of sympathy and gifts of love. These expressions of your love of her deceased husband and sympathy for her in her afflictions have brought great comfort to her. She was more seriously burned in the loss of her home than was supposed. Notwithstanding five weeks have elapsed since the accident, she is still confined to her room and continues to suffer greatly. She has indeed proved a patient sufferer, and in all her afflictions has maintained a spirit of cheerfulness and submission to the will of God that is beautiful beyond expression.—Her Pastor, Francis N. Brewer.

SUMMER SCHOOL FOR MINISTERS.

Matthew B. McNutt, of Ohio, a rural church expert, is the latest addition to the program of the Summer School for Ministers at Hendrix College. Dr. McNutt for years has been devoting all of his time to institute work on the rural church. He is one of the strongest men in the Presbyterian Church in this field. He is the right-hand man of Dr. Warren H. Wilson, of New York City, who is at the head of the rural work of the Presbyterian Church. He will be a power in the forthcoming summer school.

Another feature added by the committee is a daily devotional Bible reading to be conducted by able Bible students, like Bishop Hoss, Dr. John A. Rice and Dr. O. E. Brown. This is to occupy a half hour each day, at 9 o'clock in the morning. It is to be the devotional or chapel exercise. It is hoped to make this one of the richest hours of the day—rich in thought and deep in spiritual insight.—J. H. Reynolds.

BOOK REVIEWS.

In Black and White, an Interpretation of Southern Life, by Lily Hardy Hammond; published by the Fleming H. Revell Co., New York and Chicago; price \$1.25.

The gifted author is the wife of our Dr. J. D. Hammond, long time Secretary of Education, president of Central College, and now president of Paine College for the Colored Methodist Church. Born in the South of slave-holding parents, spending a few years of her youth in the North, and then associated with her distinguished husband in educational work, she has had every opportunity to study the problem which she so ably discusses. While she believes in the differentiation of the races and does not in any way advocate social equality among the races, still she insists that the Negro problem is a problem not so much of race as of humanity. She insists that white men living in hovels and squalid surroundings, and white children brought up under conditions similar to those in which the black are living would be but poor specimens and would not represent white possibilities for good. She finds that under favorable circumstances the Negro is making substantial progress, and pleads for greater interest and devotion to his welfare, believing that the progress of the stronger race is bound up in that of the weaker. The whole discussion is eminently sane and free from prejudice. It is keen and analytic, bright and pungent, discriminating and stimulating. The reading of this timely book will stimulate to real interest in a much neglected field of endeavor. Coming from a cultured Southern woman it will help the Northern reader as well as the Southern to a more correct understanding of a vital question of our day and may lead to wiser cooperation among those who are lovers of human progress. Mrs. Hammond says: "Life does not develop toward uniformity, but toward richness of variety in a unity of beauty and service. Unless the Race of Man contradicts all known laws of life it will develop in the same way; and whether white or yellow or black, they who guard their own racial integrity, in a spirit of brotherhood free from all other racial scorn, will most truly serve the Race to which all belong. What we white people need to lay aside is not our care for racial separateness, but our prejudice. The black race needs, in aspiring to the fullest possible development, to fos-

ter a fuller faith in its own blood, and in the world's need for some service which it, and it alone, can render in richest measure to the great Brotherhood of Man. The poorest, the most ignorant, the ones least able to resist temptation, the folk unhelped, untaught, who are born in squalor, who live in ignorance and in want of all things necessary for useful, innocent, happy lives—they do not know us, nor we them. There is no bond of fellowship between our full lives and their empty ones; no making of straight paths for those stumbling feet, no service of the outcast by those who are lords of all! In that one sense the Negro problem is peculiar. Otherwise it is an integral part of the world-problem of strength and weakness dwelling side by side, with the great law overhead laying upon them both the necessity of working out a state of civilization which shall embody the spirit of human brotherhood, and secure justice and opportunity for all. The call to this duty is world-wide, the obligation we share with all the privileged of earth. The peculiar thing is that we alone, of all the privileged of Christendom, have no wide-spread sense of obligation to achieve this task."

The Bible in the Making in the Light of Modern Research, by J. Paterson Smyth, B. D., Litt. D., D. C. L., Archdeacon of St. Andrew's Montreal; published by James Pott & Co., New York; price 75 cents.

There has been need of such a book as this, a constructive study of the making of the Canon, a scholarly and reverent treatment. It will help the reader who is troubled about the attacks of higher criticism to establish himself more firmly on the impregnable rock of Scripture. The style is simple and clear. "The aim of this book is to arouse interest and remove misunderstanding by telling the story of the making of the Bible simply and frankly in the light of modern scholarship. For it is a very interesting and helpful story. There is nothing really disquieting in it. Nay, rather, when we have got over the disturbance caused by shifting our point of view, it should make the Bible for us a more living throbbing human presentation of God. The Bible was formed even as the Church itself was formed, by that Holy Spirit who was the life of both. God made the Bible. God made the Old Testament. God made the New. And when 'In the fulness of time God sent forth His Son' His hand united them. At His feet they touched each other. The Old Bible is the preparation for Him. The New is the interpretation of Him. Let no man neglect the Old because of present-day difficulties. Let no man neglect the Old because the New is higher. They belong to each other and are dependent on each other. The whole Bible is as one great Temple 2,000 years in building."

Webster's Elementary-School Dictionary, published by the American Book Company, New York, Cincinnati, Chicago.

This is a handy and compact volume intended for use in all grades of the elementary schools and for the general reader. It is an abridgement of the New International Dictionary, but the language of the definitions is simplified where this language seems too difficult for the young student. Its vocabulary includes nearly 45,000 words and is intended to cover all terms found in the ordinary textbooks, together with commercial and technical expressions of ordinary business, and words used in elementary sciences. It gives the correct spelling, capitalization and pronunciation of words, and the inflected form when the inflection is irregular. The definitions are characterized by the clearness and precision always found in the Webster series. There are sixteen pages of special illustrations, a pronouncing geographical and biographical table, a list of foreign words and phrases, a list of abbreviations used in writing and printing, and tables of measures, weights, metric system, money, decimal equivalents, etc. Realizing the importance of an introductory book, the editors have studied its problems with the greatest care; have consulted with teachers and superintendents as to the proper scope of the vocabulary; have sought special help in the selection of words used in elementary science and technical subjects; and have endeavored to learn how best to present a word's meanings to immature minds. The results are altogether satisfactory and in keeping with the reputation of these dictionary makers.

CONTRIBUTIONS.

IF I COULD FIND A LITTLE MUDDY BOOT.

A little elbow leans upon your knee,
Your tired knee that has so much to
bear;
A child's dear eyes are looking lov-
ingly
From underneath a thatch of tan-
gled hair;
Perhaps you do not heed the velvet
touch
Of warm, moist fingers holding
yours so tight;
You do not prize this blessing over-
much,
You almost are too tired to pray to-
night.

But it is blessedness! A year ago
I did not see it as I do today—
We are so dull and thankless; and too
slow
To catch the sunshine till it slips
away.
And now it seems surpassing strange
to me,
That while I wore the badge of
motherhood
I did not kiss more oft and tenderly
The little child that brought me on-
ly good.

And if some night when you sit down
to rest,
You miss this elbow from your tired
knee,
This restless, curly head from off your
breast,
This lisping tongue that chatters
constantly;
If from your own the dimpled hands
had slipped
And ne'er would nestle in your lap
again;
If the white feet into their grave had
tripped,
I could not blame you for the heart-
ache then.

I wonder so that mothers ever fret
At little children clinging to their
gown;
Or that the footprints when the days
are wet,
Are ever black enough to make
them frown.
If I could find a little muddy boot,
Or cap or jacket on my chamber
floor;
If I could kiss a rosy, restless foot,
And hear it patter in my house once
more;

If I could mend a broken cart today,
Tomorrow make a kite to reach the
sky,
There is no woman in God's world
could say
She was more blissfully content
than I.
But, ah! the dainty pillow next my
own
Is never rumpled by a shining
head—
My singing birdling from its nest is
flown,
The little one I used to kiss is dead.

—Exchange.

EVANGELISM.

Allow me to compliment the pres-
ent management of the paper. I have
been reading it for some 25 years. Am
glad to note the high standard always
maintained, but, to my mind, the pres-
ent management is the best, ever. We
are treated to so many good things
in each issue, that, I fear, we fail
properly to discuss some very vital is-
sues which are raised.

To my mind, the article of Dr.
Todd, on "Personal Evangelism," in

the issue of January '28, has the right
ring, and should not, lightly, be pass-
ed up. Personal evangelism should
be the paramount question before the
church today, as on this issue the
church will triumph, or fail, in the
mission "whereunto it was sent."

I cannot believe that our present
methods of evangelization, as practic-
ed by most churches, will ever solve
the problem of saving the world. To
some extent, we are traditionized
along these lines.

We have come to think too much of
"periodic revival efforts," when a spe-
cial evangelist must be employed and
a week spent in reviving a backslid-
den church, after which many are re-
ported as saved, some of whom join
the church. The revival effort hav-
ing closed, the church lapses into a
semi-religious condition, a large per-
cent of the new converts revert to the
world, and everything reposes peace-
fully for another twelve months, or
until the next special revival occasion.
While, I know there are exceptions to
this rule, I do know these conditions
actually exist in a great number of
places. I do not want to be under-
stood as opposing special revival ef-
forts—I believe in them. If we, as
church people, would change our tac-
tics, do our whole duty as soul win-
ners, we would reap greater harvests
in our special efforts, and, best of all,
every service in every department of
the church would be a soul-winning
service.

I do not know just who is responsi-
ble for these conditions, though it
seems to be, to some extent, tradi-
tional with both the preacher and
laity. Every department of the church
seems to be burdened too much with
formality, and the spiritual side of life
neglected.

I know of no better way of evange-
lization than through the different
departments of the church. In fact,
any department of the church, be it
Sunday School, Epworth League, or
mid-week prayer meeting, that does
not have for its direct aim personal
evangelization, and does not have vis-
ible results along this line, should be
placed on a deeper spiritual basis. The
whole membership should be organiz-
ed into personal workers. They should
be made to know that this is the su-
preme business of the church, and
that work is a true test of discip-
ship. When we adopt these means,
our church will take on a strong and
healthy growth. We can take care
of, and develop our converts, and our
church will not be burdened with so
many backslidden and un-regenerated
people. These means should have our
special efforts, with our protracted
meetings as secondary.

Now, Mr. Editor, I have no fear
about what I have said. I think we
can all agree so far, but what I am
about to say, may raise a question. I
do not believe the modern evangelist
should have any place in our connec-
tion.

I grant that they are among the
very best men, but think their places
are in the pastorate. We have come
to think that our pastors cannot hold
our revivals, when, in fact, they are
best fitted for the task. They may not
have such a large number of converts,
but their work will endure, and the
church and cause in general, will
profit most.

The modern evangelist may be able
to count his converts by the score, but
my observation, and the observation
of a great number of our pastors, has
been that the work, as a rule, is super-
ficial. The work is left in such condi-

tion that the pastor cannot easily
meet the situation thereafter. Unusu-
ally the evangelist is the center of at-
traction, and with him, go the hearts
of the people. Then comes the spirit
of relaxation, which is a law of na-
ture, and, because of this fact, the
pastor is considered not equal to the
situation. He is considered a back
number, and usually, the conference is
asked for a stronger man.

A revival really worth having can
be had by any pastor, backed by a
consecrated church. A true revival
comes "not by might, nor by power,
but by my spirit, saith the Lord of
hosts."—C. A. Hackler, Gassville,
Ark.

WARM THOUGHTS.

Said a young preacher to his elder:
"My people," alluding, as I suppose to
his congregation or to his church, "are
listless and inattentive, what shall I
do to remedy the evil?"

"Give them something to attend to,"
was the elder's very suggestive reply.
Possibly there are preachers of the
present day who could profit by heed-
ing the godly admonition of this elder.
As I looked upon a group of sweet,
lovely young children, recently on a
visit to my house, a yearning desire
possessed me to suggest to the parents
of these children, "something to at-
tend to." What influences will be
brought to bear upon these dear young
souls to shape their character in time
and fix their destiny for eternity?
Can you think of anything more de-
serving your most thoughtful and re-
ligious attention than this? Surely
not.

Somehow or other, the conviction
grows upon me that the fathers are
primarily responsible in this premise.
If their faith is the one true and only
saving faith, the faith of Christ, and
this faith backed by an exemplary
life, their children will be the very
first to note the fact, and will be in-
fluenced for their good by it. Who
doubts it?

The Bible is comparatively silent in
the matter of admonition to mothers.
Their intuitive judgment and maternal
love generally insures their faithful
performance of duty, if not hindered
by the indifference and neglect of
duty upon the part of their liegelords.
This is a very serious fact and a
blunder some otherwise sensible and
good husbands sometimes make, that
their wives are expected to have a
monopoly of religion in the family.
The fathers are the heads of the
household, and are expected to speak
and act a first factor in all and par-
ticularly that pertains to the interests
of that home. The pastor comes, O
yes, then the Bible is read, prayer of-
fered, but when he leaves, a young
lady daughter has been heard to say,
"Goodbye to fried chickens and pray-
ers." Where are the fathers to look
after morning prayers? Alas, in many,
many instances echo answers, Where?
Now, surely this ought not so to be.
It is going to take the very best joint
effort that the parents can make to
keep, not only the wolf of want from
the door, but the roaring lion Satan
from the souls of his children.

Sad apology of a man it must be, to
say nothing of the dignity and honor
of the husband, that will leave the
wife and mother alone to battle with
life's serious problems. Here, listen
to what the Almighty says to you
fathers: "These words which I com-
mand thee this day, shall be in thine
heart, thou shalt diligently teach them
unto thy children, and shall talk of
them when thou sittest in thy house

and when thou walkest by the way.
It shall be your righteousness, if ye
observe to do all these command-
ments before the Lord your God." It
will be the right thing for every
Christian father to do to read daily se-
lections from the dear old family Bi-
ble, and if he gets upon his knees and
puts up the best prayer in him to the
Almighty to save him and all his
straightway, I am sure no one will ac-
cuse him of being righteous overmuch.
The Lord and his children will love
him the better for it. "The fear of
the Lord, is the beginning of wisdom,
and by it men depart from evil." The
young man that goes into this world
with enough Bible truth in his heart,
will ever be a criminal; no young
lady thus safeguarded will ever be
found standing at iron-grated win-
dows, crying in bitterness of soul: "O,
father, can you not come and rescue
your child from this living hell?"

Here is the nation's crying need to-
day, the Bible in the hands of Chris-
tian fathers, fathers who will in love
of Christ and in love of their chil-
dren's souls, make good use of it to
make wise unto salvation through
faith which is in Christ Jesus.

If I have any influence with a single
reader of this paper, I would use it to
the last limit to induce a higher
standard of Bible reading, especially
in the family. By every token of rea-
son, and by all the comforting hopes
of religion, I sincerely beg my readers
to give this matter the attention it
deserves.—James E. Caldwell.

THE OUT-OF-TOWN CHURCH.

The church of the country needs
variety. Variety is the "spice of life,"
someone has said, and St. Paul said,
"All are yours." Whether Paul or
Apollos, etc., and with Christ, "all
things" are to be freely given.

The school house is important to
the country church, and the kind of
teachers are a great item to be con-
sidered. A teacher who cannot find
the way to Sunday school and to the
church services is a misfortune in
any community. America is "Chris-
tian America," and the school rooms
are not to be filled with the skeptic
and non-Christian people, who are in-
different to religion and the church,
and such is not the intention of any
school board, so far as goes my in-
formation. But the Christian church
is the hope of the race, and at that
church, whether in city or country,
something in variety is needed. The
Sunday school helps immensely, and
so also the prayer meeting. Sam
Jones affirmed that a church was like
a locomotive. The old-time locomot-
ive had four wheels, and with much
noise and smoke and puff made twen-
ty miles per hour. The great Bald-
win locomotive of later times has
ten wheels, and with less of disturb-
ance readily measures forty miles per
hour, and pulls with tremendously in-
creased power.

The revival wheel is greatly impor-
tant to the country church; also the
church building wheel and the mis-
sionary and current expense wheels
have a place exceedingly essential.
The church which undertakes to run
without expense must fail of its mis-
sion. To economize on the pastor and
on the missionary contribution must
shut away the power of God and send
the unsaved to the pit of darkness and
bring distress to the church member-
ship. Cheap preachers are a misfor-
tune. Cheap mules and houses and
clothing pan out poor results; but
better to have an ordinary "plug" for
the plow and a simple, neat home

and plain apparel than to have a "cheap John" man in the pulpit.

"Look up and lift up," says the motto of the Epworth League. The need of the pulpit is the power to lift. Humanity needs help, and the pulpit is an important source of the help needed. "By the foolishness of preaching the world is to be saved." Not by foolish preaching, of course; but the Greeks counted the gospel by St. Paul as foolishness, and the Greeks still exist in many communities. But the lifting power costs something. No minister or Christian worker can lift higher than he stands himself. He must be up a little intellectually and spiritually, and it is all the better if he has a vigorous physical organism and good power of endurance. The one-horse farmer had better pay \$50 a year for the man who can lift than to pay \$2.50 to the pulpit incumbent who is defective in the needed power.

Somebody said, "Consecration is good," and that somebody was fully correct. You cannot produce a first-rate patch of turnips unless a little of intelligence and service is consecrated to it. But someone else said, "It is good to have something to consecrate." Consecrated intelligence is better than consecrated illiteracy. Consecrated religion and vital favor with Almighty God are better than consecrated "far-away-ness" from the source of power. The right kind of man in the pulpit is the supreme need of the country church, and the same is also amazingly true of the church in the city. Bishop Pierce once said, "Give me the man and I will guarantee all the rest." But the church which is waiting and longing and expecting to get this right kind of man for nothing will die waiting, and still remain disappointed. God only helps the man who helps himself, and this same applies wondrously to churches.

Variety, too, must come as a consequence of frequent changes by the Bishops to meet the developing needs, and by the earnest visits of the Presiding Elders, and on occasions the visiting preacher. And if the Bishop should look in once in a lifetime, and also the college man and the editor, it would greatly enrich the diet of the needy and growning church of the country, and inspire with increased hope some of the individuals who figure greatly in solving the problems of the progress of religion, and who in some instances are to take part among the conspicuous people who do extensively for the world's salvation.—A. H. Williams, Shannon, Miss.

WEEK OF PRAYER AND SELF-DENIAL.

The visible results of the week of prayer and self-denial have shared in the general depression in missionary finances. First of all, they have been slow coming in, and what is of more concern, they are disappointingly small. Last year, by February 15, we had received \$9,392; this year at the same date we have received only \$2,670. This is not due to lack of preparation and cultivation. The care and thoroughness with which the church was prepared and furnished with suitable helps was far beyond that of last year. We refuse to believe that the above showing gives the whole story, even in dollars and cents. If so, the financial conditions prevented the pastors from giving to the church a fair opportunity to respond, or the offerings of the people would have gone far beyond that sum.

We think the explanation lies in three directions:

1. The pressure had been so unusual in the effort to pay out all the assessment in the fall that it was not thought wise to urge this offering.

2. The general financial depression lay too heavy on the minds of men for any extra, or, to them, unnecessary appeal to take effect.

3. In some instances the occasion was used to raise money on the regular missionary assessment or to provide for specials already assumed. We are led to this last supposition by some correspondence we have had on the subject, growing out of the financial uncertainty of the future.

However it came about, it is a distinct disappointment. The more so at this time, when we shall have to cut our appropriations to the fields to a point where it will hurt the missionaries and the cause. This self-denial income will go to the special cause for which it was given, but it is easy to be seen that it will not go very far.

It is no time to fold our hands or to grieve over the past. We face a condition and not a theory, and we must not falter. We rely on the loyal and self-denying spirit of our pastors and people for early and liberal collections and prompt remittances to save us from further embarrassment. We can refuse to appropriate and so keep from going further into debt, but what is to become of our great mission work and its future? Furthermore, what is to become of the appropriations already made for 1915? The answer is with the church. We await it with concern, but not with dismay, for we believe in the church we serve.—W. W. Pinson, Secretary Board of Missions.

"EVERYTHING IN FULL, BISHOP."

I want the privilege of deliberately seconding the protest made by Brother L. M. Broyles on the heading of this article. That is, when there is a debt on the board of stewards back at home. Since I read Brother Broyles' letter I have written to one of our preachers, and he stated in his letter that this is becoming a practice in many places. To be exact in quoting him, I use his very language: "But that is being done in so many places. I registered myself against that last year to my board and P. E." This, to me, is deplorable. It puts me to my best as to charity to decide that it is honest. I have met such practice twice in life. But I sat down on it as hard as I could, and it died in these two places, so far as I have ever known. It seems to me it should be "ripped in the bud" and destroyed, root and branch. I sometimes think there are some questions our Bishop ought to ask, and if this custom is not stopped, one of these questions is, "If everything is full here, brother, is everything empty back at home?" And another is, "How did you leave the parsonage and the premises?" I have found some astonishing conditions as to parsonages and premises. No wonder that some of our noble laymen and lay women go slow in furnishing our parsonages when they know how some preachers and their families abuse instead of use these good homes. When I was P. E. I had a chance to see and learn something about this. I incurred the displeasure of one young brother by asking him what had become of the planks in the stable loft. He had split them up for kindling. I am persuaded that if our young preachers knew the efforts our

old ones put forth to be careful on some lines of economy and neatness it would do them good. I heard Arthur Davis say once that "five decent men could wipe their faces on an ordinary towel—one on each corner and the other in the middle."—James F. Jernigan.

THE FIRST HOSPITAL AND THE FIRST HOSPITAL AMBULANCE.

He was more than a "Good Samaritan." He was, as everyone is who obeys the law of the Golden Rule, a good steward. He gave personal sympathy; he gave personal services; he personally gave medicine and property—oil and wine; he gave transportation, and himself did the walking. Leaving the inn, he gave money for continued care, food and shelter.

You and I, as stewards, are chiefly interested in his last gift, money to the inn-keeper. Very few of us, and that few very rarely, have the chance to do the other things he did, but we all have opportunities in abundance, not only to give money directly for the relief of suffering, but to do as he did—give it to offerings in payment for caring for the suffering and the destitute while we are absent.

Suppose the Savior had added to the parable by saying that the "certain man" was worse injured than at first appeared, and the Samaritan being delayed in his return, other travelers, stopping at the inn, had contributed money to the innkeeper to repay him for the care, food and lodging he was giving to the suffering guest; also that other neighbors and friends at a distance, hearing of the act of the Samaritan and the need of the guest, had sent money to the innkeeper, telling him that if it was not needed for the injured man, to keep it and use it in caring for such other and similar cases as came to his inn; would not they, too, have been regarded as "good Samaritans" and also as good stewards?

That inn would look very small and insignificant beside a modern hospital, and that ass would make a sorry figure beside a modern hospital ambulance, but they were the germs of both. Is not the lesson plain to you and me? Are we not "good Samaritans," and also good stewards in proportion as we give money to hospitals and to all other worthy agencies for the help of humanity?—Thomas Kane.

RELIGIOUS PROGRESS IN 1914.

The religious bodies of the United States have no cause to be discouraged over the results of the year 1914. The new communicants, or members, added made good all the losses by death, expulsion, or withdrawal, and left a surplus of nearly three-quarters of a million. That is, the total membership is 763,087 greater than it was in 1913. This is an average increase of two per cent for all bodies, great and small, Christian and non-Christian. Elaborate statistical tables prepared by Dr. H. K. Carroll, and issued by the Federal Council of the Churches of Christ in America, show in detail the gains and losses of the year.

The grand total of members is now 38,708,149. All the larger denominations share in the increase. Baptists gained 122,125; Eastern Orthodox Churches, 36,500; the Roman Catholic Church, 136,850; the Lutherans, 56,248; the German Evangelical Synod, representing the State Church of Prussia, 29,315; the Methodists, 231,460; the Presbyterians, 56,019; the Protestant Episcopal, 28,641.

The Protestant Episcopal Church has crossed the million line, having gained 86,468 since 1910, and over 300,000 since 1900.

The Roman Catholic Church has gained nearly a million and a quarter since 1910, and more than five and a half million since 1900.

The Methodist Episcopal Church, the second largest denomination, gained 187,487 in 1914, and nearly 700,000 since 1900.

The thirty churches constituting the Federal Council of the Churches of Christ in America report, as will be seen, nearly 17,500,000 members, somewhat less than half of the aggregate for all denominations, with 103,000 ministers and nearly 139,000 churches. These bodies have a net increase of over 500,000 members, or more than two-thirds of the entire increase of all bodies.

There are nine denominations which have a million and upward: the Roman Catholic, 13,794,637; the Methodist Episcopal, 3,603,265; the Southern Baptist, 2,592,217; the National Baptist (colored), 2,018,868; the Methodist (colored), 2,005,707; the Presbyterian (Northern), 1,442,498; the Disciples of Christ, 1,353,163; the Northern Baptist Convention, 1,238,323, and the Protestant Episcopal, 1,015,238. These seven denominations aggregate over 29,000,000 members, or more than three-fourths of the entire aggregate of the 170 religious bodies.

The effects on church membership of the European war in narrowing the stream of immigration were probably quite small, as only the last five months of the year were involved. The emigration of men to take part in the great conflict would not be a very large factor for the same reason. The German bodies—Lutheran, Reformed, and the representative of the Prussian State Church—all show unusual gains for 1914. On the other hand, Roman Catholic gains are quite small.

The total increase of ministers was 3,212, which is unusually large, while the total increase of churches was 1,441, which is unusually small.

BALANCE SHEET OF FOREIGN MISSIONS.

The Protestant Churches of North America last year gave seventeen million dollars for foreign missions!

No less interesting is the fact that last year the natives in the foreign field themselves contributed four and a quarter million dollars towards self-support!

From statistics compiled by Dr. F. P. Haggard we learn that the total income of American foreign mission boards during the year was \$17,168,611.18, as compared with the following returns for recent years:

1913	\$16,043,631.76
1912	17,317,366.55
1911	12,290,005.00
1910	11,908,671.00
1909	11,317,405.00
1908	10,061,433.00
1907	9,458,638.00
1906	8,980,448.00
1905	8,120,725.00
1904	7,807,992.00
1903	6,964,976.00
1902	6,727,903.00
1901	6,228,173.00

Central Christian Advocate.

My life, if it be a Christian life at all, has its surface amidst the shifting mutabilities of earth, but its root in the silent eternities of the centre of all things, which is Christ in God.—A. Maclaren, D. D.

"WHERE CAN I BUY GOOD SEED CORN?"

Arkansas needs good seed corn. At present time Arkansas growers have disposed of practically all their available corn of seed quality. Therefore, those who have not already secured a supply will either be forced to use the old strain grown in the home community or else will be forced to buy seed corn grown outside the state.

Since many varieties of corn when brought from far north to a southern climate do not give good results, it is unsafe to depend upon such sources for seed for the whole crop. The cost of seed corn plus the cost of express often times makes the price prohibitory, especially where large quantities are needed.

Good corn growers should secure a small quantity of seed of a good variety from whatever source is available. The small quantity should be used in planting a special seed patch, which is to be used for the production of seed corn for next years supply. The small seed patch should be isolated from all other corn to prevent crossing. Now is the time to take steps to provide seed corn for next year's use. If this is not done next year will only see a repetition of present conditions in regard to the lack of good seed corn.—U. of A. Farm Bulletin.

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In the February American Magazine appears a remarkable article by Cleveland Moffet, telling the story of a wonderful young American who persuaded the pope to appear in motion pictures. He spent eighteen months at the job, and displayed uncanny shrewdness, ingenuity and determination. The story of how he overcame the obstacles that appeared before him is not only highly entertaining but genuinely inspiring.

In the same number Ida M. Tarbell goes on with her new series of business articles entitled "The Golden Rule in Business." This month she writes about wages, and illustrates her points with the inside stories of many interesting businesses. Will Irwin, special war correspondent for The American Magazine, contributes a news article about England. Stewart Edward White, writing under the title, "Four Lions at Once," describes a personal experience he had hunting lions in South Africa that is both thrilling and instructive.

Fiction is contributed by David Grayson, Maravene Thompson, Harry C. Carr and Thomas Crawford Galbreath. George Fitch writes another piece about life in a small town, entitled "Homeburg's Worst Enemy," in which he shows how the cities take the young people away from the small places, and James Montgomery Flagg contributes an amusing piece in words and pictures entitled "The High Cost of Friends."

The Interesting People department contains five short illustrated articles, and the Interpreter's House contains an open letter to the Czar of Russia, which is both amusing and pointed. The prize-winning letters in two contests—"What Is America's Greatest Asset," and "What Our Country Will Gain from This War," complete a lively and important number.

GOING TO THE EXPOSITION?

On arriving in San Francisco, report directly to M. E. CHURCH, SOUTH, EXPOSITION HEADQUARTERS, Suite 956-960 Pacific Building, Fourth and Market streets, and get direction to hotels, etc. Then go and come at your pleasure, using rest rooms, writing room, telephone, etc.—All free to Southern Methodists and their friends.

The publishers of The Youth's Companion will, as always at this season, present to every subscriber whose subscription is paid for 1915, a Calendar for the new year. It is a gem of calendar-making. The decorative mounting is rich, but the main purpose has been to produce a calendar that is useful, and that purpose has been achieved.

Life is short. Let us not throw any of it away in useless resentment. It is best not to be angry. It is next best to be quickly reconciled.—Samuel Johnson.

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

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PRESS SUPERINTENDENTS.

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

NEW YEAR'S MOTTOES.

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet;
I asked, and paused. It answered, soft and low:
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
But ere the question into silence died
The answer came: "Nay, this remember, too—
God's will to do."

Once more I asked: "Is there still more to tell?"
And once again the answer softly fell:
"Yes, this one thing, all things above—
God's will to love."
—Christian Commonwealth.

PROGRAM FOR MARCH.

THE ADOLESCENT AT HOME OUR OPPORTUNITY.

Bible lesson: Luke i. 80.
Hymns 204 and 688.
Reports of superintendents.
Reports of committees.
General business.
Topic: "The Problem of the Adolescent at Home."
Social Service Studies.

PRAYER FOR CHILDREN IN THE HOME.

Father of us all, help all parents so to live as to make the Fatherhood clear and beautiful to the children in their homes; to live in love, and in love to guide, control, and inspire their children; to be clean in heart and life, that they may teach cleanness to ignorant and tempted youth. Give them vision and the spirit of service and love for all unprivileged children, that the young people in their own homes may grow up strong to bear the burdens of the weak and to break the yoke of the oppressed.

THE CHILD AT HOME.

Today we are coming to realize more and more that all social and religious questions revolve about the child. We recognize the right of a child:

1. To be well born and to be born well.
2. To have proper nourishment and normal and healthy environment.
3. To have proper and suitable training for his physical, mental, social, moral, and spiritual development.

Home training affects most intimately and vitally the existence and progress of the race. Most children are in the home till the eighteenth year. Nothing can supply the place of proper home training, because the school, the settlement, or other institution cannot affect the child so early or so intimately as the home. If the home life be weakened, it is increasingly difficult to guard against unwholesome outside influences.

The most serious problem in our own country today is the failure and the breaking down of home life. Parents neglect the child's moral and religious training and know nothing of his companions. Discipline is a lost

art and respect for parents a forgotten secret. Frequently parents are to blame, but many times hard industrial conditions are responsible for the criminal neglect of children. "Lack of liberty in the home and unrestricted liberty out of it" contribute largely to the downfall of many boys and girls.

There are three million children born annually in the United States and many times this number in other lands without Christ. How are they born? how reared? and how educated?

Whose is the responsibility if they are denied the proper care and training?—Extracts from Missionary Voice.

NORTH ARKANSAS CONFERENCE.

With thanks to Mrs. J. M. Hawley, corresponding secretary North Arkansas Conference, for kind and encouraging words anent our Missionary Department, we are pleased to give our readers the part concerning this newly named and well-known society, which will be of interest to all. She writes:

"It occurs to me that perhaps nobody will figure out from all of the various reports just what was the strength of the North Arkansas Conference W. M. S. as shows by the various officers, and so I have made a calculation from confusing reports as best I could, and it seems to me that it may be rather interesting to state in the paper that at that first meeting of North Arkansas Conference W. M. S. about 3,000 women, young people and children were represented by the hundred delegates and visitors who have belonged to the Foreign Department, and almost 4,000 who have belonged to the Home—a little more than a thousand members to the credit of the Home Department, who are not claimed by the Foreign. Presumably the new Woman's Missionary Society without departments will be 4,000 strong. Three hundred and fifty of these members are young people, and about 1,000 are in the Junior Division.

The aggregate of the offerings for 1914 amounted to nearly \$9,000, making the per capita payment in the Conference nearly \$2.25. Our pledge for 1915 is \$5,500 which has been divided among the 201 Auxiliaries and Juniors."

TO THE AUXILIARY SUPTS. OF SOCIAL SERVICE, NORTH ARKANSAS CONFERENCE.

Through the Western Methodist I am taking the opportunity to introduce myself to you, as your conference superintendent of Social Service. In return I am asking you to send me as soon as possible your name, address and church. Please also let me know if you have received the report blanks, social service study, etc., for this quarter.

I believe we shall find the subject, "The Adolescent in the Home," a very interesting study and one that we can apply to our community life in a way that will help the growing boy and girl. One recommendation that

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

the Committee on Social Service made at the annual meeting we can begin to apply and work for in our communities right away. That was in regard to the moving pictures shown in our towns. What kind of pictures are your boys and girl seeing?

The Woman's Home Companion has a list of films which are submitted to them weekly which we can patronize and get the other Christian people to patronize, and so create a demand for good moral pictures. Read the article in the Companion, write to the address given, and see what you can do in your town in this line for the adolescent boy and girl.

In "Your Child Today and Tomorrow," one of the Chautauqua books for the year, the writer speaks of the adolescent age as the "Golden Age of Transition."

Sometime during this quarter I want to quote some from this chapter for the benefit of those of you who haven't access to these books.

Also if you can get the book "The Three Gifts," by Nellie Smith, read it and put in the hands of your boys and girls. The chapter on "The Gift of Choice," is especially hopeful for your open social service meeting.

When I get your names and addresses we can begin to plan for our work in this department for the year.

Looking forward with a great deal of pleasure to our work this year.

Yours truly,

Nellie Denton,

1022 N. 11th St.,

Port Smith, Ark.

Supt. Social Service, North Arkansas Conference, W. M. S.

LITTLE ROCK CONFERENCE ITEMS FROM AUXILIARIES.

Mrs. Kate Ballard, secretary Pine Bluff District, recently visited Sherill and organized the women according to the new Constitution and By-Laws. Mrs. J. F. Quattlebaum was elected corresponding secretary, and Mrs. Sue Quattlebaum, president, and they will assist Mrs. Graydon, vice president, in organizing the children at an early date.

The Delta Alphas, formerly Circle No. 1 of First Church, Texarkana, did splendid work last year, and now start with renewed zeal under the leadership of Miss Wadley and Miss Cora Hudgins for corresponding secretary.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

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

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

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

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

A LETTER AND A STORY FOR OUR CHILDREN FROM SECOND VICE PRESIDENT LITTLE ROCK CONFERENCE.

Stamps, Ark., Feb. 13, 1915.

Dear Juniors:—

I want to write and tell you what a delightful meeting we had at Texarkana. There were eight Junior delegates from five Societies. On Friday and Saturday we had a meeting by ourselves with some other children as visitors. We enjoyed the readings by Mary Holmes of Amity, the piano solos by Margaret Ware and Gertrude Davis of Prescott, and the devotional services by Sunshine Young of Lewisville and Ella Ware Few of Prescott. There were also songs and Indian stories and stories by Miss Eva Shopach and Deaconess Mann. I wish you all could have been there.

On Sunday afternoon our meeting was public, and there was a program of music and recitations by the Texarkana Juniors and more stories.

We felt very proud of our report—39 Junior Divisions, 19 Baby Divisions, \$179.05 dues and \$266 pledge. I wished, however, that I could have reported more than 15 Mission Study Classes and 96 subscribers to the Young Christian Worker. Let me tell you what we want to do this year, and if you will help we will surely accomplish it:

Fifty Societies, all on the Honor Roll, with 1,500 members.

A Mission Study Class and a regular membership offering in every Society.

300 subscribers to the Young Christian Worker.

Please read the enclosed report of the Junior Committee carefully, for it contains your working directions for the year.

You will notice that February is the month recommended for the Young Christian Worker campaign. If it is too late now for that, why not combine it with your membership campaign next month? And I hope you are already laying plans for that campaign. If you want helps, consult the catalog of Sunday School supplies of our Publishing House. They carry the "Bring One" and "Brought One" buttons and the cardboard fish. Whatever method you use, let us make an earnest endeavor to reach every child.

The other day I had a very nice letter from Miss Martha Pyle, thanking us for the Christmas box we sent to Soochow. She suggested that we might like to dress some dolls for the Chinese girls next Christmas. Would you like to do it?

I am sending a little story entitled "The Servants of the Great King," which I hope you will like. I wish some of you would write me a letter and tell me what it means.

Sincerely your friend,

Mrs. Moffett Rhodes.

"THE SERVANTS OF THE GREAT KING."

Once upon a time there was a great king who had a beautiful message for his people. He could not take it all over the kingdom by himself, so he called all his servants who were willing to help him to come to his palace.

First came Chief Counselor Book-of-All-Knowledge. Now he was the father of all the books of knowledge and a large and fine family it was. Then said the king, "I have a beautiful message to send to all my peoples. And the Chief Counsellor Book-of-All-Knowledge answered, "O, King, I and my sons will help you carry your message. Each of us in his little corner will speak for you."

Then came, hand in hand, Sir Lightning-Writer and Sir Lightning Talker. These two are twins, you know, and always go hand in hand. Said the King: "Sir Knights, I have a beautiful message to send to all my people." And all in one breath answered Sir Lightning Writer and Sir Lightning Talker, "O King, we will help you carry your message, and whenever we speak, from one side of your kingdom to the other, people whose hearts are listening shall hear your voice."

Then came Chief Scout Great-Iron-Flier. It is he who pilots people through the realm of the great kings. Then the king said, "Chief Scout Great Iron-Flier, I have a beautiful message to send to all my people." And he answered, "O King, I will help you carry your message."

Close at his heels came in Rear Admiral Swift-sail. It is he that cares for the king's subjects on the water. Said the King, "Rear Admiral Swift-Sail, I have a beautiful message to send to all my people." And the Admiral answered, "I will help you carry your message."

Last of all came Little Dotty Nimble-Foot. The King said, "Little Dotty Nimble-Foot, I have a beautiful message to send to all my people." And Dotty answered, "Please, O great King, I should like to help you carry your message when I am big and brave enough to go to bed in the dark without my mother. But, good King, I am very small and your kingdom is very large. How can I carry the message?" Then said the King, "You are indeed small, but I have many strong and willing servants that will help you."

Then the King sent for the Chief Counselor Book-of-All-Knowledge. He came at once and bowed low to the King. Little Dotty Nimble-Foot was much too shy to speak before so wise a man, so the King said, "Chief Counselor Book-of-All-Knowledge, will you help little Dotty Nimble-Foot to carry my message?" Then the Chief Counselor Book-of-All-Knowledge was very glad, and he took Dotty by the hand and said, "Indeed, Little Dotty Nimble, Foot, I will help you carry the King's message. Come with me and I will teach you many things about the King's realm, the strange people that live in it, and the languages they speak."

Then the King called Sir Knights Lightning-Writer and Lightning-Talker, and when they had come, hand in hand, and bowed low to the King, he said to them: "Will you help Little Dotty Nimble-Foot to carry my message?" Then answered Sir Knights all in one breath, "Indeed, Little Dotty Nimble-Foot, we will help you carry the message. We will flash your words all in an instant everywhere over the King's country."

Then the King called Chief Scout Great-Iron-Flier and close on his heels came Rear Admiral Swift-Sail and they bowed low to the King. Then Little Dotty Nimble-Foot forgot her shyness and said: "Please, Chief Scout Great-Iron-Flier and Rear Admiral Swift-Sail, will you help me carry the King's message when I am big and brave enough to go to bed in the dark without my mother?"

And Great-Iron-Flier and Swift-Sail gladly promised, "Indeed, Little Dotty Nimble-Foot, we will help you carry the message. We will take you over land and sea wherever you want to go from one end of the King's realm to the other."

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

Then the great King was glad and said: "Thank you, all my good servants. Go now, and hasten into every part of my Kingdom. And this is the beautiful message that you shall carry to all my people; that I love them and have a home for every one of them in my palace."

THE REPORT OF COMMITTEE ON JUNIOR WORK ADOPTED BY LITTLE ROCK CONFERENCE IN ANNUAL MEETING AT TEXARKANA.

We, your committee on Children's Work, recommend:

1. That Baby and Junior Divisions be organized in connection with every Auxiliary in order that the children may be given thorough training for future service.

2. That January be the month for making pledges and that each second vice president endeavor to make proportionate quarterly payments.

3. That during February a special effort be made to increase the number of subscriptions to the Young Christian Worker to equal one-third of the membership.

4. That the month of March be set aside for a membership campaign and that 1,500 be made the goal for the year.

5. That every Society study the prescribed Mission Study books.

6. That the subject of Christian Stewardship be constantly kept before the children and that it be formally presented every quarter.

7. That the quarterly Mothers' Meeting and Baby Mite Box opening in every Society be emphasized.

8. That we adopt the Specials recommended by the Council for the present year; i. e., in the Junior Division, the Gulfport work and McTyeire; in

PERFECT HEALTH IS EVERY WOMAN'S BIRTHRIGHT

A Temperance Remedy That From Girlhood to Old Age Has Been a Blessing to Womanhood.

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

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

Not a patent medicine because this old prescription of Dr. Pierce's has its ingredients published on wrapper.

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

For all diseases peculiar to woman, Dr. Pierce's Favorite Prescription is a powerful restorative. During the last 40 years it has banished from the lives of tens of thousands of women the pain, worry, misery and distress caused by irregularities and diseases of a feminine character.

If you are a sufferer, if your daughter, mother, sister need help get Dr. Pierce's Favorite Prescription in liquid or tablet form at any medicine dealerstoday. Then address Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., and receive confidential advice that will not cost you a penny. Today is the day. 136-page book on women's diseases sent free.—Adv.

the Baby Division, Wolf Mission School and kindergarten work in foreign lands.

9. That one day of the Week of Prayer we observed by the children and that it be made a special day of prayer for children.

10. That at each District and Annual Meeting an hour be devoted to the work of the Children's Work.

Mrs. Moffet Rhodes,
Chairman.

SOCIAL SERVICE STUDY. First Quarter, 1915.

THE PROBLEM OF THE ADOLESCENT IN THE HOME.

1. How much thought have you given to the adolescent mind of your young people?

If they try your soul, remember that they are none the less trying to themselves. You have weathered those gales which they are passing and should be able to give them a sympathetic pilotage. They do not know the way.

2. Have you forgotten your own adolescence? Do you strive for the adolescent's viewpoint? Do you pray

BETTER THAN SPANKING.

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

The Kidneys and the Skin. If the kidneys are weak or torpid, the skin will be pompily or blotchy. Hood's Sarsaparilla strengthens and stimulates the kidneys, and clears the complexion. By thoroughly purifying the blood it makes good health.

RHEUMATISM CONQUERED

I say that I can conquer rheumatism with a simple home treatment, without electrical treatment, stringent diet, weakening baths, or in fact any other of the usual treatments recommended for the cure of rheumatism.

Don't shut your eyes and say "impossible," but put me to the test.



You may have tried everything you ever heard of and have spent your money right and left. I say "well and good," let me prove my claims without expense to you.

Let me send you without charge a trial treatment of DELANO'S RHEUMATIC CONQUEROR. I am willing to take the chance and surely the test will tell.

So send me your name and the test treatment will be sent you at once. When I send you this, I will write you more fully, and will show you that my treatment is not only for banishing rheumatism, but should also cleanse the system of Uric Acid and give great benefit in kidney trouble and help the general health.

This special offer will not be held open indefinitely. It will be necessary for you to make your application quickly. As soon as this discovery becomes better known I shall cease sending free treatments and shall then charge a price for this discovery which will be in proportion to its great value. So take advantage of this offer before it is too late. Remember, the test costs you absolutely nothing. F. H. Delano, 541 F. Delano Bldg. Syracuse, N. Y.

for a sense of companionship with his changing experiences?

3. Do you think mere goodness of heart and mere love for him is all that is necessary in order to deal intelligently with the adolescent? Would you think mere good intentions sufficient to enable you to operate a delicate and dangerous piece of machinery?

4. If you are an enthusiastic gardener or poultry raiser, do you not read upon those subjects? How many hours have you ever spent in reading on the psychology of the young mind?

5. Have you done enough when you have dressed the youth comfortably, fed him heartily, and sent him to school?

6. If you can remember your own adolescence, what would you have thought of such a home life as you are now offering your own boy and girl? That is, would you have loved it? Would you have preferred it to the questionable places frequented by so many young people because home is so stupid or perhaps only a place for fault-finding, bickerings, or worse?

7. Do you provide any legitimate recreation for your young people?

Remember that young life is bound to find an outlet somewhere. If you do not provide it, do not complain if your children resort to trickery and deception to get it. There are plenty of the "children of this world" eager to take advantage of your neglect.

8. Perhaps you have no children of your own. What do you do for the young people who clerk, work in laundries, etc., and have no homes to go to at night or on holidays? Have you no community responsibility for the adolescent's home life?

9. Do you understand the physical difficulties of the adolescent?

10. Have you trained the young mind on the unseen, or "hedged it in by facts"?

11. Do you know that half of the delinquency among boys and girls is due to the failure of the home, to wrong home conditions?

12. Do you remember that direct teaching and preaching and repression made you "tired" when you were an adolescent? Do you also remember that you enjoyed being led out into expressions of yourself through some activity?

13. Do you know your child's school? His companions? His recreations?

14. Do you bear in mind that you and your child are both children of the same Father, and that you are only a little older and a little more experienced?

15. Would you go on an exploring trip to an unknown country without first finding out all you could about that country?

16. Imagine yourself a parent in the following countries: Mexico, Cuba, Brazil, China. Give a short account of the differences between your problems with the adolescent in the home there and those that confront a parent in the United States.

Note.—We would suggest that No. 16 be given out in sections, one country to a woman. This will necessitate some knowledge of the social customs of the respective countries.

Suggested readings in psychology: "Psychology of Puberty and Adolescence," by Collin Scott; "Almost a Man and Almost a Woman," by Mary Wood Allen; "Childhood, Boyhood, and Youth," by Tolstoy; "Studies in Psychology of Sex," by Havelock Ellis.

THE NEED OF BRAZIL.

Miss Blanche Howell.

The great need of Brazil is to get the Bible to the people. This includes not merely getting the book in the hands of the people but many times instruction in learning to read and the explanation and presentation of its truths. There must be given to Brazil the religion of Jesus Christ to overcome the sin and transform the present corrupt moral and religious conditions. Enlightenment of conscience and renewal of moral life are needed that true principles of service and responsibility to neighbor may develop.

It has fallen largely to the women of our church to give the Bible and its teachings to this country through its schools, aiming by a Christian education to develop character and teaching the relation the individual bears to the kingdom of God and to society. It is an endeavor to make lives stronger, purer, and nobler.

Much more attention must be given to the training of our native teachers. Our schools are not preparing enough helpers, and is it not true that those who will best meet the demands are those who have received their preparation and normal training through us?

There have been occasions when our schools have faced the question, not of securing a competent teacher, but of getting one at all. Can the importance of having a school for advance work and normal training be overemphasized?

THE STORY HOUR AT THURBER.

In November a series of stories was told to the children of Thurber at the settlement. The stories taught the beauty of thanksgiving to parents and God by word and deed. Since this was done it has been observed that one small maiden has been anxious to empty the water from the wash basin after cleansing her face and hands, also that the prayer at night has become more popular and the atmosphere at the kindergarten more kindly. The Friday night club of large girls, half Mexican and half Italian, worked for a copy of "Great Americans for Small Americans," to be given to the girl who repeated one of the stories in the most complete and satisfactory fashion. The children at Thurber are hungry for stories to an extent that has never been known before.

HAS CHRISTIANITY FAILED?

The papers are much exercised with the question as to whether Christianity has failed or not, and many of them say it has failed.

Christianity has not failed.

Any man who reads his Bible will see that Christianity has not failed.

HYPOCRISY HAS FAILED; AS IT ALWAYS WILL; BUT NOT CHRISTIANITY.

Christianity has not failed any more than Truth has failed when a liar is apprehended; or than Love has failed when a divorce is granted, or the Sun has failed when night comes on.

Do not people marry who have never loved? How then can their parting be charged up to the failure of Love?

Do not men pretend to stand for decency who are themselves living in decent lives? How then can Honor and Truth be called failures when their perfidy is discovered?

The truth is the Anglo-Saxon is not now and never has been a Christian in the true sense.

"What," you ask then, "is a Christian?" And the answer is found in

the Constitution of Christianity, the "Sermon on the Mount," found in the Bible, in the Gospel according to St. Matthew, chapters 5 to 7 inclusive.

When Jesus Christ was upon earth in the flesh, He had to speak very plainly to the church people of his times. He called them hypocrites, likened them to white sepulchres, etc.,

For Weakness and Loss of Appetite
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children, 50c.

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, came 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.

"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 moulton 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.

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

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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.

etc. They had the form of Godliness, but not its spirit. They made professions, but they did not believe. They uttered prayers, but never prayed. It does not matter that they called themselves sincere. They were sincere only because they were shallow and refused to look the facts in the face. Whenever they looked facts in the face, as St. Paul did, whereas they thought they were "blameless" they would see that they were "wretched."

So today the Christian nations are Christian only in profession, only when it is easy. They have been EVANGELIZED; they have not yet become CHRISTIANIZED. That is, the Gospel has been preached among them, and to a large extent they have assented to it; and indeed accepted it

HOW "TIZ" HELPS 'SORE, TIRED FEET

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

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



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

10 Good Packets SEED

Northern Grown, Thoroughly Tested, Reliable, Fresh, the "Sure Grow" kind, worth \$1.00. Cost you only 12c. That's all—mailing expense paid by us.

Beet, Best first early favorite.
Cabbage, Best early, sure header.
Carrot, Best table variety.
Cucumber, Extra early white.
Lettuce, Tender—always good.
Onion, Great yielder—best red.
Parsnip, Best, smooth and sweet.
Radish, Scarlet Turnip, white tip.
Tomato, Best extra early, smooth.
Turnip, a favorite table variety.
Send us 12 cents, stamps will do—
with each order we include a copy of Good Poultry, our quarterly magazine, devoted to special crops—also a copy of our new book, Intensive Farming. Write tonight.
Shorewood Farms Co., Saugatuck, Mich.

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Conquered at Last. Write for Proof.

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Gives instant relief in itching, bleeding or protruding piles, 50c.

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AS AN IDEAL; but no nation has yet accepted the Gospel of Jesus as a practical working basis of Government.

We cannot say Christianity has failed until it has been accepted.

WE ARE NOT CHRISTIAN.

THE "CHRISTIAN CHURCH" is NOT CHRISTIAN to say nothing of the nations.

We repeat Christianity has not failed. Jesus Christ did not die in vain, or live in vain.

Shall we need less of CHRISTIANITY because of this war? Does not the war show as nothing else the need of Christianity? Does not this war show more than anything else that the only safety is in Christian brotherhood. We cannot leave the world to the ambitions of ungodly men and have permanent safety and prosperity. There is but one refuge and that is in Christianity as fiducia: (trusting faith).

Christianity has not conquered the world yet. That much is true, and that is all that is true. So the true Christian needs to gird his armor on for the battle against Satan and Sin, and fight the harder. We have not failed; we have just not won.

Remember that this world is young yet. Man has not yet put his foot so far as we know on all parts of the globe. We have, perhaps, millions of years yet to go.

A boy may take up the study of medicine. His friends may call him "Doctor," as they often do as soon as he matriculates. He may get a little inflated in his freshman year, and "palm" himself off on the ignorant as a real doctor. And in the same way this world is not Christian though we sometimes pretend to be.

But can Christianity show progress? Certainly.

The method of warfare, horrible as it is, is a sign of Christianity's success. International law which limits war and make impossible the brutalities of twenty centuries ago, is the result of the Christian influence. The very horror we have is the result of the gradual dominion of a Christian conscience.

Christianity is emancipating woman. Christianity has brought popular education.

Christianity has filled the land with hospitals ("visited the sick.")

Christianity has changed our method of dealing with criminals.

Christianity has abolished slavery.

Christianity is democratizing government.

Christianity is substituting industrial civilization in the place of a military civilization.

Christianity is eliminating competition in business.

Christianity is introducing social justice.

And a thousand other things Christianity has done. Decade after decade, century after century Christianity's dominion over mankind is gradually spreading; and there is hope that ere this old world is dissolved, Jesus Christ may reign from pole to pole.

In the midst of War, Christianity is not one whit daunted, acknowledges no defeat, but reports progress and greater hope.

If the world is convinced that it is not Christian, Christianity will be the gainer. If we all come forth with a clearer idea of just what Christianity is and the task of Christianizing the nation is, then we shall all be the gainers.—Christian Recorder.

(Sent us by Mrs. Hume Steele, Educational Secretary Woman's Missionary Council.—Editor.)

THE SUNDAY SCHOOL.

By Rev. H. E. Wheeler.

THE SUNDAY SCHOOL LESSON.

Lesson for March 7: Saul Anointed King; 1 Samuel 8-10.

OUTLINE: I. The Theocracy Rejected; II. The Anointing and Election of Saul; III. Saul's Unfitness For Leadership.

1. Someone has characterized this period of Israel's history as "the Divine Kingdom in Human Hands." Despite the saintliness of Samuel's character and the tender regard in which he was held by the people, Israel's confidence in the priesthood which had been shaken by the conduct of Eli's sons was shattered by the profligacy and corruption of Joel and Abiah, the sons of Samuel (1 Sam. 8:3,5). At the same time it should be remembered that the present agitation in favor of monarchical government was an advanced stage of a national apostasy (1 Sam. 8:7, 19; 10:19). Long before, during the rule of judges antecedent to Samuel, God had been rejected. The time when there was no king in Israel was the time when every man did that which was right in his own eyes (Judges 21:25.) Now their leaders were emboldened to demand a government like that of the neighboring nations—nations whom God had rejected and some of whom he had devoted to destruction (1 Sam. 15:3.) Had Israel been faithful none of these nations would have been suffered to remain in the land, but God revoked the edict of extermination and made their presence a test of obedience on the part of Israel (Judges 2:21, 22; 3:4). Moses had foretold the present defection (Deut. 17:14), but God in yielding to the popular will does not abandon his theocratic program (Hosea 13:10; Zech. 14:9).

Says Joseph Parker: "We may clamor until God's patience yields to our importunity, and he inflicts upon us the intolerable punishment of allowing us to have our own way Our self-sufficiency can be destroyed only through self-satisfaction God plainly tells us that what we desire will prove to be a mockery and a torment; yet, in spite of this revelation, we may renew our entreaties, and urge our demands. At length God says, 'Take that you desire.' We take it, and lo, it poisons our life, and turns our future into an intolerable error."

So Samuel forecasts Saul's kingdom, and in his foreview enumerates all the evils of an oriental despotism. Their king will levy upon his subjects for servants, warriors and runners; he would require them to sow and reap the royal estates and to manufacture agricultural and military implements; he will draught their women for all kinds of domestic service; he will confiscate their property and extract tithes to sustain a luxurious court; and at his convenience he will lay claim to their slaves and their cattle (1 Sam. 8:11-17).

II. It is well to observe that God reserves the right to name their king and makes the continuation of his kingdom contingent upon obedience (1 Sam. 12:14; See Acts 13:20, 21). But if God gives them a king in anger (Hosea 13:11), and one after their own heart (1 Sam. 12:13), he magnanimously furnishes the new regime with every encouragement, even to the supply of divine power and blessing. Saul, whose name signifies "asked," satisfies fully the popular conception of a king, but God endues him also with his Spirit, confers upon

him prophetic powers and turns him into another man (1 Sam. 10:6). Besides this God gives him the confidence of the people (1 Sam. 10:26), and when, later on, he summons Israel to check the Ammonite invasion the nation rallies to him 330,000 strong (1 Sam. 11:6, 11).

The anointing of Saul is dated by Beecher upon nearly conclusive data in 1102 B. C. He first met the aged Prophet-Judge in a "city" in the land of Zuph (Ch. 9:5), whence he had journeyed in search of his father's asses. It will be remembered that under the guidance of Jehovah Samuel gives him obscurely an intimation of his coming greatness (9:20), and then invites him and some thirty prominent tribesmen to dine with him (9:22). At this feast Saul, who occupied the chief seat, receives the suggestion that the honor of being Israel's first king would fall to him (9:24). The shoulder of meat, set aside against his coming, was not the choicest cut, but it signified governmental responsibility. (See Is. 9:6: "The government shall be upon his shoulder." Also Is. 22:22). His anointing takes place privately on the outskirts of the city (Ch. 10:1), and his return home is marked by the fulfillment of certain signs promised by Samuel, and the outburst of prophesying at Gilgal among the sons of the prophets.

Saul's formal election is held at Mizpeh to which place Samuel has summoned the tribes, but when the lot falls upon the obscure Benjamite, he is not to be found, and the Lord himself reveals his whereabouts! The vast majority of the assembled electors proclaim their allegiance to him, and present their gifts, but a majority refuse their support and mark it with great discourtesy (Ch. 10:27). The self-control of Saul on this occasion, in the absence of any appeal to Jehovah, is a significant intimation of that self-will which is so soon to wrest his kingdom from him.

III. Saul's unfitness for leadership, upheld though he was by divine power, is first seen in his absence when Samuel called him for public presentation. "Modesty becomes sin when it prevents any man from stepping at once into a place to which he knows that God is calling him." (Morgan.)

Again Saul seems to be lacking in the conviction that his first administrative act was properly one of thanksgiving and worship. He offers no prayer, nor does he call the people to prayer. He builds no altar: yes, one,

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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.

when he was in dire extremity, but not until long after Samuel had notified him that he and his kingdom had been rejected (I Sam. 14:35).

The unfitness of Saul appears significantly in his unaccountable ignorance. What sort of a man was that who at the age of 35 seems not to have known the name of Israel's most conspicuous personage? (I Sam. 9:7, 11, 18). How could a well-instructed youth think that the services of the "seer" were purchasable like those of a fortune-teller? (Ch. 9:7, 8). Was he also ignorant of the Deuteronomic qualifications which must inhere in a coming king? (Read Deut. 17:14-20). Evidently he was.

No young man ever had a more flattering appointment than did the son of Kish. Practically a commanding figure, divinely equipped for the administration of the affairs of state, guaranteed a perpetual kingdom on the one condition of obedience (Ch. 13:13), the story of Saul shows how

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disastrous it is to accept any commission that lies across the will of God.

Israel was shortly to acknowledge her sin in demanding a king (Ch. 12:19), and ere God takes again the reins of human government the whole earth will confess that the centuries of non-theocratic rule have been centuries of governmental failure. Study the following passages: Jer. 7:12-16; 22:29, 30; Is. 1:26; Matt. 19:28; 6:10; Rev. 11:17.

Questions: How is Samuel's faith revealed in the names of his sons? Why is Samuel not censured for not restraining his sons as Eli was? With what signs did Samuel confirm the mind of Saul, and how were they fulfilled? Was Saul a regenerated man? What instances of men actuated by the Spirit, but not renewed in spirit, are given in the Scriptures? Locate Gilgal and Mizpeh.

PROGRAM OF SUNDAY SCHOOL INSTITUTES TO BE HELD—

At Lonoke—March 2-3.

At England—March 4-5.

At Bryant—March 7.

March 2, Tuesday Night.

7:30 p. m. Song and Praise Service—J. R. Sanders.

8:00 p. m. Address—Rev. Forney Hutchinson.

Wednesday Morning.

9:00 a. m. Song and Praise Service—W. F. Lassiter.

9:15 a. m. Graded Sunday School—S. R. Twitty.

9:40 a. m. Elementary Work—Mrs. Clay Smith.

10:00 a. m. Teen Age—Miss Allen.

10:20 a. m. Adult Work—J. W. Mann.

10:40 a. m. Teacher Training—S. R. Twitty.

11:00 a. m. Superintendent's Relation to His Teachers—H. R. Fertig.

11:20 a. m. Home and Cradle Roll Department—R. L. Duckworth.

11:40 a. m. Books and Literature.

12:00 noon. Dismission.

Wednesday Afternoon.

Superintendents' Session. Judge T. P. Atkins presiding.

2:00 p. m. Devotional Services—J. W. Nethercutt.

2:15 p. m. What I think of the Superintendent and His Work—J. H. Glass.

2:30 p. m. "Special Days"—H. R. Fertig.

2:50 p. m. Discussion.

3:00 p. m. The Best Thing I Have in My Sunday School—Superintendents of Convention.

3:30 p. m. Workers' Meeting—S. R. Twitty.

3:45 p. m. The Values of Good Records—R. L. Duckworth.

4:00 p. m. My Reason For Promoting Organized Sunday School Work—Rev. T. P. Clark.

SUNDAY SCHOOL SECRETARY'S MESSAGE.

I have had nothing in the Western Methodist about our work, not because we have done nothing, but because I have had no plans approved by the Board until recently. We have had a meeting of the Executive Board and plans have been made for our work. There is a great opportunity for us to accomplish good this year, and I have never had a warmer reception and greater encouragement than I have had from the Sunday School workers whom I have had the pleasure of meeting.

I have visited about thirty-eight churches since December, and held more than forty services. My work, so far, has been in the Little Rock

District, except in a few instances where I have gone by invitation.

My purpose in giving you this little message this week is to get our Sunday School Institutes before you. The Little Rock District has been divided into four districts, namely: Lonoke, England, Bryant, and Little Rock.

We are going to begin a series of Institutes at Lonoke on March 2 for all Sunday schools of Austin Circuit, Hickory Plains, Des Arc, DeVall's Bluff, Hazen, Carlisle and Lonoke. Each Sunday school will be expected to have a representative.

We hold at Lonoke through the third and go from there to England on the fourth for an Institute through the fifth. The Sunday schools in this district will be Tomberlin Circuit, England and Keo.

We go from England to Bryant and on the seventh we will give the same program as given at Lonoke and England except the opening address.

The Institute to be held at Little Rock will be for all of the Sunday schools of the Little Rock District. Dr. C. D. Bulla, of Nashville, Tenn., will be here and lead a Wesley Adult Bible Class Rally. I want two hundred men at this rally. Can we not have them?

I would like for every Sunday school superintendent to get the work of these Institutes clearly in his mind and prepare to attend and have a good representation from his school there.

Children's Day will be observed on the fourth Sunday in April, and should be observed by every Sunday school. The programs can be had free by ordering them from Rev. R. L. Duckworth, Room 211, Masonic Temple, Little Rock, Ark.

THE EPWORTH LEAGUE.

By Rev. H. C. Hoy.

Devotional Topic for February 28, "The Challenge of the Changing East." Ezek. 43:1, 2-4, 7; Mal. 3:10.

Ezek. 42:1-2 speaks of the glory of Jehovah arising from the East. So it is today. The Lord has aroused the East from the slumber of centuries, and turned the face of the nations of the Orient towards the Christian nations of the West. The opportunity is here. These nations are in a plastic state, and can be moulded into Christian nations. The challenge is before the church to make the most of the opportunity.

I.—The Changing East.

(1) The nations of the East are changing politically. Japan, which was a generation ago regarded as insignificant, has leaped into world power. She is making her influence felt in every part of Asia. There is not a cabinet in the far East, there is not a cabinet in Europe, or in America, which is not considering the eager and determined ambitions of that people.

Japan has and is modeling her political system after the best in America and England. She has set up a limited monarchy and a constitutional form of government. Japan is undoubtedly the leading nation of the Orient. As Japan goes, so will go China, Korea and Siam.

Korea has ceased to be the Hermit nation, and, under the management of Japan, is undergoing a political reconstruction. Korea is looking to the West for political ideals. The people are becoming clean and frugal, and they will soon be capable of a voice in their political affairs.

China has been stirred by the gospel. Her seemingly immobile people

have changed as no other people of history. The tale of the oppression of the Manchu dynasty is a thing of the past, and China is the youngest republic. The four hundred million people of China rose up in a revolution, and in a short time, with but little bloodshed, the old was abolished.

(2) Commercial conditions are changing. The products of the West

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Look Young! Common garden Sage and Sulphur darkens so naturally nobody can tell.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Hair Remedy," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

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are pouring into the East. One may go into a building that has been made from material from all the nations of the West. The humblest homes are lighted with the products of the Standard Oil Company. The hotels are furnished with Chicago beef, London jam and Minnesota flour.

The people of those countries are adopting our business methods. While they adopt our methods, we must see that they learn our ideals, else they will receive our vices without the rectifying power of Christianity.

(3) Intellectual conditions are changing. The classics of Confucius, the literature and traditions no longer satisfy the people. The ideas of the West are pouring in. The literature, science and philosophy of the West are being devoured by these people. Daily papers report the tidings of the world and discuss the vital questions of the hour.

Japan has established an elaborate school system, and her universities are well equipped. The women are being educated as well as the men.

China is seeking to establish a great school system. This nation is sending thousands of students abroad to study other civilizations, and their methods of education and government.

Not many years ago the Chinese woman could not read, and were not given any educational opportunities; now there are schools for the education of women established throughout the empire, and the women going out from these schools have become the leaders and wives of the great men of the empire.

(4) Moral and religious conditions are changing. The old ethnic religions are passing away. The people are in a period of moral and religious transition. The old religions did not have many moral restraints, but what they have are rapidly passing away, and the bottom threatens to

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drop out of the morals of the nations, unless the Christian religion is given to them as an anchorage. The Japanese statesmen are alarmed over decadence of morals. Baron Okuma said that since we received our civilization from the West we must get our religion from the West also.

II. The Challenge of the People of the Orient to the Christian People of the West.

(1) A new national spirit is manifested everywhere in the East. The Asiatic is not cringing before the white man as he was a generation ago. He addresses the white man of today, taking his own menacing words of Shakespeare's Jew: "Hath not a heathen eyes? Hath not a heathen hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed in the same manner, warmed and cooled by the same winter and summer as the Christians? If you prick us we bleed; if you tickle us we laugh; if you wrong us, shall we not revenge?"

(2) The tremendous question faces us: "Is the new Asia better than the old? Do these facts constitute any summons to Christian people? Shall we send them our political ideals and mechanical inventions and educational system, and not our Christian ideals? Is there a regenerating power in a railway or a steamboat? We have taught them how to kill more scientifically; now we must give them our religion. It has been well said "that if we do not Christianize the East, the East will heathenize us."

(3) The nations of the East will hear and accept our gospel. Everywhere they are listening to the teachings of Christ. The conditions that are necessary to convert the people have been created, and thousands are being converted. People from all classes have caught the vision of Christ and are giving their lives to the work in their native lands.

(4) The challenge comes to us to make a strong home base. We need greater spirituality among our people. Our young people must pray more and learn more of the conditions in the East, and be made to feel their responsibility.

In Mal. 2:10 we read: "Bring all the tithes into the store house that there may be meat in mine house." The people are not obeying that commandment. They are robbing God. America is spending three billion dollars for the non-essentials of life and only about seventeen million for foreign missions. If we do not save the Orient it will be because we have robbed God. It is our business to send men and women to those fields who love God, and then to support them. Let us send enough to meet the need.

It will be a crime to let the opportunity pass without saving the nations of the Orient. God has given us a chance to take the world for Christ. What are we going to do about it?

Our moral judgment is often dull and imperceptive. And our spiritual judgment is often lacking in vigor and penetration. And so our great Spirit-Guide puts our spirits to school, and more deeply sanctifies them, that in holiness we may have discernment. And He will also give us foresight. He will enable us to interpret circumstances, to apprehend their drift and destiny. We shall see harvests while we are looking at seeds.—Jowett.

CHILDREN'S DEPARTMENT.

A HOMESICK BOY.

I'm visitin' at Aunt Maria's,
And I'm as homesick as I can be;
It's sawdust and shavin's for breakfas'
And shaving's and sawdust for tea.

She says it ain't sawdust nor shavin's,
But some kind o' nutriment food;
Anyway, 'tain't pie nor doughnuts,
Nor fritters, nor anything good!

She never has jam or cookies,
She says they are awful for me;
We eat 'em like sixty to our house,
And we're all of us healthier'n she!

She won't let me have any sugar,
Because it will give me the gout,
And meat I can't swallow a mite of
Till I've chewed it an hour about!

Didn't know that I had any liver,
'Cause, you see, I was never sick
much;
But I'm hungry for all I can think of
'Cept sawdust and shavin's and
such.

O, I want to see Ma and Louisa
And Grandma and my old ball!

But I guess I'm homesicker for
doughnuts

Than anything else at all!

—Life.

WASHINGTON'S "DARES."

"I don't care!" Tom and Fanny
and father knew something dreadful
was coming, for that was the way Jack
always began. "I'm not a bit interest-
ed in Washington's birthday. I think
of him as a big, cold, plaster cast."

"Not much of the statue about an
Indian fighter," Tom remarked, in his
cool ways. "And what about those lit-
tle scraps with the British?"

"Aw, I don't mean history, but
when he was a boy—if he ever was!"
muttered Jack, not weakening in the
least under Tom's superiority.

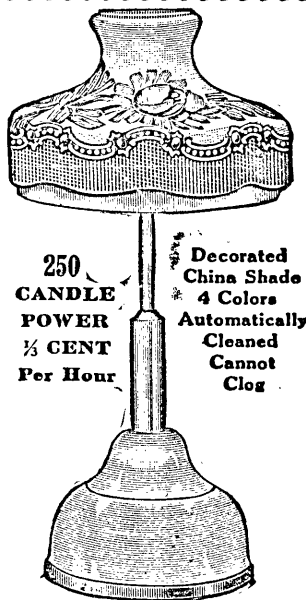
Father smiled. "Jack never heard
about the young Washington who
could run and wrestle," he said.

"Straight?" questioned Jack, slight-
ly impressed.

"Straight," declared father. "The
best fellow in your school team
couldn't touch him. And he was per-
fectly at home on a horse's back—re-
gardless of gait, tempo or training.
There was that splendid sorrel colt

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If you wear a shoe that pinches, or a collar that chokes, you do not feel comfortable nor can you do good work. Horses and mules require humane treatment, for you to get full value for the money you invested in them. That's good business. But humane treatment is something we owe all dumb animals. LINKFORD Humane Horse Collar permits your animal to work in comfort; if your stock has collar or sore shoulders THE LINKFORD will cure while the animal works. Made of best heavy duck, trimmed with heavy leather, stuffed with pure, soft medicated cotton fibre. Soft and pliable; adjusts itself to any neck. Humane-Economical-Durable. If dealer can't supply you write Box 974 Atlanta, Ga. Box 19 Memphis, Tenn.

which no one had succeeded in breaking."

Jack was interested; he loved horses. "What about it?" he asked, eagerly.

"It was after Washington's father died, but Mrs. Washington had kept up the fine stock owned by her husband, and the sorrel colt was her pet and pride. Early one morning George and some boy friends were looking at the horses in the pasture, when he announced that he was going to ride the sorrel. The boys promptly dared him.

"I can do it," he said confidently, although it was his first attempt at horse-breaking.

"They all went to work to catch the colt, and together they forced a bit into its mouth. In a second Washington was mounted. The horse backed, reared and plunged, and the boys scattered, a good deal frightened about the result of their sport. But Washington kept his seat. Now this is the sad part—the colt finally gave a great bound into the air and fell back dead, having burst a blood-vessel."

"Gee!" breather Jack, sympathetically. "What next, father?"

FRECKLES

February and March Worst Months For This Trouble—How to Remove Easily.

There's a reason why nearly everybody freckles in February and March, but happily there is also a remedy for these ugly blemishes, and no one need stay freckled.

Simply get an ounce of othine, double strength, from your druggist and apply a little of it night and morning, and in a few days you should see that even the worst freckles have begun to disappear, while the light ones have vanished entirely. Now is the time to rid yourself of freckles, for if not removed now they will stay all Summer, and spoil an otherwise beautiful complexion. Your money back if othine fails.

URIC ACID IN MEAT CLOGS THE KIDNEYS

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

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

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

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

"The boys were called to breakfast. For once in their lives they were not glad of it, but slipped into their chairs at table feeling unhappy and not the least bit hungry. Mrs. Washington began to ask them about her colts. Had they seen them, especially the sorrel?"

"The boys were silent."

"Why don't you answer?" demanded Mrs. Washington, sternly, for she was a very dignified lady, with a fine, high temper.

The boys looked at George.

"Madam," he began, in the funny, formal way boys addressed mothers in those days, 'the sorrel is dead. I killed him.'

"What did his mother say?" asked Fanny.

"She was very angry. But like most high-tempered persons, Mrs. Washington was high-minded, too, and she soon said that while she was very sorry about her colt she was proud of her son—"

"Course!" Jack interrupted, admiringly. "'Cause he stuck on!"

"Partly," said father, "and because he had owned up, like a man."

"I'd like to have seen him going round and round that pasture!" said Jack, with sparkling eyes. "Any more adventures, father?"

"Another good one. When Washington was a bit older he was in Alexandria, where a dealer was showing some blooded horses which he had brought there to sell. The boy admired them, and as he was always sure of himself, boasted of what he could do with horses. The dealer led out an unmanageable young horse.

"I'll give him to you," he said, 'if you'll ride him to Mount Vernon and back without losing your seat.'

"Washington mounted and rode off, and came back firmly seated on the dangerous animal. The dealer was ready to stand by his promise.

"The horse is yours," he said.

"I haven't earned him," said Washington. 'I was thrown once and dragged, though I did not lose my hold of the reins.'

"Washington was a live one, all right," Jack admitted.

"He owned up that time, too," said Fanny, thoughtfully.

"The bravest are the squarest," and father smiled in conclusion.—Lucile Lovell, in Youth's Companion.

NEWS OF THE CHURCHES.

MID-YEAR MEETING LITTLE ROCK CONFERENCE BOARD OF MISSIONS.

The mid-year meeting of the Board of Missions, Little Rock Conference, held at Benton February 16-17, was a decided success. Four presiding elders were present, to-wit, Drs. Monk, Evans, Hayes, and Rev. J. A. Biggs, each of whom made a substantial contribution to the great occasion.

We had a splendid representation of pastors from the different sections of the conference, and all of us felt that an impetus was given to our missionary operations.

Some of the speeches were strong and full of unction. The key note of the meeting, was "Early collections, and prompt remittance to the treasurer, of all amounts collected for Foreign and Home Missions." We unanimously agreed to make the month of March, missionary month, and to carry into effect the "Every-Member Canvass for Missions."

One of the features of the meeting was an address by Brother J. H. Waters, lay leader of our conference. No

one present will forget this address soon.

The following resolutions were unanimously adopted, and ordered printed in the Western Methodist.

First—On account of Europe's inability under present conditions, to maintain her missions, a greater responsibility has fallen upon the churches of the United States of America.

Second—That the Little Rock Conference make more diligent effort than ever before to secure early collections of all our missionary claims.

Third—That we set apart the month of March for Missionary Campaign, and agree to make the every-member canvass, and to have in the hands of our conference treasurer, all our missionary assessments if possible, by May 1, next.

Fourth—That we agree if possible to collect an extra amount above our regular assessment in both Foreign and Domestic Mission Claims this year.

Fifth—That we request our Presiding Elders, if possible, to arrange the District Conferences in groups, so as to have at the Missionary Anniversaries of the Districts, either some one of the General officers, or our conference lay leader, Mr. J. H. Waters, or our conference secretary, Rev. Forney Hutchinson, or some one appointed by him to present the question of Missions.

Sixth—That the Presiding Elders be requested to insist upon the Every-Member Canvass in March and April, and present to the Quarterly Conferences the necessity for quick remittances of all money collected in order that the interest account of the General Board may be lissened.—James Thomas, Treasurer Board of Missions.

HELENA DISTRICT.

In completing the first round on the Helena District, I note the following:

The assessments for the pastor are a little under last year, but owing to a raise to 14 per cent for the Presiding Elder, this assessment is a little in advance of last year.

Owing to the strained conditions in finances, several charges lowered the pastor's salary, while a few others advanced.

Clarendon is in the lead in the advance on the pastors' salary, with everything paid to date. Helena Station pays in full to each Quarterly Conference, with everything well in hand. Wheatley and Moro made the leading report on accessions, while McCrory made the leading report in finances. Everything was paid to date and \$265 paid on the conference benevolences, and but for the rain on Saturday and Sunday they would have been paid in full. This is the nearest an ideal pastor and people it has ever been my pleasure to visit. They make God's business first.

Forrest City has had the greatest spiritual awakening I ever witnessed. Dr. Gee, assisted by Burt Culpepper, were the visible means under God in bringing about the greatest revolution I ever saw in a town. More than one hundred united with our church, four of whom have announced their intention to preach. All our preachers are at their posts of duty and hard at work. We have every reason to expect a great year on all church lines.

Owing to sickness, we were unable to reach the Wynne and Parkin quarterly conferences. Brothers King and Nelson did us the kindness

to hold these conferences and to make good reports.

I was taken sick the first day of February, and have scarcely left my room since. At this writing I am on the up-grade, with a clear sky for recovery and a year's hard work. Since entering on the district I have traveled 2,110 miles at a cost of \$60.54.—W. F. Evans.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Present: Workman, Graham, Rodgers, Hutchinson, Buhler, Wilkinson, Butt, Key, C. N. Baker, J. D. Baker, Monk, B. A. Few, Duckworth, Andrews, Harwell, Plummer, McClure.

Henderson Chapel (Graham)—115 in Sunday school, three additions to

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Women who suffer from extreme nervousness, often endure much suffering before finding any relief. Mrs. Joseph Snyder, of Tiffin, O., had such an experience, regarding which she says:



"Six months I was bedfast with nervous prostration. I had sinking spells, a cold, clammy feeling, could not stand the slightest noise. At times I would almost fly to pieces; stomach very weak. My husband insisted on my taking Dr.

Miles' Nervine, and I began to improve before I had finished the first bottle until I was entirely cured."

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church; 75 at prayer meeting. good attendance at church.

Highland (Rodgers)—House full at both services; 225 in Sunday school; League well attended.

First Church, Argenta (Wilkinson)—154 in Sunday school, large crowd at both services; everything moving along nicely.

Gardner Memorial (McClure)—One addition; finances in good shape; League and Sunday school enthusiastic.

Hunter Memorial (C. N. Baker)—Spiritual day; one addition; Sunday school and League largely attended.

Twenty-eighth Street (J. D. Baker)—Ninety-two per cent of Sunday school in attendance; fine congregation both hours. Church growing rapidly.

First Church (Hutchinson)—Dr. Monk preached at morning hour; one addition at night. Missionary Society

enthusiastic; Sunday school and League increasing in attendance.

Winfield (Workman)—471 in Sunday school. Dr. Monk preached at night; three additions; large crowds at both services.

District (Monk)—Everything remarkably encouraging. Was at Carlisle and England last week; fine crowds and hearty reception.

Conference S. S. Secretary (Duckworth)—Discovered a diamond at Ebenezer in young Sunday school superintendent, twenty years old. The Sunday school superintendents of the Conference are to meet at Capitol View, Little Rock, March 6, for a conference.

Asbury (Richardson)—Four additions; crowded house at all services. Spirit of the church most excellent.

Capitol View (Buhler)—Church crowded at both services; 323 at Sunday school; large prayer service; ex-

cellent League; three additions. Brother Key assisted.

Prescott (Few)—Church prospering in all lines. Brother Few was here in the interest of a conference of all the preachers.

Brother Wilkinson addressed the preachers on four English ministers, viz: Dr. Parker, Dr. Jowett, Dr. Tom Spurgeon and Dr. High Price Hughes.

Brother Andrews, in the evangelistic work, was present and spoke of his great meeting just closed at Leslie, Ark.

Pulaski Heights (Twitty and Harwell)—Congregations good at both services. Sunday school growing.

HOT SPRINGS METHODISM.

Present: Fizer, Holland, C. O. Steel.

Malvern Avenue—Good day yesterday; fairly good Sunday school. Ep-

worth League not quite so enthusiastic as usual.

Third Street—Two fine congregations. House almost full at both services. We had two members by letter. Sunday school was good, but not so good as the previous Sunday on account of threatening weather. Our League was excellent. A specially prepared program was given and every speech or talk was excellent.

Oaklawn and Tigert—Rev. C. O. Steel reported for Brother Farr. Good service at Tigert in the morning. At Oaklawn Brother C. O. Steel preached to a packed house, and a fine service was the result. One came forward for prayer.

Central Avenue—Great day yesterday. Dr. Copeland had a fine Sunday school and a good Epworth League. Bishop Wilson was in his old-time glory yesterday morning, and preached a wonderful sermon. Great was the interest, and the house was packed to its limit. Bishop Wilson is feeling fine, and is improving every day. At night Dr. Copeland had another great congregation. Central Avenue is moving like a storm, and the point of it is Dr. Copeland, the leader.—R. M. Holland, Secretary.

MEETING AT LESLIE.

Rev. John B. Andrews closed a three weeks' meeting here Monday morning, with between 150 and 200 conversions. Some of the oldest inhabitants say no such meeting has been held here within their recollection. Denominational lines were obliterated, and the members of the different churches united in a common cause. The preachers of the Missionary Baptist Church, Revs. G. M. Ayers and James Mabrey, the only other organized church having resident ministers, worked faithfully in the meeting. People of all stations in life were reached. The preacher had no schemes in his methods, and thought that conversion meant more than just holding up the hand. He was ably assisted by Miss Annie Andrews, his daughter, a thoroughly trained worker and a soloist of no ordinary ability, who directed the music. The good they have accomplished here will only cease in the latter end of eternity, and they leave with the gratitude and the warmest place in the hearts of the best people of the town.—A Layman.

LESLIE STATION.

Yesterday was a good day at our church. We took fifty-five into the church. There were seven women, 11 boys, 18 girls and 19 men. It was a great service. The two extremes of life were in the number—little boys to old men. The audience wept for joy to see so many taking their stand in the church for God and the cause. There are to be others to join later. The recent meeting here was the greatest ever held in Leslie. Brother Andrews has a way of appealing to men that is very effective. He preaches great sermons, and is true to his convictions. His daughter, Miss Annie Andrews, was a great factor—conducting the music and helping in other ways. Her solos were very much appreciated.—J. A. Reynolds, Pastor.

REVIVAL AT MALVERN.

The great revival is still on at the Methodist Church in Malvern. More than two hundred conversions to date. One hundred and thirty applications for church membership. Dr. Arch C. Holder of Shreveport, La., is doing the preaching. He is a great gospel

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preacher. Mr. Irwin N. Price of Oxford, Miss., is leading the music. He has a choir of sixty voices singing the gospel. I regard Dr. Holder as a preacher and evangelist among the best in the field today. He is strong in the pulpit, forceful, clear, logical and scriptural and deeply and genuinely spiritual. He is free from all manner of slang and low-flung sayings. Malvern has never been so stirred as now religiously. We hope to see many more converted and brought into the church and the Kingdom of God.

We are now entering upon the third week of the meeting, and hope to make it the very best of all. These brethren have an open date following my meeting; any of the brethren wanting good help in this great work

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could do no better than to secure this team. Price sings the gospel as no other man I know.—J. W. Horrell.

USSERY CIRCUIT.

We are planning to have a great meeting at a point here on our work which is called the Narrows and Jones Spring. This is one of the best places in the world for a camp meeting. As the people want a camp meeting we have decided to begin "fixing" and sending word to everybody we can so that when the time comes the third Sunday in July, we then can open it up with great faith in God to hear some of these good people in this field of mission cry aloud with hearts lifted toward heaven and sing songs of old-time religion and enjoy the drinking of the mineral water which all know is a very healthful beverage as a change. We wish to say to all preachers that this spot is found in

Montgomery county, just about six miles from McKinley and near the same from Ussery, where those who wish to come may come out on the M. D. G. Railroad from Hot Springs. There will be camp houses, tents, wagons with beds, and everything that may be necessary. If any wish to come on the train and will notify me in time or telephone after reaching the station, we will take great pleasure in assisting them out to the meeting ground. As we preach to help those that are in the mission fields let us practice what we preach by helping those whom we can to carry on the work of the Lord. So our plea is now for help in our camp meeting. If you are really filled up to the top and want to get into a big crowd to preach, please come where you are needed the most and where it will be highly appreciated. "Be not deceived; God is not mocked; for whatsoever a man

soweth that shall he also reap." Gal. 6:7, 9, 10. I ask while we work and pray that you all remember us. For the prayer of the righteous availeth much. We know that you one and all are willing to help us, and when you come we know you can't help but feel at home. Remember us and keep in mind that we will appreciate any and all help that we can get anywhere.—H. A. Ault, P. C.

REDFIELD CIRCUIT.

We landed in Redfield shortly after conference to take charge of our first work in the ministry. We met with a very hearty reception among these people. We have learned to love them dearly. On the fourth Sunday in January we preached in a splendid new church at Marvin's Chapel, which has been erected since Christmas, in spite of the financial crisis about which we bear so much. This little church is clear of debt and will be dedicated at our next Quarterly Conference. We have experienced great showers of blessings from the Lord, and especially during the meeting we had at Redfield in January. It was indeed a splendid meetings, as a result of which we received ten members on profession into our church. We had the great privilege of having Rev. L. W. Evans of Sheridan to do the preaching for us. The outlook for a splendid year's work is bright. Brethren let us pray for each other.—C. E. Whitten, P. C.

CAUTHRON.

I thought perhaps a few words about Cauthron Circuit would be permitted to find room in your paper. We have had the usual pounding of a Methodist preacher; have received seven members, two by letter, five by vows; baptized two. Will try to send you some subscribers soon. You are giving us a good paper. I do not see how a Methodist can get along without it.—H. H. Jones, Pastor.

OBITUARIES.

OWENS.—Miss Mattie V. Owens, the daughter of Mr. and Mrs. Thomas W. Owens, was born November 25, 1898, and died at the home of her parents near Bingen, Ark., January 2, 1915. Death to her was the close of several months of illness. How tired and worn she must have been! And yet, through it all she never complained. As she had lived, so she died, the embodiment of patience and the soul of endurance. We, as schoolmates and friends, who have known her and loved her for so many years, find ourselves unable to give expression to the feelings of our hearts. As a daughter and sister she was above reproach. None could have been more faithful or more devoted than she. As a school girl she was an obedient pupil, always studious, kind and affectionate to her teacher and her many schoolmates. We are grieved to know that she is gone, and that sweet voice is stilled; but we should ever remember that our loss is her gain. She was a devoted Christian; was converted and joined the Methodist Church in the summer of 1913, and lived a consistent Christian life, always abounding in the love of God. And now, dear friends, let us all take her life as an example to live by, and look forward to the time when we shall be admitted into the presence of our Savior when we shall meet the dear ones gone before.—A Brother.

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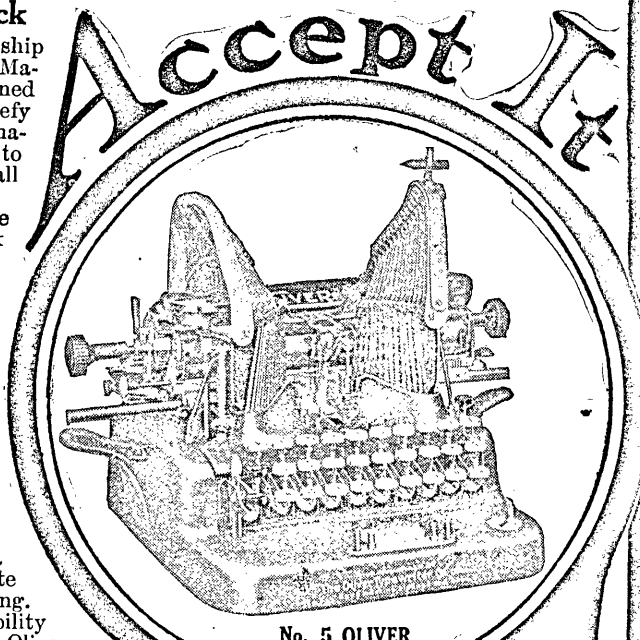
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ARKADELPHIA DISTRICT.
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Third St., Hot Springs, p. m., Feb. 28
Cedar Glades Mission, at Bethlehem
..... March 13-14
Central Church and Park Ave., Hot
Springs, to be announced.
A. O. EVANS, P. E.

CAMDEN DISTRICT.
(Second Round.)
Wesson Feb. 28
Strong, at Bolding March 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
Waldo May 9
Atlanta, at Lisbon May 15-16
Chidester, at Carolina May 22-23
Stephens May 29-30
Magnolia June 6-7
Camden June 14
On this round special attention will
be given to questions 1, 5, 6, 7, 8. The
delegates to District Conference will
be elected. District Conference will be
held July 6-3, at Atlanta.
W. P. WHALEY, P. E.

LITTLE ROCK DISTRICT.
(Second Round.)
Pulaski Hts., 11 a. m. Mar. 7
Forest Park, 3 p. m. Mar. 7
Capitol View, p. m. Mar. 7
Mabelvale Ct., at Primrose Chapel
..... Mar. 13-14
Highland, p. m. Mar. 14
Bryant Ct., at Bryant Mar. 20-21
Twenty-eighth St., p. m. Mar. 21
Bauxite Ct., at Mt. Carmel Mar. 27-28
Hunter Memorial, p. m. Mar. 28
Austin Ct., at Providence Apr. 3-4
Tomberlin Ct., at T. Apr. 10-11
England, p. m. Apr. 11-12
Hickory Plains, at H. P., 11 a. m. and
3 p. m. Apr. 17
Des Arc Apr. 18
DeVall's Bluff and Hazen, at H.
..... Apr. 24-25
Lonoke, p. m. Apr. 25-26
Winfield Memorial, 11 a. m. May 2
Keo, p. m. May 2
First Church, 11 a. m. May 9
Asbury, p. m. May 9
Carlisle, p. m. May 12
Oak Hill Ct. May 15-16
ALONZO MONK, P. E.

MONTICELLO DISTRICT.
(Second Round.)
Snyder and Montrose, at M.
..... Feb. 28-Mar. 1
Dermott Sta. Mar. 6-7
Tillar and Dumas, at T. Mar. 7-8
Parkdale and Whitmot, at W. Mar. 13-14
Watson Ct., at Halley Mar. 20-21
McGehee Sta. Mar. 21-22
Wilmar Sta. Mar. 27-28
Monticello Sta. Mar. 28-29
Portland and Blissville, at P. Mar. 34-39
Hamburg Sta. Apr. 4-5
Hamburg Ct., at Antioch Apr. 10-11
Crossett Sta. Apr. 11-12
Mt. Pleasant, at Mt. Tabor Apr. 17-18
Lacy Ct., at Magnolia Apr. 24-25
Collins Ct., at Bethel May 1-2
Warren Sta. May 2-3
Hemitage Ct. May 8-9
Warren Mill Camps May 9-10
A district preachers' and laymen's
meeting will be held in Dermott Wed-
nesday, March 10. The opening ser-
vice will be held Tuesday night, March
9. A complete program will be an-
nounced later.
W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT.
(Second Round.)
Carr Memorial, Pine Bluff Mar. 7-8
Stuttgart Mar. 14-15
Humphrey, 11 a. m. Mar. 21
Hawley Memorial, Pine Bluff, 7:30
p. m. Mar. 21
St. Charles Ct., at Zion Mar. 27-28
DeWitt Mar. 28-29
Sheridan Ct., at New Hope Apr. 3-4
Gillett Ct., at Haller's Ch. Apr. 10-11
First Church, Pine Bluff Apr. 17
Star City Ct., at Star City Apr. 24-25
Rison Ct., at Bethlehem May 1-2
Redfield Ct., at Marvin's Ch. May 8-9
New Edinburgh Ct., at Wheeler's
Springs May 15-16
Grady Ct., at Douglass May 23
Rowell Ct., at Wesley's Ch. May 29-30
Altheimer and Wabbaseka, at Alt-
heimer June 6
Lakeside, Pine Bluff June 8
Sherrill & Tucker, at Tucker June 13
Swan Lake June 25
Roe Ct. June 26-27
J. A. SAGE, P. E.

PRESCOTT DISTRICT.
(Second Round.)
Nashville Feb. 28
Gurdon, at Whelan Mar. 6-7

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Emett, at Emmet Mar. 13-14
Hope Sta. Mar. 14-15
Amity, at Amity Mar. 20-21
Mineral Springs, at Wakefield
..... Mar. 27-28
Caddo Gap, at Womble Apr. 3-4
Mt. Ida, at Mt. Ida Apr. 4-5
Delight, at Antoine Apr. 10-11
Shawmut, at Hopewell Apr. 11-12
Orchard View Apr. 17-18
Bingen Apr. 18-19
Murfreesboro Apr. 24-25
Washington, at St. Paul Apr. 27-28
Okolona, at Center Grove May 1-2
Columbus, at Saratoga May 4-5
Harmony, at Holly Springs May 8-9
Fulton, at Water Creek May 11-12
Blevins Ct. May 15-16
I wish to see all the members of the
Quarterly Conference on this
round. Delegates to District Confer-
ence to be elected. Other important
matters to attend to. Brother Stew-
ard, your preacher needs very much
his quarterly. He is in great need.
Make an honest effort to pay at least
one-half the assessment. Let us all
pray earnestly for great revivals.
W. M. HAYES, P. E.

TEXARKANA DISTRICT.
(Second Round.)
De Queen, p. m. Feb. 28
Lewisville, at L. Mar. 6-7
Bradley, at B. Mar. 6-7
Paraloma, at Ogden Mar. 13-14
Richmond, at Aline Mar. 13-14
Patmos, at Spring Hill Mar. 20-21
Stamps, p. m. Mar. 21
College Hill Mar. 27-28
Fairview Mar. 27-28
Foreman, at Miller's S. H. Apr. 3-4
Ashdown, p. m. Apr. 4
Horatio and Wilton, at Horatio
..... Apr. 10-11
Umpire, at Umpire Apr. 17-18
Foulke, at Silverina Apr. 24-25
First Church, Texarkana, p. m. Apr. 25
Bright Star, at Olive Branch, May 1-2
Lockesburg, at Rock Hill May 8-9
Cherry Hill May 15-16
The District Conference will be held
at Lockesburg, June 3-6. We will open
Thursday night. Let all the Leagues
and Sunday schools plan to have dele-
gates there, and the laymen and
preachers plan to stay over Sunday.
J. A. BIGGS, P. E.

NORTH KANSAS.
BATESVILLE DISTRICT.
(Second Round.)
Desha, at Locust Grove Mar. 6-7
Floral, at Corner Stone Mar. 13-14
Salado, at Rosie Mar. 14-15
Tuckerman and Kenyon, at Tuck-
man Mar. 20-21
Melbourne Ct. Mar. 27-28
Bexar Ct. Mar. 28-29
Viola Ct. Mar. 30-31
Mountain Home, at Mountain
..... April 3-4
Home April 3-4
Cotter Ct., at Rockdale (Trimble
..... April 4-5
Yellville Ct., at Pleasant Ridge
..... April 10-11
Lead Hill Ct., at Bergman April 11-12
Calico Rock Ct., at Norfolk April 17-18
Mountain View Sta. April 24-25
Marcella, at St. James April 25-26
Jacksonport Ct. May 1-2
Minturn Ct., at Arbor Grove May 8-9
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.
(Second Round.)
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
Plainview Mar. 20-21
Dardanelle Ct. Mar. 27-28
Dardanelle Mar. 28-29
Paris Apr. 3-4
Seranton and P. V. Apr. 4-5
Bigelow Apr. 10-11
Perryville Apr. 11-12
Booneville Apr. 16
Branch Apr. 17-18
Pettit 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 ser-
mon. Revs. H. Hanesworth, Geo. Mc-
Glumphy and J. R. Ashmore will be
a committee to examine all candidates.
JAS. A. ANDERSON, P. E.

CONWAY DISTRICT.
(Second Round.)
Plumerville, at 11 a. m. (Conf. lat-
er) Feb. 28
Morrilton, at 7:30 p. m. (Conf. lat-
er) Feb. 28
Greenbrier Ct., at Shady Grove
..... Mar. 6-7
Conway Ct., at Salem Mar. 13-14
Conway (Conf. later) Mar. 14
Atkins, at 11 a. m. (Conf. later) Mar. 21
Russellville (Conf. later) Mar. 21
Naylor Ct., at Bethesda Feb. 26-28
Quitman and Rose Bud, at Rose Bud
..... Mar. 27-28
Quitman Ct., at Mt. Pleasant Apr. 3-4
Damascus Ct., at Bee Branch Apr. 4-5
Springfield Ct., at Hill Creek Apr. 10-11
Altus and Denning, at Coal Hill
..... Apr. 17-18
Hartman and Spadra, at Hays' Chap-
el Apr. 24-25
Pottsville, at Pleasant Grove May 1-2
Dover Ct., at Davis' Chapel May 8-9
Lamar Ct., at Mt. Olive May 15-16
Clarksville, at 11 a. m. (Conf. at
7:30 p. m., 14th) May 16
Appleton Ct., at Appleton May 17-18
London Ct., at Martin's Chapel
..... May 22-23
District Conference will convene at
Quitman, beginning at 7:30 p. m., Wed-

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liver is torpid and bowels constipated
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tongue, if breath is bad or stomach sour,
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son's Liver Tone. Take a spoonful and
if it doesn't straighten you right up
and make you feel fine and vigorous I
want you to go back to the store and
get your money. Dodson's Liver Tone
is destroying the sale of calomel because
it is real liver medicine; entirely vege-
table, therefore it can not salivate or
make you sick.
I guarantee that one spoonful of Dod-
son's Liver Tone will put your sluggish
liver to work and clean your bowels of
that sour bile and constipated waste
which is clogging your system and mak-
ing you feel miserable. I guarantee that
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keep your entire family feeling fine for
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Mohammedan culture and refinement, of French
elegance and British power, to the dawn of yes-
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meet kings and queens
and warriors; to sit in the
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dark-skinned followers;
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navigate the globe with
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women, and about them
he weaves the rise and
fall of empires in such a
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nesday, May 26, and continuing over Sunday. Rev. J. A. Womack will preach the opening sermon. J. K. Far-
ris, E. Dyer and J. F. E. Bates will ex-
amine for license and orders.
R. E. L. BEARDEN, P. E.

FAYETTEVILLE DISTRICT.
Second Round.

Gravette and GentryMar. 6-7
RogersMar. 7-8
Goshen Ct.Mar. 13-14
BentonvilleMar. 14-15
Siloam SpringsMar. 21-22
Berryville Ct.Mar. 27-28
Eureka SpringsMar. 28-29
Osage Ct.Mar. 30-31
Green ForestApr. 2-3
Berryville Sta.Apr. 4-5
Farmington Ct.Apr. 10-11
SpringdaleApr. 11-12
War EagleApr. 14-15
Viney GroveApr. 17-18
Prairie GroveApr. 18-19
Lincoln Ct.Apr. 24-25
FayettevilleApr. 26
SpringtownMay 1-2
Pea RidgeMay 8-9
Elm SpringsMay 15-16
HuntsvilleMay 22-23
WinslowMay 29-30
District Conference at Bentonville,
April 28. G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.
(Second Round.)

Fort Smith Ct., at Lavaca.....Mar. 6-7
Hackett Ct., at Jenny Lind.....Mar. 13-14
Ozark StationMar. 21-22
Huntington and Midland, at M.....
Mar. 27-28
Greenwood StationApr. 3-4
Hartford and Mansfield, at H.....Apr. 4-5
Charleston Ct., at Cecil.....Apr. 10-11
Fort Smith, Central, 11 a. m.....Apr. 18
South Fort Smith, 8 p. m.....Apr. 18
Mulberry Ct., at Dyer.....Apr. 24-25
Van Buren Ct., at City Hts.....May 1-2
Van Buren Station, 8 p. m.....May 2
Ozark Ct., at Bethlehem.....May 8-9
Alma StationMay 15-16
Kibier Ct., at Mt. View.....May 22-23
Beech Grove Ct. at Hill's Ch., May 29-30
WILLIAM SHERMAN, P. E.

HELENA DISTRICT.
(Second Round.)

LaGrange Mis.March 6-7
Marianna Sta.March 10
Haynes Ct.March 13-14
Forrest CityMarch 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
McCroary Sta.April 18-19
Hamlin Mis.April 24-25
Parkin Sta.May 1-2
Cotton PlantMay 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. Fri-
day will be devoted to Missions and
Education, and the conference will
close on Friday night.
W. F. EVANS, P. E.

JONESBORO DISTRICT.
(Second Round.)

Nettleton and Bay, at Truman.....
Feb. 28-March 1
Trinity Ct., at Trinity.....March 6-7
First Church, JonesboroMarch 7-8
Marked Tree and Tyronza, at M. T.
.....March 13-14
MarionMarch 14-15
Gilmore Ct.March 20-21
Bardstown and HeaferMarch 21-22
Manila and Dell, at Dell.....March 27-28
BlythevilleMarch 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
HarrisburgApril 11-12
Vandale Ct.April 17-18
EarleApril 24-25
CrawfordsvilleApril 25-26
OsceolaMay 1-2
WilsonMay 2-3
W. L. OLIVER, P. E.

PARAGOULD DISTRICT.
(Second Round.)

Boydsville Ct., at Cum. C., 11 Sat..
.....March 6-7
Piggott & Rector, at R.....March 13-14
St. Francis, at Nim., 11 Sat.....Mar. 20-21
Old Walnut Ridge, at O. W., 11 Sat..
.....Mar. 27-28
Walnut RidgeMarch 28-29
Salem, 11 Sat.....April 3-4
Mammoth SpringsApril 4-5
Lorado Ct., at Pleas. H., 11 Sat.....
April 10-11
Smithville Ct., at Jessup, 11 Sat.....
April 17-18
Ash Flat Ct., at High., 11 Sat.....
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.

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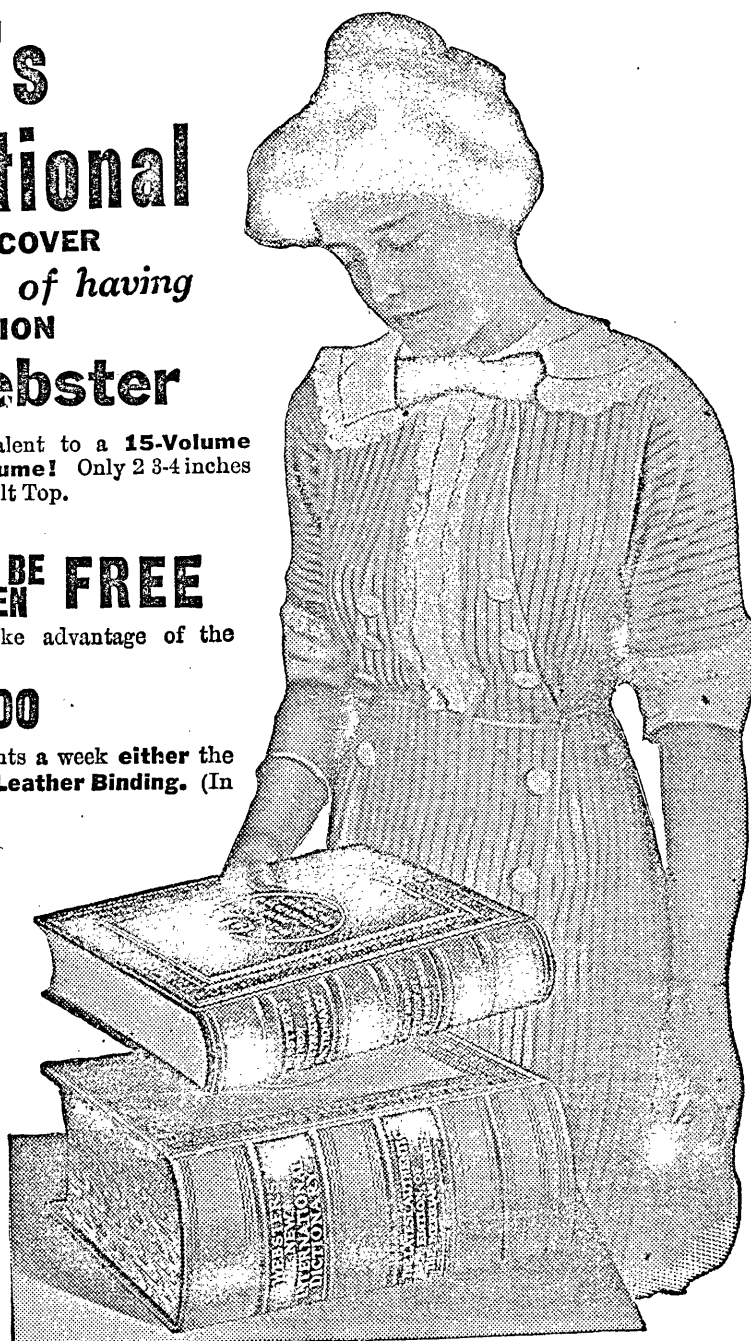
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R.May 15-16
Peach Orchard Ct., at Knobel, 11 Sat..
.....May 22-23
CorningMay 23-24
Pocahontas Ct., at Siloam, 11 Sat..
.....May 29-30
New Liberty, at Brighton, 11 Sat..
.....June 5-6
F. M. TOLLESON, P. E.

The District Conference will con-
vene at Corning, May 18-20. The open-
ing 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. Cas-
tleberry.

Committee on Local Preachers—C.
M. Reves, J. L. Batton, F. P. Jernigan.
Every local preacher in the district

is asked to appear before this commit-
tee 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
deacons and elders' orders, and for ad-
mission 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-op-
erate to secure this. It will require
earnest effort, but the goal is worth
it.—F. M. Tolleason.

SEARCY DISTRICT.

(Second Round.)

Augusta Sta.Mar. 7-8
Augusta Ct.Mar. 6-7
HarrisonMar. 14-15
Bellefonte Ct.Mar. 20-21

Valley Springs Ct.Mar. 21-22
MarshallMar. 27-28
LeslieApr. 4-5
Judsonia and K.Apr. 10-11
Bald Knob and B.Apr. 11-12
Higdon and Shirley.....Apr. 15
Clinton Ct.Apr. 17-18
Argenta, First Church.....Apr. 23-25
Argenta, GardnerApr. 24-25
McRae Ct., Mt. Olive.....May 1-2
Auvergne, at TupeloMay 8-9
Vilonia Ct., at Cy. V.....May 15-16
Cato Ct., Shiloh.....May 22-23
Cabot and J., at J.....May 23-24
Pangburn, Oak Grove.....May 29-30
Searcy, First Church.....June 6-7
Searcy Ct.June 5-6
Griffithville Ct.June 12-13
Beche Ct., at Austin.....June 13-14
Heber SpringsJune 19-20
R. C. MOREHEAD, P. E.

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