

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXV

LITTLE ROCK, ARK, THURSDAY, JANUARY 20, 1916

NO. 3

AND JESUS WENT ABOUT ALL THE CITIES AND VILLAGES, TEACHING IN THEIR SYNAGOGUES, AND PREACHING THE GOSPEL OF THE KINGDOM, AND HEALING EVERY SICKNESS AND EVERY DISEASE AMONG THE PEOPLE. BUT WHEN HE SAW THE MULTITUDES, HE WAS MOVED WITH COMPASSION ON THEM, BECAUSE THEY FAINTED, AND WERE SCATTERED ABROAD, AS SHEEP HAVING NO SHEPHERD. THEN SAID HE UNTO HIS DISCIPLES, THE HARVEST TRULY IS PLENTY, BUT THE LABORERS ARE FEW; PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABORERS INTO HIS HARVEST.—Matthew 9:35-38.

"OVER-CHURCHING"—WHO IS AT FAULT?

The Central Christian Advocate, the organ of the Northern Methodist Church, Kansas City, Mo., has the following sensible and suggestive editorial: "Of all the methods of church suicide, over-churching a little community is at once the most successful and the most contemptible. Why will sensible people submit to it? They can read the handwriting on the wall. They can see the asphyxiating symptoms setting steadily in. What can be expected where as among the churches in the small towns of Ohio 83 per cent of the churches have less than one hundred members, 21 per cent have less than twenty-five, 27 per cent have between twenty-five and fifty, and 34 per cent have between fifty and one hundred? Any sensible person can tell, right from the bat, what to expect—namely, that churches in those small towns are dying of asphyxiation. And that is what is happening. One out of every nine country churches has been abandoned in recent years; only one-third are increasing in membership, and two-thirds have either ceased growing or are dying. How does it work out? Only 6 per cent have individual preachers, while 26 per cent share ministers with another church; 23 per cent have one-third the time of a minister, 27 per cent have one-quarter time, 14 per cent have one-fifth time, 5 per cent have one-sixth time. That is not the way to build the Kingdom of God. How much better to band together in "community churches," churches, that is to say, which have but one pastor, who lives in the midst, who helps on every good cause for community betterment, who has books, pep, vision, the knack of doing things, an earnest Gospel, who has the people take their own Church papers, contribute to their own Church missionary and other organizations, retain their zest for their own Church programs in the earth, but are one with their brethren in those matters that are local, that make the community more united for material uplift and inspiration. The best thing that can be written of many a weak church in an over-churched little community is its epitaph."

Now let us consider a concrete case. The Northern Methodist Church in Arkansas has one white Conference with two districts and fifty-one charges and a membership of 6,038, showing a decrease of 504 the past year. Only one charge, Siloam Springs, where the Conference College is located, has as many as 465 members; eight others have over 200 members; eighteen have less than 100 members, and three report no members; eight have less than fifty members. Of the fifty-one charges, four are served by supplies and thirteen are left to be supplied. The highest amounts paid pastors are: \$1,400, \$1,101, \$1,032, \$900, \$816, \$750, \$662, \$650, \$640, 625, and \$620, while seventeen received less than \$150 each, one only \$31. The two district superintendents received \$720 and \$613. To supplement salaries missionary appropriations were made amounting to \$3,500, and distributed to the two districts and thirty-six charges, leaving only fifteen as self-supporting charges. The total

raised by the charges for ministerial support was \$15,694, or \$3,437 less than the previous year. In the above the rental value of parsonages, estimated at \$2,576, is included, so that the actual payments were only \$13,118. These figures recall pioneer days, and reading them without any further knowledge of the situation, one would suppose that Arkansas was for Methodism truly missionary territory. But what is the real condition? There is in the State another white Methodist Church with two Conferences, sixteen presiding elders, about 350 pastors, and 108,000 members. This Church has exactly the same doctrine, was on the ground thirty years before the Northern Church organized its separate white Conference, in practically every city and town had churches before the other Church came, now has in every city and town a strong church within easy walking distance of the other churches, and in every circuit has country or village churches within reach. If every Northern Methodist Church were closed, every member could immediately find a convenient Methodist Church and pastoral care. If every one of the Northern preachers were in the other Church he could be placed in charge of a new mission at a larger salary and with more members. The stronger Church last year received more new members than the total of the other Church, and had a net increase of some 4,000, while the Northern Church suffered a loss. Is not this a situation such as the Central editor describes? Who is at fault? We are not finding fault with the noble preachers of the Northern Church in Arkansas. Their self-sacrifice is worthy of a better cause. In some of the densely populated cities of the North, with few Methodists and many foreigners who need the Gospel according to Methodism, their labors would not be more severe and their rewards would be vastly greater. We in the South can stand this waste of Northern men and money, but is it fair to Methodism in the North? The Northern Church is strong, aggressive, zealous. Is it always wise?

OUR MEMPHIS HOSPITAL.

With pleasure we give our space freely in this issue to Rev. H. M. Ellis, Field Secretary of our Hospital at Memphis. For years we have urged our people in Arkansas to establish a Methodist Hospital. As we have so far failed to undertake such an enterprise, it is well that the North Arkansas Conference has joined the Memphis and two Mississippi Conferences in the movement to build and equip a great Hospital at Memphis. For Eastern Arkansas Memphis is the commercial metropolis and the logical location for a Hospital. While the Barnes Hospital in St. Louis was projected many years ago, it was ready for use only within the last two years. With that exception, Southern Methodism was not able to count as her own even an embryonic hospital until very recently. It is surprising that we should have overlooked our duty so long. Surely the example of Christ should have provoked every Church to follow him in healing as well as in preaching. Christ, with his own perfect body, was a walking exemplification of what man should seek to become physically. Asceticism and invalidism find no excuse in him. He wanted men to become strong and pure in body as well as in spirit. It is strange that men who profess to follow him should ever neglect or abuse their bodies—strange that his Church should ever fail to care for the body. Then it is a blunder, equal almost to a crime, that we have not recognized the approach to the soul through attention to the afflicted body. If the Master himself could afford to heal men that he might draw them to himself, how can we excuse ourselves for disregarding the divine method? Roman Catholics, with perhaps less spiritual insight, but with truer instinct for methods, have laid afflicted humanity under a

weight of obligation through the hospital, the infirmary, and the sanitarium. Their success would be ample warrant for other Churches, even if there were less clear Scriptural authority. Let us, although belated, redouble our diligence, and set ourselves right on this important question. It is to be hoped that every pastor in North Arkansas will give the Hospital right of way next Sunday, or, if hindered, at the earliest possible opportunity. Let all give, the poor freely, the rich in proportion to their blessings. Let our efforts at this time remove our reproach, and enable us to hold up our heads and feel that we are undertaking a blessed work. Let cash and subscriptions be promptly sent to Brother Ellis. Then, when in Memphis, each one should take time to visit the Hospital and be prepared to appreciate its splendid location and prospects for usefulness.

A GOOD OMEN.

In the recent primary election in Pulaski County the selection of strong, public-spirited men of ability and dignity to the Legislature and the defeat of several professional politicians for other offices are indications of civic virtue and sanity which are positively encouraging. The Arkansas Democrat, often wrong, very properly in this instance says: "It was the conscience of a city that spoke Wednesday in the Democratic primary, the voice of a municipal soul pleading for its legislative rights and registering its declaration that it was awakened to the possibilities of its power. It is an encouraging sign when the conscience of a city awakes and the soul of a municipality cries out that no longer will it remain passively idle while movements of great moment are afoot and its very existence is at stake." Men were nominated for the Legislature who may be expected fairly to represent the metropolis and capital city of our State. This is well. It may be remembered by our readers that some months ago we frankly announced that if Little Rock and Hot Springs, through their representatives, continued to obstruct when the people were seeking to promote moral reforms, the rest of the State would refuse to give these misrepresented cities anything. The whole State would build a wall around them. That would be a calamity, and yet a less calamity than to submit to the dictation and leadership of the lewd elements. While the issues of prohibition and race-track gambling were not directly raised, still it is reasonable to expect, from the character of the men nominated, that they will endeavor to unite the best elements in the State and overcome the proper prejudice aroused against these cities by the nefarious propositions supported by some of the city representatives. The time has come for constructive statesmanship. Arkansas has much of latent good and undeveloped resources which should be utilized. It is hard for the State to rise above the standard set by the stronger counties. If other counties will now exercise good judgment our next Legislature may put us on higher ground. There must be no retrogression. Prohibition must be retained. Race-track gambling must not even be mentioned. The man who introduces a bill proposing it should not be allowed to have a single favor. He should be ostracized. Our educational interests should receive the highest consideration. Measures that will bring in factories and improve transportation and agriculture should be passed, and a rational and equitable revenue system be devised. There is hope now for all these things. The political atmosphere is clearing.

After poisoning the people six days in the week, Chicago saloonkeepers cry out in several foreign languages for the privilege of continuing their hellish traffic on the seventh day.

Mammon enslaves and then murders the soul.

Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR.....Editor
WESTERN METHODIST PUBLISHING CO.,
Publishers.One Year, Cash in Advance.....\$1.50
To Preachers.....1.00

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

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

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

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 AND OTHER ITEMS.

OUR FRIENDS WILL EXAMINE THE LABELS ON THEIR PAPERS, AND, IF THEY DISCOVER THAT THEY ARE IN ARREARS, WILL PROMPTLY REMIT THE AMOUNT DUE. IT WILL BE HEARTILY APPRECIATED.

The Southern Baptists are now in the last week of their Judson Centennial Campaign to raise \$1,250,000.

It is announced that Rev. Burke Culpepper of Memphis will begin a protracted meeting in our new church at Conway.

We regret to learn that Mrs. Sarah E. Ditterline, wife of Rev. J. G. Ditterline, pastor of Springfield Circuit, passed away January 9.

Bishop A. W. Knight, Chancellor of the University of the South, at Sewanee, Tenn., spent last Sunday with the Episcopal Churches of our city.

Married—January 14, at the home of the bride, near Fordyce, Ark., Rev. S. R. Twitty officiating, Mr. Cecil Davis of East St. Louis, Ill., and Miss Viola DeWitt.

Bishop Mouzon is campaigning with Rev. C. S. Wright, vice president of S. M. U., to secure funds for the School of Theology. They have secured \$10,000 in two districts.

Married—At the Methodist parsonage, Wednesday night, January 5, at 6:30 p. m., Mr. W. D. Preston to Mrs. Julia Tillman, both of Roe, Ark., Rev. David Bolls officiating.

William R. Hearst, the millionaire owner of a group of newspapers, has given orders that all advertising of liquor and habit-forming drugs shall be excluded from his papers.

Rev. R. P. Shuler, as editor of the evangelistic campaign page in the Texas Advocate, is magnifying his office. We shall have occasion to quote from his live, pertinent paragraphs.

By order of the Secretary of the Interior football has been abolished at the Carlisle Indian School, because too much attention has been given to sport and not enough to studies.

Rev. W. M. McIntosh, of Iuka, Miss., was re-appointed by his Conference to evangelistic work, and is willing to serve any of the brethren in Arkansas who need him in revival meetings.

A committee representing our Church and the Methodist Episcopal Church in St. Louis is making plans for a great centennial celebration of Missouri Methodism, to be held in St. Louis during April.

Monday Rev. B. F. Musser and Rev. R. F. Shinn, Hendrix students, called. The latter, in addition to his college work, is now supplying Keo two Sundays a month. Brother Musser was the pastor there last year.

Last Thursday we enjoyed the presence in our office of Senator B. H. Greathouse of Washington county and Senator Lon Slaughter of St. Francis county, two of the truest and best friends of morality and progress in the last Legislature.

In his travel letter in the Christian Advocate Bishop Hoss writes in very complimentary terms of our Anglo-Korean College at Songdo, Korea, and of his entertainment in the home of Prof. C. N. Weems, the son of our own Rev. D. J. Weems.

Dr. John F. Crowell, former president of Trinity College, Durham, N. C., is now the executive officer of the Chamber of Commerce of the State of New York. It was under his administration that Trinity College was moved to Durham and began its wonderful career.

Down in Memphis, Tenn., the mayor was ousted for non-enforcement of the prohibition laws, while up in Chicago the wets are endeavoring to impeach

the mayor for malfeasance in office because he has been active in enforcing the Sunday saloon closing law.—The American Issue.

On account of the sickness of Dr. W. F. Wilson, pastor of Forest Park Church, the pulpit has been filled for two Sundays by Rev. A. C. Graham, the former pastor.

Rev. W. F. Walker of Cabot called Tuesday and reported favorable conditions in his charge and the raising of the Arkansas Methodist assessment in advance of notice of the amount.

In a personal note Rev. T. F. Hughes, who was forced to an untimely superannuation last year, says that his health has been rapidly improving and he hopes to be able to do some work by spring. His address is 931 Malvern Ave., Hot Springs.

On Monday Prof. C. L. Padgett called to arrange for advertising the Southwestern Business College, which he has just opened in our city. He is a local Methodist preacher and has had large experience in commercial education in other States, and now owns a business college in Poplar Bluff, Mo.

The Kentucky State Normal at Richmond, Ky., has enrolled 1,600 students. The Journal of Education (Boston) says editorially: "Never did a state normal school open its doors to so many native Americans with good blood, earnest desire, determined purpose, as has the Richmond Normal School."

The writer has been asked by a number of people to give the number of students attending the School of Religion at Vanderbilt University. One of the members of the Board of Trust told us a few days ago that they had enrolled fifty students the first term in the Theological Department.—Midland Methodist.

Shortly before Christmas a Pittsburgh (Pa.) savings bank in which 40,000 school children had deposits closed its doors. Mr. H. C. Frick, the millionaire steel magnate, arranged to pay all these deposits, amounting to \$169,000, so that the children might have happy holidays. It was a fine Christmas present.

The last St. Louis Christian Advocate has a strong appeal from Bishop Hendrix for prayer in behalf of the Go-Forward Movement in Missouri, and a picture of the Bishop which represents him looking unusually vigorous. Bishop Hendrix is wonderfully leading the Missouri hosts this year. We expect large things from their united efforts.

We went Christmas week to see the moving picture presentation of "The Birth of a Nation" here in Little Rock. It and the "Last Days of Pompeii" are the only things we have chosen to see in picture shows anywhere. It is the cleverest defense and heroizing of the Ku-Klux Klans of reconstruction days. It makes old soldiers young again.—Baptist Advance.

The National Field, the excellent organ of the Farmers' Union, thinks that many people read too much, and suggests that the National Field, one good city daily, the local paper, and a real representative farm paper are about all that any farmer has time to read with profit. But why omit the religious paper? Could not the farmer find time to read it with profit on Sunday?

The Nashville Christian Advocate announces that its issue of March 31 will be commemorative of Francis Asbury, the great pioneer Bishop of American Methodism, the hundredth anniversary of whose death is to be appropriately observed this year, and that the occasion will be utilized by the publication of several doctrinal articles. Many more of our readers should also be readers of our great Connectional Organ. Let them subscribe in time to secure this valuable number.

Representative Siegel has introduced in Congress House Bill No. 491, the hidden purpose of which is evidently to give the Postmaster General authority to exclude from the mails papers like The Menace on account of attacks on Romanism. The press must be held responsible before courts of law and not by cabinet officers if we are to have true freedom. Our readers should write urging their Representatives to oppose all such bills. There is fearful danger in laws of that kind.

The Pine Bluff Graphic, in an item mentioning a trip of Judge S. J. Hunt of that city to Shreveport, La., states that he expected to meet in consultation an old college mate, Judge Thomas N.

Hill of Beaumont, Texas, and hoped also to meet two other college mates, Dr. James A. Neill of Forest, Miss., and Dr. Geo. S. Sexton, pastor of First Church, Shreveport. These were all students of Hendrix College over twenty years ago. It is always a glad event when in later life old college mates meet and recall the experiences of student days.

It is announced that the contract has been awarded for the erection at Birmingham College of a Science Hall to cost, when equipped, about \$35,000. This is the first of a group of buildings which it is proposed to erect. Located in the greatest manufacturing center in the South, Birmingham College, with adequate science and engineering equipment, would have a wonderful opportunity to correlate material and spiritual power. It should in the near future have a half million each in buildings and endowment.

It is reported that "The Religion of Science," by Dr. J. W. Lee, is to be translated into Japanese. Twenty years ago Dr. Lee's first book, "The Making of a Man," was translated into Japanese. The Philadelphia Press says: "The originality and vitality of thought of 'The Religion of Science' have rarely been paralleled. The writer belongs to that class of authors represented by Hauptmann and Sudermann in Germany, Fogazzaro in Italy, Rostand in France, Andreyev in Russia, Lagerlof in Sweden, and Pontoppidan in Denmark, who have turned to Jesus of Nazareth for their theme."

Our three Conferences in Missouri have as their goal for the present Conference year forty-three thousand new Sunday school scholars and twenty thousand new Church members. Five of the six districts of the St. Louis Conference report to January 10 nearly one thousand new Church members and nearly three thousand new Sunday school scholars enrolled since the Conference year began. Five of the nine districts of the Missouri Conference report more than six hundred new Church members and thirteen hundred and fifty new Sunday school scholars. Five of the six districts of the Southwest Missouri Conference report more than thirteen hundred new Church members and more than fourteen hundred new Sunday school scholars.

The Educational Commission, at its meeting in Atlanta last week, took further steps in making the Southern Methodist University, Dallas, Texas, a connectional institution. Three trustees at large were elected: Bishop E. D. Mouzon, Judge J. E. Cockrell and Dr. W. D. Bradfield. The trustees elected by the various Annual Conferences were confirmed, and for the Conferences that failed to nominate trustees the following were elected: Missouri Conference, Rev. C. C. Grimes; North Arkansas Conference, Rev. J. K. Farris; Little Rock Conference, Rev. J. L. Cannon. Reports from Southern Methodist University were most encouraging, the enrollment to date going beyond the expectation of those who have been directing the work of our connectional university for the territory west of the Mississippi.

Bishop W. A. Candler, who is one of the world-visioned leaders of Methodism, recently declared that no greater missionary work can be done in this day than to strengthen our Church institutions of learning. Never before was a Christian education so urgently needed as it is in this materialistic age, and never at any other time has it been so challenged and menaced as it is at present. The Christian churches must rally to the support of their schools and adequately equip and maintain them, or they will be literally forced from the field of education. Long ago most of them abandoned the work of primary instruction—shall they likewise surrender to other agencies the training of their youth in colleges and universities? Should they do so, it is likely that both their own ruin and that of society and the State would inevitably follow.—New Orleans Christian Advocate.

WHY NOT?

Commenting on the fact that the vote so far in Conferences on the proposed amendment providing for bishops for races and languages in the Northern Methodist Church had failed, Dr. C. B. Spencer, editor of the Central Christian Advocate, says: "We simply have got to have racial episcopal leadership for our Negro population. The psychologist can see this. The record of a thousand years of race history, white, yellow, brown, black,

all prove it—and there cannot be named an exception, for racial needs are as fundamental as the fact of race. We have about reached our maximum of growth, and of power to do good in this race of ten millions until we furnish them also with a distinct, definite, racial leadership, not separated from white leadership, but together, building hand in hand." If the amendment fails, all that our Brother Spencer's General Conference needs to do is to elect a Negro Bishop. Why not?

SOUTHERN METHODIST PROGRESS.

The Southern Methodist Handbook for 1916, published this week, gives the following statistics of our Church for the year just closed: "The Church membership gain for 1915 was 66,418, the largest increase in any one year for six years past. The total number of Church members, including local preachers, is 2,102,005; and if we include traveling preachers, the total is 2,109,505. A net gain of more than 3 per cent for the year is a showing that gives reason for encouragement. And the figures given in the Handbook do not include the Japan Mission which is included in the General Minutes statistics. In number of traveling preachers, 7,440, the increase for the year is 116. The total of 7,440 includes all members of Annual Conferences and preachers on trial, but not supplies, these being counted as local preachers. The General Minutes include supplies in the number of traveling preachers, hence that publication reports usually about eight hundred more traveling preachers than does the Handbook. There were admitted on trial, readmitted, and received as traveling preachers from other Churches during 1915 320 preachers, this being a decrease of sixty-six as compared with the number received the previous year. The number located, discontinued, withdrawn, and expelled was 144, or thirty-seven more than during 1914. The number of traveling preachers who died during the year was 120, the death rate being slightly higher than the average for some years past. The number of local preachers reported is 5,263, as compared with 5,279 one year ago, a loss of sixteen. This apparent loss perhaps grows out of the fact that the number reported last year was, in the case of at least several Conferences, in excess of the actual number. One Conference, for instance, reports a decrease of thirty-nine in number of local preachers. The year records another large gain in Sunday school membership—7,354 in number of officers and teachers, and 115,692 in number of scholars. The totals are: Officers and teachers, 147,155; scholars, 1,697,163; a grand total of 1,844,318. It is a splendid showing, the gain for 1915 being the largest for any year of the Church's history. Another encouraging showing is that the number of Epworth League members, 133,063, represents a gain of 9,055 for the year, this against a loss of more than 9,000 for 1914."

MEMPHIS WILL IMPROVE.

The Memphis Commercial-Appeal is showing editorial courage now in a high degree. It is uncovering and denouncing in unmeasured terms the municipal rottenness which has for years made that fair city a veritable political plague spot. Memphis is our neighbor. It is a city of great possibilities. Its situation in the very heart of the richest area in the United States and its excellent transportation facilities give it an almost unrivaled advantage. It has good men and progressive men, capable of reaping the fruits of these advantages. If they will follow the lead of the Commercial-Appeal, oust incapable and dishonest officials, punish the rascals, make life and property safe, and pull together, Memphis may become one of the greatest cities of our land. We expect it, and shall be proud of it when it comes. Let the good work go on. This is the day when conscience is asserting itself in public life.

JOINT MEETING OF EVANGELISTIC COMMITTEES.

The Committee on Evangelism, to-wit, B. A. Few, R. W. McKay, James Thomas, Frank Scott, E. R. Steel, P. C. Fletcher, and T. D. Scott, accepted at the Monticello Conference an invitation of a like committee of the North Arkansas Conference to meet them at the First M. E. Church, Little Rock, Ark., on Tuesday, January 25, at 10 a. m., for a day of counsel and planning for evangelistic work and for the ensuing Conference year throughout the State. The Presiding Elders of each Confer-

ence are invited to be present at this counsel.—B. A. Few Chairman; James Thomas, Secretary.

NOTICE—NORTH ARKANSAS CONFERENCE.

All collections taken for the Arkansas Methodist should be sent at once to Rev. James Thomas, Treasurer, Little Rock, Ark. There has been some confusion about this, and every one is urged to make remittances to Dr. Thomas, and to no one else.—F. S. H. Johnston, Chairman Arkansas Methodist Commission.

LITTLE ROCK CONFERENCE NOTICE.

The Board of Missions and the Presiding Elders of the Little Rock Conference are called to meet at the Marion Hotel on Wednesday, January 26, at 9 a. m., for a day of counsel in our missionary operations for the ensuing Conference year. By authority of the Board of Missions, the Secretary-Treasurer will defray the traveling expenses and hotel bill of the Board and Presiding Elders for this meeting.—T. D. Scott, Chairman; James Thomas, Secretary-Treasurer.

IMPORTANT MEETING.

The Presiding Elders of the two Conferences of the State and the committees on Evangelism are to meet at First Church, Little Rock, January 25, at 10 a. m., to plan ways and means for a simultaneous evangelistic campaign for the whole State. The two Conferences voted that this campaign should begin about March 1 and continue until Easter. Arrangements will be made also for the fall campaign. Great stress is to be laid upon personal evangelism. More will be said about it later.—W. B. Hays.

BOOK REVIEWS.

The Increase of Faith: Some Present-Day Aids to Belief; by Francis John McConnell, Bishop of the Methodist Episcopal Church and ex-President of De Pauw University; The Methodist Book Concern, New York and Cincinnati; price, \$1.

This book contains the Merrick Lectures, delivered at Ohio Wesleyan University, April 21-26, 1912. The subjects discussed are: "The Scientific Spirit," "The Philosophic Outlook," "Social Movements," "The Ethical Advance," "The Adornment of Doctrine," and "The Demand for Christ." The style is clear and direct, the arguments are closely and fearlessly logical, the range of thought vast, the insight profound, and the spirit reverent. It is a book to be read with care and then reread. It exposes much that is superficial or fallacious in modern thought, and accepts truth from every source. The author grasps a subject firmly, looks at it squarely, and utilizes the products fearlessly. We do not hesitate to say that every preacher and college teacher should read it, because it will bring his thinking on philosophic and social questions up to date and enable him to test his theories and verify them. The following paragraph will illustrate: "The objection to the personality of God once took the form of emphasis upon the limitations of personality, whereas God must be thought of as the absolute and unlimited. Much of the discussion on the point was purely verbal, but the point itself seemed to be valid. Today there is a rather strongly marked protest against such absolutism in the thought of God. A God who is infinite in the sense that he is above all relations to the finite, absolute in the sense that he cannot touch the relative, eternal in the sense that all that happens in time is illusion for him, is not a God of the highest value religiously." After showing that pragmatism opens the door to many errors and claiming that it must take account of certain conditions and elements of intellection, the author admits: "Still, after we have said all this, we must say further that the preaching of the pragmatic philosophy does pave the way for the preaching of an essentially Christian doctrine. The Founder of Christianity taught that discipleship means the doing of the deeds of the kingdom, that he that heareth the words and doeth them is the one who gets the rock foundation, that he that doeth the will of God shall know the doctrine of God. Christ came that men might have life, but life has deeper roots than speculation. Life flowers out into Christian consciousness and Christian consciousness in turn sends new power back into the root and tree and branch. Our long discussion comes to this—that the movements of modern philosophy are not away from faith, but, rather, in the direction of faith. Nothing in philosophy itself can

establish the Christian standpoint; but nothing in philosophy can block the way of Christian revelation. There are no mechanical or idealistic systems which, standing in their own light, are a barrier to the demands of Christian life."

Divine Inspiration; by George Preston Mains, author of Christianity and the New Age; published by George H. Doran Co., New York; price \$1.

That there is an intellectual and ethical relation between God and man is a rational assumption of deep import. God himself gave significance to the relation when He created man in his own image. Man seems to be distinguished from other created beings in having power to communicate with God, to receive a conscious revelation not only from God, but of God himself. It would not be strange if God is more interested in this social and responsive being than in any others in the universe. Is there not a divine yearning to reveal himself to his intellectual and moral offspring? Man's capacity for growth into larger likeness to God gives him supreme value. God's desire to cultivate man's spiritual nature into fuller responsiveness to the divine nature leads to the revelation of God to man and in man. As man comes under this divine influence and willingly lends himself to the working out of God's purposes, he is in greater or less degree inspired. The author, regarding God as Infinite Personality, finds him sovereignty, will, intelligence, holiness, love, fatherhood, in perfection transcending human thought. He postulates: "God is the Infinite. Man is the child, but a child with limitless possibilities of development, a child with an infinite outlook. That which we familiarly know as 'revelation' is at bottom an appropriation, an ever-growing appropriation, by the human mind and spirit from treasures of philosophic and moral truth which with God are an infinite possession. The greatest fact of human knowledge is that of the mental and moral correspondences between God and man." "The one rational conclusion must stand, namely, that correspondent to man's universal religiousness, there must be a Divinity, or divinities, to be worshiped—a Divinity, or divinities, who shall be able to respond to man's deepest religious needs. The Christian Scriptures proceed upon the assumption that God is the Father of the entire human race, and that in Jesus Christ he has provided a perfect Saviour, Teacher, and Guide for all his human children. The conclusion must seem clear that taking human nature as we know it, and accepting God as the kind of being so wonderfully set forth in the Christian Scriptures, there can be no saner philosophy than that which teaches that God has found means so to illuminate the minds of men as to make them capable of receiving the loftiest revelations of his character and purposes." The author's view is not the traditional one, but it is reverent, stimulating, and scholarly.

Saul of Tarsus: A Religious Drama; by John Fielding Crigler; Sherman, French & Co., Boston; price, \$1.25.

Barring some crudeness of expression and anachronisms, this is a fair dramatization of the career of the Apostle Paul. It helps the imagination to fill in the gaps in the historical narrative. For those who like the poetical setting the book will be interesting reading.

Dr. Z. X. Snyder, who died November 11, was, according to Dr. A. E. Winship, an educational giant. Twenty-four years ago he became president of the Colored State Normal School when it was weak and unknown. He made it one of the greatest of training schools for teachers. Dr. Winship says: "He had the best normal school library in the world, and it was the first to be put on the basis of the best libraries in America. He led America in nearly all modern professional ideals. He was the first to have a complete extension course; the first to provide correspondence help to teachers in service; the first to magnify ceramics, even leading any university in the country; the first to perfect industrial and domestic art in a normal school, and one of the first to make a genuine teachers' college out of a normal school."

HELP IN REVIVALS.

If any of the brethren who desire help in revivals will write me at Belleville, Ark., I will be glad to make such arrangements. I can give good recommendations.—I. L. Claud.

CONTRIBUTIONS.

THE WANDERER.

"Trailing clouds of glory do we come
From God who is our home."
—Wordsworth.

A cry from round rosy lips,
Stilled by a mother's love;
The clasp of small finger-tips,
A coo like that of a dove—
And life begun.

A wasted form, worn and spent
With the long strife of years;
Pallida Mors, Love sent,
Sad watchers with eyes in tears—
And life is done.

—Kate J. Bigham.

Galloway College.

BISHOP MORRISON'S ADDRESS ON
THE HOSPITAL.

To Our Methodist People Within the
Bounds of the North Arkansas Con-
ference:

Dear Brethren:

The Memphis Hospital to be built in Memphis, Tenn., is one of the most important enterprises now before our Church. This institution will mean much more to our Methodism than most of our people yet see, and I am greatly concerned for its success.

Our Church has been derelict in the establishment of institutions for the care of the sick and unfortunate, and there can be no doubt that we have lost by this neglect.

I long to see the day when our Methodism is doing more for the relief of all human ills than any other denomination, and we shall be eagerly seizing every opportunity to win the love and gratitude of men, that we may gain thereby a determining influence over their lives for the Master. A fully equipped and benevolently operated Methodist Hospital will go a long way toward putting us in that position.

The North Arkansas Conference recently passed strong resolutions by which it pledged itself fully to this Hospital cause. It deplored the previous failure of the Conference to "get behind the movement with its usual zeal," and it recommended, "That we make an honest effort to raise our part of the fund pledged." By the adoption of the Hospital Committee's Report the fourth Sunday in January, 1916, was set apart as Hospital Day, at which time the claims of the Methodist Hospital are to be presented and subscriptions taken therefor. This action of the Conference, participated in by each presiding elder and pastor, should be the pledge of each to do his best on that fourth Sunday in January, or as near thereto as possible, to make the need of the Methodist Hospital clear and emphatic, and secure as liberal contributions from his people as possible.

Our people are big-hearted and generous, and they usually do what their pastors tell them ought to be done. Let the leaders realize the importance and magnitude of this enterprise, and let all, preachers and people, give liberally and cheerfully. Every Methodist should have some share in this work, and there are some of our people blessed with means who should count it a privilege to give many thousand dollars to it.

When complete this hospital is expected to represent a cost of more than half a million dollars, but the present urgent need is for thirty thousand (\$30,000) dollars for such alterations and additions to the present property as will permit the open-

ing very soon of an up-to-date hospital with 80 beds.

The Methodists of North Arkansas ought to pay more than that amount themselves, and pay it in cash on Hospital Day, Sunday, January 23. Why not do it, brethren? You don't want to do a little thing. You want to do what is big and splendid—which is worthy of yourselves, and worthy of the cause of your Redeemer. You have been redeemed by a love which gave its best, and to the uttermost. Let your gifts to this Methodist Hospital, your response to the appeal of the sick and unfortunate, show your kinship with the divine and matchless Giver.

Praying God's blessings on yourselves and the work committed to your care, I am,

Yours faithfully and fraternally,

H. C. Morrison.

Leesburg, Fla.

BISHOP MURRAH ON HOSPITAL
DAY.

We have multiplied special days until they have almost lost their significance.

It is of the very first importance, therefore, that attention should be directed to Hospital Day in a way that shall rescue it from the fate of the merely commonplace.

The four Conferences related to our Memphis Hospital enterprises

widely extended connection, is greater than in Arkansas, Mississippi and West Tennessee.

Our people lead in founding and maintaining the great business and educational movements which make for the enrichment and betterment of society; and yet we are far behind others in the work of ameliorating the sufferings of humanity.

We are now confronted by an inspiring opportunity. Let us seize and improve it.

A hospital under the auspices of our church, administered in the spirit of a broad catholicity, will discover springs of beneficency of which we had not dream of, and open channels through which will flow streams of benevolence that shall invigorate and fructify all departments of church activity.

The appeal embodies the very spirit of the Master. If it is pressed with the urgency and zeal its importance demands, it will not go unheeded, and Hospital Day will be memorable in our history.—W. B. Murrah.

Memphis, Tenn.

METHODIST HOSPITAL.

We are again approaching a special day appointed by all four Conferences, comprising the patronage of our Methodist Hospital at Memphis, Tenn., and embracing a membership of 250,000.

Sunday, January 23, is to be ob-

hoped it will reach a few with their large amounts.

We have wealthy laymen who, if guided in the proper spirit, should appropriate large sums for this humanitarian cause. In fact, this is practical religion.

A Methodist preacher told the writer that there were members of his church who could give \$25,000 for this religious cause and not miss it (so far as denying themselves any of the necessities of life) any more than buying a good cigar.

How a person of considerable wealth can afford not to contribute liberally to relieve the suffering of his brother in distress, and yet presume that when he dies he will be received into the glorious home of the blessed, I am at a loss to understand. If such is the case, then I have made a great mistake in the interpretation of God's Word. To care for the sick is the first duty of all.

Please observe Hospital Day and do your part.

May the God of all love and mercy fill us with a sufficiency of His grace that we may all do our full duty.—J. H. Sherard, Chairman of Hospital Board, Sherard, Miss.

REPORT OF THE HOSPITAL COM-
MISSIONERS.

To the Bishop and Members of the Memphis, North Arkansas, Mississippi and North Mississippi Conferences.

Dear Brethren:

As you well know, this has been a year of unprecedented financial depression, and, as our Methodist Hospital has not been able to get open for service previously, we have felt these conditions more than those benevolences which were already in operation. You will therefore not be surprised that we have not been able to make much headway since your last sessions.

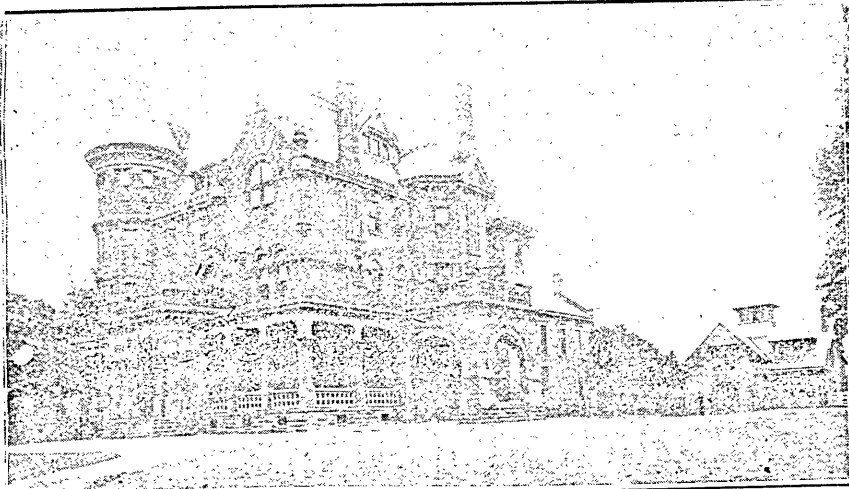
We are sorry to say that the simple plan we suggested a year ago for meeting the needs of our situation, and as appropriate to the prevailing financial conditions of our section, and which was adopted as the order of your bodies, failed, we believe, for lack of the expected co-operation. Instead of the minimum of \$35,000 it was hoped the plan would secure, it brought the cause only a little more than \$4,000.

Our Field Secretary has been able to bring the cash collections for the year, including the above amount, to more than \$15,000. This has enabled us to promptly meet all obligations and retain a cash balance in bank of about \$1,500.

On August 11 we paid our first annual note of \$5,000, with all accrued interest on the amount due on our property to that date. This leaves a balance due on the property of \$67,500, which is offset by a subscription list of over \$100,000, which our secretary is collecting as rapidly as he can.

Our payments on the property are now out of the way till next August, and we should proceed at once, or as soon as the Conferences are over, to raise the amount necessary for such alteration and additions to our building as will enable us to open in the near future such an institution for the care of the afflicted as will be a credit to our Church. Financial conditions are brighter now, and we believe this should be promptly done.

We would repeat and emphasize a paragraph in our report of last year: "The need for a Methodist Hospital



22-ROOM RESIDENCE OF METHODIST HOSPITAL PROPERTY.

have designated Sunday, January the twenty-third, as the day for pressing the claims of this great interest with all possible zeal.

The situation makes this an emergency case.

The property we have already secured is so admirably adapted to our purposes that it almost amounts to reproach for us to leave it longer unimproved. A commodious and imposing building in the midst of ideal surroundings makes it practicable for us to begin our beneficent work without the expenditure of a large sum, and ample grounds meet all the demands of future enlargement.

Some of the surgeons of Memphis have evinced skill so commanding and conspicuous, and they have achieved success so marvelous, in many instances, that the pleading call for their services has become widespread and pathetic.

The present hospital facilities and equipment supplied by the city cannot adequately meet the urgent demand. The claims of the constituency represented by our church cannot be disregarded if we are to meet the measure of our responsibility.

Methodists abound over the territory contiguous to Memphis. It is doubtful if the relative strength of our beloved church, in any part of our

served as Hospital Day, as ordered by authority of our church.

On this day every preacher is expected to present the interest of the cause, and take an offering in each congregation for funds needed to open formally the hospital.

Each superintendent is called upon to take a collection in the Sunday school for this purpose, that our church may at once commence a noble Christian work which she has sadly neglected so long, and permitted other denominations to do for us who are beneficiaries of gratuities from sister church benevolence.

To do something worthy of our great church in this favored territory, we should on this day contribute an average of 50 cents per member.

If each minister and layman in the bounds of this movement will do his full duty, sufficient funds will be raised to equip and operate our hospital on such an elaborate scale as that Methodism in the South, from far and near, can point to it with a just feeling of pride and admiration.

If only a faithful appeal is made to every congregation and Sabbath school, from the observance of Hospital Day enough money will come in to start the work of healing.

While this occasion is intended for the many and their small sums, it is

grows more evident and urgent every day. The Memphis hospitals are crowded to their capacity all the time, and more of our people occupy their beds than those of any other denomination, for the simple reason that there are more Methodists in this section. We are occupying room that by right should be given to others, crowding out those who have prior claim." And this is evidenced by the fact that other denominations are having to enlarge their hospitals, many on account of the sad neglect of this work by our Church. "And more and more unanswerable is the ever recurring and increasingly emphasized question: "Why is there no Methodist hospital?"

We should raise the amount necessary for opening our hospital within the next few months, and be ready to receive patients as soon as possible. With the improved business conditions and the consequent hope and cheer of our people, we should carry this work to a speedy success.

Looking to and praying for this result, we again request the appointment and observance of a Hospital Day, and would suggest that all our patronizing Conferences unite in observing the fourth Sunday of January, (January 23, 1916) on which to make an offering to raise the needed opening fund.

The term of office of your Commissioners expires with this session of your Conference, and we respectfully request that you elect two clergymen and three laymen to fill the vacancies.

We have re-elected Rev. H. M. Ellis Field Secretary, and hereby request the Bishop presiding over the Mississippi Conference to appoint him to this work. He has a large and laborious field to cover, meeting with many disappointments and difficulties, and we bespeak for him your hearty co-operation and encouragement in this noble work.

Respectfully submitted,

J. H. Sherard, Chairman.

L. M. Stratton, Secretary.

NORTH ARKANSAS CONFERENCE REPORT OF THE HOSPITAL COMMITTEE.

To the President and Members of the North Arkansas Conference.

Dear Fathers and Brethren:

We, your Committee, beg to submit the following report:

We feel that Arkansas Methodism cannot afford to delay longer the prosecution of the work of building a Hospital. One year ago we voted to join in a movement to raise \$30,000.

But we did not get behind the movement with our usual zeal, and instead of raising \$30,000, we turned in a scant \$4,000.

Not only did we not succeed in raising money, our failure has hurt the cause in another way. Much of the money secured for the Hospital from private sources does not become available until we have raised our part—until the Hospital is in actual operation. Every day we delay means a loss of enthusiasm, a diminishing subscription list, and a longer postponement of the realization of our plans.

We therefore submit the following recommendations:

1. That we get behind this movement and make an honest effort to raise our part of the fund pledged.

2. That we observe the fourth Sunday in January as Hospital Day, at which time we shall present the claim of the hospital cause and receive subscriptions therefor.

3. That the following be named as trustees of the Hospital: J. K. Faris, J. R. Nelson, George Lamb, Ed Hamilton and T. J. Boston.

(Signed).

J. D. Hammond, Chairman.

J. P. Womack, Secretary.

WHAT THE CHURCH GAINS BY HOSPITAL SERVICE.

It seems strange at first glance that the Church has failed to take advantage of the hospital service as an easy approach to the human heart. And yet it is not strange when we consider that Protestantism has fought its hard battle in the field of faith and spiritual life. Necessity has thus brought out the spiritual and intellectual phase of the gospel to the neglect of the humanitarian. But while we have been thus engaged the Roman Catholic Church has entered and is using its hospitals effectively as a means of reaching the people.

We have been slow to realize that three-fourths of Christ's work was of the humanitarian type—opening the eyes of the blind, healing lepers, curing fevers, etc. He was perfectly at ease among the afflicted, for his sympathies were deep and his ability boundless. The Church, his organized force, was empowered and sent to carry forward the work thus begun. We have permitted ourselves to be diverted from that issue by erroneous doctrines and the abuse of our Lord's plan. "Faith cure" and the so-called "Christian Science" are examples. Faith, if properly understood and ex-

ercised, is as effective as ever, but its abuses must be exposed and corrected. "Christian Science," in its teachings of the power of mind over body, is good, but in no other sense is it either Christian or scientific. Furthermore, our Lord was not a physician nor a surgeon in the modern sense, yet he is the author of all scientific service so effective in the modern miracles of medicine and surgery which bring to humanity a thousandfold greater benefits than the miracles wrought in Galilee. When the Church comes to its full vision and moves with its strength into the hospital field, to co-ordinate all forces and make effective scientific knowledge, great good will come to humanity.

But the humanitarian side of the hospital, as important as that is, dwindles when we discover that Jesus used his miracles as a means of approach to the human heart. He always took advantage of the opportunity thus offered to preach the gospel. The people came from everywhere to hear him because of his sympathy for, and his helpfulness to the suffering. Did you ever consider why the pastor and the doctor have such strong friends among the people? Service rendered in times of distress is the secret. Though either may possess only ordinary ability, yet long after removal to another section they are remembered by those for whom they provided relief as the greatest in that community. And the reason for it is that the time of greatest real distress is when one is overtaken by disease. Then the patient faces serious financial loss, his sufferings are real, his friends are largely shut out, and oftentimes death confronts him. That is the hour when a man feels about for relief and the hand stretched out to heal is recognized as the one that throttles the enemy and remains a friend forever. Here is where Christ took hold of humanity and here is the opportunity of the Church. Shall we enter? I feel sure we will.—A. E. Clement, Commissioner of Galloway Memorial Hospital.

Nashville, Tenn.

THE IMPORTANCE OF THE DE- SPISED COLLECTION.

No one is saved who has not the spirit of Christ, "For if any man have not the spirit of Christ, he is none of His."

No one can have the spirit of Christ who has not the grace of liberality for "The Son of Man came not to be ministered to, but to minister,

and to give His life for a ransom for many."

No one can develop the grace of Christian liberality without faithful practice in the habit of giving. "Give and it shall be given to you," etc.

No one can practice the habit of giving without frequent opportunities and appeals of need being brought to his notice.

Hence the people best developed in the grace of Christian benevolence will be found in those churches and communities where collections are neither feared nor shunned.

He who persists in dodging the collection can never be Christly, or ready for heaven.

The church which prohibits collections not only robs the deserving cause of the help it should receive, but robs its members of the best chance to develop in an essential Christian grace, and thereby becomes a double traitor to the Kingdom.

HOW MUCH WILL YOU GIVE?

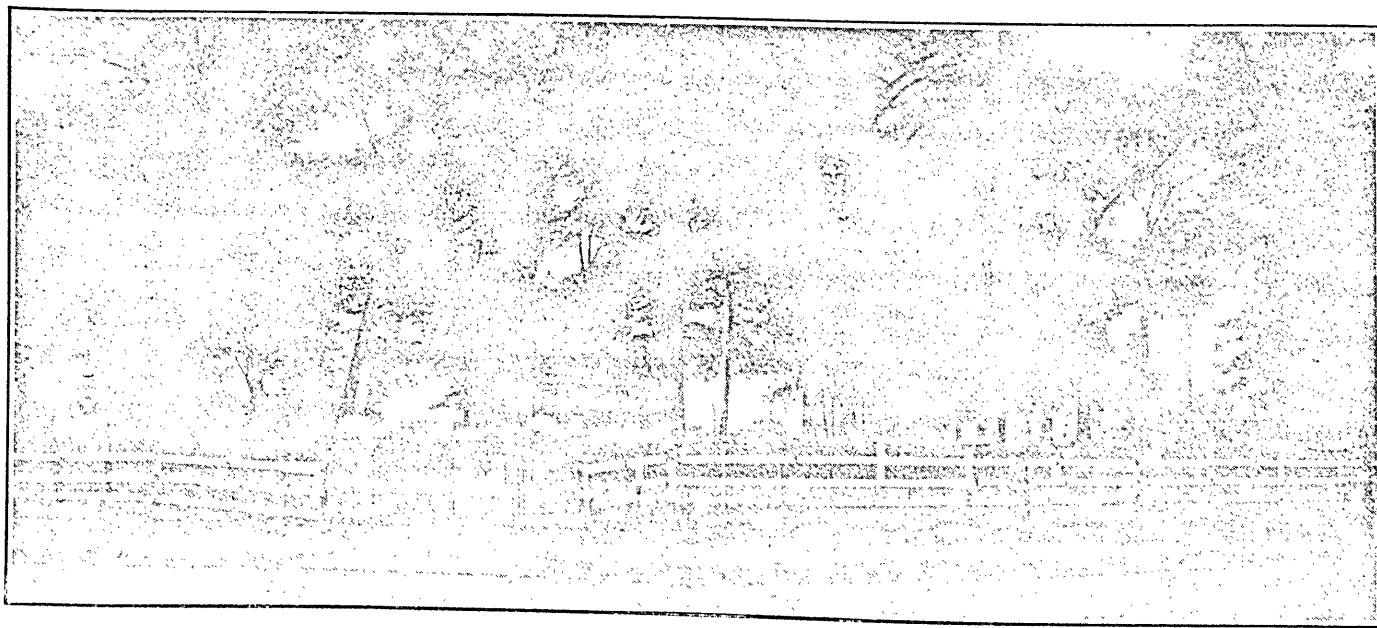
Every loyal and true Methodist within the bounds of the four Conferences associated in this work will ask himself the question, "How much shall I give toward the building of our Methodist Hospital?"

Let us consider a little:

1. This is our Church's great deficiency. With all its splendid machinery and organization, it has no hospital in this vast territory where it would minister to the sick or wounded, even of its own family. It is neglecting a plain duty, and imposing its own sufferers on the hospitals of other denominations, and, as a Methodist, I share the reproach and shame.

2. We have been giving to the other benevolences and interests of our Church all these years, but we have given nothing to the cause of healing the sick, which command our Savior placed in the same sentence with that one we have held so sacred: "Preach the gospel." Therefore, without abating our interest in any other work of the Church, we should at once begin to make up for our long dereliction and neglect of this interest. We should, therefore, give more liberally to it than any other till it is thoroughly established, and can take rank among the regular benevolences.

3. The opportunity to build a Methodist Hospital will not come again in this territory when this is complete. We want ours to be as good as the best, and we want it to stand as the expression of our own sympathy and earnest effort to relieve the suffering.



PARTIAL FRONT VIEW OF THE 8 1/2 ACRES METHODIST HOSPITAL PROPERTY.

4. The investment in the hospital plant is a permanent one, entering on a perpetual service. It is not like the other Church funds, that will be exhausted this year and must be duplicated the next. Long after we have passed to our eternal home this plant will be doing its ministry of mercy, and the daily stream of unfortunates coming for relief will still be the beneficiaries of our benevolence. Then we should make our contribution as liberal as possible.

5. We may give in partial payments, making a cash payment now, if possible, and giving our subscriptions running through several months (or years), payable as our financial ability will allow.

6. Our gifts are the tests of our sympathy for helpless sufferers, and the measure of our interest in the effort by our Church to render them relief.

Therefore, let us give all we can, in as few installments as convenient, and as much of it cash as possible.

It may be that even now Jesus is sitting over against the treasury to behold how the people cast money into the treasury. Mark 12:41.

And, by the way, why not fill out the subscription now and forward it, with what cash you can pay, to H. M. Ellis, Field Secretary, 2086 Union Ave., Memphis, Tenn.?

\$.....1916.
Methodist Hospital, H. M. Ellis, Field Secretary, 2086 Union Ave., Memphis, Tenn.:

To aid in building the Methodist Hospital at Memphis, Tenn., and in consideration of other subscriptions to the same hospital, I hereby subscribe and promise to pay to said Methodist Hospital Dollars, in installments, as follows:

..... \$.....
..... \$.....
..... \$.....
..... \$.....
..... \$.....
Name
Post Office
Street or R. F. D.
Conference
Charge

THE BEST WAY.

We believe in the Gospel of Christ. It is power unto salvation. We want to find the best way to win a hearing for this Gospel and its saving power.

Well, here is how Jesus did it: "Jesus went about, teaching and preaching, and healing all manner of sickness and all manner of diseases among the people." Matt. 4:23. And He certainly knew His business.

And here is how He commanded His disciples to do it: "He sent them to preach the Kingdom of God, and to heal the sick." Luke 9:2 and 10:9.

There are some marked advantages of Jesus' way.

1. The time of approach is opportune, when the other is feeling out, as it were, for a helping hand he may grasp.

2. The point of contact is that of agreement and accord—he needs help, and one comes with the help he needs. He finds the door of life open at this point, and he can enter and welcome.

3. He speaks in known terms. He understands the physical salvation offered, and, when it is effected, it will become the illustration of the higher salvation that is possible.

4. And this unselfish expression of heart and love will win hearts—not only of the one ministered to, but of all the circle of his family and friends.

So the best opportunity is opened to lead to Christ.

5. It is universal. Sooner or later suffering of some kind comes to each and all, and with it the opportunity of love has come.

We should try any way, every way, to win all to Christ; but isn't it strange that we have made so little use of the method of Jesus? Can we hope to improve on His way?

The Christ ministered to human beings, not merely to "souls." And for His Church it should be enough to be "as her Master." And how shall she be known as His if she be not as He?

So, unless we mean to turn away from the Savior's method, disobey His explicit command, and reject the best way of winning a hearing for the Gospel, the Methodist Church must have its own hospital and its own ministry to the sick.

TO OUR FORMER SUBSCRIBERS.

To the friends who have already subscribed to the fund for the Methodist Hospital I want to announce that we will surely need their money before very long, and I trust it will be convenient for them to send it to me at an early date.

We have been most considerate and patient during the days of financial stress, but under the improved conditions we shall press the work with all vigor. We confidently expect to be at work on the additions and alterations in a little while, and to be ministering to the sick not long after.

We will soon send out notices to those whose subscriptions are past due, but we hope those who see this notice will not wait so long. We will appreciate the remittances as soon as possible.

THE NEED FOR CHRISTIAN HOSPITALS.

It is not enough that we have ample hospitals; we need Christian hospitals. The saint within such institutions longs for an atmosphere that is congenial, and the dying sinner there should have the last chance. The following tragic incident recently came to my notice:

The daughter of wealthy and worldly society people was fatally injured in the collision of autos which terminated a joy ride, and was hurried to a near-by hospital. For three days the best medical and surgical skill of the city fought desperately for her life, but when they knew the end was near they sent one of their number to tell her. As gently as he could he imparted the terrible information. For a moment she lay stunned, then, frantic and wild-eyed, she seized him by the coat and cried:

"Oh, I can't die! I'm not ready to die! For God's sake, pray for me!"

The doctor wiped the streaming tears from his eyes, and in choked voice replied, "My dear girl, I don't even pray for myself."

Then she appealed to the other physician at the foot of the bed, in the same frantic manner, and, without answering, he fled from the room.

She then turned to the nurse who was trying to quiet her, and begged piteously that she pray for her lost soul. And when she, sobbing and unable to speak, shook her head, the poor girl, flinging her arms wide in appealing gesture, shrieked, "Oh, will nobody help me? Don't anybody care?" And then fell back on her pillow, and in a little while, without hope, without prayer, without even a Christian near, passed out to meet the Judge.

"Very late," you remark.

Yes, very late; very. But in a Christian hospital she would have been given a last chance.

HINTS AND SUGGESTIONS FOR HOSPITAL SERMONS.

My Chance: (Matt. 25:34.)

1. To prove my love and sympathy.

2. To save—body and soul.

3. To serve the Lord of Glory.

4. To practice Christly virtues and develop heavenly habits comes when I help one less fortunate than myself.

For Want of a Friend: (John 5:1-9.)

Thirty-eight years of manhood wasted.

Thirty-eight years of suffering endured.

Thirty-eight years of service lost, because there was no one who would help.

The Man Who Was Healed: (Acts 4:14.)

This man meant much to disciples, Church, society.

Would have meant nothing if not healed.

1. His Affliction—Furnished opportunity to manifest the love and power of Christ.

No preaching or testimony could have made it so clear.

The compassion must be in the disciples' hearts first.

2. His Healing—Surprised and attracted the multitude, so giving opportunity and text for preaching Christ.

Result: 5,000 converts.

Men come, and heed, where love is seen saving.

3. His Presence When Healed—Sealed lying lips and paralyzed persecuting hands. "Seeing him they could say nothing"—of all they were so anxious to say and do.

4. The Absence of the Healed Man Is Troubling the Church Today. She needs him greatly—to be her opportunity, and her proof. To win the world she must have God above and the Saved Man at her side.

Texts:

Christ's Command to Heal. Luke 9:2 and 10:9.

The Ultimate Test. Matt. 25:31-46.

The Credentials of the Kingdom. Matt. 11:1-5.

Nobility in Christliness rather than Creed. Luke 10:25-37.

The Man of Plenty and the Man of Want. Luke 16:19-22.

Millions for Self, but Only Crumbs for Charity. Luke 16:19-22.

THE IMMEDIATE NEED.

We must get our Methodist Hospital ready for business as soon as possible. And what we do must be representative, worthy, and as good as the best, if not as large.

With \$30,000 or \$35,000 to use in alterations and additions to our present building, we could open in a few months with everything modern and first class, and prepared to take 80 or more patients.

When we are once open and serving the sick, the hospital will win friends and supporters as the cause cannot do previously.

The amount of money needed for the opening ought to be raised on Hospital Day. The cause carries its own appeal. With a good presiding elder's or pastor's influence and enthusiasm behind it, sympathy is bound to be aroused and contributions made.

Don't let it be a penny and dime collection. Ask for amounts worth while. Many of our wealthy members should give thousands to this cause, and why not your influence to secure it? Every member ought to have

some share in it. I do not believe we have one too poor to pay a dollar.

Let us show our worldly neighbors, who spend money so lavishly for pleasure, how promptly and cheerfully we can devote ours to the service of our Lord and humanity.

Let the collection on Hospital Day make the opening assured.

And let each church and Sunday school do well its own part, trusting that every other will be as loyal and true.

A SIMPLE PLAN FOR THE SUNDAY SCHOOL TEACHER.

There are many teachers who want to do something for the Methodist Hospital, but feel that their pupils are too small or too few to make the effort.

I have a simple plan that is working elsewhere with fine results, and I am sure it will surprise you if you will give it two weeks' earnest trial. It grips the interest of the little folks, it secures the help of home folks and neighbors, and it doesn't take a collection from the school.

One class of seven little girls sent us \$23.75 after trying it three weeks. In one church, where the pastor insisted that they were all too poor to do anything at all, four little girls raised \$15 in two days.

It will cost nothing but a post card to try. If any Sunday school teacher wants to help the hospital and will drop me a post card, stating that fact and giving name and address, I will forward the plan. And I'll then furnish all necessary material, free, to make the trial.—H. M. Ellis, 2086 Union Ave., Memphis, Tenn.

A WORD TO SUNDAY SCHOOL SUPERINTENDENTS.

It is only fair that the Sunday schools of our four Conferences contribute the money to build the Children's Department of the Methodist Hospital and we ask them to do as much toward this on Hospital Day as possible.

It is very important that some special arrangements be provided for the little folks in our hospital. Of course, as long as they are very ill they must have about the same attention as any other very sick person. But we propose to get our children well. When they begin to convalesce they will not have the many things to think about and plan for that older ones have, and they will grow restless and fretful. To be rolled in where they can see some moving pictures, hear some music and stories, and have something to entertain them while the long days are passing till they are out again will be a world of help. Now that is what we want to provide.

The children are tender hearted and sympathetic, and they are sure to respond to the appeal for the hospital if they are properly informed of the need and plan, and are given a chance.

Furthermore, those who have little folks in their care should remember that, unless this tender sympathy of the child is fostered and cultivated by being given opportunities of expression, it will not come to its divinely intended fruition in a life of Christly benevolence.

It is hoped that every Sunday school within the bounds of the Memphis, North Arkansas, Mississippi and North Mississippi Conferences will be given a chance to do what may be in their power for this important enterprise of their Church.

Let each class make its own subscription, to be paid by June 1, and

as much of it paid in cash on Hospital Day as possible. And certainly each school could raise as much as \$1 a member to provide a splendid Children's Department, in which yearly hundreds of lives will be saved, and hundreds of little folks be sent back well and happy to the homes and hearts of which they are the joy and light.

Dear Superintendent, do your best for the hospital on Hospital Day.

THE HOLY SPIRIT LEADING.

Evidently the Holy Spirit is leading our Church in its effort to build a hospital in Memphis, Tenn. The heavenly Father's interest is in His child, and in the suffering child most of all. Service rendered to these is service rendered to Him, and service withheld from them is service refused to Him.

This ministry to the anguished bodies of men is in direct line with the blessed work of the Christ. It was this which won Him the way into so many hearts for it manifested His love and solicitude for them. And they loved Him who had thus proven that He first loved them. And He has made particularly clear what exalted opportunity such service affords. "I was sick, and ye visited me."

Other denominations are being moved to project work of the same kind, and they are responding nobly with heart and means, and are thus winning a new respect and gratitude from mankind and a new joy of service.

Who can doubt that it is a divinely impulsive enterprise?

There can be no doubt as to the need. There are the sick, the injured, the deformed, all about us. Look where we will, their pale faces and suffering eyes are to be seen; go where we will, their groans are to be heard. How they need the Methodist Hospital for their relief!

All hospitals in this section are crowded. Many of these institutions are planning immediate enlargement to meet the piteous demand. And Methodism has no place in all this section to care for its own afflicted, much less act the good Samaritan to the unfortunate not of its family.

There can be no doubt about the will of God. He would save, save ever, and save from every ill. He would not be the great Father if this were not true.

And there can be no doubt about the ability of our church members to build this hospital as soon as they get ready. Their places in the business activities of the section, their expenditures upon the pleasure of themselves and their families, their ability to secure means for whatever grips their interest or catches their fancy is proof undeniable. None dare deny it.

It is "up to" Methodism to show whether or not it offers a Gospel that is adequate to the needs of this old-disease-plagued world; whether it is mere method or ministry, sentiment

Geraty's Frost-Proof CABBAGE PLANTS FREE
We will mail free, postpaid, a package of plants for testing, to anyone who will write for same and report results after plants are matured. They will stand a temperature of 10 degrees above zero without injury, and mature three to six weeks earlier than hot-bed or frame grown plants if planted in the open field six weeks or a month sooner than home grown plants. Our prices by parcel post, postage paid, are 50 plants for \$1.00; 100 for \$1.25; 500 for \$1.25; 1000 or more at \$2.25 per 1000. By express charges collect, at \$1.50 per 1000.
F. C. GERATY CO., Box 5, Yonges Island, S. C.

What Is the Matter With The Church? By Rev. W. P. Whaley. A strong discussion of the real problem of the present-day church. Every real Christian needs it to understand the situation. Send \$1.25 for it to W. P. Whaley, Camden, Ark.

or service, shouting or saving. Nothing so tests the genuineness of the profession of Christianity as the appeal of the helpless and afflicted. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17.)

This call is putting each Methodist in these four conferences to the test. It is sifting and separating. The workers and the shirkers are being branded. He who will give to any cause will give to the helpless sick.

Orthodoxy is in performance, practice, doing. The good Samaritan was more orthodox than the Scripture-gorged priest who passed by his poor, wounded fellow without offering help. And if he uttered a prayer for the helpless man, it was blasphemy. The most cursed heresy is that of heartlessness and neglect.

Yes, the Holy Spirit is certainly leading the movement. God calls, the duty presses, the opportunity invites. Heaven's highest privileges—those of saving human life and winning immortal souls—are offered as the prize. Surely my religion has power to make me gladly suffer, if need be, any necessary sacrifice that I may share in this Christly service.

THE TEST OF HONOR.

The test of honor does not lie in the meeting these obligations which one knows he can be physically, or legally, or by force of social influences compelled to meet. It lies rather in the voluntary and cheerful fulfillment of such obligations as no coercion could reach, and the neglect of which society is apt to condone.

For the person of honor an obligation does not have to be down in contract or subscription form. He holds Himself as much bound by what he ought to do as by what he has pledged to do.

As a member of any social organization, the person of honor knows himself bound for his share, at least, assessed or not assessed, of the cost of each and every enterprise of that organization. His failure will either endanger the success of the enterprise or compel his associates in the organization to make good the amount which properly he was due. The first would be disloyalty, which honor would not brook; the second is but another way of "holding up" one's associates for the amount he himself is due.

The person of honor never leaves to another the share of effort or expense which by right falls to himself.

WHY THE DIFFERENCE?

Why does the same cost seem so much greater for religion than for pleasure or profit?

A gentleman who could pay only \$25 to help erect a new building for the church of which he was a member managed to put \$3,000 into the new Elks' building the following year, though no remarkable change had occurred in his financial condition.

Another gentleman who found it so "impossible" to pay his \$500 subscription for the building of a new church that he dissuaded his pastor from going on with the project, was able to pay \$2,500 for a new automobile the very next week.

On a circuit where the Methodist preacher's family managed to exist on a salary of about \$300, one of his members paid \$1,500 for a hound pup.

A gentleman who spoke pathetically of the anguish of soul he felt in being "absolutely" unable to make the

least contribution to the building of a Christian hospital, for the saving of his fellows from death and hell, was, in less than twenty minutes, enthusiastically describing his preparations for a camp hunt which was to cost at least \$250.

And all these professed faith in Christ and claimed to be seeking heaven!

"Consecrated?" Why, certainly they are! But their "consecration" is to self and pleasure, not to God and right.

But what one spends for pleasure is the proof of what he might give God.

THE CORRESPONDENCE SCHOOL —ARE YOU ENROLLED IN IT AS A STUDENT?

On September 30, 1914, the Board of Education of our Church moved the Correspondence School from Vanderbilt University, at Nashville, to Emory University, Atlanta. Since that time the instruction has been personally done by the faculty of the Candler School of Theology of Emory University. These men have been selected by the highest authority of the Church as the best men to have charge of the studies of our young preachers. No matter how conscientious and intelligent a Conference committee may be, there is no comparison between the attempt adequately to examine students on five or six books during the bustle and distracting claims of an annual session and the quiet, steady mastery of the book, from week to week, and careful writing out of the results of that study and its submission to the criticism of specially selected and trained men.

The Correspondence School not only conducts courses of study for admission on trial and for the four years of the Conference course, but has graduate courses for the benefit of those who have already entered upon the full work of the ministry. A very large majority of the undergraduate ministers of our Church are studying with us. We crave for all of our other young brethren the same advantages. It is a matter of increasing surprise, as we see more and more the great benefits of the correspondence work, that all our preachers who are unable to attend a theological seminary do not pursue their studies by this method. It means so much better preparation for their life work and for greater efficiency in the highest of callings to which they have been summoned.

No better witnesses can be found to the benefits of the correspondence work than the students themselves. If we are to judge by the large number of unsolicited expressions of their pleasure and profit in the work, the present year has been one of highest usefulness for the Correspondence School. We quote a few of these expressions:

"I thank you for your instruction and kindness toward me during the year. I am certain that I have received unmeasured help this year in my line of work, and am better prepared for service."

"I am glad that I have submitted to the grind of examination papers, for it has been of great help to me, and feel better equipped than if I had depended upon the superficial examinations at the Annual Conference."

"I have enjoyed my course more this year than any previous year, and I have gotten more out of it than during any previous year."

"Your instruction has been highly satisfactory."

"I appreciate the fact that we have such an opportunity in taking our courses in this most helpful way."

"I have enjoyed the studies and feel that your department has been of great help to me."

"I want to thank the school for their kindness to me during the past year, and can say that I have been greatly benefited by having taken the work with you."

"The Course in the Correspondence School has been very helpful to me indeed."

"I thank you for thus favoring me, and am very much pleased with my work the past year, which I have had under you."

"I certainly enjoyed my work this year."

"I shall always thank you and be grateful to God for the benefits to me from the Correspondence School. May you be permitted to give many more brethren these benefits!"

"I wish to thank you and the instructors for kind and patient attention and helpful suggestions. These five years have been filled with ever-increasing wonder and admiration and love for instructions given by the Correspondence School. If I were just beginning instead of finishing, I would pursue the same course. I have obtained more thorough study of the books by your association than I possibly could have done in the old way, without your instructions. The purpose of this note is to express my appreciation of the school. Thanks to you and to the various members of the faculty for the proficiency, of which the students have been the beneficiaries. To enumerate the benefits the school has been to me would be too long a story. I have always wondered how, with the number of students enrolled, you could give the detailed attention to each one in his work that you do. It seems to me that I have always been in very close touch with the faculty who have given me instructions."

"It is fitting to be said that, while the school was excellent under its management at Vanderbilt, I notice a decided improvement in the work done by the school under its new management. This is worthy of praise, for it was thought by the most of us that the school would be some time in regaining its regular working proficiency when it went out from the old into the new home and management."

Such letters from our students are

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

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 street, Little Rock.

refreshing to the spirit, showing, as they do, that the school is filling the purpose of its founders and helping to strengthen and develop for service the ministry of our Church.

In most of the Conferences the Board of Education will take care of the fees of students who feel that they cannot meet them, if statement to this effect is made before registering. A large majority of all the undergraduates of our Church are already studying with us. We shall be glad to hear from any who are not enrolled. The past year has been one of the best in the history of the school, and we trust that the coming year will be even better. Address Correspondence School, Wesley Memorial Building, Atlanta, Ga.—R. H. Bennett.

OLD "ARKANSAS" METHODIST.

Well, hello, old friend! Glad to see you back at home again. How are you, old fellow? And "how is all the folks?" Now I am going to say something to you, "old man." You see, I am a little older than you, and you should have some regard for my age, if not for my superior (?) wisdom. You ran away once upon a time and went "Western." But you only followed the precedent long ago established of "going West" when things or men run away. But I am not going to "larup" you for running away, but pat you on the head and back for having gumption enough to come back home. Now that you are home again, I want to say that I think the supreme thing for you to do is to stay at home and help the "old 'oman and the children," and let the "Western" take care of the Western and all its folks. You have a mighty big family in Arkansas, and you know what "the Book" says about one "who provides not for his own household." Hear? "Yep." Well, see that you heed. Your big sons (P. E.'s) and stepsons (P. C.'s) and your whole family, including the "old 'oman" and all the "chillens," will stand straight up beside you, and we will see things the prophets never told us about. I like that utterance of your wise editor when he says "the profits will be used in improving" you. But it will be some little time before the profits come in; but they will come, all the same. But may I whisper it in your ear, old friend, that when the profits come around, and they are not needed for your "good looks," you just drop a few good dollars into our treasury for the old worn-out preachers and their widows and orphans, and you will live to see some more things the prophets have not told us about. This will popularize you in a way that nothing else can. Let us all work together, and our motto be, "Arkansas first, and some other things next."—Jas. F. Jernigan.

ANNOUNCEMENT CARDS.

Dainty hand-painted birth announcement cards \$1.90 per dozen. Samples sent on request.

MISS MYRTLE LANGSTON.

Studio: School Annex. Dermott, Ark.

TRY THE OLD RELIABLE

WINTERSMITH'S
CHILL TONIC

For **MALARIA** CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

YOUR SCHOOL NEEDS

The State School Song,
"MY OWN LOVED ARKANSAS."
25c a Dozen; \$1.25 Per Hundred.

Arkansas Methodist, Little Rock, Ark.

Woman's Missionary Department

Edited by
MRS. W. H. PEMBERTON
303 E. Sixth St., Little Rock, Ark.

PRESS SUPERINTENDENTS.

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Little Rock Conference
MRS. H. C. RULE
Crossett, Ark.

Communications should reach us Friday for publication next week.

NEEDS AND OPPORTUNITIES.

Miss Mabel Head, Secretary Foreign Department of our Missionary Council, calls attention to a few very important things we should try to bring to pass in our Conference Societies this year:

"First—Large Special Gifts. There are persons in each Conference who should make such gifts. Let us seek them out and make a strong appeal.

"Second—Annuities and Bequests. Every year ought to bring in many bequests. There are people who cannot make large gifts for they need an income. Induce them to buy an annuity bond. That is, a bond is made out for the amount of the gift and the holder of the bond gets an annuity—a per cent on the principal paid semi-annually. The per cent depends upon the age of the person.

"Third—Volunteers. We need strong, capable young women of experience to take up the work in our various fields. We should not wait for some unusual experience to come to them, but should seek them out and present the need."

IMPORTANT ANNOUNCEMENT.

On account of sickness at Warren the annual meeting of the Little Rock Conference Woman's Missionary Society has been postponed. Dates for the meeting will be announced later. May we ask our friends throughout Arkansas to give this announcement wide-spread publicity and thus oblige the Executive Committee.—Little Rock Conference Woman's Missionary Society.

ITEMS FROM AUXILIARIES.

MARSHALL.

The Woman's Missionary Society at Marsnall has had one of the most prosperous years of its history. We are gratified to report that the finances for the year are more than \$25 in advance of last year, the total amount raised by the society being \$135.25. We have 15 regular members and eight or ten irregular members, the latter, we hope, will soon be regular members.

Mrs. T. T. Millard, Pres.
Mrs. Lydia Pyron, Treas.

PRESCOTT.

Mrs. Geo. F. Cress writes from auxiliary at Prescott:

"We are starting into the year's work with a great deal of enthusiasm and hope for greater things than we have ever accomplished before. At the first meeting of the year a large number of women were in attendance and the new officers were installed. A committee was appointed to complete arrangements for a silver tea to be given this month. Also a committee to secure year books. Mrs. M. L. Moore was appointed leader for the next literary program. Several new members were added to our list."

HOPE.

The Superintendent of Publicity for the auxiliary at Hope writes:

"Our first meeting of the year was

held at the home of Mrs. W. W. Folsom. This was one of the most interesting and enthusiastic meetings held for years. The reports read for the past year were better than ever before, and the prospects for making the year 1916 the banner year are bright and promising. All members seemed filled with the Holy Spirit and a determination to do more. Pray for us that we may grow in grace and strength."

SHERILL.

Mrs. Jas. R. Rhodes, president, wishes a dozen "Helps" for the members of Sherrill Auxiliary and says they "hope to do great things this year."

LITTLE ROCK CONFERENCE.

Report of Conference Superintendent of Study and Publicity.

Number reporting this quarter, 33.
Number of new Adult Mission Study Classes reported, 25.

Number of members enrolled this quarter, 439.

Number of new Young People's Mission Study Classes reported, 4.

Number of members enrolled this quarter, 70.

Number of new Junior Mission Study Classes reported, 6.

Number of members enrolled this quarter, 56.

Number of Reading Circles reported, 3.

Number of Missionary Libraries reported, 2.

Number of Adult Auxiliaries reporting organized Bible Study Classes, 10.

Number of members enrolled this quarter, 27 (two only reported number).

Number of Young People's Auxiliaries reporting organized Bible Study Classes, 1.

Number of auxiliaries using Bulletins in monthly meetings, 27.

Number of auxiliaries sending missionary news to weekly papers, 18.

Though the number of Mission Study Classes are constantly increasing, we are far from reaching our goal of "A study class in every auxiliary."

The Bulletin is being widely used, all but two auxiliaries say it is presented monthly to their Societies. During the year a great many auxiliaries have sent news of their work to the Methodist, some sending to the superintendent and others directly to the editor. These news items are always interesting and encouraging to other workers. If you have not been represented in the Missionary Department of the Arkansas Methodist please send some news soon to your Publicity Superintendent.

Mrs. H. C. Rule,
Conference Superintendent Study and Publicity.

REPORT OF CONFERENCE CORRESPONDING SECRETARY FOR

FOURTH QUARTER 1915.

Number adult auxiliaries 87, with 2,957 members.

Young People's Auxiliaries 18, with

467 members. Junior Divisions 22, with 804 members.

Baby Division 11, with 127 members. Of the 936 subscribers to the Missionary Voice Little Rock District reported 180; Texarkana District, 157; and Monticello District, 149.

Of the 106 subscribers to Young Christian Worker, Prescott District reported 27, Pine Bluff District 19, and Camden District 18. Some auxiliaries presented stewardship in every district, Monticello leading with 8, Arkadelphia coming next with 7, while there were one each in Camden and Prescott Districts.

Monticello District reported 11 Mission Study Classes, with 181 members; Camden 8 classes, with 193 members; Little Rock 10 classes, with 154 members; Pine Bluff, 8 classes, with 131 members; Prescott District 9 classes, with 110 members; Texarkana 10 classes, with 80 members, and Arkadelphia with 6 classes and 151 members. Total number enrolled, 1,000.

FINANCES.

District Secretaries reported sent to Treasurer, \$5,642.39.

From Prescott District, \$471.37.

From Texarkana District, \$651.64.

From Arkadelphia District, \$689.47.

From Camden District, \$818.08.

From Pine Bluff District, \$856.97.

From Monticello District, \$873.21.

From Little Rock District, \$1,281.63.

HONOR ROLL.

For this quarter we have Juniors of Camden and Sherrill; Young People of Lakeside.

Adults—Lonoke, Lakeside, Stuttgart, Sheridan and Sherrill reported on the Honor Roll.

SCHOOL AND SCHOLARSHIPS.

During 1915 the Winfield Juniors supported a rural day school in Korea.

Mrs. J. R. Walker of Pine Bluff supported a scholarship in Sungkiang, China. The adult auxiliary of Little Rock First Methodist Church supported a scholarship in Sungkiang, China.

Deaconesses were employed by auxiliaries at Warren and Central Church, Hot Springs.

All the auxiliaries have committees

for local work; 50 auxiliaries observed the Week of Prayer.

In some respects we improved on our record of 1914. Shall not more loving kindness, deeper consecration and greater progress characterize 1916?

Mrs. W. H. Pemberton,
Corresponding Secretary Little Rock
Conference W. M. Society.

FROM CUBA TO NEW YORK.

Miss Mabel Head, Secretary of the Foreign Department of Woman's Missionary Council, sends an interesting letter about recent trips she has been called upon to make in the interest of Missions.

She writes:

"I found the work in Cuba encouraging. The enrollment in both schools is larger than it has ever been and the schools are better manned. The education of girls has been quite a problem there owing to the social customs of early marriage and chaperonage. Courting couples must always have a chaperon though the courting is done in public places. This is often done by girls of twelve and fourteen, and is a legitimate excuse for being out of school. Custom has set the age of thirteen to fourteen as the proper time for the education of a girl to be completed. Despite these facts, our schools have done much good. Quite a number of girls are now successful teachers.

Some may doubt the real need of Cuba, but not one who has seen and known conditions. A form of African Voodooism mixed with some of the superstitions of Romanism is common on the island. This devil-worship may be seen from the balcony of our school in Matanzas. The service begins at sundown on Saturday night and lasts until sundown Sunday night. All the time wierd moans and whistles are heard. The altar has a crown of feathers and vessels for the blood of the animal that is sacrificed. The devil is arrayed in a fantastic dress

CHASES RHEUMATISM.

Every drug store is stocked full of all kinds of remedies which are supposed to benefit sufferers from Rheumatism, but the one remedy that has been tried and proven efficient is called "RENWAR." It is sold on a positive guarantee of money back if not satisfied. R. A. Foster, of Petros, Tenn., writes as follows: "The bottle of 'RENWAR' I got from you has done my wife more good than all the other remedies she has ever tried. I shall always keep a bottle on hand as I consider it the best remedy on the market." Send fifty cents today for a bottle, if your druggist cannot supply you. If not satisfied we will cheerfully refund your money. Prepared and guaranteed by the Warner Drug Company, Nashville Tenn.



Your name, address and a 2-cent stamp will bring to you this handsome calendar. This charming girl was painted especially for us and we have had the picture exquisitely reproduced in 16 colors.

If you would like to read some interesting facts, ask for *The Romance of Coca-Cola*. THE COCA-COLA CO., ATLANTA, GA.

of yellow and black with red stripes. They sacrifice different animals, and have been known to sacrifice a child several times in the last few years. This fact is recorded in the police reports, though the law has never taken hold of such a case. The worshippers drink the blood mixed with water and something like wine. Voodooism is by no means practiced by colored people alone. It is horrible and its influence is most demoralizing.

I was in Matanzas on the day for the celebration of the patron saint. It is usually the time for great hilarity and for the payment of indulgences for all kinds of license. That night is usually a time for revelry and the beginning of liberties for which they maintain another indulgence at the end of the year. The parade is usually long. The Virgin decorated heads the procession and at the end the body of our Lord is carried, draped in black. This is typical of their religion—a dead Christ. This year the young men of Cuba ordered no procession. Many articles were written against the practice of indulgences. We saw posted on the road to the great Cathedral of Monseriate, which is famous, and visited by thousands annually, many signs telling the people that there was no real virtue in those indulgences, that they only served to enrich the priests.

I was privileged while on the island to attend a meeting of the educators of the Santa Clara Province, which stands at the head of education on the island. After giving a talk on Christian education, the chairman told them to ask me questions, which they did for fully three-quarters of an hour. These questions did not relate to education, but to religion, and showed eagerness of mind and groping after higher things. It was a wonderful opportunity to witness for the Christian faith. My heart goes out to the thousands of young people especially who have turned away from the superstitious low form of Romanism that characterizes the island, yet have nothing that satisfies in its place. Our workers need to be upheld by much prayer. The Church at home needs to come to a realization of what delay in the missionary enterprise will really mean.

From Cuba Miss Head was called to Kansas City, and she remained there until the mid-year meeting of the Executive Committee. Then she went to New York for the annual meeting of the Board of Missionary Preparation, which was called to discuss the preparation of women missionaries. She says: "I wished for you at the meeting of the Board of Missionary Preparation. It would have done you good to hear the discussion of such topics as 'The Spiritual Qualifications and Training for a Missionary;' 'The Social Life of a Missionary;' 'Educational Standards;' 'Opportunities for Training Offered in Missionary Training Schools;' 'What Mission Boards Are Doing to Raise the Standard of Workers,' etc. We learned from the discussion that four Boards never adopted any educational standard for their missionaries, but the Conference strongly urged each Board to do this at an early date. They further agreed that all candidates should have a thorough high school education, plus a good normal course or college work. A strong resolution was passed asking all theological schools to open their courses to women, as it was clearly shown that women missionaries need such train-

THE SUNDAY SCHOOL.

SUNDAY SCHOOL LESSON FOR JANUARY 30.

By Rev. Moffett Rhodes.

SUBJECT: THE LAME MAN LEAPING. Acts 3:1-12.

Golden Text: Peter said, silver and gold have I none; but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk. Acts 3:6:

Outline: 1. The Lame Man Healed. 2. The People Amazed. 3. Peter's Discourse.

Introduction: Most fittingly did we study last Sunday the subject of spiritual life as set forth by St. Paul in his letter to the Roman Church. Today we return to the work of the Disciple. Surely this incident happened not more than a few weeks at most after the wonderful demonstration of power at Pentecost. St. Paul set forth the life, joy, and victory which come to the individual believer through the Spirit; here we find the Spirit-baptized community at work. The healing of the lame man aroused the enemies of the Christ to inaugurate the first persecution of the early Church.

At the Hour of Prayer. Verse 1. The Jews observed three hours of prayer during the day. These were the third hour, or nine o'clock, the sixth hour, or noon, and the ninth hour, or three o'clock. The hour at which this incident occurred was three in the afternoon. The apostles continued to follow the Jewish custom of prayer. So thoroughly had they been trained by their Master that it was an essential part of their lives. We may believe that now it meant more than ever to them in their work of evangelization.

A Certain Man. Verse 2. This man had been a cripple from his birth and

ing. Another strong resolution was passed asking all colleges to give a good course in missionary subjects and comparative religion and give credit for such work. A number of first-class colleges have taken the lead in this, such as Columbia University, Barnard College, The University of California, and University of Southern California, and it has proven popular. Training schools were strongly urged to standardize their work and confine their courses to subjects in technical missionary training, requiring candidates to have good preparation before entering. Many of these schools have attempted to supplement the education of candidates by giving courses in general education. This has been done at the expense of the missionary training.

No one who heard the discussions could doubt the need for higher standards for missionaries, nor the need of securing women of standing and experience to cope with the difficult problems on the mission field. The Conference was made up of Board secretaries, college presidents, principals of training schools, and missionaries of experience. Surely the actions of such a body will have weight with the various Boards.

"I trust that we all come to the New Year strong in our determination to go forward. Much of the success of our work will depend on how we launch out in the first quarter. We can make it one of aggressive work if we will, and that will aid much during the whole year.

"Pray for me that I may have the grace and strength to magnify His work each day. Sincerely, Mabel Head."

had never walked, hence his case would be considered incurable. His friends bore him to the Temple Gate called Beautiful. Probably the gate on the east that led from the court of the women into the temple proper. Josephus says, "the other gates were overlaid with silver and gold, but this one was made of Corinthian bronze, and much surpassed those enriched with silver and gold."

To Ask Alms. A common sight in the East both then and now. In all ages it has been the custom of those who are poor or diseased, it matters not whether they have religious faith or not, to seek aid from religious organizations.

Look On Us. Verse 4. Peter sought to gain the attention of the beggar that he might bring him into an attitude to receive what he was about to bestow. The lame man was doubtless asking alms of every one who passed and this Peter sought to overcome. The Spirit was guiding the two apostles in the course they were taking

Gave Heed. Verse 5. Centered his attention on Peter and John instead of asking one after another of those who were passing. He expected, however, to receive only money from these two men.

Silver and Gold. Verse 6. No promise of wealth was given the disciples. They may or may not have been destitute. The emphasis is on the "such as I have," and not on "silver and gold." This they might have given, as doubtless they often did, but now there is a richer gift to bestow. Be it remembered also that they had all things in common and perhaps their money was in the hands of the treasurer. Peter could give only what God would bestow through him. The words "in the name of Jesus" included all the powers and attributes of the Christ. The term "Nazareth" was a name of reproach on the lips of Jews, and here used to turn it into blessing. It required great faith on the part of Peter to give this command to a man forty years old, lame from birth, in the presence of the multitudes.

Took Him By the Right Hand. Verse 7. Peter had faith that Christ would heal the man and in order to inspire faith in the cripple he took

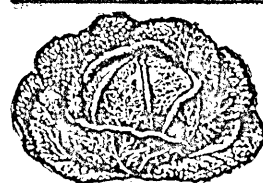
THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glitters with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

FROST PROOF CABBAGE PLANTS



Grown from highest grade seed. Prompt, safe delivery GUARANTEED. Cultural directions sent if desired. Early Jersey and Charleston Wakefield. Succession or Dutch. By express \$1.00 per single thousand. Three to five thousand 80c. Five to ten thousand 75c. Post paid, 20c per hundred.

W. L. KIVETT,
High Point, N. C.

him by the hand. Immediately he received strength. His ankle bones not only were cured, but made strong like a man's. Notice the details of the miracle.

Entered Into the Temple. Verse 8. He never had walked before, but now "he leaping up, stood, and walked" into the temple. The best possible use he could make of his new power was to go into the place of worship and prayer. It was his first impulse to praise God and he used his voice and healed limbs in doing it. He put first things first.

Filled With Wonder and Amazement. Verse 10. The miracle was done publicly. There was no doubt about the identity of the man upon whom it was wrought. Naturally such a manifestation of supernatural power would arouse wonder. It was not merely curiosity, but there was a mighty awe inspired by the deed. Surely this Jesus of Nazareth must have been the Messiah.

Ran Together. Verse 11. The sight of the old cripple, now leaping and shouting and clinging to these two Galileans, brought together a great multitude in Solomon's porch. This was on the eastern side of the temple and often used for assemblies. Here Peter had his audience, and he proceeded to deliver his third discourse. The first was made in selecting a man to replace Judas, the second at Pentecost.

He Answered Unto the People. Verse 12. He began in a most respectful manner, and having secured their attention by the miracle and his courteous manner, he proceeds to preach practically the same doctrine he delivered at Pentecost. This Jesus whom you have slain is the Christ. He gives all honor and glory to Jesus for the power shown in the miracle and tells the people they must recognize Him and repent of their sins if they expect to be saved.

Questions:

SAGE TEA DANDY TO DARKEN HAIR

It's Grandmother's Recipe to Bring Back Color and Lustre to Hair.

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

Those whose hair is turning gray, becoming faded, dry, scraggly and thin have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalp itching and falling hair stops.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur tonight, and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

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EPWORTH LEAGUE.

THE EPWORTH LEAGUE NOTES FOR JANUARY 30.

By Rev. H. C. Hoy.

Great Foreign Missionaries.

Scripture References: II Co. 8:16-23.

The world is truly indebted to its great Foreign Missionaries. The lands on which a new light is now breaking owe much to the missionaries.

The Era mentions several names, but I will name only one missionary. Paul has been an example to all ages as the world's greatest Foreign Missionary.

First, Paul Was the First Foreign Missionary.

1. Paul was the first to break away from the narrow confines of Judaism. He beheld Christ as universal, whose mission was to save all men. Further, Paul realized that it was not necessary to Judaize the world before it would become Christian; thus he abolished the old Jewish traditions, making Christ the center and His saving grace all sufficient.

The Apostles up to the time of Paul mostly confined their efforts to the salvation of the Jews, or desired that Gentiles become as Jews and then Christians. Such a procedure hindered the progress of the gospel, and under such a restraint the gospel would have perished.

2. Paul and Barnabas were the first to be set apart for Foreign Missionary work. The Church at Antioch had been impressed with the need of the Gentile world. A man of ability was needed and they found Paul to be their strongest man, hence they dedicated him to the foreign work. They regarded the missionary work as a great work, which would require their best efforts, consequently they were willing to give Paul their most

Who were Peter and John? Give an outline of Peter's address found in the verses following.

What connection does this miracle have, if any, with Christian faith of today? To whom was the Gospel first sent? (Acts 1:8). How was it received?

THE CONFERENCE WORK.

Mr. R. E. Overman, Treasurer Sunday School Board, State Bank Building, Little Rock, Ark.:

Dear Sir—I received your card advising that Winfield Sunday school had been apportioned \$50 for our Sunday school Conference work, and in reply I take pleasure in handing you our check for Winfield Sunday School for \$50 covering this item.

I appreciate very keenly the fact that the Board is now needing money and am glad that our school is in position to pay their year's amount at once. I am very much impressed with the way our Field Secretary, Brother Baker, is starting off in his work. I feel sure the Sunday School Board this year will be able to do the most satisfactory year's work in its history. I hope that a number of our schools throughout our Conference can at this time send in their apportionments and help put the finances of the Conference Board on a sound basis. This is the best work of the Church, and I feel sure the pastors and superintendents throughout our Conference will rally to the support of the Conference Board and enable you to accomplish great things this year.

With my very kind personal regards and wishing you the greatest success in this work, I am, yours very truly.
—C. E. Hayes, Supt. Winfield Sunday School.

learned man. It is ever thus if we intend to win the heathen to Christ, we must give our very best men and women, as well as money and equipment. Missions is the greatest work of the church; in fact the salvation of the church. It is to be hoped that every Leaguer will catch the vision of Paul and the church that sent him.

3. Paul planted the gospel in strategic centers. A study of the map of Paul's three missionary journeys reveals the plans of a master mind working for the Lord. Paul sought out the centers and there planted the gospel so that it would radiate out into the surrounding territory. It is due largely to his genius that the Roman Empire was so soon conquered for Christ, and through him that the Western World is today Christianized and endowed with the power of leadership in civilization and progress. Paul was the great founder of all Western progress. It was through his foresight that the propelling power was given to the more virile nations of the West. It is there that others assisted, but they were merely a part of his school.

4. Through Paul's missionary work we have the Epistles and Acts of the Apostles. Paul not only established churches, but he shepherded and nurtured them. His desire was to do a permanent work. He kept in touch with all of his churches, and was ever busy writing them when not able to visit them in person. He loved his people and prayed and labored for them.

Second. The Same Spirit Actuates Missionaries Today That Dominated Paul.

1. The ideal of the gospel today is world-wide. It is the intention of the missionaries to carry the gospel to every clime and race. They feel the same thrilling desire to carry the gospel to the heathen as did the first missionary. There is a greater missionary spirit in the world today than has been since the zeal of the early Church.

2. The Church is now setting apart her best men for foreign service. We realize that if Christ is to win it must be through the personalities that He dominates. There must be ability to overthrow the half-truths that are found in every field, and tact to turn to the best advantage the good that may exist. These men who go to the foreign land are truly great men, for they have a part in the shaping of the history and life of the coming centuries, as influenced by the religion which they carry to those foreign lands.

3. The gospel today is being carried into the strategic centers of the heathen world. There is hardly a place in any land but what these dauntless missionaries have thrown the spell of their consecrated personalities into it. They have established the gospel in most plans as to make it practically self propagating. The rays of the light have illuminated China, and opened up the jungles of Africa until that land is no longer the unknown. India is being reborn into a great national life with the traditions of a dark past falling off.

All this has been accomplished by the dauntless heroes of the Cross, who were willing to die for an ideal. It is ever thus, that the indomitable spirits of lofty purposes win out over all the world's ridicule and torture.

Reach up as far as you can, and God will reach down all the rest of the way.—John H. Vincent.

CHILDREN'S DEPARTMENT.

WHAT THE CANNIBAL SAID.

Oh, the Gingerbread Man is puffy and fat;
Maria made him for me.
She rolled him and shaped him with many a pat;
He's a toothsome sight to see.
His round little, black little curranty eyes
(He's as cross eyed as can be!)
Seem to stare in a sort of frightened surprise
At great, big Cannibal Me.

I first take a nibble and then a peck
At his crusty little toes,
And then, catching hold of his sugary neck,
I bite off his turned up nose.
Then with another nibble and bite
I finish him up with glee;
And soon there is left not the tiniest mite
To stare at Cannibal Me.
—C. Cunningham, in Presbyterian Advance.

HOW SHEP STOLE A RIDE.

Harold Tyler has a big Newfoundland dog whose name is Shep. This dog is very handsome and also very intelligent. He has black curly hair, and "eyes that talk," as Harold declares. They have played together ever since Harold was a baby, and

EXPERIENCE IS THE BEST TEACHER OF ALL.

"The proof of the pudding is in the eating." One is far more apt to believe a man who tells what he has done, than a man who tells what he could do. So it is with medicine. The real proof of the merits of Dr. Miles' Restorative Remedies lies in the fact that they have been used beneficially for over a quarter of a century and thousands have actually testified to benefits they have received.

We know that Dr. Miles' Anti-Pain Pills will relieve all aches and pains because thousands have found this to be proven by actual experience.

The Rev. W. D. Barger, of Hagerstown, Md., has stated:—

"Voluntarily and unsolicited I wish to bear witness to the high character of Dr. Miles' Restorative Remedies. To me personally they have been a great blessing, especially the Nervine, the Anti-Pain Pills and the Liver Pills. In cases of headache or pain of any kind they act like a charm. I have given many of them to the suffering and the results have always proven gratifying."

Dr. Miles' Anti-Pain Pills have no unpleasant after-effect. They are not constipating. They do not contain any of the dangerous habit forming drugs. We do not claim that they remove the cause of the pain, but we do claim that they bring quick relief in a harmless manner.

They are sold by all druggists at 25c a box containing 25 doses. If not satisfactory your money will be cheerfully returned.

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BRINGS SOOTHING RELIEF

Shep likes a good time as well as his master does.

One winter, Harold and some of his playmates went coasting almost every day. There is a long hill near his home, and the sleds slipped down it very swiftly, for there was just enough snow to make fine coasting. Shep went along, too, and though he could keep up with the boys when they were climbing the hill, when they started down he was soon left away behind. He did not enjoy this, and one night when Harold went in to supper Shep stayed outside. Taking the rope in his teeth, he dragged the sled up the hill. When he had got it to the top, he turned it around, just as he had seen the boys do. Then, still holding the rope in his mouth, he jumped on and started down the hill. The sled went so fast that he could hardly keep from slipping off, but he braced his feet and managed to stay on until he was almost at the foot of the hill. Then, while the sled was going like a runaway horse, it suddenly veered and struck a snowdrift with such force that it sent Shep right into the middle of that great heap of snow. When he came out of it he was white instead of black.

Mrs. Tyler saw all this from the kitchen window. Harold, who had come in late and was just finishing his supper in the dining room, heard her laugh heartily. Then she called: "Oh, come and see who is having a ride on your sled, Harold!"

"It's that mean Joe Davis," muttered Harold, as he hastily swallowed the last of his pie and started for the door. "If mother knew how hateful he is she wouldn't laugh."

But when he saw Shep sheepishly emerging from the snowdrift and the sled stuck fast in it, he had to laugh, too.

"So it's you, old fellow," he said. "And you got thrown off! Guess you didn't know how to steer. Come on up the hill and try it over."

But no amount of coaxing could induce Shep to try it again. He had been too thoroughly frightened by his mishap. After this, he followed the boys as usual, keeping up as well as he could. And whenever they got thrown off, Harold declared Shep always indulged in a sly laugh.—A. M. G. in Zion's Herald.

A SURPRISING NEIGHBOR.

"Where are you going, Buddy?" Cynthia Lee inquired hoarsely as Jack, securely cloaked and protected against the cold weather, passed along the hall, whistling a cheery air.

"Over to Dick Dodd's to make a snow man and throw snowballs at

folks that pass his house," the brother answered carelessly, as he stopped for a moment at the half open door of the bedroom where his little sister was confined on account of a very bad cold.

"Oh, I'm so sorry you're going out this afternoon! I'm dreadfully lonesome, and I wanted you to read me all the stories in my new book," Cynthia observed regretfully.

"Pshaw! That's a silly book. I don't like girls' stories. Anyhow, I don't want to waste a fine afternoon like this indoors when Dick's over there having a fine time in the snow." So saying, Jack banged the hall door and ran whistling down the street. As he neared his chum's home he uttered a shrill sort of yell, which was the comrade's call; but there was no response, and the snow man in the yard boasted no arms or head. He had been left in a state of incompleteness. Jack rang the doorbell loudly. "Where's Dick?" he asked of the servant who let him in.

"Upstairs," said the maid. "Run right up."

"All right," Jack replied. And he started to enter the room at the head of the stairs.

"No, Dick is not in his room; he's in the nursery, at the end of the hall," the servant directed.

"I wonder what he's doing in here." Jack was thinking as he knocked at the nursery door.

"Come in," two voices called. And the guest entered, but he could hardly believe what he saw. For there was Dick Dodd, the leader of all the boyish games, playing dolls with his little sister May.

"Hello, Jack. Come join us in our game," Dick called, unabashed. "Sis' May is sick of a cold today and couldn't get out; and mother had to go to town, and there was nobody to keep her company. So I'm pretending I'm her doll's chauffeur as she goes out for a ride in her new motor."

Jack gazed silently at the toy automobile occupied by a large, flax-haired bisque lady with staring marble eyes, and then at the frail little girl propped up with pillows on the couch, and then at his chum, who was doing all he could to entertain his little sister during her illness.

"No, thanks. I reckon I can't stop today. I'll come again," he said, as he turned and left the room.

Jack hurried home through the deep snow. A wistful face looked out the window of a small bedroom as he neared the house. "I guess I'd better run in and read to Cynthia a while," he resolved as he entered the hall.—The Child's Gem.

A LITTLE GIRL'S STORY OF A CUSTARD PIE.

Once upon a time there was a little girl named Jenny Wood. Jenny was a good little girl, on the whole.

One day her mother made two nice custard pies, and then set one of them in the pantry to cool and put the other in the cellar.

Presently a little boy knocked at the door.

"Please, ma'am, my sister is sick with the croup, and ma's away. Won't you come over to my house and see what you can do?"

Mrs. Wood immediately put on her bonnet and shawl and hurried off after many charges to her little daughter not to allow the teakettle to boil over and not to let any one in; but in her hurry she forgot the pie in the pantry. After she had walked down the path and through the gar-

NEWS OF THE CHURCHES.

MONTICELLO DISTRICT MEETING.

Our presiding elder, Rev. W. C. Davidson, called the district stewards, charge lay leaders and preachers to meet at Dermott, January 11-12, to distribute the assessments ordered by the Annual Conference, and plan the work for the year. Owing to the prevalence of la grippe throughout our territory, only a few laymen attended. The ministers present were: Davidson, J. M. and J. L. Cannon, McKay, Henderson, Van Camp, Owen, Dean, Cummins, Hoover, Simpson, Farr, McElhenney and Shaw. Rev. Clem Baker, Conference Sunday School Secretary, was a visitor, and Rev. W. C.

den gate, she suddenly remembered that she had not told Jenny what to have for dinner. She quickly retraced her steps and told Jenny to heat up the stew that was in the cellar-way, which would be a simple dinner for a little girl of eight to get.

Jenny did as she was told, and heated the stew. She then said to herself, "I'll go into the pantry and see if I can find a doughnut for dessert." She accordingly did so, and her eyes fell on the pie the minute she entered the pantry. Oh, how good that pie looked! Jenny was fond of custard pie. She picked it up immediately, for she was afraid her conscience would say a loud "No!" if she stopped to reason with it.

She ate very little stew, but turned almost immediately to the pie. When she had finished, the plate was completely empty.

Jenny then washed up the dishes and sat down on the window seat to read.

Late in the afternoon Mrs. Wood returned. She looked at the clock and saw that it was time to get supper.

"Did you wash the dishes," she asked the silent Jenny, "when you got through?"

Jenny, who was pretending to read, was startled and stammered, blushing, "I—I—I ate it."

"Jenny, you should pay attention. I did not ask you about the stew; I asked you about the dishes. Did you wash the dishes?"

"Ye-es."

Mrs. Wood then said to herself, "Jenny has been a very good little girl, and as she is fond of sweet things, I will have one of the pies for supper."

She went into the pantry and saw the bare shelf. She was sorry, but she said nothing about it, and went down cellar for the other pie.

Imagine Jenny's surprise when she saw the other pie on the table.

The supper was a silent one. Jenny was not hungry and she did not eat any pie.

As Jenny trotted off to bed Mrs. Wood said to herself, "A confession is best when made willingly, even though it is a long time coming."

That night Jenny felt ill. Her mother went into Jenny's room and found the child weeping.

"What is the matter, dear? I heard you calling," she asked, soothingly.

"I ate the whole custard pie," she sobbed. "I thought I'd better 'fess 'fore I died."

"I'm sorry that my little girl ate the pie without permission, but I'm not sorry because the pie is gone, and I'm glad that you owned up, I'll not let you die."

Jenny soon recovered from her sickness, a wiser little girl.—Exchange.

Watson dropped in for a part of one session.

On Tuesday afternoon the presiding elder's salary was fixed at 12½ per cent of the amount raised for the support of the ministry, and the assessments for Conference Collections apportioned to the various charges on the basis of assessments for preachers' salaries for this year. This is the most equitable distribution of the assessments ever made in this district, and will, I think, meet with general approval. Our district can and ought to raise all the claims this year.

The evening session was devoted to the discussion of the "Conference Benevolences," the various phases of the topic being presented by Shaw, Henderson, McKay, VanCamp and Davidson, followed by most interesting general discussions. Wednesday morning was devoted to "Evangelism" and "The Preacher," discussions being led by Shaw, Owen, Dean, Cummins, McElhenney, Hoover and Simpson, followed by general discussion. The speeches were most illuminating, the spirit of the preachers was ideal, and the two days' fellowship was an inspiration to all. The significant features of the meeting were that the attendance of the preachers was good, the discussions were earnest and enthusiastic, many pronouncing it the best preachers' meeting they had ever attended. The hospitality of Dermott was generous, and we all came away with a stronger determination to throw our utmost powers into the work of the year. The success of the meeting was largely due to the tireless and tactful work of our P. E., under whose efficient and consecrated leadership we expect a campaign of triumph this year.

The pastors in the bottom country met after the session Tuesday night and organized the "Delta Ministerial Alliance," composed of Revs. J. H. Cummins, A. T. Clanton, J. L. Cannon, J. M. Cannon, Roy Farr, J. L. Hoover, J. C. McElhenney, H. L. Simpson, vice president, and J. L. Hoover, secretary. The Alliance will meet on Monday after the third Sunday in each month, beginning with February, to report progress, discuss the peculiar problems confronting the Church in the Delta, and plan for co-operation in evangelism and other religious enterprises in our section. We

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25 MORE YOUNG MEN AND WOMEN to begin at once preparing for positions as bookkeepers, stenographers, salesmen, railway mail clerks and other clerical positions in Little Rock and vicinity, and in the government service. Personal instruction by experts in day or night school. Positions guaranteed. May pay half of tuition while learning and balance after taking position. Lessons by mail.

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believe good results may be expected of this organization. Brief reports of the meetings will be sent monthly to the Methodist.

At the close of the preachers' meeting Rev. Clem Baker made an excellent address on the Sunday school work, and announced a district institute, to be held probably at Monticello, in the latter part of April.—A. M. Shaw.

PINE BLUFF DISTRICT PREACHERS' MEETING.

The preachers of the Pine Bluff District are called to meet at Stuttgart Tuesday, February 1, at 3 p. m.

The object of the meeting is to map out the work of the year and devise plans by which the preachers may co-operate with each other in the work. Special consideration will be given to plans for securing the collections ordered by the Annual Conference; to Sunday schools and Epworth Leagues; the circulation of the Arkansas Methodist and the promotion of revivals.

No detailed program will be arranged, but the following special services have been provided for:

Tuesday, February 1, 3 P. M. Devotional service, led by Rev. R. R. Moore.

7:30 P. M. Preaching by Rev. Frank Hopkins.

Wednesday, February 2, 11 A. M. Preaching by Rev. J. J. Colson.

7:30 P. M. Preaching by Rev. M. N. Waldrup.

Thursday, February 3, 11 A. M. Preaching by Rev. E. R. Steel.

The mornings and afternoons will be occupied in the consideration of the various interests of the church as outlined above.

The good people of Stuttgart, under the leadership of Brother M. K. Irwin, the pastor, will provide homes for the preachers who may attend, and it is very earnestly desired that every preacher in the District shall be present. Visiting brethren will receive a cordial welcome and generous entertainment. Let every preacher in the District plan to be present at the opening service and remain until the close.—J. A. Sage, P. C.

FORT SMITH DISTRICT NOTES.

The work of the new year is well under way, hampered as it has been by the great amount of sickness

among both preachers and people. Some congregations have been reduced almost one-half on account of sickness. The new recruits in the pastoral force, Brothers Shelby, Lewis, Campbell, Sherman, and Oliver, are said to be starting off well. Brother Henson is getting his dates arranged and is already engaged in a meeting at South Fort Smith. He goes from there to Mansfield. Brother Roberts is very enthusiastic over the completion of a new parsonage at Kibler.

Alma Station is to be commended for being the first in the District to meet the assessment for the Arkansas Methodist fund. Ozark, First Church; Fort Smith, Dodson Avenue; Midland Heights, Hartford; Ozark Circuit, have all reported this assessment in full. Several others will be able to report soon. Brother Sherman went to Elm Springs today to see his mother, who is dangerously ill with pneumonia.

The Fort Smith District Preachers' Meeting was held at Central Church, Fort Smith, January 10-11, Rev. Wm. Sherman presiding. The following pastors were present: Brothers Hackler, Wheeler, Flippin, Campbell, Shelby, Smith, Villines, Grey, Roberts, Johnson, Seneker, Oliver, Hughey and Womack; also District Evangelist Henson and several laymen. The program was arranged in three general divisions as follows: Revivals, Benevolences, and The Preacher. The aim of the Fort Smith District is to have early meetings and campaigns. The desire of the brethren is for full collections and a general district-wide revival. At the evening service District Evangelist Henson and District Leader Furry brought to the brethren helpful messages on "The Evangelistic Passion" and "The Laymen's Place in the Revival." A very vital part of the program Tuesday morning was the discussion by Brother Hughey on "Our High Calling."

Tuesday afternoon the program consisted of a symposium on "The Preacher Himself." This was a very helpful hour to all. The meeting was brought to a close after the brethren had engaged in a season of fervent prayer.—W. V. Womack, Reporter.

BOONEVILLE DISTRICT PREACHERS' MEETING.

The Booneville District preachers' meeting convened at Ola, Tuesday morning, January 10, and ran over Tuesday. There were present O'Bryant, Martin, Kelsey, Harris, Myers, Glover, Greer, Ashmore, Wayland, Adcock, Johnston, Crichlow, Bumpers, Stroup, and Colquette. The pastors were all hopeful, and the discussions by them were helpful. Resolutions approving the Arkansas Methodist were heartily adopted, as follows:

1. We are glad to find on the title page of our Conference organ the old name, Arkansas Methodist. May there never be cause to change the name again, and there never will be if the Methodists of the State give it the support it merits.

2. We think it was a wise step when the two Conferences in Arkansas bought the Methodist. We feel that the commissioners who entered and completed the deal are to be congratulated.

3. We regard the Methodist as stronger now than at any time since its foundation. We have read no stronger editorials in any Church paper than are found in our own Conference organ, while the matter and make-up of the whole paper are high-

ly creditable. We congratulate Dr. A. C. Millar on the excellence of the paper.

4. The purchase price of the paper ought to be preferred money. We ask each pastor in the district to collect the Arkansas Methodist assessment as soon as possible and make prompt remittance to Dr. James Thomas, Little Rock, Ark.—G. C. Johnson, D. H. Colquette, W. T. Martin.

Though the assessments are higher than ever before, on account of additional assessments, the pastors in meeting resolved to get under them and raise them, if possible, in the first half of the year.

Realizing our obligations to God and the Church—

1. We hereby agree to put forth every effort possible, by way of public deliverance, as well as private counsel, to lay upon each member of every congregation within the bounds of the Booneville District the importance of such benevolent claim, as are apportioned to the charge;

2. We hereby agree to make a strenuous effort to secure every claim in full, as apportioned to our charges this year.

3. We hereby agree to take this matter up at once, and urge that these claims be all met in full, as apportioned, and said amounts be paid to the treasurer of the North Arkansas Conference, near the middle of the month of May or first of June, and thus avoid the probability of shortages by delaying till the end of the year. Signed: E. T. Wayland, W. M. Adcock, Eli Myers, Committee.

Ola gave us beautiful and bountiful hospitality.—D. H. Colquette, Sec.

PRESCOTT DISTRICT.

In announcing the committee elected by the preachers' meeting, I wrote W. R. Harrison as one of them. It should have been Z. D. Lindsey. I was writing from memory. I now take the liberty to add Brother Harrison to the committee.

From the letters I am receiving from pastors and laymen, I feel greatly encouraged. All seem to be well pleased. The newly appointed preachers have received a warm welcome. Some have been duly "pounded." Hope the others will be soon. The returned pastors have been gladly welcomed, and have gone to work, determined to make this year an improvement over any former one. Let us all determine that this shall be a year of soul-winning and building up of believers.—W. M. Hayes.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Religious service conducted by Brother Gee of the Capitol View Church.

Henderson Chapel (Fitzhugh).—Spiritual services Sunday, with small attendance. Fine League service; good Sunday school.

Twenty-Eighth Street (J. D. Baker).—Sunday school had about the usual number present. Good congregation at morning hour; small crowd at night, but a good spiritual service. Two additions.

Asbury (Dr. Richardson).—Fine attendance at Sunday school. All other services of the day well attended. Dr. Monk preached an excellent sermon at the evening hour. Good League.

Pulaski Heights (Hundley).—Good prayer meeting. League better attended than usual. The Junior Church has been discontinued. Sunday school about as usual.

First Church, Argenta (Dr. Wilkinson).—Small number at prayer meeting. Sunday school a record breaker. Other services well attended. Two additions; one on profession of faith.

Gardner Memorial (Hively).—Good prayer meeting; \$6 in Sunday school. Communion at morning hour. Ladies doing work on parsonage; \$6.00 raised for Methodist; more to come later.

Highland (Rodgers).—Good prayer meeting. Services of Sunday very well attended. Raised \$20 for Arkansas Methodist.

Hunter (Fizer).—Good prayer meeting. Services off a small bit Sunday. Good League service.

First Church (Hutchinson).—Well attended Sunday school. Splendid crowd Sunday morning. Good prayer meeting; \$90 raised for Methodist.

Capitol View (Dr. Gee).—214 in Sunday school. Attendance not so good at Sunday services. Good League. Dr. Monk with us Monday evening; held our first quarterly conference.

Dr. Monk reported being in Lonoke Wednesday evening. Held the prayer meeting, which was well attended. Fine report from Lonoke; \$100 raise in preacher's salary. He also reported being at Mabelvale Saturday and Sunday. Was with Dr. Richardson Sunday evening. Aggressive spirit all over the district. Prospects for a fine year.

The claim of the Arkansas Methodist was presented to the congregations by all the preachers who made report at this meeting. All met with encouragement.

MITCHENER MEMORIAL CHURCH, ARGENTA.

Some three years ago I found a great scope of territory in East Argenta unoccupied and unworked by any church of any denomination, with children running at large on the streets. Believing it to be good mission territory for our Church and for the salvation of the unsaved, I set to work with a determination and a burning desire to do something for my Master and the glory of God. In February, 1915, we were able to secure an old store building, and on the second Sunday in February we organized a Sunday school with 43 scholars, which met at 2:30 p. m., and I, in my

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Here's my guarantee: Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick, I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

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The Infant Catechism prepared by Mrs. Thornburgh for young children is the best for giving the little fellows correct ideas on Scriptural subjects. The Catechism No. 2, prepared by Geo. Thornburgh is fine for older children. These have long been used in Arkansas Sunday schools. You need them. A dozen of either kind sent postpaid for 50 cents. Order of A. C. Millar, 200 E. Sixth street, Little Rock, Ark.

stammering way, tried to preach to them after Sunday school. In a short time the people asked for two services a day. The Sunday school hour was changed to 10 a. m., preaching at 11 a. m. and 7:30 p. m. By the help of the good brethren, Rev. I. D. McClure and Brothers W. T. and George Wilkinson, the work was carried on until April, when our good presiding elder, Brother R. C. Morehead, was here holding our second quarterly conference. He went down and preached for me and helped to organize a church of seven members, of which I was appointed pastor by the P. E. After worshipping in the store building for five months, for which we had to pay \$10 per month, we decided to seek more comfortable quarters. Permission to erect a pavilion on a lot at 2100 East Washington was secured, and lumber and roofing was secured from our friends, Cochran & Foster Lumber Co. We are very thankful for the favors they have shown us. Men, women, boys and girls came in and helped us to put up the building. On the second Sunday in July we worshiped in our new place. We held a three weeks' revival, which closed the first Sunday in August, with 16 conversions, with 12 additions by baptism and one by vows. Held another revival in October, with 13 conversions, with five additions by baptism and two by letter. Rev. I. D. McClure, pastor of Gardner Memorial Church, did the preaching at both meetings. At the close of the Conference year we were able to report a church membership of 27, an Epworth League of 34 members, Woman's Missionary Society of 14 members, with an average of 42 in attendance at Sunday school. Raised \$15 for Conference claimants; raised and expended \$202 in all. At our last Sunday night service before Conference we were presented with a check for \$35, \$5 for Conference claims and \$30 for our own use, which came just in time, and for which we cannot find words to express our thanks. Being returned for this year (which was very gratifying to us to have the pleasure as well as the opportunity of trying to serve these good people this year), we entered into the work with our whole heart, trusting God for results, knowing that we were serving a loving God and a good people. This was verified to us on New Year's

WHAT IS THE MATTER WITH THE CHURCH?

By W. P. Whaley.

A new book. Just off the press.

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"I enjoyed it thoroughly. I was especially struck with its soundness on the one hand, and its modernness on the other. I think your book should be read by all our preachers and people."—Stonewall Anderson, D. D.

"Your views of religion and of the Church I regard as sound and clear; and I think you see the Church as it is and have the right ideal of what it ought to be. The book is stimulating and inspiring, and will do good."—J. E. Godbey, D. D.

Many are reading it now and writing the author in these terms: "Very fine;" "a masterpiece;" "the best thing I ever read on the subject;" "the best contribution to religious literature in two decades."

Write a post card for the book. If you do not like it, return it. If you do like it, send \$1.25. Address

W. P. WHALEY,
Camden, Ark.

eve, when two men drove up to our front gate just as a shower of rain came up. They were invited in out of the rain. After the shower was over we were asked to assist them in unloading a box which they had in the wagon for me and my good wife. When the box was brought in it was found to contain many good things, from matches to \$25 or \$30 worth of good groceries—good enough to set before a king. After going through the box, looking at everything, one of the good brethren handed us a paper, which contained the names of 49 contributors and the amount of their contributions; also informed us that on account of the rain there were several who would have contributed had they known it. With all these good things in front of us, and this great list of friends, and feeling our unworthiness on account of the poor and inefficient service we had rendered the past year, we then and there determined by the grace of God and by his help to give these good friends of ours the very best service possible this year. In order to do this we will need the prayers of all who are in sympathy with this great work. We believe there is a great future for Methodism in East Argenta. Pray for us and these good people. —J. W. Mitchener, P. C.

HERMITAGE.

We are back for our second year on the Hermitage Circuit. Our people received us gladly, and showed their appreciation by giving us a nice little pounding, which was highly appreciated, not so much because of the good things brought, but because of the respect shown us. This work has made some advances along all lines, notwithstanding the fact that eighty-five per cent of our people have been financially pressed. We have a number of zealous Christian people on this work, and if they were financially able, they would do in abundance for the financial advancement of the Kingdom of God.

We have with us this year for a junior preacher, Brother Clarence Crow. He is a very fine young man, has got a genuine case of religion, and is, I believe, truly called of God to preach the gospel. My people are well pleased with him. However, he has not been able to give the work justice since Conference. He, together with myself and family, have gone through with a twenty days' siege of la grippe. We are just getting over it so that all can be up once more. However, I have not missed a single appointment. But I filled two of them when I should have been on the bed. But, thank God, we are all on the mend. The work is starting off nicely. A revival spirit seems to be in all of the church. Our First Quarterly Conference has been held. Brother Davidson, our well beloved presiding officer, did us some fine gospel preaching (if I am to be the judge). It went right to the hearts and minds of the people. All of the people on this work speak very highly of the elder. The assessments were made: For P. C., \$773; for junior preacher, \$300; for presiding elder in proportion. This is an advance above last year, and the stewards say that they think it can be paid. Our general church benevolences last year were small, yet it was an increase over the year before of 80 per cent.

We have had some heavy expense on the work during the last year, old debts to be paid, a barn and lot to be built at the parsonage, new church

built, and some repair work. But one of the grandest features of last year's work is, we had 160 adults to baptize, and received fifty-six by certificate and otherwise, making a total of 212 received into the church during the year 1915. There were 19 conversions in our meeting that went to other churches, testifying that they were converted in a Methodist meeting. These we do not count in our report.

Our aim and prayer is that souls may be saved during the year 1916. We have not yet learned to preach a new gospel, neither do we expect to. It is the same old story of Jesus Christ, the Saviour of men. And may God help us to continue to preach a gospel that saves men and women from sin, and not in sin.

We are holding Church Conferences, administering the sacrament, and trying to live up to the Discipline of the Methodist Episcopal Church, South. Now, in conclusion, let me say that we have got a splendid new church building at Ingals, six miles southeast of Hermitage, on the R. I. R. R. Ingals is a new town, and is in a growing condition. The Methodist people are the only people that own a church building in this little town. The congregations are good, plenty of raw material, and we are only few in number as church members. We have our church building complete, all but the seats and the paint, but we have exhausted our financial resources, and unless we can get a little more help, I don't see how we can go into the house and worship before late fall. Now, if any big-hearted brother or sister should chance to read this article and wish to contribute to a good cause, and a needy one, please send check to Dr. M. T. Crow, of Ingals, who will receive same and properly apply it on the building. Hoping that this little appeal may touch some one, we await your favors.—J. C. Williams, Pastor.

EAGLE MILLS.

We are indeed glad to remain on the Eagle Mills Charge for another year. The many kind words of welcome and the many expressions of appreciation from our own members and the good people of other denominations make us feel happy to be here, and we feel encouraged to try to do a better work this year than we did on last. We, too, have been pretty heavily pounded, though in a way that did not hurt, but only made us feel happier every lick that came. This seems to be a splendid place to sell Bibles, as we have already delivered more than fifty Bibles and Testaments here. Also we are trying to do some work for our dear old Arkansas Methodist. But above all, our determination this year is to be a better pastor than ever before. Pray for us, brethren.—W. H. Hansford.

NEW EDINBURGH.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which have been said and done—most especially done—in their respective charges, it seems good to me also, having had a foretaste of those things myself from the beginning, to write unto you brethren, of those things which have been done on this charge.

In the first place I doubt if one can find in the State a more self-supporting people, in the full sense of the word, than we have on this charge. There have gone out and are still going, numbers of men and women who are blessing the world as teachers,

lawyers, doctors, merchants, progressive farmers and preachers. We find here the marks of service well done on the part of others who have gone on before. Were every charge in Arkansas like this one, we would hear less of the "city problems" with which some of the brethren have to deal.

We have been received with the open-armed hospitality characteristic of these people, and have been assured that we are welcome laborers in this part of the vineyard.

Of course, we have received the usual "pounding," and that heavily, but most of all we are charmed with the opportunity we have of helping to shape and fashion the lives and characters of the great number of men and women who shall continue to go out to bless the world.

Thanks for the Arkansas Methodist. —A. O. Graydon, P. C.

BULLETIN NO. 1 FROM DALARK.

Arrived in the rain. Brother Colson left the garden full of greens. Congregations all small. Married one couple. Brother W. R. Parker made a payment on salary at first appointment of the Conference.—T. O. Rorie.

MONETTE AND MACY.

At the North Arkansas Conference at Conway we were read out for this charge.

That meant a move from the pleasant little town of Vandale, where we had spent three pleasant years, to a new field of labor and meant new people and work, plenty of work, just as all the preachers find on old or new fields.

But everything moved off rather slow for a while as it was so near the "Christmas times." However, on January 8, just about the time for the

BACKACHE, PAIN IN SIDE, RHEUMATISM.

Dear Mr. Editor:

For a long time I suffered from backache, pain in left side, frequent urination (bothering me at all times during the day and night), and the uric acid in my blood caused me to suffer from rheumatism along with a constant tired, worn-out feeling. I heard of the new discovery of Dr. Pierce, of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., called "Anuric," and obtaining these tablets I at once began their use. After giving "Anuric" a good trial I believe it to be the best kidney remedy on the market today. I have tried other kidney medicines but these "Anuric Tablets" of Dr. Pierce's are the only ones, in my opinion, that will cure kidney and bladder troubles.

(Signed) Henry A. Love.

Note:—Experiments at Dr. Pierce's Hospital for several years proved that "Anuric" is 37 times more active than Lithia in expelling poisons from the body. For those easily recognized symptoms of inflammation—as backache, scalding urine and frequent urination, as well as sediment in the urine, or if uric acid in the blood has caused rheumatism, it is simply wonderful how surely "Anuric" acts. The best of results are always obtained in cases of acute rheumatism in the joints, in gravel and gout, and invariably the pains and stiffness which so frequently and persistently accompany the disease rapidly disappear. Send 10c for large trial package or go to your nearest drug store and simply ask for a 50-cent package of "Anuric" manufactured by Dr. Pierce. If you suspect kidney or bladder trouble, send him a sample of your water and describe symptoms. Dr. Pierce's chemist will examine it, then Dr. Pierce will report to you without fee or any change whatever.

prayer meeting to open, a large company of ladies, girls and a few men, stormed the parsonage. Well, things had been moving and we didn't know it. It was the largest pounding we ever had—such as flour, coffee, canned fruit, and many other things too numerous to mention, but last was \$9.02 in real cash—that in the pounding too. All these things make the preacher and his family glad. Many thanks to the people of Monette.—C. F. Wilson, P. C.

HAMPTON.

I observed paper day yesterday at one of my points. It being a bad day, we didn't have a good congregation, but we will hold the collection until next week, and take another day next Sunday. We expect to send all that we were asked to pay in a few days.

We are getting plans arranged and work is being started, with a junior preacher, Simon Briant, assisting. This is a very big-hearted people. I am praying for a very successful year, and ask the prayers of the brethren for us.

We were very grateful to the people for the many things given us in the first few days that we were at Hampton.

We hope to be able to swell the list of subscribers to the Arkansas Methodist during the year.—L. T. Rogers, P. C.

YELLVILLE.

We observed Arkansas Methodist Day last Sunday and had a very fine service. We secured more than our assessment on the Methodist.

The work moves along nicely. This ends our quadrennium. Some new enterprises, new railroad, lighting system. The church is trying to keep pace with each forward movement.—W. W. Albright.

QUITMAN CIRCUIT.

I found here a magnificent parsonage with good barn, large garden, good orchard, lots of beautiful shade trees, in fact everything to make it look like home. We have six good up-to-date church buildings, well furnished with seats and organ, and a good Sunday school at each place. Our membership is about three hundred. This is a pleasant work to serve as the parsonage is in Quitman and the appointments are not very far away. We have been very kindly received. I have a board of stewards that I am proud of. They believe in looking after their preacher. There is hardly a day they do not bring something good to the parsonage. January 11 the good people of Mount Pleasant gave us a valuable pounding, which was a great surprise to the preacher and his family, but was highly appreciated.

Brother Brown, one of the party, led the prayer, which was a benediction to all. He asked the good Lord to accept their tokens of love and friendship which they wished to express in the many good things which they brought as a pounding. After this they left with a broad smile on each face. May God bless them all is my prayer. Our first Quarterly

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Conference was held January 8-9. Dr. Jas. A. Anderson, our much beloved and wide awake presiding elder, was with us looking wisely after the church and preaching to the delight of all. I wish to say that if all the preachers and members would only do as he is planning we will make a full report next fall with all church debts paid and the people will have a broader vision of God and His Kingdom.—J. M. Williams, Pastor.

OUR LAST MINUTES AND ELSE.

I want to recommend our good brother F. M. Daniels and his helpers for some valuable matter that has not been given in the Minutes before. The names and addresses of our Bishops and connectional men is a very practical addition; so is the list of our honored dead. I, like many others, forgot to send him the names of our dead. But since reading the list and looking into my "memory box" I find the names of sixty-two, all of whom I knew personally except eleven. Brother A. C. Griffin gave me the names of W. P. Ratcliff, Samuel Clark and the two Cardwells. (They were twin brothers.) He could not give me their given names. Mrs. Alice Stedman gave me the names of Green Glassgow, Jesse Glasgow and Bowles. My list is as follows: John Cowle, Stephen Carlisle, John H. Mann, Neely Maguire, Cyrus H. Ellis, Wm. R. Shepherd, Coleman H. Ford, W. A. Pendergrass, W. A. Robertson, David W. Evans, J. F. Pike, H. B. McNeill, J. W. Rooks, James Best, Joe Williams, David J. Hare, Thomas P. Hare, Edgar Orgain, Wm. B. Littlejohn, James L. Denton, Samuel L. Bayliss, A. P. Sibold, J. C. Carter, F. M. Munz, W. A. Corbitt, W. C. Malone, M. C. Clark, R. P. Harwood, Samuel G. Shaw, E. A. Garrison, J. F. Troy, I. A. Vernon, Josephur Anderson, James Mackey, John R. Steel, Dexter S. Smith, Jacob Cox, F. A. Ellis, A. A. Woodard, E. L. Massey, Thos. J. Franks, J. M. P. Hickerson, Isaac L. Hicks, J. W. Walkup, John Moore, A. S. Blackwood, C. J. Nugent, R. D. Woodley, S. Blackwood, C. J. Stantan, J. M. Hawley, L. G. Rogers, L. D. Webb, John Webb. I am not right sure as to the following brethren being dead: John R. Steel, J. C. Carter, J. W. Walkup, A. S. Blackwood, L. G. Rogers, John Moon and C. J. Nugent. If this list falls under their eyes, let them speak. If they are dead, and anyone reads this who knows, let him write, as it will help in perfecting the list. Some of these noble men located before they died. Many of them transferred. But they were all on our Annual Conference roll at one time in life. This is a long list, but I have recalled their names with but little effort. I have no dates at all. Maybe somebody can furnish dates and other matter. The publication of these names will awaken many forgotten echoes and incidents. I am well pleased, and with the co-operation of my people and God's blessing I am going to put East and West Paragould on the map in new colors. Already good signs are appearing. Many good men are doubling their financial support of the pastor. May this be the best year of my life. I am in hearty sympathy with the plans of taking care of the Methodist. Give it a big lift now and it will soon be "carrying its own skillet" and helping back for the aid given it.—Jas. F. Jernigan.

**WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION**

DEVELOPMENT OF SUNDAY SCHOOL LITERATURE.

(An epitome of a paper read at a recent meeting of the Workers' Council by G. A. Simmons, Superintendent of Education, Conway Methodist Sunday School).

Since the movement toward Graded Sunday School Lessons has spread so rapidly and has reached even the smaller towns and Sunday schools, perhaps it will be of interest to know something about its origin, purpose and use. But to fully appreciate the significance of the movement, one ought to go back and get a conspectus of religious teaching from the earliest times to the present. My purpose is to trace briefly the history of Bible teaching, with special reference to literature used and finally to the causes calling forth the Graded Lessons system.

The term Sunday School is modern, but the institution, while modern in a sense, has existed in some form and had much the same object, i. e., the religious education of the young, since the days of Abraham, though the methods employed have varied almost every century. The literature used has varied, too. The Bible has always been the chief book, but the parts stressed have varied in different ages. Other religious literature peculiar to a period seems to have been called forth by the special needs of the period.

Jewish rabbis tell that Methuselah taught the Mishna (a collection of traditions) before the flood, and that afterwards Shem, Melchisedek and Moses taught matters concerning the priesthood. Recent excavations in Babylonia show that hymns and religious texts were a part of the school work at that early day.

In patriarchal times the religious teaching of the Hebrews seems to have consisted largely in reading, memorizing and explaining the law. The Mosaic law required both children and adults to assemble periodically to hear the law read and interpreted. The Mishna says: "At five years of age let children begin the Scriptures, at 10 the Mishna, and at 13 let them be subjects of the law." In these Bible schools the priests and prophets taught the little ones to memorize and the older ones to understand the law—those portions of the Bible being the text-book.

In the New Testament period Bible schools were common throughout Palestine in connection with the synagogues. Here again the Hebrew Scriptures were the text-book. Other parts, as well as the law, seem to have been taught and the methods of instruction seem to have been similar to a modern Sunday school. Questions were freely asked and answered; opinions stated and discussed.

In the early catechetical schools, which were an improvement on the synagogue schools, there was an attempt at grading. The pupils were divided into two, three or four classes, according to proficiency. They memorized passages of Scripture, learned the doctrines of God, creation, providence, sacred history, Christ—his birth, life, death and resurrection—and of future rewards and punishment. Their text-books and literature composed not only parts of the Bible, but also Old Testament history, Jewish antiquities, sacred poems, and dialogues or catechism. The teachers were called "catechists" and the pupils "catechumens," which meant to instruct orally.

For over 500 years during the "Dark Ages," the religious education of children was almost entirely neglected and little is known of what was done. The use of the catechism, however, was kept up in some places.

In the period of the Reformation, Luther (1529) and Calvin (1536) prepared Biblical catechism and lessons for children, thus reviving the catechetical methods of the early church, and Charles Borromeo, archbishop of Milan, who opposed the Reformation, had in his diocese a system of schools almost identical in form with the present Sunday school, but without the Bible. It taught the doctrines and discipline of the Catholic church instead, especially the decrees and confessions.

Zwingli, Beza, Melancthon, John Knox and others hastened on the movement toward the modern Sunday school. Religious schools were springing up in many places on the continent and in Great Britain. The church

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The College is having the best year in its history. Students coming in now will be thrown with the largest and best student body ever assembled on the campus. Students not ready for college classes can be accommodated in the Academy. Address

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HENDERSON-BROWN COLLEGE JANUARY 26, 1916

Henderson-Brown College will open its spring term. Write President J. M. Workman, Arkadelphia, Ark., for catalogue.

of England in 1603 required its vicars and curates "upon every Sunday and holiday for half an hour or more to instruct the young and ignorant in the Ten Commandments, the articles of belief, and the Lord's Prayer." In Saxony the reading of the Scriptures, prayers and sacred music were introduced even into the secular schools.

In the seventeenth and eighteenth centuries more emphasis was given to proclaiming and preaching than to teaching the gospel, so that the schools were neglected in many places and religion and morals suffered a general decline. Some godly men saw and lamented the condition, but the few schools they maintained were sporadic and not united. They had no connection or common literature save the Bible and catechism. There was needed a general movement toward union and organization into a system.

The modern Sunday school originated in the latter part of the 18th century, for the purpose of teaching morals and religion to the ignorant and neglected children of the poor. It was a sort of missionary movement which Robert Raikes, Gloucester, England, is said to have initiated, and the Wesleys and others to have taken up and pushed with great zeal. The head teachers were paid a shilling a Sunday. Sunday school hours were from 10 a. m. to 5:30 p. m., with intermission for dinner and church services. The children were taught "reading, writing, songs, prayers, and the catechism." The Bible, spelling book and catechism were the textbooks.

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the Sunday school into America. During the next ten years in New Jersey and Rhode Island there were several Sunday schools for factory hands and their children. Through the influence of the Wesleys the "reading and writing" features were eliminated, both in England and America. Then the teaching of the Bible only from Genesis to Revelations came into vogue, and a mania for memorizing the Scriptures raged for a time. Small books and tracts were collected to form a sort of circulating Sunday school library, in addition to this, rote Bible study.

The "memorizing era" (1810-1824) passed and the next progressive step was the "Limited Lesson Scheme." This was indorsed by the American Sunday School Union in 1829 and eagerly sought by Sunday schools everywhere. These "Selected Lessons" contemplated a five-years' course of study of forty-nine lessons, and the whole embracing the principal facts and truths of the Bible.

As an aid to the Uniform Selected Lessons the Union Questions soon came into existence. These were commended by the first and second National Sunday School Convention in 1832-1833, and were very popular for about thirty years. Special helps, notes and explanations on lesson were issued weekly in the "Sunday School Journal," of Philadelphia. The catechism also was used for instruction in doctrines peculiar to each denomination.

By and by, these Uniform Selected Lessons, with the Union Questions, grew out of date, passed their period of usefulness and became unsatisfactory. Many large schools began to prepare for themselves a course of Bible study, and its denomination would issue a series of lessons intended to teach the doctrines of that denomination. The result was what had been termed the "Babel Series" of lessons.

A few American Sunday schools tried several British plans for a time, as James Gall's "Lesson System," etc., but soon discarded them as not meeting American needs.

The Methodist Church used Orange Judd's "Lessons for Every Sunday in the Year" from 1862-1865. Then it changed to the "Lesson Papers" and "Berean Lessons," invented by Dr. (later Bishop) J. H. Vincent. The Presbyterians used McCook's "Westminster Series" and other denominations had their own special lessons. These were all preparing the way for the "International Uniform System" soon to follow.

In 1876 B. F. Jacobs, a Baptist of Chicago, conceived from Dr. Vincent's "Lesson Papers" the idea of a Uniform Lesson, not for one Sunday school, or one denomination, but for the whole country. His idea gained ground rapidly so that, when representatives of the other lesson-systems and of about twenty-five Sunday school societies met in New York in August, 1871, a committee was appointed to arrange a trial list of Uniform Lessons for 1872. These proved so satisfactory and there was something so beautiful in the thought of the whole Christian world studying the same portion of God's Word at the same time, that at the National Sunday School Convention in Indianapolis April, 1872, the "Uniform Lesson System" was enthusiastically adopted. Dr. Vincent was made chairman of a Lesson Committee to prepare a "series of Bible lessons for a term of seven years, covering the general study of the whole Bible."

The Uniform Lessons thus prepared were so far ahead of anything ever used before that church after church eagerly took them up and soon they became firmly established, and for a time the need was filled.

By and by, many of the lessons seemed hard for little minds to grasp, so were simplified for little folk. Primary unions were organized, which Israel P. Black did much to promote, and teachers everywhere began to seek and to read books on "Child Study," "Child Training," "Child Development," etc., and to demand separate rooms for children and special lecturers to teach the teachers motion songs, simple prayers, and helpful, practical primary methods.

More and more it dawned upon teachers in higher departments and superintendents and pastors that something was lacking in the Uniform Lesson System. It was not satisfactory. It did not meet the needs of all ages, nor suit the mental abilities, or the peculiar interests of every age. It did not produce the results hoped for. After over thirty years of trial it had failed conspicuously in two very important particulars — educationally and evangelically. Its aim was to cover the Bible in seven years, but while the Bible was the center of the system, even pupils, who studied faithfully, passed through Sunday school without acquiring a definite knowledge of the Bible as a whole or the ability to work with it easily. A still more serious defect was that out of every one hundred pupils in Sunday school during their early years fully sixty were lost to the church and went with the world.

This was a serious situation, one which Sunday school workers wanted to get away from or to change, if possible. They were anxious to teach the Bible so that it will be learned, and to build Christian character and hold our youth in the church.

For some time they have been hunting for something that would help do this. Finally it occurred to somebody that pupils in secular schools are graded and have studies suited to their age, ability and interests. Then why should not the Sunday school be graded, too, and have Bible material suited to their needs, comprehension and interest? So a movement toward Graded Lessons began. It was a progressive movement and not the vagary of a few enthusiasts.

The graded idea took such hold that the International Sunday School Convention in Denver in 1902 authorized its Lesson Committees to prepare a two-year course for beginners. This course filled the need so well that at Toronto in 1905 the elementary teachers expressed by resolution their gratitude for the Beginners' Course, and asked for a Primary Course also. The request was not granted at first. But soon so many Sunday school workers were clamoring for Graded Lessons that the convention at Louisville in 1908, admitting that "we are in the presence of a wide and important movement in Sunday school work" authorized the Lesson Committee to prepare a thoroughly graded course, covering not only the primary grades, but also the entire range of the Sunday school, and to choose parts of the Bible suited to the age, comprehension, natural interest, and spiritual needs of pupils of that age. So graded lessons for Beginners (two courses), Primary (three courses), Juniors (four courses), were prepared, and adult courses to meet the

IF KIDNEYS ACT BAD TAKE SALTS

Says Backache is Sign You Have Been Eating Too Much Meat.

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

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

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

needs of mature life are being planned.

That these International Graded Lessons are better than the Uniform Lessons, is the opinion of practically all of the leading Sunday school leaders the world over; that they are, everything considered, the best of the many graded series (Religious Education lists 16 others), that sprang up to meet the demand, evidenced by the fact that already eleven denominations have adopted them and are rapidly introducing them into their more progressive schools. Some of these were already using another system of graded literature.

The rapid advance in circulation of the International Graded Lessons shows not only their popularity, but also that there was a demand for something better. The gross output for 1910 showed a nine per cent increase over the gross sales of the Uniform Lessons. In 1911 it was 37 per cent; in 1912 it was 52 per cent. Figures for a later date are not yet available, but letters from the Sunday school publishers of most of these denominations tell of even greater increase.

The Congregationalists write: "Probably 75 per cent of our schools are using the Beginners' and Primary Lessons. The Junior and Intermediate Series also are growing in favor."

The Unitarians report that 80 per cent of their schools use graded lessons; more than half use their own Beacon Series.

The Methodist Episcopal Church writes that "a substantial majority of pupils and teachers in Beginner, Primary and Junior departments are using Graded Lessons. In other depart-

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

ments the increase is steady but not so rapid."

Our own church, the Methodist, South, writes: "We have not pushed the Graded Lessons, but have let our people make their own choice. About 2,000 schools are now using them. The percentage is getting larger, however, as last year it increased 19 per cent, while the Uniform increased only 10 per cent. Great results are being achieved through these lessons."

This is especially encouraging since we have recently adopted the Graded Lessons in the higher grades of our school. We have been using them in the Beginner and Primary departments several years and found them the best ever tried. Our Sunday school editor, Dr. E. B. Chapell, writes: "I sincerely trust you will not return to the Uniform Lessons. It would be a backward step, which would be inexcusable in a school located in a college center like Conway. Practically all of our well organized schools in town and cities are now using the Graded Courses."

Dr. Henry F. Cope, General Secretary of the Religious Educational Association, says: "So far as I know, no denomination has given the system up. It is being used also in Canada and in practically all parts of the civilized world."

The Graded Lessons idea is a movement and is spreading rapidly because it fills a need. For seven years it has stood the test in many schools and has made good. Users of the system are delighted, even enthusiastic, and report great results achieved—results that are real, practical and tangible. They say the Bible is taught more systematically and thoroughly, and that it must be brought to the class, because there are so many references to it. Spiritual teachings are more profoundly impressed upon the mind of the child because they are suited to his age and needs. Home work is improved on the part of both teacher and pupil. Attendance is increased. It makes the irregular pupil regular and the teachers realize that they have to be there, as no one can take their place. The spirit of class work is better because pupils are interested and more attentive. In some quarters it has raised the standard of teaching and Bible study. Others report that more children have joined the church than ever before, and attribute it to the use of the Graded Lessons. They teach church history and missionary biography during the third (or summer) quarter, a thing not accomplished under the old system.

Many other results have been reported. Our publishing house has issued a pamphlet entitled, "What People Who Use the New Graded Lessons Say About Them." It is full of surprising statements. Get it and read it if you are interested in introducing the Graded Lessons into your school.

The Graded Lessons are the latest word in religious instruction, and are here to stay—awhile at least—until present methods and needs change and there are new demands and situations to be met. Graded instruction is sound pedagogically. The importance of the principal has long been recognized. Its coming was inevitable, and Sunday schools that are really schools will eventually adopt a graded system of instruction.

If the Christian Church with its present membership and influence would accept heartily the simple

teachings of Jesus Christ about its social responsibility, and put them into practice, our society would soon be filled with ideas and sentiments which would make it impossible for social wrongs to endure.—John R. Mott.

Act upon the supposition that Christ is a divine teacher, and you will soon have a demonstration of its truth.—Edward Thomas.

QUARTERLY CONFERENCES

NORTH ARKANSAS.

BATESVILLE DISTRICT.

(First Round.)
Lead Hill and Oakland, at O. Jan. 22-23
Pyatt, at Pyatt Jan. 24-25
Yellville, at Yellville Jan. 26-27
Rush, at Rush Jan. 29-30
Cotter, at Cotter Jan. 30-31
Calico Rock, at Iuka Jan. 30-31
Calico Rock and Macedonia, at C. Rock Feb. 3-4
Marcella and Guion, at Ruddell Feb. 5-6
Mt. View Station Feb. 6-7
Batesville, First Church Feb. 8
B. L. WILFORD, P. E.

BOONEVILLE DISTRICT.

(First Round.)
Belleville, at Belleville Jan. 22-23
Cauthron, at Cauthron Jan. 28-29
Waldron, at Fair's Chapel Jan. 30-31
Waldron Station Jan. 30-31
J. H. O'BRYAN, P. E.

CONWAY DISTRICT.

(First Round.)
Greenbrier, at Greenbrier Jan. 22-23
Springfield, at Springfield Jan. 23-24
Appleton, at Sunnyside Jan. 25
London Ct., at Knoxville Jan. 29-30
Plumerville Jan. 30-31
JAS. A. ANDERSON, P. E.

FAYETTEVILLE DISTRICT.

(First Round.)
Elm Springs Jan. 22-23
Centerton Jan. 23-24
Osage Jan. 28-29
Green Forest Jan. 30-31
Eureka Springs Feb. 2-3
Berryville Ct. Feb. 6-7
Berryville Station Feb. 6-7
War Eagle Feb. 12-13
Huntsville Feb. 13-14
Marble Feb. 16-17
GEO. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.

(First Round.)
Ozark Ct., at Granade's C. Jan. 22-23
Ozark Station, 7:30 p. m. Jan. 23
Hartford and Midland, at H. Jan. 29-30
Van Buren Ct., at Fig. Five Feb. 5-6
South Fort Smith, 7:30 p. m. Feb. 6
Alma Station Feb. 12-13
Central, Fort Smith, 7:30 p. m. Feb. 13
Charleston Ct., at G. Prairie Feb. 19-20
Greenwood Station Feb. 26-27
WILLIAM SHERMAN, P. E.

HELENA DISTRICT.

(First Round.)
Hamlin, at Hamlin Jan. 22-23
Parkin Jan. 23-24
Howell and DeVine, at H. Jan. 29-30
McCrary Jan. 30-31
Colt at Colt Feb. 5-6
Wynne Feb. 6-7
Mellwood Feb. 12-13
Council Feb. 19-20
Turner at Turner Feb. 26-27
Holly Grove and Marvel, at M. Feb. 27-28
Haynes, at Bonair March 4-5
W. F. EVANS, P. E.

JONESBORO DISTRICT.

(First Round.)
Earle Jan. 22-23
Crawfordsville Jan. 23-24
Whitton and Tyrnza, at W. Jan. 29-30
Gilmore and Joiner, at J. Jan. 30-31
Luxora Feb. 5-6
Osceola Feb. 6-7
Wilson Feb. 12-13
Marion Feb. 19-20
Monette & Macey, at Mon. Feb. 26-27
Manila and Dell, at M. Feb. 27-28
F. M. TOLLESON, P. E.

PARAGOULD DISTRICT.

(First Round.)
Imboden Jan. 22-23
Smithville Ct., at R. Cove Jan. 23-24
Imboden Ct., at Williford Jan. 24-25
Ash Flat, at Liberty Hall Jan. 27-28
Salem, at Salem Jan. 29-30
Mammoth Spring Jan. 30-31
Pocahontas Ct., at Clear View Feb. 5-6
Pocahontas Feb. 6-7
Reyno, Success and Biggers, at S. Feb. 7-8
New Liberty Ct., at Morning Star Feb. 12-13
H. H. WATSON, P. E.

SEARCY DISTRICT.

(First Round.)
Cato Ct. Jan. 22-23
Cabot and Jacksonville, at C. Jan. 23-24
Argenta, First Church Jan. 24
Argenta, Gardner Memorial Jan. 25
Heber Springs Jan. 29-30
Heber Springs Ct. Jan. 29-30
Judsonia and Kensett, at J. Feb. 5-6
Griffithville Ct. Feb. 5-6
McRae Ct. Feb. 6-7
Vilonia Ct. Feb. 12-13
Beebe Ct., at B. Feb. 13-14
Pangburn Ct., at P. Feb. 16-17
Augusta Ct. Feb. 19-20
Searcy Ct., at Haygood Feb. 26
Searcy, First Church Feb. 27-28
R. C. MOREHEAD, P. E.

LITTLE ROCK.

ARKADELPHIA DISTRICT.

(First Round.)
Ussery Ct., at Caney Jan. 22-23
Park Avenue Jan. 23-24
Friendship, at Friendship Jan. 29-30
Princeton, at Zion Feb. 5-6
Leola and Carthage, at Carthage Feb. 6-7
Cedar Glades, at Bethlehem Feb. 12-13
Third Street Feb. 13-14
Holly Springs, at H. Spgs. Feb. 19-20
Dalark, at Dalark Feb. 26-27
B. A. FEW, P. E.

CAMDEN DISTRICT.

(First Round.)
Kingsland Jan. 22-23
Fordyce Jan. 23-24
Eagle Mills, at E. Mills Jan. 30
Bearden, at Bearden Jan. 30
Waldo, at Waldo Feb. 6
Stephens Feb. 7
Camden Feb. 7
Buena Vista, at Buena Vista Feb. 13
Chidester, at Chidester Feb. 20
Atlanta, at Pleas. Grove Feb. 27
W. P. WHALEY, P. E.

LITTLE ROCK DISTRICT.

(First Round.)
Bryant Ct., at Salem Jan. 22-23
Oak Hill, at Pleas. Hill Jan. 29-30
Tomberlin Ct., at Tomberlin Feb. 5-6
England, p. m. Feb. 6
Hunter Memorial, p. m. Feb. 9
Benton Ct., at New Hope Feb. 12-13
DeVall's Bluff and Hazen, at DeVall's Bluff Feb. 19-20
Carlisle, p. m. Feb. 20
First Church, a. m. Feb. 27
Forest Park, 3 p. m. Feb. 27
Winfield Memorial, p. m. Feb. 27
Keo, a. m. Feb. 27
ALONZO MONK, P. E.

MONTICELLO DISTRICT.

(First Round.)
Mt. Pleasant, at Mt. Pleas. Jan. 22-23
Warren Jan. 23-24
Hamburg Ct., at Antioch Jan. 29-30
Crossett Jan. 30-31
Eudora, at Eudora Feb. 5-6
Ark. City and Lake Village, at L. V. Feb. 6-7
Parkdale and Wilmot Feb. 12-13
Portland and Blissville, at P. Feb. 13-14
Lacy Feb. 19-20
W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT.

(First Round.)
Swan Lake Jan. 23-24
Redfield Ct., at Marvin's Ch. Jan. 29-30
Sheridan Jan. 30-31
Rowell Ct., at Prosperity Feb. 5-6
Star City Feb. 6-7
Grady Ct., at Grady Feb. 13
Hawley Memo., Pine Bluff, 7 p. m. Feb. 13
Sherrill and Tucker, at S. Feb. 20
Alzheimer and Wabbaseka, at W. Feb. 26-27
Pine Bluff Ct., at Whitehall Feb. 4-5
J. A. SAGE, P. E.

PRESCOTT DISTRICT.

(First Round.)
Center Point Jan. 22-23
Mineral Springs Jan. 23-24
Orchard View Jan. 29-30
Murfreesboro Jan. 30-31
Shawmut Feb. 5
Amity Feb. 6-7
Delight Feb. 12-13
Berger Feb. 19-20
Columbus Feb. 21-22
Blevins Feb. 26-27
Harmony March 1
W. M. HAYES, P. E.

TEXARKANA DISTRICT.

(First Round.)
Richmond, at Richmond Jan. 21-22
(Preaching Friday night and Saturday at 11 a. m.; Conference at 2 p. m.)
Horatio and Wilton, at W. Jan. 23
Patmos, at Hinton S. H. Jan. 29
Stamps, at night Jan. 30
Ashdown, at night Feb. 2
Foreman, at night Feb. 3
First Church, Texarkana Feb. 6
Cherry Hill, at Highland Feb. 9
(Preaching at 11 and at night; Conference at 2 p. m.)
Vandervoort, at Hatfield Feb. 12
Mena, at night Feb. 13
Umpire, at Umpire Feb. 16
(Preaching Tuesday night and Wednesday at 11 a. m.; Conference, 2 p. m.)
J. A. BIGGS, P. E.

NOTICE.

In Pulaski Chancery Court.
W. P. Beeson, Ex-Parte.
Notice is hereby given that W. P. Beeson has filed a petition in the Chancery Court of Pulaski County, Arkansas, calling upon all persons who claim any interest in the following described lands, situated in the county of Pulaski, State of Arkansas: The northeast quarter of the northeast quarter, Sec. 27, and the northeast quarter of the southeast quarter and the southeast quarter of the southeast quarter, Sec. 22, except one acre in the southwest corner of the said southeast quarter of the southeast quarter of Sec. 22, all in Township 4 north, Range 11 west, to appear in said Pulaski Chancery Court and show cause why the title of the petitioner, W. P. Beeson, should not be quitted and confirmed. Given under my hand and seal as Clerk of the Pulaski Chancery Court, this the 20th day of September, 1915.
J. S. MALONEY,
Clerk of Chancery Court.

ARKANSAS SONG LEAFLET.

This contains both words and music of "My Own Loved Arkansas," published by request of the Arkansas State Teachers' Association for the schools of the state. All schools should have it. Price 25 cents a dozen; \$1.25 per 100. Order of Arkansas Methodist, Little Rock, Ark.

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I am a woman.
I know a woman's trials.
I know her need of sympathy and help.

If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

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and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give me home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Advice." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address,

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