

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXVII.

LITTLE ROCK, ARK., THURSDAY, JANUARY 3, 1918.

NO. 1

FOR UNTO YOU IT IS GIVEN IN THE BEHALF OF CHRIST, NOT ONLY TO BELIEVE ON HIM, BUT ALSO TO SUFFER FOR HIS SAKE; HAVING THE SAME CONFLICT WHICH YE SAW IN ME, AND NOW HEAR TO BE IN ME.—Phil. 1:29-30.

PRESIDENTIAL PROHIBITION AS A WAR MEASURE.

We have always believed in fair fighting. We would not take an unworthy advantage of an enemy. We have long been working and praying for national prohibition. We feel sure that the constitutional amendment submitted by Congress will be ratified and effective within six years. Under normal conditions we would work for that result and patiently wait. But conditions are not normal. We are waging war with forces which will tax our strength to the utmost. The only way to be sure of victory is to throw off every handicap and utilize every available resource. If the manufacture and consumption of beer and wine did not imperil success, we would not now, in view of ultimate constitutional prohibition, urge the immediate prohibition of the manufacture of beer and wine. We need every ounce of food, but beer is made out of food stuffs and unfermented grape juice is food. It requires fuel to manufacture, and fuel is scarce. It requires railroad transportation for fuel and products, and the railroads are not able to carry the necessities of life. It requires men to manufacture and sell, and men are badly needed on farms and railroads, and in mines and mills. The use of intoxicants impairs efficiency, and our laborers in all industries need to be at their best. It costs money, and those who buy liquors should spend their earnings only for things that are useful. We are criticizing England for using our wheat and wasting food in liquor, but our criticism is vain till we correct our own faults.

Absolute prohibition, going into effect immediately, would even be for the best interests of those who are manufacturing and selling. In a few years they will be compelled to change their occupation. Now, when all their men can find profitable employment in other industries and when the liquor plants can be readily converted into other kinds of plants, the transition would be most easily effected. The manufacture of distilled liquors is already stopped, and the supply is needed and should be commandeered for the manufacture of munitions.

The best men of all parties, many of whom are not strictly prohibitionists, are now demanding full prohibition. If there are disloyal men among us, it is certain that most of them are favorable to brewing and saloon interests. Whatever the arguments which were formerly presented in favor of the liquor traffic, they are now of no weight. The people of the United States were never more nearly unanimous on any political question.

We appreciate the caution with which President Wilson has dealt with this matter. He desires, first of all, to have the nation behind him in the conduct of the war. He naturally and properly opposed the unnecessary introduction of subsidiary and divisive issues. By wise leadership the President now has the support of the whole nation in the prosecution of the war, and the same people who are loyal on that issue are now, in order to win the war, united in their belief that full and immediate prohibition of both the manufacture and sale of intoxicants for beverage purposes is necessary as a war measure. Congress has given the President authority to settle this question. The people upon whom the President is depending to win the war now demand that this authority be used. If the war ends before constitutional prohibition becomes effective, then let the presidential

order be suspended. In the name of a vast majority of the people of Arkansas we respectfully call upon President Wilson to use his authority to stop the liquor traffic during the progress of the war. Believing that the time has come for this act, we confidently look to the President, who has shown such insight into the mind of his people, to exercise the authority which they have already put into his hands.

REAL RAILROAD REGULATION.

It had become evident that the railroads of our country, prevented by petty legislation from co-operating, forbidden by law to raise their charges, although the cost of their materials and labor, and consequently operating expenses, had greatly increased, imperiled by strikes and rumors of strikes, overburdened with both ordinary and extraordinary traffic, and unable to negotiate loans for necessary betterments, were liable to fail in our most critical hour. This was not due to incompetent or disloyal management; because, as a rule, the officials had shown the utmost readiness to co-operate with the President. This condition was the result of demagogic governmental policies in the past and accumulated, war-produced demands. As Congress had foreseen emergencies and had given the President authority to assume control, it was not strange, but characteristic of the man, that President Wilson last week issued the necessary executive order and put it into effect December 28. The plight of our transportation agencies had almost forced students of economics to declare that ultimately government ownership was inevitable; but most Americans have dreaded such a consummation. The situation is temporarily relieved by the emergency assumption of control by the Federal Government. We trust that it may not ultimately in government ownership, but, on the other hand, in such a study of the transportation problem as shall result, at the close of the war, in a scientific systematizing of these necessary instrumentalities of commerce and in the introduction of methods which may save us from the menace of cessation of traffic through the disputes between operators and operatives. Congress has dallied and temporized hitherto in dealing with this primary problem. Now the right settlement may be expected during the period and process of readjustment. President Wilson deserves the appreciation of the nation for prompt and wise action.

"THERE IS A TIDE IN THE AFFAIRS OF MEN."

Again and again, in the World War, events have baffled and disappointed. If Germany had respected the neutrality of Belgium, there would have been no delay before reaching France, and England would not have been drawn in. The war would have been short and decisive, and Germany would have established new boundaries, and dictated terms to defeated France and Russia. A speedy peace would have followed, and the pacifists would have been satisfied. But, as we now know, Germany had planned for the overthrow of England, and, after strengthening herself for a new enterprise, would have found a pretext for attacking England, and the latter, since it was armed and without an army, would have been overwhelmed. We also know that Germany coveted America's wealth and had hoped, after eliminating England, to pick a quarrel with the United States and by a quick attack to seize our coast cities and levy tribute.

If the English had, later, succeeded in capturing Constantinople, the war might have been brought to a close with the Russian Czar on his throne, and, in that event, the Russian Empire might have been extended, and with long coveted Constantinople in his grasp, the Czar himself might have become a menace to future democracy.

Bulgaria might have united with Roumania and

Russia, and the war might have ended with these three countries quarreling over the Balkan question, with Poland still divided between Austria, Prussia, and Russia, and without the participation of the United States.

The Russian revolutionary government might have maintained itself and by proper co-operation brought the war to a speedy end.

Italy, unhindered, might have pushed on into Austria and, by so crippling Germany's strongest ally, might have brought peace while Russia, under an irresponsible government, was still able to dictate terms in the East.

As each of the seemingly untoward events has happened, we have thought it unfortunate and have wished it had been different, and yet we are constrained to believe that there is a divinity wisely shaping these events for greater ends than men had planned.

If the war had terminated in its earlier stages, the real issue would not have been understood and no great principle would have been settled. All nations, in dread, would have continued preparation for another war, which might have been even more disastrous than this. If the end had come with Russian autocracy intact, the Czar would have demanded terms which would have compromised and embarrassed democratic France and England. If the Russian revolution had not come, it would have been far more difficult to unite America in hearty support of a war which might involve the strengthening of Russian autocracy.

Naturally, we had hoped that the new-born Russian Republic might endure, and, by forcing the fight in the East, end the struggle before the United States could become seriously involved. This hope, however, has had the elements of dread of our own loss and indifference concerning the outcome if only we could escape involvement. But there is no sound reason for our expecting to escape.

Our ideas of individual liberty and self-government are not our own invention. They are an inheritance. They had their roots in Anglo-Saxon-Celtic history, and through centuries of struggle in England, Ireland, Scotland, Holland, and France, they came to America for fruitage. Our fathers for forty generations paid for these ideas with their blood. Outside of European currents, we had largely avoided participation in her selfish quarrels, and, protected by British sea-power, in isolation we had grown rich and were indifferently and selfishly growing richer with no motive save to enjoy our possessions. As a nation we had almost reached the point where everything was valued in terms of physical comfort and convenience. Even our education had taken that trend. To serious men the question had recurred, whether, with no lofty purpose, we were not drifting toward moral ruin. When the war burst, unheralded, upon us, we were at first dazed. Recovering, we began to reap large profits. As the issues developed, our conscience stirred. When we discovered that England and France were really fighting our battles, we became ashamed. At last, having exercised restraint till it ceased to be a virtue, we cast in our lot with those who were fighting for what our fathers had fought. Longer to have remained neutral would have stultified us. If Germany won, we would fight her alone on our own soil. If England and France, unaided by us, won, we would deserve their contempt for our littleness and our cowardice. We would be unworthy sons of heroic sires. We might continue to exist, but with moral sense atrophied and noble aspirations lost we would, if not overpowered by foreign foes, fall a prey to the internal disorders which had already shown their symptoms. Being unworthy to live, we would, as a nation, have died.

(Continued on Page 3, Column 3.)

Arkansas Methodist

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

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PERSONAL AND OTHER ITEMS.

Rev. J. B. Stevenson reports a kind reception at Paragould and a fine field for service.

Rev. B. C. Few reports a cordial reception at Harrisburg and a raise of \$500 in pastor's salary.

The next session of the Southern Sociological Congress will be held at Birmingham, Ala., April 14-17.

The Indiana Conference is closing a successful campaign for a half million for the college to be established at Evansville.

The North Mississippi Conference has inaugurated a campaign to increase its endowment fund for superannuates to \$250,000.

Tuesday, on his way to the meeting of Conference Missionaries at Nashville, Tenn., Rev. H. E. Wheeler of Conway called.

Dr. Levi Gilbert, for sixteen years editor of the Western Christian Advocate, died at his home in Cincinnati, Ohio, December 24, aged sixty-five.

The Manufacturers' Record, the great trade journal of the South, published at Baltimore, is in favor of national prohibition as a war measure.

Rev. S. M. Yancey was in our city December 20, attending the State conference on war work. He reports his work at Rogers starting off well.

Married—Mr. G. P. Bowman and Miss Martha Blasingame were married December 16 at the Hunter Memorial parsonage by Rev. P. Q. Rorie.

Rev. J. B. Carter has been by the presiding elder of Booneville District placed in charge of Delaware and Blaine, which charge was left to be supplied.

Our church at Fort Valley, Ga., where Rev. W. F. Quillian is pastor, paid \$3,400 for foreign missions during the past Conference year. The assessment was \$300.

The Southern Presbyterians, with only about one-sixth our membership, are expecting to raise \$3,000,000 during the coming year for their benevolent causes.

Rev. G. M. Yearwood of Sheridan Circuit writes that he is now located in his new home at Sheridan, everything is fine, and there are many good people there.

The publication of an Annual by the Epworth Leaguers of Little Rock Conference is an achievement of which the Leaguers may well be proud. They do things.

Rev. B. O. Davis, our Little Rock superannuate, who was injured some six weeks ago as he was crossing the street, has almost recovered from the effects of the accident.

Dr. J. A. Biggs, presiding elder of Texarkana District, announces that he has secured the preacher desired, and this announcement is to be considered sufficient reply to applicants.

The Arkansas Banker, published at Little Rock by the Arkansas Bankers' Association, is a bright, newsy, substantial journal which deserves the support of the business men of our State.

According to the latest reports, Bishop Hoss is greatly improved in health. The Church is hopeful that he will be able to attend the meeting of the Commission on Unification, January 23.

Rev. A. M. Shaw, writing December 18, says that he had moved and begun the new year's work.

Had good Sunday services with one accession by vows. He is well pleased with the field and outlook.

The Southern Churchman, one of the splendid organs of the Episcopal Church, gives notice that, on account of the increased cost of production, it is necessary to advance the subscription price from \$2 to \$3.

Friday Prof. W. B. Schoggen of Stilwell, Okla., called. He is well known as a teacher in Arkansas, and is now superintendent of schools at Stilwell. He has been visiting his sons in our city and Memphis.

Rev. M. A. Fry, the new pastor at Swifton, writes that his predecessor, Rev. J. M. Harrison, left a fertile field, a beautiful new church and parsonage, and a splendid flock, which he already likes very much.

Our Church Extension Board is sending out a very attractive illustrated description of the work being done by our Church around San Francisco Bay. Write for a copy to Dr. W. F. McMurry, Secretary, Louisville, Ky.

Rev. W. E. Hall writes that he has been well received at Bigelow, well "pounded," and thinks a good beginning has been made. As Bigelow desires the full time of the pastor, other arrangements will be made for Houston.

Rev. E. T. Wayland, Conference Evangelist in the North Arkansas Conference, and Rev. Edgar T. Miller, evangelistic singer and personal worker, who are working together this year, are making their headquarters at Conway, Ark.

It is mathematically evident that the Government cannot limit the income of the railroads by fixing rates and at the same time permit the producers of steel, oil, coal, and lumber to charge the railways what they choose for their products.—The Outlook.

Internal revenue men will be in every county during the next two months, and should be seen by every unmarried person with income over \$1,000 per annum and by every married person with income over \$2,000. Persons who do not report are subject to severe penalties.

Last Friday Dr. A. L. Andrews and wife and son, while riding in an automobile, were instantly killed by a railway train. Dr. Andrews, who was pastor of our great First Church, Fort Worth, Tex., was a brother of Dr. W. F. Andrews, formerly pastor of our First Church, Little Rock.

Dr. James A. Anderson, who was in our office Monday of last week, reports that everything is properly in gear on Booneville District, and active operations have begun throughout his territory. He expressed himself as much pleased with the warm welcome he had received on that field.

Dr. James Cannon, Jr., who has labored so faithfully for prohibition, is now urging the Virginia Legislature, which assembles in thirty days, to be the first to ratify the national constitutional amendment. May he have his wish! In this great work Virginia and Dr. Cannon deserve all honor.

At a special meeting of the Council of Defense of Arkansas of the Protestant Episcopal Church, Dr. E. T. Denby of Tennessee was elected suffragan bishop for the colored work of the Province of the Southwest. He has been in educational work and is held in high esteem by both races.

The Northern Methodists are planning a great school at Singapore, and five Chinese have subscribed \$50,000 each to the enterprise. The confidence of the Chinese in this Methodist institution was matched recently by the gift of \$100,000 to a Methodist school in Kobe, Japan, by a wealthy Japanese graduate.

The Arkansas Methodist has had a prosperous year. Its income has exceeded expenses, and the collections from the church for paying for the paper are about complete. An able and prudent editor, a strong supporting committee and a loyal people are all factors of the success attained.—St. Louis Christian Advocate.

The Advertiser is frank to say that it would regard it an irreparable misfortune if all denominational institutions were forced out of existence by the State-endowed and State-supported schools. They fill a distinct and invaluable role in the educational and moral advance of the State.—Montgomery (Ala.) Advertiser.

Rev. W. B. Ricks of Columbia, Tenn., writes

from Fort Oglethorpe, Ga., that he is secretary of Camp Religious Work and is very busy. He preaches at Columbia once a month, and with the consent and backing of his church gives the remainder of his time to the Army Y. M. C. A. work, which he believes is doing great good.

News comes from First Church, Texarkana, that Dr. Forney Hutchinson has captured those delightful people, who will very speedily learn to love him for his loveliness and esteem him for his nobility of character and strength of leadership. He has one of the most choice churches of Southern Methodism, in some respects quite unique.

Suggested by our reference to his long service in General Conference, Dr. T. F. Brewer of East Oklahoma Conference writes: "I have been elected to eight General Conferences as delegate and to one as an alternate. My first was in 1886. I have voted in the election of every Bishop in our present College of Bishops." Has anyone a like record?

The Methodist Episcopal Church has had a year of advance and prosperity. Having a net gain of 155,225 members, its total membership is now 4,283,289. The average salary paid to its pastors was \$1,037.54. In 1907 the average salary was only \$826. The average for district superintendents (presiding elders) was \$2,301, as compared with \$1,618 ten years ago.

Under the caption, "A Situation Which Bids Us Pause," the Christian Advocate (Nashville) shows that during the last three years Southern Methodism has increased at the rate of only seven and two-fifths per cent, while the Northern Church's gain has been thirteen per cent for four years. The small increase for 1917 will probably lower the above rate for our Church.

Rev. W. W. Nelson, the pastor of our church at Dierks, Ark., and one of the best known members of the Little Rock Conference, was married at Camden, Ark., Thursday evening, December 27, to Mrs. Mary C. Strickland of Little Rock, formerly of Camden. The marriage occurred at the home of the bride's brother, Mr. M. L. Cross, Rev. J. A. Sage being the officiating minister.

The Times-Echo, Eureka Springs, gives an interesting account of the farewell services in honor of the retiring pastor, Rev. W. J. Faust. All of the other churches dismissed their prayer meetings to give their members opportunity to attend. Pastors of the Episcopal and Presbyterian Churches spoke in warm terms of their cordial relations and Brother Faust's virtues and good works.

Rev. E. Garrett, a superannuate of Little Rock Conference, writes: "I see in the Arkansas Methodist of November 22 a letter from Rev. Houston Armstrong, who is a classmate of mine. We joined Little Rock Conference in 1875 at Mineral Springs. I was pleased to see his picture and read the sketch of his ministry. Out of a class of nine, as far as I know, we are the only two that are now living."

Dr. S. H. Campbell, for nearly seven years pastor of Second Baptist Church, Little Rock, has resigned to become Field Secretary of the Baptist Student Missionary Movement of North America. His headquarters will be at Fort Worth, Texas. In Doctors Barton, Love, Christian, and Campbell, the Arkansas Baptists have furnished some of the strong men for the general work of the Baptist denomination.

There was a time when it was a natural part of a soldier's existence to drink and carouse. That day is past, with the soldier sworn to defend his country's flag and representing the power and dignity of the nation. Strong muscles, clear brains, high ideals in the soldier, increase the fighting efficiency of the army, and these qualities of the citizen insure the permanency of our institutions.—General Pershing.

The Outlook, which long questioned the practical value of statutory prohibition, now, since Congress has submitted the prohibition amendment, strongly advocates immediate nation-wide prohibition by act of Congress. It says, after marshaling many unanswerable arguments: "A bill for emergency prohibition for the duration of the war should be passed, and passed with such promptness as is consistent with the intelligent formulation of its details."

A canvass of the fraternities, sororities, and dormitories at the University of Arkansas shows

that more than 600 people are eating patriotic meals and are doing their bit in the nation-wide food substitution campaign. No wheat bread is served at the Girls' Dormitory at night, and many of the meals are meatless. While the fraternities and sororities have not adopted certain days as meatless, sweetless, or wheatless, all organizations make certain sacrifices.

The leader of the knitting unit in the Red Cross Society at Newport is our Mrs. O. W. Scarborough, who is chairman of the local work of the Missionary Society at that place, and has under her direction 123 women in the circles of the Missionary Society. Mrs. Scarborough's unit has just completed a shipment of 338 garments to the Red Cross Society through an organization which covered not only Newport, but Newark, Shoffner, Tuckerman, Auvergne, Beedeville, Swifton, and Weldon.

With the consent of Bishop Mouzon, Rev. B. E. Robertson has been transferred from Conway District, where he was junior preacher on Conway Circuit, to the Booneville District, where he is junior preacher on Bigelow and Houston charge, with his responsibility attaching to Houston and such other work as may yet be assigned. Brother Robertson is one of the best of our younger men. He is given light work this year in view of his wife's health.

The Alabama Christian Advocate, under the caption, "The Biggest Thing Before Alabama Methodism," gives a double column editorial to the duty to consummate the consolidation of its two schools for men. It says: "Laymen and preachers must rally to the cause, and money, men, and lives, if necessary, must be lavishly expended in building our last and greatest college. The forces that have been driving us back must and will be stopped. 'They shall not pass.' We are going to succeed. The school will be built. Men may die, but Methodism must live."

At the annual meeting of the official board of the First Methodist Church last night, the salary of Rev. E. R. Steel, who has been returned to this church for another year, was raised from \$2,500 to \$3,000. The recent addition of a large number of members and the desire to show appreciation of the services of Dr. Steel as pastor of this church prompted the members of the board to make this increase in his salary. He is just beginning his fourth year as pastor of the First Methodist Church, and this congregation has never had a more popular pastor.—Pine Bluff Commercial.

The University of Arkansas not only has been designated as the institution in which all teacher-training work in the State of Arkansas under the Smith-Hughes Act will be done, but also it is the first to have its plans for teacher training approved by the Federal Board in Washington. It is proposed to establish in the College of Education a department of vocational teacher training with a director in charge, and with specialists for the other lines of work. The university includes the Colleges of Engineering and Agriculture, and a well established department of Home Economics. It is to appoint a director of vocational training and professors of agricultural education, home economics education and education in trades and industries. The appointees must have not less than the equivalent of a master's degree from a standard university, and considerable experience in teaching as well as actual contact in vocational work.—Journal of Education (Boston).

In the chronological order of election it is Bishop H. C. Morrison's time to write the Episcopal Address for 1918. Bishop Morrison says: "This address will be written by Bishop Hoss at my request, it being my time, in the order of election, to prepare the address. But inasmuch as I shall, if living, ask of the General Conference permission to retire from my office, and knowing that Bishop Hoss, with his editorial experience and forceful pen, could give the Conference a far better paper than I could, therefore I made the request, to which he kindly consented. Moreover, I desired the Church to have an address from one of the best equipped and best qualified of her chief servants. And while we hope that Bishop Hoss may serve in office for coming quadrenniums, yet this we do not know. Hence we thought better to have the address at this time. And while I am under lasting obligations to Bishop Hoss, the Gen-

eral Conference will be indebted to me for securing his services rather than offering my own."

The editor spent last Sunday at Piggott, preaching morning and night to fair congregations when weather conditions are considered. The train Saturday was four hours late and crowded. Saturday night, just after the editor had succumbed to the charms of Morpheus, an alarm of fire was sounded, and as it appeared to be in the same block, further sleep was impossible until the fire was under control. Three frame buildings burned, and a general conflagration was missed only because the wind had subsided. Sunday was cold and raw, and at night five inches of snow fell. Monday morning's train was almost on time, but, after passing Jonesboro, was stopped by a wreck, and it became necessary to walk nearly a quarter of a mile through snow to another train, and this train backed forty-five miles before it could get its locomotive ahead. Thus the last days of the expiring year were eventfully spent. Since the editor's visit seven years ago Piggott had doubled in population and had developed into a very substantial town with three railroads. One of Clay County's court houses is here, and the rich country, now well improved, furnishes ample resources for trade. Our church with a good Sunday school and over two hundred members is now an attractive station. Church house and parsonage are not now adequate, and will, doubtless, at an early day give place to modern structures. On account of the long and circuitous move during the rigors of our abnormal winter, Rev. I. D. McClure and family were hardly adjusted to environment, but there seemed to be mutual pleasure and prospects of a happy and prosperous year. Many old friends were met and new acquaintances formed. In spite of the vicissitudes of travel and unpropitious weather, the trip was profitable.

READERS, REMEMBER!

Let our readers remember that our postage expenses will be enormous if we must send frequent reminders to renew. All subscribers are requested to examine their address labels and renew promptly at expiration. Their cordial co-operation will help to make the paper a success and will be fully appreciated. Nearly one-third of our subscribers should remit during January.

PASTORS, PREPARE!

Following the resolutions of our two Conferences, February is to be used as campaign month to secure 3,000 new subscribers for the Arkansas Methodist. The Free Methodists, with less than 40,000 members, last fall added over 1,200 to the circulation of their organ. One district in our Holston Conference proposes, during January and February, to secure 1,000 subscribers for the Midland Methodist and 500 for the Christian Advocate. With one half of our families receiving no church paper, we have the material. We are counting on the hearty co-operation of every pastor. Let due preparation be made and the campaign completed in February.

HENDRIX ENDOWMENT.

To our constituency in Arkansas the Hendrix team sends New Year's greetings. We wish you happiness and prosperity.

I hope that I may drop no drop of bitter into any man's bowl of joy. I hope that little children will feel at ease in my presence, that old men and women may expect no smile of derision from me upon their whimsicalities.

I wish to stifle no human hope nor to drag down upon the leaping up of any human heart.

May I find gladness in other men's happiness, though it comes of idiosyncrasy. May I narrow no smile, nor drive back the light in any eye. May I sympathize with all glows, feed all fires. The fact is, I want to do good this year. I ran across the following a few days ago: "The most blessed of human endeavors is service—the service that educates and builds, and makes this old world the better and happier place in which to live and work. Service is the spirit of the hour. It blesses him that gives and him that receives it; it is the helping hand extended unselfishly; it is bread cast upon the waters; it is a way of helping ourselves by helping each other. The best that can be said of any man is this: He serves others that they might better serve themselves."

We must, as a State, complete the Hendrix campaign for \$500,000. It is a small matter, provided every man and woman would do his best. We are going to do our best. Pray for us; help us, I beg you to help us.

On to \$500,000!—James Thomas, for the Team.

ARKANSAS METHODIST COLLECTION.

Little Rock Conference.

1917.

December 26—Murfreestown	\$ 7.50
December 28—Sherrill and Tucker	4.00
December 31—Keo	5.00
December 31—Umpire	1.00

Total received\$17.50

North Arkansas Conference.

1917.

December	\$ 0.00
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James Thomas, Treasurer.

"THERE IS A TIDE IN THE AFFAIRS OF MEN."

(Continued from Page 1.)

Then, after the issues had become clear, it was needful that a nation that had endeavored to be impartial, that had deliberately weighed the principles involved, that had much to gain by longer remaining neutral, and that disclaimed any desire for expansion or indemnities, should render the judgment of the world against German autocracy. In the decision of the United States the conscience of humanity has found adequate expression. If we had acted hastily, this element might have been lacking.

At first glance the failure of Russia seems deplorable. With her full co-operation the war might have been ended this winter. Now another year, at least, is necessary, and the result hangs trembling in the balance. America must throw all her weight into the scale. Thus, in the final reckoning, Russia is eliminated, and the United States will become a powerful factor in the readjustments at the close of the war. With the autocracy intact, or with a revolutionary government seeking territorial aggrandizement, the interests of Poland, Bohemia, and the Balkan states would be complicated, and satisfactory adjustment practically impossible. We do not desire the humiliation of the Russian, or the Austrian, or the Prussian peoples, but the rulers of these three empires, not the peoples, had divided Poland, and had incorporated the unwilling Poles into their empires. The fragments of Poland should be reunited and an independent and autonomous Polish government should be created. Bohemia should be freed; the Balkan states assisted to form a confederacy in which the different races would find self-realization; Armenia and Palestine separated from Turkey; and Turkey in Asia reorganized. A victorious Russia would interfere with the proper settlement of these interests; while the United States can have no desire except to secure a reorganization that will respect the rights of these several peoples and promote their highest welfare.

Russia deserves our pity. Her people, brought together by conquest, held in an empire by autocratic force; now intoxicated with sudden access of liberty; led by novices, some greedy for power, others bewildered visionaries, some rash patriots, others shrewd traitors; without a constitution, without representative government, fearing the resurgence of autocracy, suspicious of their allies;—are little better than a mob. They may help us little; they may even hinder by their follies. Nevertheless, it is well for the right settlement of ultimate issues that Russia has practically eliminated herself.

Our duty now is plain. Our allies are barely able to hold the enemy of humanity at bay. Our aid is necessary both to win the war and to conserve the results. The more fully and quickly we bring all our resources, men, food, munitions, counsel, into operation, the sooner the end and the more satisfactory the results. The year 1918 will be the most strenuous in our history. Our blood will begin to flow, our means will begin to be spent; but having taken up the task of saving democracy, we must resolutely press forward. The destiny of humanity is in our keeping. Let us fight, not as the Huns, for selfish world-power, but, unselfishly, to make men free.

CONTRIBUTIONS.

FORWARD!

(Tune: America).
Forward! be brave and true,
God reigns above the blue,
Watching the fray.
Clash, clash o'er pit and field,
Combat, but never yield,
God is our Sun and Shield
This conquering day.

O'er all the field of wrong
Courage my soul, be strong,
Triumph is yours.
Heaven of victory sings,
Hark! how the chorus rings,
Christ is the King of kings.
His might endures.

By human agency
He would have man to be
Free evermore.
His is the conquering might,
Yours be the heart to fight,
Glory shall end the night
From shore to shore.

God of our fathers, now,
Humbly our hearts we bow,
Come, come today.
Red, White and Blue, to save
Even the ransomed slave,
Let the glad banners wave,
Be Thou our stay.

Author of victory,
We give our hearts to thee,
Be Thou our might!
Help us thy will to do,
Ever be tried and true,
Neath the Red, White and Blue,
Strong for the right.

—B. F. M. Sours.

MISSOURI LETTER.

Since coming to Springfield we have bought a home at 1332 Cherry street within two blocks of a street car line. Though inside the city limits we are served by a rural carrier on Route 9. One of my first jobs after moving was to get out among my fruit trees with a saw and trim their tops.

The next General Conference can deserve the gratitude of the Church by giving our excellent Book of Discipline a lot of judicious pruning. We have run to seed on trivial legislation in recent years. For an example take the legislation concerning the observance of Children's Day. Paragraph 270 makes it the duty of the preacher in charge to see that it "is observed in each Sunday school." Forty per cent of our pastors failed to obey that law last year. I was among the sixty per cent that kept the law, but for the three preceding years my Sunday school did not observe the day for the simple reason that we could find no one who would undertake the labor of preparing the scholars for the proper observance of the day. No doubt many of the delinquents last year failed for the same reason. My district runs out into the Ozark hills and has many Sunday schools where no pastor can secure the proper observance of the day.

Not content with a law which requires pastors to do what they often can not do, our Sunday school enthusiasts have secured the passage of a law requiring each presiding elder to see that the day "is observed in each congregation in his District." (Par. 273). According to the Minutes my district has 61 Sunday schools and 75 congregations. The law makes it my duty to see that Children's Day is observed in fourteen congregations when we have no Sunday schools. Now let us have a law to prevent a preacher

from organizing any Church until he can first organize a Sunday school that will certainly observe Children's Day.

I have completed my first round in which I preached 52 times in 26 churches. We have four churches in Springfield and four stations in other towns, so circuits are in the majority in the district. Most of our legislation is intended for city churches. Yet circuits are in the majority in our Methodism. But the circuit preacher rarely ever reaches the General Conference and the presiding elders whose work is largely in the country often fail to note the lack of adaptation to country work of most of the new legislation proposed. One circuit in my district reported 82 members in four churches. Think of a law which requires a preacher to hold a church conference every three months in such churches! Two weeks ago last Sunday I preached in one of the churches and learned that only one man belongs to that church. By the authority of the Bishop we will merge that circuit with another next Saturday and to get three trustees for that church we will take that man, an outsider who lives nearby and has told me he will join the church, and a member of the nearest church on another circuit.—C. H. Briggs.

COLORADO LETTER.

I have thought for several weeks that I would write a few lines about this great Western country and Methodism. I thought some of the men there would like to know how Methodists of this "border" country feel on the union proposition.

When I first came to this State I spent three weeks around Denver and Pueblo; was in close touch with the M. E. preachers, and made a point to talk to some of the leaders on the question. I had the privilege of attending the M. E. Preachers' Meeting in Denver, and when I mentioned that many of the Arkansas preachers were anxious for the union of the two churches they sent up an applause that made me feel good. I also had the honor of delivering the fraternal message from our Conference here to the M. E. (Colorado) Conference, and I never met with a more cordial reception. I heard on every side the wish for a quick, satisfactory consummation of the matter. I did not hear a single intimation of "absorbing" the smaller church. I think such an idea was foreign to their minds.

I have talked to all the preachers in our church on the subject, and find them all anxious for the union. In fact, I have heard this sentiment—that if the church did not do something for the relief of the weaker churches in the border territory, the local churches would have to do something themselves. There is a fine spirit of co-operation among the pastors of the two churches now.

In this town we do not have the problem that the other men have, because our church is the only Methodist church here. I feel that we are getting along very nicely. Since May twenty-two have been added to the church; the League has increased in attendance from ten to fifty, a missionary society has been organized, the Sunday school has increased from about 60 to 90, and we think we see better things in the future.

When conditions become normal we hope to have a modern institutional plant here to look after this industrial community. This is the great-

est mission field I ever saw. About 40 different languages are spoken here. At least \$2,000,000 worth of freight is billed out from the two depots yearly. So you see why we need the institutional church as well as a deaconess or social worker.

This country is not great because it is new, but because of its great people, great future, great resources, and great opportunities for the Kingdom of Christ.—Luther C. Beasley.

ONE AT A TIME.

To characterize right as crime, and movement as rebellion, is the immortal talent of tyrants.—Victor Hugo.

It is the inherent nature of all power to augment itself.—George Washington.

Under the heading, "Two at a Time," Bishop Hoss "makes a few remarks" concerning the writer's communication published in the Arkansas Methodist of October 25. He characterizes me as "even more outspoken, and less careful in his speech." Granted; but how can I help it after following his meandering pen for a quarter of a century? One may acquire some unfortunate peculiarities, even if he can't learn. He informs me that the phrase "an unbrotherly and malignant utterance" did not refer to the Laymen's "Address," but to the "Cook pamphlet," and at once enrolls my name in his Ananias Club. Another great American citizen has given many men otherwise unknown great prominence and popularity by a like process. I do not complain at this; in fact, it is really amusing. However, I beg leave to say that I did not intend to be untruthful. It is chargeable to my obtuseness. In the second paragraph of "Going for the Bishops" Bishop Hoss used the expression, "This unbrotherly and malignant utterance," and in the third paragraph, "the precious document now under review," signed by 186 Methodist men. In both these expressions I thought he referred to the Laymen's "Address." It occurred to me that in his first paragraph the Bishop had accomplished in his own mind the utter undoing of Dr. Cook, and that in the second paragraph he took up the real object of his review. Whether I was justified in this belief I leave to the readers of the Methodist to decide. Nevertheless, I believe that every author should have the right to interpret his own sayings, and I thank the Bishop for his brotherly correction, and humbly beg his pardon.

"Does Brother Droke propose to endorse or defend it?" (the Cook pamphlet). Brother Droke proposes neither. He knows nothing about it, he cares nothing about it, he never read it. Brother Droke is heartily in favor of "unification," and of "democratizing" the Southern Methodist Church, and he is ready to defend both in his humble way.

Bishop Hoss charges me with an "intimation" that he is "moved by selfish consideration," and then makes his own assumption as to the real "facts in the case," and proceeds with a very high-sounding characterization of such conduct. But as far as my knowledge of my own writing goes, I fail to see such "intimation." Also, I fail to see the offensiveness in the word "Standpatter." I think it is a good word. The trouble is not in the word, but in the beliefs for which one "stands pat." When it comes to the commonly accepted interpretation of the Holy Scriptures, I am a "standpatter," and I glory in it. No disre-

spect to Bishop Hoss was intended by the use of that word. In the same paragraph the Bishop says, "Those who know both him and me are at liberty to make up their own minds as to which one of us has kept up with the progressive movements of the times." With all my heart I accept the challenge. "Lay on, MacDuff, and damned be him who first cries, Hold, enough."

In reply to my statement that the Bishops have a practical veto over any legislation that the General Conference may pass, the Bishop says, "Now it does little good to argue with a man that can make such an assertion as that"—a statement characteristic of the man. To my benighted mind, the Bishop mildly "intimates" that I am either an idiot or so obstinate that it is utterly useless to submit an argument. I accept either alternative, and only express the hope that when I am elected Bishop for life, I may show some signs of improvement. Nevertheless, the Bishop does condescend to submit an unanswerable argument, namely, "The only answer to it is that it simply isn't so" (boldface type mine). Now that ought to settle it with any sane man, but as I may not be in that category, I beg leave to suggest timidly that the word "practical" as used in "practical veto" means, according to the Standard Dictionary, "being such in fact or effect, though not in name or appearance; to all intents and purposes." Now let us appeal to history and see whether or not this innocent function of our Bishops is indeed a "practical veto." This "function" has been used twice. In both instances the Bishops carried the day without a scratch. That proves, to my way of thinking, that this "function" is an absolute veto rather than a practical one. The 1914 Discipline makes it clear that to overrule this episcopal function it is necessary to secure two-thirds of the General Conference, and three-fourths of the members of all the Annual Conferences. Shades of Socrates! Oh, the reasonableness of William II of Germany in comparison with such law! Oh, the tameness of the laws of the Medes and Persians! Three-fourths of the members of all the Annual Conferences, whose membership is largely composed of preachers, many of whom are hoping that the episcopal mantle will some day fall on their shoulders, and all of whom recognize the fact that their "bread and butter depends in an important sense upon an appointment in the hands of the Bishops—that is something to make Caesar pause on the banks of his Rubicon!" More than one veto of the President

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach,
Sluggish Liver and Bowels—
Take Cascarets tonight.

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

of the United States has been passed over his head with comparatively little effort. But never in the history of Southern Methodism have the "objections thereto" been overthrown. Yet when this episcopal function is called a practical veto, there is an episcopal cry, "it simply isn't so." But when I look into the matter carefully, I am inclined to think that perhaps, after all, the assertion, "It simply isn't so," is correct. No, it is not a practical veto! It is a super-veto. But let us proceed one step further. It seems that the followers of the Bishop are not in perfect harmony with him. Brother John T. Ellison, in the Christian Advocate of October 12, says, "The power to veto unconstitutional legislation is now vested in the College of Bishops;" also Brother James Crutchfield, who seems to be in blissful accord with Bishop Hoss in the matter of church polity, says, "If a law passed by the General Conference is, in their (the Bishops') judgment, a violation of the constitution, their statement of this opinion has the effect of a veto unless preponderating majorities of the General and Annual Conferences concur to the contrary." Well, these Conferences have never concurred "to the contrary," for their members knew that it would be a "practical" impossibility to secure such staggering majorities as the "barricades" set up in the Discipline present. Therefore, according to Brother Crutchfield, the Bishops have the power of a "practical" veto. At what far-off period of time could the people of the United States, under such autocratic restrictions, hope to secure national prohibition by constitutional amendment?

I do not believe that it can be successfully denied that American Methodism has become less and less autocratic or more and more democratic, as one may please to express it, since the time of Mr. Wesley. But I have searched in vain for any movement, which has for its object the making of Methodism more democratic, and which was initiated or encouraged by the Bishops. Perhaps there is one exception, namely, Mr. Asbury's declination to be Bishop unless he was the choice of his American brethren. Great powers were left by the Constitution of American Methodism in the hands of the episcopacy, and there is not a single instance in which the Bishops have ever sought to surrender a single one of these powers. Therefore, "hats off" to the one hundred eighty-six loyal laymen who brave the threats and ridicule of the "standpatters" in order to make the polity of the Methodist Church more progressive and more in harmony with the spirit of this democratic age! Hats off to the thousands of loyal Southern Methodists, both laymen and preachers, who favor the unification of American Methodism and who do not want their church to be limited to the states of the defunct Southern Confederacy.

Finally, Bishop Hoss vehemently asserts that, "before taking down the bucket of slop that Brother Droke is proposing to administer to" him he will retire from his office. Is "slop" so bad as all that? Oh, well, I had in mind to say something that would match the good Bishop's expression, and turn the laugh on him; but I shall

Unimpeachable—If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.

try to preserve my self-respect and not offend the intelligence or good taste of the reader.—Geo. W. Droke.

THE MISSIONARY CENTENARY.

The year 1819 marks the beginning of organized missionary work in American Methodism. Both branches of Episcopal Methodism are to celebrate the first missionary century of the Church in 1919. The Board of Missions at its annual session in 1916 adopted a resolution favoring such a celebration and appointed a Committee of Preparation and Publicity which is composed of: Bishop James Atkins, D. D., Miss Belle Bennett, Dr. E. B. Chappell, Dr. John M. Moore, Dr. W. W. Pinson, Bishop J. H. McCoy, D. D., Mr. J. R. Pepper, Dr. W. B. Beauchamp, Dr. R. H. Rawlings, Rev. Jno. S. Jenkins, Col. J. E. Edgerton, Mrs. R. W. MacDonell, Dr. W. F. McMurry, Bishop W. R. Lambuth, D. D., Dr. F. S. Parker, Dr. T. N. Ivey.

This committee has been busy with preliminary preparations and will be ready to present plans to the General Conference next May for its consideration.

Our Bishops in their meeting in September, 1917, took the following action relative to this matter: "The College of Bishops is in heartiest sympathy with the movement under the direction of the Board of Missions to celebrate in conjunction with the Methodist Episcopal Church the one hundredth anniversary of the beginning of the foreign missions by the Methodists of the United States, and this college will do all within its power to advance this work throughout the Church."

The General Conference of the Methodist Episcopal Church which met in Saratoga, New York, in May, 1916, gave strong endorsement to the proposed Centenary. The General Secretary of the Mission Board of the Methodist Episcopal Church, South, was present by authority of that Board bearing a proposition looking to a joint celebration by the two Episcopal Methodisms. This proposition met a most courteous reception and hearty response. Since that time a joint committee has been formed consisting of: Dr. S. Earl Taylor, Dr. D. D. Forsythe, Mr. Cyrus D. Foss, Mr. Jno. T. Stone, Dr. Jno. F. Goucher, Dr. L. C. Murdock, Rev. R. A. Ward, of the Methodist Episcopal Church; and Bishop James Atkins, D. D., Miss Belle H. Bennett, Dr. W. B. Beauchamp, Dr. W. W. Pinson, Dr. John M. Moore, Dr. E. B. Chappell, Mr. Jno. R. Pepper, of the Methodist Episcopal Church, South.

This committee has had several meetings and plans are well under way for making the celebration nationwide and for full co-operation in such phases as are of common interest.

That our own Methodism may worthily keep this missionary jubilee, the committee has undertaken to make adequate preparation. A complete survey of the fields, foreign and home, is being made; the making of a suitable literature has been undertaken; preliminary meetings of leaders will be held to work out plans for the occasion, and other things necessary will require the whole of 1918, and the co-operation of the entire Church.

Methodism has been from the beginning a missionary church. A consideration of its first century of organized missions will include the complete survey of its marvelous expansion and extension in home and

foreign lands. Any adequate and worthy celebration of this Centenary, therefore, must be carried out by the entire Church. The most obscure church in the Connection should share in the thanksgiving, the intercession and the girding for service which the occasion will inspire. It should be the earnest purpose of all our leaders in every department of the Church to secure this result.

The Centenary proper will be in 1919 and 1920. Two years' time is all too brief for bringing our 2,000,000 members and the people among whom we labor face to face with a century of missionary achievement and the opportunities and responsibilities that lie on the threshold of the new century.

There could not be a more auspicious time for such a celebration. The world is in the agonies of transformation. Christianity is facing the severest test the world has yet offered. It is a time to rediscover the fundamental sources of power and efficiency, to seek the light of history to guide us in the overwhelming task that is upon us. If this world war has called for the spirit of heroic sacrifices to a new ideal of world-service, how much louder will the call be at its close for giving to a stricken and heart-sick world the Gospel on a scale of which we have not yet dreamed.

If Methodism is to bear her part in this great task of world reconstruction she must be strong beyond mere human resources. Her spiritual life must be purified and strengthened. Our aim should be, therefore, first of all to call the Church to her knees. We must remember that every great movement in the history of the Church has been grounded in prayer, and our first aim should be to recover for our Church what has been called "the lost art of intercession." The first desire and request of the committee, therefore, is that unceasing prayer be made that a great spiritual awakening may characterize the Centenary. The Church has never in its history had such an opportunity nor such a call as this historic review of a century and this facing up to the task of the new century present. Shall we have the wisdom to "know what Israel ought to do," and the "power to will and to do it?"—W. W. Pinson.

SOME SUGGESTIONS FOR SECURING FUNDS FOR EDUCATION.

The institutions of learning of the M. E. Church, South, confront a situation demanding the most careful consideration and the wisest direction the Church is capable of furnishing. The ideal of a standardized, correlated system of schools which has been before the Church for more than twenty years is more nearly realized today than ever before. The members of the system are, academies, junior colleges, colleges and universities. The patronage of the different institutions of the system is very gratifying indeed. The enrollment last year was nearly 20,000. While the importance of any members of the system should not be underestimated, still the places of strategic importance are held by the colleges and the theological schools. The most urgent need of our schools just now is adequate financial support. The majority of them are burdened with interest-bearing debts. Only two of them have adequate endowment. The annual income of very many of them has not been sufficient to meet annual expenses, and most of them are in need of better equipment. Funds with which to support the edu-

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national institutions of the Church are secured in three ways:

1. By assessment for education.
2. By tuition and other fees paid by the students.
3. By voluntary gifts by the patrons and friends for endowment, for equipment, for current expenses, etc.

Although our schools are everywhere in competition with state institutions which are free, they are compelled to charge a considerable tuition fee in order to maintain themselves. In the lower schools tuition fees are the principal source of income. In order to maintain institutions above the rank of academies, funds secured from tuition must be supplemented by the proceeds from Conference collections and productive endowments. It is a well established principle that no institution above the rank of an academy can maintain itself from tuition fees alone.

That the academies, junior colleges, and colleges may be strengthened sufficiently to meet the heavy demands upon them, they should receive within the next four or five years not less than eight million dollars. For the better equipment and endowment of the two universities, the Church should furnish, during the same period, not less than five or six million dollars. I suggest that it would be well for the General Conference to recognize the needs of these different classes of institutions, at least to the extent here mentioned, and ask the Church to furnish the amount. If our schools are to play their part in the coming world reconstruction, they must be made strong and vigorous.

The Church has wisely settled upon the policy of placing the entire Church back of theological education. Instead

DEAR FRIENDS:—Let me tell you about my sad misfortune. I am a poor crippled boy, fell and hurt my side and back when I was a little boy out hunting; went to bed and never got up. I have been down in bed 19 years, and it seems so bad to be so I can't walk to go anywhere. I want an automobile so I can be put out in it and taken out; think it would help me. I am going to try to sell enough Deep River Grit Whetstones to get me an automobile. They are very fine and beautiful stones and put the sharpest cutting edge on knives and tools. Kind friend, just think of what an awful helpless and desolate condition I am in, being here confined to my bed for 19 long, weary years, suffering all the time and deprived of ever walking about any more in this world. It breaks my heart, but I will try to trust in God and I hope when you hear about me you will help me get the car, and all I ask is that you send me one dollar for one of these stones, so I can get the car, and it will almost mean new legs for me. Please don't forget me, and may God bless you.

Yours in misfortune,

JOE MORPHEW,

Trade, Tennessee.

P. S.—If you doubt my story, which is all true, I refer you to Rev. J. H. Levo, minister at Trade, Tenn.

of conducting theological schools owned and controlled by a single Annual Conference, or a group of Annual Conferences, each of our theological schools is related to the whole Church, through the General Conference. Theological education with us is, not to be a local or provincial affair, but the task of the whole Church. The responsibility for providing adequately for these theological schools is not upon any local community, Conference, or group of Conferences, but upon the whole Church. This is exactly as it should be. The General Conference of 1914 recognized its responsibility in the matter and laid an assessment upon the entire Church for their maintenance. The School of Theology at Emory University is at present supported by the income from \$500,000 endowment and one-half of the proceeds of the assessment made for theological education by the General Conference. The School of Theology of Southern Methodist University is now in its second year. So far, it has been supported mainly by one-half of the proceeds of the assessment made by the General Conference, which last year amounted to \$6,711.77, and by Annual Conference assessments, principally from the five Texas Conferences. So far, the School of Theology west of the Mississippi River has secured less than \$40,000 endowment. This should be increased at the very earliest practicable moment to \$500,000. Of course this sum will be secured largely from the territory west of the Mississippi River. Meanwhile, the General Conference should lay an assessment of not less than \$40,090 annually for the School of Theology of Southern Methodist University, to run through the quadrennium, or to such time as the \$500,000 endowment be secured. The assessment of \$10,000 for the School of Theology of Emory University should be continued.

An important principle of educational finance should be clearly and definitely settled by the General Conference, namely: that whatever assessment is to be made for the two schools of theology shall be made by the General Conference, and, of course, upon the whole Church. The General Conference should lay upon the Church an assessment sufficiently large to meet the needs of these schools of theology till such time as permanent endowment is secured. This will obviate the necessity of these schools asking the Annual Conferences to make assessment for them, thus leaving all the proceeds of Annual Conference assessments for education to be used by the Annual Conferences in the maintenance of their Conference schools.—Stonewall Anderson.

RENWAR RELIEVES RHEUMATISM.

It is not necessary any longer to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

Woman's Missionary Department

Edited by
MRS. W. H. PEMBERTON.....303 East Sixth St., Little Rock, Ark.
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Little Rock Conference.....Mrs. H. C. Rule, Crossett, Ark.
Communications should reach us Friday for publication next week.

"Lord, through another year
If thou permit our stay,
With diligence may we pursue
The true and living way."
—Benjamin Beddome.

A HAPPY NEW YEAR.

For our friends we wish a new year of effort and achievement, which shall be full of contentment, abounding in peace and crowned with love.

RESOLUTIONS FOR 1918.

We shall strive harder, to be faithful, cheerful and intelligent workers in the Woman's Missionary Society, with more loyalty to our leaders and more consecration to the work of our Lord.

To our homefolks and friends we shall be more gentle and loving, and more patient with ourselves.

We shall more earnestly seek the guidance of the Holy Spirit, praying His blessing upon those we love and all defenders of our country.

We shall cherish no hatred towards our enemies, but pray God to comfort their bereaved ones, and to give wisdom to their leaders that the awful world-wide strife shall cease.

Daily we shall beseech our Father in Heaven to hasten the coming of the time when brotherly love shall insure permanent peace among the nations of earth and Christ our Savior shall be crowned Lord of all.

PATRIOTISM IN SUE BENNETT. MISSION SCHOOL.

The principal of our Mission School in London, Kentucky, writes of the patriotic spirit recently manifested by the mountain boys. He says:

"We got our older boys together and presented the needs of the army Y. M. C. A. and the part that the schools in the country should have in meeting these needs. Over \$250 was subscribed, an average of \$3.33 per man. We expect to get close to the \$300 mark, which will be a record for schools of this size and class."

LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY.

Greetings From the President.

My Dear Friends: With the coming of the new year my heart goes out anew to each one of my friends and co-laborers and I am wishing that the best things may come to you throughout the year. While we cannot say the glad new year as we have ever said it before, yet it is a glad new year when we think of the new purpose that fills the hearts of our people—a perfect freedom even to death. We are living in a day of great deeds when the vicarious suffering, the sacrificial life is the universal thing and many little lives are made great in being given for a great cause. In this way we can say it is a glad new year. My sisters, in a way, our hearts are bowed with grief because our boys are in camp, trench or hospital, but even as we look beyond the tomb to see the resurrection of our loved ones who have passed away and are comforted, so we must look beyond the gloom of the present hour and see the birth of a new age, the best age the world has ever seen. And truly we have our part to bear as much as the

boy who carries a gun, drives an ambulance or flies a plane. We must stand back of him with our love, our faith, our prayers and our material help. We must not lose faith that God is in heaven and all must be well, but must pray that He be a real Presence to our boys, while we work with our hands to help keep them comfortable. Great burdens are borne by the leaders of our nation and we are asked to "do our bit" by being loyal and in the conservation of the things needed for our boys. This will help to win this war and I am sure our women will be loyal in this crisis.

Although there is enough to keep us busy doing the things at hand we must not forget that we are pledged to the Great Leader of all nations and our word is out to be true to our obligations. At this hour I cannot say how our Annual report will be but I am counting on you to do your best. I have fixed my heart on the payment of our Pledge this year as well as our other obligations. If you wish your president and treasurer, too, a happy New Year, just give us a good and complete report and we'll go singing all the year. If those who are not paid up will act at once after reading this their auxiliary might make the report complete. So let me urge anyone who reads this appeal and has not already done their best to send gifts and reports to Mrs. S. W. C. Smith, 131 Greenwood Avenue, Hot Springs, at once that we may have a good report for the year. May the peace of God that passeth understanding be in you and abound in the New Year wish of your friend and co-laborer.—Mrs. F. M. Williams.

OUR MACHINERY IS GOOD.

With the coming of the new year all reports for 1917 are due the District Secretaries and the Superintendents of Departments who must in turn report to the Conference officers that an account may be duly rendered the Woman's Missionary Council. It would delight these superintendents and district secretaries to hear now from every auxiliary to the Woman's Missionary Society in the Little Rock and North Arkansas Conferences. That would be a pleasant surprise to them, for some auxiliaries have been careless about sending quarterly reports during the past months. An auxiliary may do excellent work, but if her officers are negligent about reporting she fails to inspire other societies and, worse still, she causes a slump all along the line. A report for the fourth quarter is better than none at all. Our machinery is good but the cogs need oil, and the workers should see that there is no sand in the gearing.

MRS. B. L. WILLEY, ASCENDED.

Not until our friend had been gone from us more than a week did I know she had entered into the presence of her King. Like many of you who hear it now, I was shocked beyond measure as I could only think of her in perfect health, happy and full of good works. It was my good fortune to be her guest during the annual meeting at Pine Bluff last year and I never had a sweeter Conference home. She seem-

ed so happy to have Mrs. MacDonell and me, counting it an honor and we delighted in so happy a home. There I found the most perfect atmosphere of the home life. The affection of her lovely boys and their tender consideration of her was beautiful to me, as was her devotion to her husband, and the comfort she gave her guests. Her performance of duties at the church at the trying time of annual meeting impressed me with her fine characteristics of the well rounded Christian women and true servant of her Lord. She will be greatly missed in Lakeside Church for she was the president of the auxiliary and teacher of a Sunday school class. Her modesty shone in much of the hard work of the Conference meeting, in looking after the comfort and pleasure of her guests and in the few words of welcome she gave us.

We can ill afford to lose such women, such workers, such leaders as Mrs. Willey, but in faith we must look to our Great Leader and say "it is well." To the splendid husband and sweet manly boys, to the friends who also suffer a great loss, I can only say, may the Man of Sorrows, and the Man of Grief comfort and sustain you in your loss and may the brightness of the Glory-land which is now hers, shine through a rift in your dark cloud, and cheer your hearts. Her going is a real loss to me. We shall miss her, but we know where to find her.—Mrs. F. M. Williams.

FROM CONFERENCE SECOND VICE PRESIDENT TO AUXILIARY.

Second Vice Presidents, new and old, greeting:

It is hard to realize that another year has passed and that the time is at hand when we must give an account of its effort. Has your pledge been paid in full? Are you on the Honor Roll? Have you reported your work every quarter? Be sure to let me hear all about it before this week ends. Tell me your successes and failures and what you plan to do.

The blanks and literature for this quarter will be forwarded to you, so

STOP THAT PAIN!

The few misguided people who argue against the relief of pain as a first step in treatment, either have never suffered from any pain themselves or else they do not know what they are talking about.

It is all right to realize that pain may be the danger signal for some more serious complaint and it is well to look deep into the reason for pain, but the first step is to gain as speedy relief as possible in a safe way.

Pain is the greatest ally that disease has. Pain is the artillery, it batters down the nervous defenses of the body so that disease can safely take hold of the body.

But not only does pain do physical harm to the body, but it also does moral harm which may be tremendously far-reaching in its effects.

The nagging effect of pain is such that it will change the disposition of a person to such an extent that they will become a burden to themselves and to everybody else. The person who has normally the sweetest temper may be readily turned into an irritable crank by a succession of unrelieved headaches or pains.

Stop that pain by using Dr. Miles' Anti-Pain Pills according to directions. They are effective, safe and harmless. They can be purchased at any drug store, and the druggist is always willing to return the purchase price if the pills fail to relieve pain. You are the judge yourself. It will cost you nothing to try.

MILES MEDICINE CO., Elkhart, Ind.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently.

DR. CANNADAY, 1225 Park Square, Sedalia, Mo.

have your report in readiness to send in promptly.

Don't you think that the children would like to have a part in the Red Cross work? Ask your local chairman to let them cut the scraps of flannel-ette left from the sewing room into gun wipes. Squares of one-inch are strung in strings of fifty.

Red Cross work is the attraction of the hour and truly it is missionary work, but we must not let it detract one bit from our own fields. Our missionaries need our support as never before. Many of them are actually in want because of the high rate of exchange. We must redouble our efforts and raise more money or some of them will have to be recalled. If your Missionary Society never before felt the need of organizing all branches it must do so now. I hold each Second Vice President responsible for the work in her church until I am notified of the election of a successor. Let us take hold of the children's work in earnest and make it the power that it ought to be. Sincerely yours,
Mrs. Moffett Rhodes.

WAR WORK IN OUR AUXILIARIES.

The Woman's Missionary Council, M. E. Church, South, insists that every auxiliary shall co-operate with the church forces in carrying out the following suggestions:

1. A regular time for concerted prayer.
2. Roll of Honor for soldiers of the congregation.
3. Service maps which will show where their men are.
4. A U. S. Flag hung in the church and a Service Flag outside carrying the number of stars which represents the men from that church.
5. Church correspondence with absent men.
6. Sending literature to the camps.
7. Notifying pastors in towns near the military encampments.
8. Holding membership in Red Cross.
9. Practicing conservation of food and coal.

Tobacco Habit

A very interesting book has been published on tobacco habit—how to conquer it quickly and easily. It tells the dangers of excessive smoking, chewing, snuff using, etc., and explains how nervousness, irritability, sleeplessness, weak eyes, stomach troubles and numerous other disorders may be eliminated through stopping self-poisoning by tobacco. The man who has written this book wants to genuinely help all who have become addicted to tobacco habit and says there's no need to suffer that awful craving or restlessness which comes when one tries to quit voluntarily. This is no mind-cure or temperance sermon tract, but plain common sense, clearly set forth. The author will send it free, postpaid, in plain wrapper. Write, giving name and full address—a postcard will do. Address: Edward J. Woods, 534 Sixth Ave., 1623-A New York City. Keep this advertisement, it is likely to prove the best news you ever read in this journal.

THE BEST CATECHISM.

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 East Sixth St., Little Rock, Ark.

10. Holding patriotic meetings.
11. Keeping in touch with families of soldiers on the encampments and at the front.

In addition to the above program for every auxiliary, the Council recommends the Federation of Churches in every town to safeguard our home life and the morals of the community.

This Federation of Churches should look out for:

- (a) The social and economic effects of the war on the life of the community.
 - (b) The attitude of local authorities toward law observance especially toward moral delinquencies among young people.
 - (c) To continue the benevolent, philanthropic and reform organizations of the community.
2. To secure available units of workers in the local church, with the regular organized war measures, endorsed by the Council of Defense.
- (a) Y. M. C. A. work in all countries.
 - (b) Red Cross work in all its forms.
 - (c) The Y. W. C. A. and its hospitality work everywhere.
 - (d) Liberty Loan and Public Welfare Work.
 - (e) Public reception to the departing or the returning soldiers.
 - (f) Attention to soldiers' families, especially in sickness and sorrow.

It is advisable to cut this program out and keep it for frequent reference and to stimulate the auxiliary to follow the program as far as possible.

PROGRAM FOR JANUARY.

Topic, Stewardship.

Bible Lesson: "Christian Stewardship." (See Missionary Voice).

Hymn 182.

Prayer: For an awakening of the women of our Church to their responsibility as Christians to the Christless.

Plans for 1918: A study of the individual society, outlining methods for its more efficient work, for the enlistment of indifferent women as members, and for the increase of funds.

Letters from Administrative Secretaries.

Stewardship Leaflet: "How Miss Malvina Became a Tither."

Pledge Cards (Distribution and Collection).

LAST CALL FOR MISSION STUDY REPORTS.

If you have a Mission Study Class which has not already been reported, do not fail to notify your Conference Superintendent of Study and Publicity and fill out the Enrollment Card and send to the Educational Secretary, that your class may be counted among those studying during the current year. Don't be a slacker, but "do your bit" to round up the quadrennium and to bring our report for mission study up to the standard. Report that Mission Study Class!—Bulletin.

STORY OF THE YEARS IN CHINA.

This is the title of a booklet written by Mrs. J. B. Cobb giving a history of the woman's work in China. It will be used in connection with the February program. Owing to increased cost of paper and printing, the distribution in the auxiliaries will be limited to two copies for each auxiliary. Additional copies may be had from the Home Base Secretary for five cents each. This is the first history issued of our work in China, and no woman can afford to be without it. The booklet is a distinct contribution to our missionary literature.

Sunday School Department

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SUNDAY SCHOOL LESSON FOR JANUARY 6.

By W. L. Oliver.

The Gospel of the Son of God.

Topic—John Prepares the Way for Jesus.

Golden Text.—Behold the lamb of God that taketh away the sin of the world. John 1:29.

Correction and Introduction.—Turning from the Old Testament from which we have taken our lessons the past six months, we again take up the study of the life of Christ, this time as recorded by Mark.

For a glimpse of the author's connection with the Apostles read Acts 12:12, 25; Acts 13:5-13; Acts 15:39; Col. 4:10; 2 Tim. 4:11; Philem. 24.

The beginning of Mark's Gospel is significant. Matthew traces the genealogy of Jesus, Luke deals with the birth and early years of Jesus, while John goes back to the beginning with the Father. But Mark begins with the public appearance of John the Baptist. In so doing he follows apostolic precedent, especially the method of Simon, as it is given us on two important occasions. (Acts 1:22 and 10:37). It will thus be seen that Simon would have selected to take the vacant place left by Judas' fall, who could witness to what Jesus did after the baptism of John. He spoke to Cornelius and his company after the same manner, telling them of the events that came "after the baptism which John preached." Here is an indication of Mark's connection with Simon.

Mark deals most with what Jesus did, giving us, especially in the beginning of his Gospel, a very condensed account. There are no long discourses as we find in the other evangelists, but we are to see what Jesus is by what he did. Hence he begins with the ministry of John.

Comment:

1. The Purpose. v. 1.—In verse 1 we have Mark's creed, his confession of faith. He asserts that Jesus Christ is the Son of God. Here is no Unitarian belief of an ideal teacher and example who is a mere creature. He means to declare Jesus' divinity. This is the basis of his Gospel.

This verse also constitutes the title to the second Gospel. It is the preface as well. It sets out the purpose of what is recorded, that is, to show Jesus to the world, not merely as mighty, compassionate, and wise, but divine as well. What is written is for our sakes that we may know him as he is. In this Mark agrees with the other evangelists, especially the declared aim of John (John 20:31). Hence just so much is given as will help us to know God and Jesus Christ, which is eternal life.

2. The Prophecy. v. 2-3.—The quotation here given is from two prophets. See Is. 40:3-4; Mal. 3:1. Isaiah was the first written prophecy and Malachi the last. John was the last prophet of the old dispensation and the first of the new. The quotation here is to show that John's coming was according to the Scripture, and that God's plan was being fulfilled. For four centuries the voice of prophecy has been silent, but now that silence is again broken by the voice in

the wilderness.

John is called a voice, (1) because more emphasis is laid upon the message than on the one who brought it. His task was that of a messenger. The chief thing in his work was to proclaim the truths imparted to him. Luke 3:2. (2) He was called a voice because he was a herald proclaiming the coming King. The whole region was agitated by John's appearance and message. The query was whether he was the long-expected Messiah. John at once silenced such thoughts concerning himself by declaring that he had come to announce the Messiah. (4) John was called a voice because his work was not to work miracles, but to cry out to the people.

3. The Preparation. v. 4-8.—John's call to the people to prepare the way of the Lord was according to the custom of the times. When earthly potentates visited a town or province a herald went before to announce their coming. The people prepared the roads, the crooked places were made straight, the hills were cut down and the low places were filled. All this is a parable of the spiritual work that is necessary in order that Christ may come into the life. Everything is to be corrected that hinders his entrance into the heart. And just as crooked places must be made straight, hills leveled and valleys filled, so must the life be corrected, sin be put away, and the vacant places of duty neglected be filled up to make a way for the Lord. The work accomplished by John was threefold. (1) He brought the people to repentance. Multitudes heard his call to forsake their sins and turned from their evil ways. (2) John baptized those who confessed and turned from their sins, and this confirmed them. (3) Those whom he had baptized he encouraged by pointing to the Messiah, who was to do the greater work by baptizing with the Holy Ghost.

4. The King. v. 9-11.—With the multitudes who sought baptism by John came Jesus and requested baptism also. This Jesus did it appears, (1) to publicly acknowledge John as God's messenger, (2) to fulfill all righteousness, that is the performing

"WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or grey hair in your head? Did it not make you wish that you too had kept your hair carefully and could hear similar compliments passed on you? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking your dealer for "La Creole," the natural hair dressing or by sending one dollar to the Van Fleet-Mansfield Drug Co., Memphis, Tenn.

of certain rites being thus initiated into his work (Num. 4:3. Luke 3:23; Heb. 5:6). (3) By his baptism Jesus showed he identified himself with the people. He had no sin to repent nor to confess, but he was made sin for us. (2 Cor. 5:21). (4) In baptism Jesus consecrated himself to the work to which the Father had appointed him.

The second thing connected with the baptism of Jesus was the descent of the Spirit. This was done to assure John, who was to point out the Messiah, that he was the Christ (Jn. 1:31-33). Also the descent of the Spirit was an anointing for service. (Acts 10:38).

The voice from heaven was the Father's endorsement of Jesus that men might recognize him as the Christ, and it was also to assure his own mind of God's approval of what he had done.

Lessons:

Jesus is the Son of God, being divine as well as human. He is very God as well as very man. This is the theme of the gospel.

The disciples of Christ are to be heralds to prepare men for his coming.

The disciples of Jesus are to be baptized with the Holy Spirit.

Leading Questions:

What is meant by "gospel" as used in the New Testament?

Why did the prophet call John a "voice"?

What is meant by the "way" and "paths" of the Lord?

Why was Jesus baptized?

How did John prepare the way for Jesus?

If the people heard the voice from heaven speaking to him, why did not more of them believe on him?

SUNDAY SCHOOL LESSON FOR JANUARY 13.

By W. L. Oliver.

Topic.—Jesus Begins His Work.

Golden Text.—Repent ye, and believe the gospel. Mk. 1:15.

Introduction:

The temptation, which is the opening event of the present lesson, followed immediately after the baptism, which we studied in last Sunday's lesson. In studying these lessons it is well to recall that Mark does not give us a full and connected history of the events of Jesus' ministry. His purpose, as will appear, is to relate the occurrences of any period that will enable us to know Jesus. In the beginning of his gospel he so groups events as to show us how Jesus entered upon his mission. Of these we have three for our lesson today. They are: (1) Jesus enduring temptation, (2) Jesus

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair Gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens 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 small bottle of Knowlton's Danderine from any drug store and just try it.

preaching the gospel of the kingdom, (3) Jesus securing followers.

Comment:

1. Jesus Enduring Temptation. v. 12-13.—Mark's account of this event is very brief. In these two verses he sums up what is told at length in Mat. 4:1-11 and Luke 4:1-13. It is necessary to read these accounts together with that given by Mark in order to get a clear understanding of the way Christ met temptation. In Mark's account we are told that he was driven by the Spirit into the wilderness, while elsewhere it is said he was led by the Spirit. From which we understand that under the mighty impulse of the anointing which he received Jesus withdrew into solitude, probably that he might commune with the Father, and at the same time decide on a course of action for his great work. The object of his life's work was clear in his mind, but he wanted to be guided aright in that task. As he sought to begin aright, Satan sought to tempt him to employ wrong methods in doing his work. The conflict was concerning this life work of Jesus. According to Matthew and Luke the temptation was threefold. The first was to perform a miracle and make bread of stones. The appeal here was to his physical wants. The sin in yielding to this temptation being that of employing a power possessed in a way different from that in which the Father directed, here for selfish ends. He who employs his talents for selfish purposes yields to this temptation. The second temptation was to cast himself down from a pinnacle of the temple, expecting God to save him from death by the fall. The appeal was to his spiritual nature. The sin in doing this would be in presuming on the goodness of God. He who looks to the fulfillment of a promise must base his faith on the condition under which the promise is given. To expect God to fulfil a promise without meeting the conditions is to tempt him. The third temptation was that Jesus should bow down to Satan and thus gain the kingdoms of the world. The appeal here was to desire to win the world for himself, the temptation being to achieve the work for which he came into the world by wrong means. This sin is found in the doctrine that the "end justifies the means."

The reason for his temptation may be briefly summed up: (1) Because he was man. Every man has to meet temptation. Jesus was truly man as well as God, and being such must bear the experiences of man. (2) Jesus underwent temptation that he might show his power over Satan. He came to destroy the works of the devil. (Heb. 2:14). (3) Temptation was necessary to Christ that he might fully sympathize with those who are tempted. (Heb. 2:18).

2. Jesus Preaching the Gospel of the Kingdom. v. 14-15.—The preaching here mentioned took place after John was cast into prison. This was nearly a year and six months after the baptism. For on account of the intervening events see Jn. 1:15-5:47. What John had ceased to do because he was imprisoned Jesus began to do in a more wonderful way. The preaching of Christ proclaimed (1) that the time was fulfilled, that is that the time of waiting was over. The Messiah had appeared. The kingdom of mercy and grace was at hand. (2) He demanded repentance, that is, confession and turning utterly from sin of those who would enter that kingdom. (3) Belief or reliance on the gospel was required of those who would enter.

3. Jesus Securing Followers. v. 16-20.—The disciples whom Jesus called at this time had followed him for some time more than a year before, then returned to their former occupation. They had not yet been called to be apostles. But the call comes at this time to be with him continually. It is worth noting that these four were at their regular line of business when Jesus called them to follow him. Also that in calling them to follow him and do the work he would commit to their hands, they were appointed to the same character of work to which they had been accustomed. So we should note these facts: (1) Jesus called them while they were employed at their work. They were "busy" men. (2) He called plain, honest but unlearned men. Probably more learned men would not submit to his teaching. And for this reason that the excellency of the power might be of God and not of men. (3) He required them to leave their all to follow him. (4) Christ promised to qualify them for the work to which they were called.

Lessons:

The best of men must endure temptation. The deeply spiritual may expect to have the most severe conflict with the enemy.

He who overcame Satan so signally in his own temptation can help us to gain victory also.

No employment nor any possession should keep us from following Jesus.

Christ can qualify men for whatever task he assigns them.

Leading Questions:

Why was Jesus tempted?

How did Jesus meet the assaults of Satan?

From what book of the Bible did Jesus quote in replying to the devil?

Why had the disciples here mentioned gone back to their work after having followed Jesus for a season?

What did Jesus mean by "fishers of men"?

Why does Mark tell us they left their nets, etc., when they followed Jesus?

THREE REMARKABLE SCHOOLS.

It has been my privilege since Conference to visit three remarkable Sunday schools in Little Rock. The first was Pulaski Heights. This school is in a true sense a School of Religion. It places its emphasis upon the quality of the work done. This is nothing more than we would expect when we remember that this school has felt the leadership of such splendid workers as Buhler, Duckworth, Twitty and Mr. and Mrs. Clay Smith. The church and school are happy over the return of Brother Hundley for the third year as pastor and over the election of Hon. J. P. Streepey as superintendent. With such leadership a great year is anticipated.

Away out in West Little Rock, standing like a rampart against the forces of worldliness is our Forest Park Church at present without a pastor. But here I found one of the most determined band of Sunday school folks in the city. Mr. W. C. W. Gunn is the superintendent and he is a live wire. As an example of this school's enterprises the Young Ladies' Wesley Bible class taught by Brother Dornblazer has contributed over one hundred dollars towards the musical instruction of its members during the past year. The class is named "Sisters of Ruth" and is composed of twenty fine young ladies. A Teacher Training Class is to be organized immediately.

One of the most inspiring congrega-

tions in this city is to be found at Highland, where Brother Harrison is popular in his second year's pastorate. This Sunday school lacks only one point reaching the Standard of Efficiency. Brother J. C. Horton is the superintendent and has every interest of the school upon his heart. In addition to their handsome new building completed under the pastorate of Rev. J. T. Rogers this school has retained the old building which does excellent service as quarters for the Elementary Division. One of the best features of this school is the Wakely Wesley Bible Class, composed of twenty business men and taught by Brother Wakeley. Clem Baker.

A SPLENDID OPPORTUNITY FOR SUNDAY SCHOOL FOLKS TO MASTER THE BOOK OF MARK.

Beginning with the first of January the Sunday school lessons in the Uniform course for the next six months will be taken from the Book of Mark. During this time every verse in this wonderful Gospel will be studied. This is the best opportunity Sunday school folks have ever had to master an entire book of the Bible, which by the way is the very best method of Bible study. As a preparation for the study of this book it will be well for each teacher to read at one sitting the entire Gospel of Mark. Then read Dr. Frank Seay's article in the January number of the Teacher's Magazine on "The Gospel of Mark," also Dr. Howard's article in the same magazine on "Palestine in the Time of Christ." I am persuaded that each of us should follow Dr. Seay's suggestion and secure some practical Commentary on the Book of Mark say, "Mark" in the New Century Bible. And while I am writing on this line, fellow Sunday school worker, let me beg you to read Dr. Barclay's article in the same issue of the magazine to which I have referred above on "The Improved Uniform Lessons." It will be of wonderful help to us in getting a right start in the New Lessons we are just now receiving.—Clem Baker.

NOW IS THE TIME TO ADD THAT NEW POINT ON THE STANDARD OF EFFICIENCY.

With the beginning of the New Year most individuals make some New Year resolutions. The Sunday school should do the same. One of the best things a Sunday school can do this year is to resolve to add at least one point to its Standard of Efficiency. As there are but ten or twelve schools in our Conference that have reached this Standard this is a resolution that most all can make. How about a Cradle Roll? A Home Department? A Teacher Training Class? A Wesley Bible Class? A Monthly Missionary Program? A Workers' Council? Does your school lack any or all of these features? If so, why not add at least one of them now? A card to the Field

CURED HIS RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 799-D Marcellus Avenue, Manassquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

Secretary, 314 Masonic Temple, will bring all the information necessary for the organization of any of these departments. When you add any new feature to your school please drop us a line that we may give proper credit through this department of our paper.—Clem Baker.

"WHITE GIFTS TO THE KING."

The Sunday school of the Twenty-eighth Street Church held its Christmas service Sunday evening, December 23. It was a giving Christmas instead of a receiving one. The spirit of giving was in everyone's heart. After an interesting program was rendered, the whole congregation, marching to the strains of a beautiful processional, deposited their gifts at the foot of a beautiful white cross. The cash offering amounted to \$20.35, which will go to the Belgian Relief Fund. A large quantity of groceries and other necessities were given, which were turned over to the Salvation Army for distribution.—A. H. Glasscock, S. S. Supt.

CHRISTMAS AT FIRST CHURCH, PINE BLUFF.

As is the custom of the Sunday school of the First Methodist Church, the "White Gifts for the King" Christmas services were held last evening as the annual celebration of the birth of the Christ child.

Prophecy and its fulfillment formed a pageant of unusual beauty, which was presented by the adults of the Sunday school. Rich in prophetic vision, the Bible lessons led up to the birth of the Savior, and the musical selections by the Sunday school choir were in keeping with the vision of the prophets and the rejoicing of the multitude in its fulfillment.

The setting for the pageant was a manger scene with the star and the wise men in full shadow, the effect being heightened by colored lights that brought out its beauty.

The white gifts that were brought to the manger will be distributed by members of the Epworth League to the needy.

The money gifts will be sent as a relief fund for the Armenian children, their suffering being ably presented in the pageant by Miss Ethel Woodard, in costume.

The pageant was witnessed by a large audience, and its lesson impress was uplifting and inspirational.—Pine Bluff Commercial.

TREMENDOUS VALUE FOR 15c

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C., (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to meet in new friend and that he will keep the offer open until the Pathfinder passes the 250,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 137 Douglass St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.

LAND FOR SALE.—A fine tract of 278 acres near Hot Springs. About one-third in cultivation. House, barns, orchard, springs. A real bargain for some one who wants a stock farm near the city. Address J. M., care of Arkansas Methodist, Little Rock, Ark.

EPWORTH LEAGUE DEPARTMENT

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EPWORTH LEAGUE LESSON FOR JANUARY 6.

Quiet Hour Covenant. "Christian Duty and Privilege: Prayer." John 14:12-17.

(As there was no paper last week two brief lessons appear in this issue).

Prayer Practical or Worthless.—Prayer is either practical, capable of doing things, or it is absurd and even ridiculous. Either it means unspeakable blessedness, enlargement of life, release of energies hitherto bound fast, a real increase of spiritual power, or it is vanity and emptiness. Prayer is thus seen, as a matter of cold scientific fact, to have an important bearing on character. Like morality or art, it is a factor in the formation of human personality. Other things being equal, the praying person has a unity of life and a corresponding forcefulness of character to which the non-praying person can lay no claim. As William James remarks: "In few of us are functions not tied up by the exercise of other functions. Relatively few medical and scientific men can pray. Few can carry on any living commerce with God. There are in everyone potential forms of activity that are actually shut out from use."

It is a matter of history that men who have really prayed have also been men of unusual force of character. We cannot conceive that Martin Luther or General Gordan or Mr. Gladstone would have been the men they were, or would have left the mark they did, had they not been men of prayer.

It Makes Something Happen.—The Master of prayer seems to have been most impressed by its quality as an energizing principle in human nature. "This kind goeth not out save by prayer. Here, then, is the unanswerable argument for prayer. It is a cause which operates in the world of facts. It works like other substantial realities of experience. It has power to transform character, making bad persons good and turning the conventionally good to heroes and heroines of the spirit. There is not a mission hall in the slums of any city which cannot boast of the moral achievements of prayer.

The Secret Place.—"Thou, when thou prayest, enter into thy closet and shut the door and pray to thy Father in secret." This means what it says. It also means to keep out the multitudinous impressions that tend to overwhelm the mind. It means in the midst of the crowd or surrounded by the noise and bustle of the world that, in order to pray, though not actually in a closet, we must shut out all and with concentration speak to God only.

The Law of Sincerity.—In the few priceless words which have come down to us from Christ on this subject we note the grave warning which He gives against the prayer of the hypocrite and the prayer of the superstitious. The Pharisee received no answer to his prayer because his life was not in keeping with his prayer; his boasting was fervent, his life was cold. The publican went down from the Temple justified; his sincerity and earnestness reached God's heart. Many of our sins are not forgiven, because we ask flippantly, or expecting to do them again. Many prayers are not

answered because we ask for selfish things. The rich young ruler was anxious to do anything that would bring God's blessings on himself, but unwilling to do anything for God's sake.

Suggestive Thoughts.—The only eloquence in prayer is love and obedience.

Praying at regular times, when we may not feel like it, is the only pathway to "Praying without ceasing."

No one can truly pray unless he believes in the direct answer to prayer.

What is more rude than a prayer that talks, but never listens?

Those get the most from prayer that bring the most to prayer.

Those that know each other best speak most freely to each other, and yet are silent with each other most happily. It is thus with those that know God best.

Questions.

In what sense are prayers always answered?

What is the greatest joy that has come to you from prayer?

What customs in prayer have you found helpful?

Have I a regular time for prayer?

Are my prayers selfish ones?

Suggestions To Leader.

Order at once from Smith & Lamar, Nashville, Tenn., Quiet Hour Covenant folders; fifty for 25 cents. See that each Leaguer gets one. At the close of the service get as many as will to pledge to keep the Quiet period for prayer and Bible reading each day.

"Tell Mother I'll Be There," and "My Mother's Prayer," are two songs that should be on the program as specials. "Sweet Hour of Prayer" should be sung by audience.

Use the subjects discussed above for short talks.

Ask the audience the questions.

Let chairman of first department explain Quiet Hour Covenant from folder. Read Handbook, pages 72, 77 as preparation.

LESSON FOR JANUARY 13, "EPWORTH ERA NIGHT."

Pin strips of white and yellow paper on each Leaguer on entrance who is a subscriber to Era or has it in the home.

Begin the service on the dot by asking the following questions: How much of the Era do you read? Which part do you like best? What have you seen in it about Arkansas Leagues? When do you read the Era? What has the Era to do with the Big Drive? What kind of a League would we have without the Era? What part does Prof. Kern write? Do you ever reread it? What is the best thing in the January issue? Did you notice any Leagues chartered from your district?

Song—"The Fight Is On."

Stand—All repeat the 23rd psalm.

Prayer—Remembering the editors, the readers, and those who do not read the Era.

Song—"I'll Go Where You Want Me To Go."

Special music.

Responsive Reading.

Have enough of the Leaguers come to the platform (if there is no platform, to the front of the room) to form the letters "E R A." Then use this responsive reading, the Era Agent acting as leader:

Leader. What is the Epworth Era?

Response. The Epworth Era is the official organ of the Epworth Leagues of the Methodist Episcopal Church, South.

Leader. What does the Era do?

Response. The Era provides pure and strong literature, spiritual and uplifting in tone, for the young people. It specializes in the work of the Epworth League, providing needful helps for the intelligent and effective operation of local Chapters. It instills principles of Christian living and intelligent loyalty to the Church.

Leader. What does the Era have?

Response (by those forming the E). The Era has editorials upon subjects of current and general interest to young people, upon problems vital to strong young manhood and womanhood.

Response (by those forming the R). The Era has contributed articles, literary, biological, Biblical and historical, by prominent writers.

Response (by those forming the A). The Era has stories, clean in tone and of good literary value; poems, original and carefully chosen.

Response (by those forming the E). The Era has a series of daily Bible readings, carefully prepared by an eminent professor of divinity, to encourage daily devotions by the young people of the Church.

Response (by those forming the R). The Era has an Oratory, which gives definite discussion to the place of prayer and suggests special subjects of prayer for each month.

Response (by those forming the A). The Era has prayer meeting topics, a discussion and helps carefully prepared for the devotional meetings; also the monthly missionary topic with appropriate helps.

Response (by all forming the three letters). The Era has a department devoted to the League at work, which gives helps for the different departments of work; plans and methods tried with success by different Chapters; news from local Chapters, City Unions, District and Conference organizations; new policies of the General Epworth League Board; statements of the relations of the Central Office to the local Chapters and the Conferences; the latest news notes from the field. The Era has book reviews; the Era has illustrations and cuts of Leaguers from all over the Church.

Leader. Who should take the Era?

Response. Every officer, that he may better know how to perform his duties; every active member, that he

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double the year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, Poultry Expert, 6401 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask

Mr. Reefer for his Free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

Broncho Asthma

(VINCENT)

A scientifically constructed and a wonderfully effective remedy for the relief of Asthma in all its stages.

One bottle will convince the most skeptical of the wonderful merits of this preparation.

An internal remedy, different from anything on the market for the permanent relief of this distressing disease.

Why hesitate when others are obtaining such wonderful results?

Sent postpaid to any address for \$1.00.

Write today
to

**VINCENT DRUG COMPANY
MFG CHEMISTS
TEXARKANA, ARK.-TEX.**

may do better the work given him; every associate member, that he may understand better just what the League is doing; every pastor, that he may have greater sympathy with the young people and the tasks they undertake.

Leader. Where does the Era go?

Response. Into the homes of twenty-six thousand Leaguers.

Leader. What does the Era cost?

Response. The Era costs seventy-five cents a year for a single subscription; in clubs of ten or more to one address, fifty cents a year; in club of five to nine to one address, sixty cents.—From Era.

Ask those to stand that have on the badges and who take Era in home. Then ask how many of these wish to renew, get their names while standing; now ask the rest who wish to subscribe to stand, get their names. Have all the new subscribers come to the front and while singing let those who have been taking it give these the right hand.

Mention the Arkansas Methodist.—It gives the home news. Keeps us in familiar touch with what the Leagues in our Conference are doing. Furnishes additional helps on the Lesson. It comes every week. We should have more than one too, to work with. We ought to have new subscribers in every League. The League Department is to be more interesting than ever, more helpful, a number of new features. Send in items of interest about your Chapter. After the Era program in latter part of service the Methodist points of interest could be discussed.

Take the one dollar offering for the Chapter and send to general office that Era may be sent to army camp.

Discuss the "Big Drive" here. "Can we not organize a League some place

**GIVE "SYRUP OF FIGS"
TO CONSTIPATED CHILD**

Delicious "Fruit Laxative" can't harm tender little Stomach, Liver and Bowels.

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

on a charge where there is none?" How many will go and put "pep" into the meeting? How many are interested in our District getting a League in every charge? How many will pray to this end until it is accomplished? Can we not help some League to measure up to the standard?

Song. "Will There Be Any Stars in My Crown?"

Benediction.

Buena Vista.

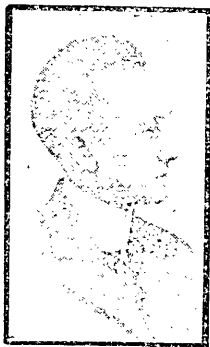
Rev. C. F. Messer has organized a League at Buena Vista with 25 members. Brother Messer is a pastor interested in the young life of the church and through his leadership this League, though in a difficult place, will live to do things. Keep your eyes on Buena Vista. The following officers were elected: Dr. S. A. Thompson, president; Miss Ima Graves, secretary; Miss Ceres Ross, era agent, and has six subscribers.



MISS BESS MCKAY.

Secretary Prescott District, Member Hope League.

Miss McKay is one of the liveliest and most versatile district secretaries in Southern Methodism. Through her undaunted perseverance she has put the Prescott District on the map for Epworth League spirit and achievement. Her district was a close second at the Gurdon Conference last June for the greatest advancement along all lines in the entire conference. She with her district officers say that they are going to win the cup this year at Fordyce. Every League in her district has made a pledge to Missions. A League in every charge is a certainty and the thrilling feature is that she with her corps of workers say that they are going to be the first of the six remaining districts to achieve this goal.



J. H. PIERCE.

Treasurer Little Rock Conference Leagues.

President First Church League. Address: Box 523, Little Rock, Ark.

Mr. Pierce is a high-grade business man as well as an enthusiastic Leaguer. He has filled the important office of treasurer for two years and his efficiency commends him highly. His ambition is to put system into all the finances of the League work. He has succeeded in almost trebling the annual contributions of the Conference Leagues by getting the Leagues to have a certain time for each fund to be paid and to pay it then. Half

CHILDREN'S DEPARTMENT.

GRANDMOTHER AND ME.

Grandmother dear is a very old lady;
Grandmother dear can't see;
But when she drops things or loses
her spectacles,
Grandmother's eyes are . . . me.

Grandmother dear is a very old lady;
Sometimes she never hears,
But I always run when the postman
comes ringing;
I can be Grandmother's ears.

Grandmother dear likes houses all
tidy,
Everything dusted and neat;
So I work with my little red broom
and duster;
I can be Grandmother's feet.

Grandmother dear is a very old lady;
Can't walk and can't hear and can't
see;
You never could tell, though, the fun
we have playing,
Grandmother dear and me!
—Exchange.

TILLY, THE TERROR OF TIP-TOP TOWN.

By Ruth Carr.
Chapter I.

Nobody seemed to know when she moved to town, but the first time she was brought to public notice was the day she threw a broken beer bottle at Martin Berry just because he pulled an apple which hung over her fence. Martin declared he did not

the mission pledge to be paid by November 1st and the other half by April 1st, our conference year beginning in June. The Chapter membership fee from each chapter is to be paid in January (\$2.50). This, he says, he hopes will all be paid this year before the 15th of the month. The Anniversary Day offering in May, he plans to make a two hundred per cent increase by every chapter observing this day on the third Sunday night in May and making it a red letter occasion, remembering the finance.

REV. W. W. NELSON.

Rev. W. W. Nelson, our League pastor at Dierks, has taken unto himself a helpmate and therefore more than doubles the efficiency, quality and quantity of the Leagues' investment at Dierks. The Leagues of the Conference were elated over the selection of Rev. Mr. Nelson for the important works at Dierks, where they are placing for the second year \$500 of their Missionary money. Now that he has an assistant they are enthusiastically pleased. Brother Nelson was married to Mrs. Strickland at Camden Thursday, January 27.

NORTH ARKANSAS CONFERENCE LEAGUES.

Please note my address has been changed from Magazine to Gravelly, Arkansas. I am anxious for all the District Secretaries in the North Arkansas Conference to send their reports of the work on "The Big Drive" to me at once.—A. W. Martin, President North Arkansas Conference Leagues.

WANTED FIFTY SECOND-HAND SONG BOOKS.

The Epworth League at Mt. Ida wishes to purchase fifty second-hand song books. Please write the pastor, Rev. W. H. Huguen, the kind and price, if you have any second-hand books.

know any one lived there, for long ago the tumble-down old building had been turned over to the bats and owls. Persons who had the unpleasant task of passing that way after dark reported that they could hear all sorts of strange noises, but no one was sufficiently interested to investigate the cause. The ignorant ones declared the place was haunted, while the more intelligent said it was rats and pigeons, great droves of which flew in and out of the windows making a roosting place of the rooms, where they raised their young in unmolested swarms, since the boys of Tip-Top were afraid to go near.

But Tilly was now living there, so she told Dr. Berry when he went to see her about her offense against Martin, but she refused to impart any other information concerning her former whereabouts.

"Do you know I could have you arrested and put in jail for what you have done?" asked Dr. Berry.

"It don't make a bit of difference to me," snapped the woman, "for I'd get housed and fed free then—that's better than going hungry and cold."

Immediately the kind heart of Dr. Berry was touched and he felt sorry that this woman had possibly known the cravings of actual hunger in this land of plenty.

"Have you no means of support?" asked he.

"I'm not asking you for anything, am I?" she replied rudely.

"Who lives here with you?"

"Who said anybody did?"

"Well, what do you do for a living?"

"It's none of your business, so I guess you had better move on," ordered the woman with snapping black eyes.

Very little satisfaction was gained by questioning her, so after giving her

URIC ACID IN MEAT CLOGS THE KIDNEYS

Take a Glass of Salts If Your Back Hurts or Bladder Bothers You
—Drink More Water.

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

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

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

some advice Dr. Berry went down the street toward his office, while the enraged woman walked up the path leading to her house, muttering as she went.

"It is nobody's business who lives with me, nor what I do for a living; I don't steal nor ask help from any of them, so they had better let me alone or there will be trouble. I'd do something that would shock them sure enough if it wasn't for—". She stopped suddenly and listened for a sound from the house, but all was still.

"I don't meddle with anybody's business and nobody shall meddle with mine. They've got to stay away from me and mine, or somebody will get shot. I'll not stand for any foolishness and they'll find it out sooner or later."

The children were afraid of Tilly and would not pass by her place, if they could avoid it. More than once a large, fierce bull dog had been seen through the bushes, but no one dared investigate further. Some of the boys declared Tilly was a witch, while others who had seen her searching for something in the woods, said she was a snake charmer and secured rattlers for shows.

"I wouldn't go inside of her yard for the bag of gold at the end of the rainbow," declared Russell Rogers.

"I'd hate to risk leaving it in her yard if it was mine," replied his chum, Harry Hall, "for you and Tilly would make a good race for it."

"Well, all the same you'll never catch me inside of her gate."

"Tell you what I'll do, Russ, I'll bet that within three months you will not only go in the yard but in the house, too."

"Who, me? You're surely gone batty, fellow; what in the world would I be going there for? Not me! That

Try Making Your Own Cough Remedy

You can save about \$2. and have a better remedy than the ready-made kind. Easily done.

If you combined the curative properties of every known "ready-made" cough remedy, you would hardly have in them all the curative power that lies in this simple "home-made" cough syrup which takes only a few minutes to prepare.

Get from any druggist 2½ ounces of Pinex (60 cents worth), pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 65 cents and gives you a full pint of really better cough syrup than you could buy ready-made for \$2.50. Tastes pleasant and never spoils.

This Pinex and sugar syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes that line the throat, chest and bronchial tubes, so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, be sure to ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., Ft. Wayne, Ind.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 508 Main St., St. Joseph, Mo., has published a booklet showing the deadly effects of tobacco habit, and how it can be stopped in three to five days at once.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.—Advertisement.

old snake charmer and her bull dog would make short work of me. What makes you say I'll go there?"

"Don't know, 'less it's because you always do queer things; haven't forgotten the time you took supper with old man Grissom. What made you do it?"

"Just wanted to—always liked the old fellow ever since he took me hunting with him that time."

"What did you have for supper?"

"Rabbit stew and bread and coffee—cooked it all himself."

"Who else do you think would cook it for him; he lives like a hermit. Suppose you put him up to marrying Tilly?"

"No, she's too mean—she's a terror. He's not a bad man, just queer."

"Daddy says he believes there is something in the old man's past life over which he is grieving, and that is why he lives out there in the woods like a hermit."

"He's getting old, and some of these days somebody will find him dead in his bed."

"It will be you, Russ, for I don't know anybody else who ever goes there. Say, maybe the old codger has money tied up in a stocking leg and he'll will it to you when he dies."

"No, I'm sure he hasn't, for nobody would live like he does if he could do better. He hasn't a chair in his house and his bed is only a pile of straw with a few old sacks on it. We ate out of bucket tops and drank our coffee."

"Well, maybe that sort of life suits him, but it don't suit me. Did he ask you to come back again?"

"Yes, said he got awfully lonesome with nothing to read but the same old books over and over."

"What sorts of books were they?"

"A few copies of Dickens, the life of some old fellow I never heard of, and a French novel that I couldn't read a word of. They were all I saw."

"Isn't that a queer collection for a hermit? Let me go with you the next time you go there, will you?"

"Sure I will—well, so long!" said Russell as he turned the corner leading toward his home, while Harry went whistling down the one street of which Tip-Top Town could boast.

Long ago, when the Indians roamed over this country searching for the wild game with which the woods abounded, this point on the mountain was a favorite place for pitching their tents, for a never failing spring of pure water came bubbling up through the rocks and went dancing off down the mountainside. Years later when the pale face came west, a little settlement was established here as a trading post for the Indians, and a generation later some one with a romantic turn of mind named the place Tip-Top Town which name had clung to it all these years.

It was a strange, queer race of people who lived here and, although an occasional stranger came in with his new ideas and plans, which he attempted to introduce, he soon gave up the task as hopeless and dropped into the regular ways of the natives, who seemed to be completely lost to the rest of the world.

They had no knowledge or affinity for an incorporated town with its mayor and marshall. Every man here was accountable to his neighbor and to God, so each made a fairly creditable account, and the sheriff or other officers were entire strangers to this part of the world.

But recently it had been hinted that if matters kept up in the end of town where Tilly lived, it might be neces-

sary to have some sort of officer to keep peace.

It had been rumored that the pale, young minister who came from the village at the foot of the mountain, to preach once a month at the little school house, had once called on Tilly, who met him at the door and said things very unbecoming and had shown him the gate in short order, so he had never been tempted to repeat his visit.

The little whispered gossip said that Mrs. Rogers, that motherly old soul, had been called upon to sew up several rent places in the minister's clothing, but when the news reached that good lady she promptly denied it, so the matter had died down and no one seemed any the wiser as to just what did happen, or as to when Tilly had come to town or where she had come from, so after dubbing her "The Terror" her case was dropped, except by the school boys, who were more interested in the big dog than in any possible mystery which might be connected with the life of Tilly.

"My daddy says she talks like an educated woman and he can't understand why she lives like this, but she's safe with such a lion of a dog outside her door."

"Does the dog follow her down town in the day time?"

"She don't go down town in the day time; she always waits till night, and always wears an old flopping sort of a sun-bonnet to hide her face."

"I've seen her in the woods in the day time hunting snakes or whatever she hunts, but the dog is always left at home."

"Maybe there's something there he has to guard—money or something."

"Oh, say, fellows, did I tell you about that day I was out hunting with Mr. Grissom?"

"No, what happened?"

"I was walking ahead of the old man and I spied Tilly in the edge of the woods looking for something in the grass, and when she saw me she pulled her old bonnet down closer over her face and went on with her search. In a few minutes Mr. Grissom came up, and as soon as she heard us talking she looked up, and when she spied him she lit out like a wild deer and fairly jumped the fence in her hurry to get away."

"What made her do that?"

"Search me—she's a queer sort of a soul."

"How old is she?"

"Looks to be about twenty-five or thirty, but I didn't see her face real good."

"She couldn't be very old and do such swift running."

"I nominate Russ to find out if she can tell fortunes—maybe she's a witch," said Martin.

"She'll never get a chance to hold my hand and tell my fortune, for I'm not hunting a scrap with a snake charmer."

No one seemed to be able to find out the least item of interest concerning Tilly, and no one would have known her name had she not told Dr. Berry, but she refused to tell him her other name. She seldom went to the store and never allowed anyone to draw her into conversation. She never received a letter at the post office and never asked for one. If she ever wrote a letter she must have walked to the village six miles away to mail it. She let everybody alone and demanded the same treatment in return. She gathered sticks for her fires and asked help from no one. For more than a year she had lived thus,

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It's Mercury! Attacks the Bones, Salivates and Makes You Sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buy a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant vegetable liquid, which will start your liver just as surely as calomel, but doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

never speaking to persons passing her gate unless they seemed to want to ask questions, then it was that she called "Bulger", who made a dash at the offender and soon Tilly and her faithful guard were left alone and almost forgotten.

But there was one person in Tip-Top Town who was more interested in Tilly than the rest, and that one was Russell Rogers, for since his chum had predicted that he would not only go in the yard but would be friendly with the queer creature, Russell's desire to know more of her had increased and he began devising ways whereby he might accomplish his desire.

"I've got to know why she didn't run from me that day in the woods but as soon as Mr. Grissom showed up she beat it. There's some mystery about the whole thing and I'm to be the Sherlock Holmes to find it out—see if I don't."

(To be Continued).

A SOUTHERN PRODUCT.

Originated in North Carolina, manufactured in Tennessee, by Southern men, from Southern products, sold to the nation and soothing and healing the cuts, burns, bruises, scalds and sores of the world, is the record of the well-known Family Salve, Gray's Ointment. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. It is antiseptic as well as healing. Telephone your druggist. If he hasn't it, send his name to W. F. Gray & Co., 857 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample FREE by return mail postpaid.

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.

SAMPLE CATECHISMS.

If you have never seen the Thornburgh Catechisms for Infant Classes in Sunday school send a stamp for sample copy to A. C. Millar, 200 E. Sixth Street, Little Rock, Ark.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

line already. In the peculiar picturesqueness of the city is found its chief enchantment and beauty.—James F. Jernigan.

DARDANELLE.

Every department of the church here is moving off nicely as the new year opens. The church is in high spirits; visions of success float before them. The new church building is progressing nicely. The cold spell is broken and the workmen have returned and are pushing the work forward. The Sunday school teachers met today and set on foot a new era in the Sunday school with reference to observing Christmas. The idea is not to be receivers, but givers, and thus they will not have the old-fashioned Christmas tree, where many improper presents may be put on, and the real spirit of the Christ left out, but have each class make a gift to some worthy cause. I heartily approve the plan. We also have set afloat a sentiment against "Xmas," and shall seek to patronize no foreign firm in our buying who eliminates our Christ by sending out "Xmas" on their advertising matter. I think that this is "going on unto perfection."—Eli Myers.

MONTICELLO STATION.

Our Sunday school doubled its enrollment during the past two years, fully reaching the "standard of efficiency," and contributed more than \$1,000 for all purposes. The Epworth League grew from nothing to a good chapter, reaching over 100 of our fine young people during the above period, and paid nearly \$100 for our mission specials. One hundred and sixty members were received into the church, and half the number on profession of faith.

The church debt was paid last year (nearly \$12,000), aggregating for all finances for 1917, \$17,060, and for the two years, \$21,078. These good people have wrought well, and now have \$40,000 worth of church property, with the choicest location anywhere to be found.—T. O. Owen.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy**. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For Book of the Eye FREE ask **Murine Eye Remedy Co., Chicago**

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FORDYCE STATION.

I am now in this good town. Twitty did a monumental work here, and everybody regretted to give him up. They have received me loyally and will love their pastor just as they do him. Big, loyal folks can do that sort of thing, and sustaining their splendid reputation, these people will give the pastor the right of way to their hearts. Every loyal congregation, as well as every true preacher, has "quitting" sense, and when they quit, they quit.

The fine official board has already projected their plans for 1918, and, with other matters, made ample provision for taking care of their pastor. So far they lead in the Camden District in this matter. Our folks are having a vision of larger things. I am glad to be here.—T. O. Owen.

CENTERTON.

At the Conference at Helena I was read out for the second year to the Centerton charge, all of which pleased me, for we have found no finer people anywhere than on this charge. We love our people and our people have shown their appreciation for us in many ways. The past year in many respects was a pleasant year. We had 58 converts and reclamations and 52 accessions to the church; 47 subscribers for the Arkansas Methodist; preacher's and presiding elder's salaries paid in full, and the collections much in advance of the previous year. And now we have come to the beginning of our second year. Our first quarterly conference is past. Brother G. G. Davidson came to us the night of December 16, giving us a great message, calling our first quarterly conference together at 11 a. m. of the 17th. With representatives from four of the churches and several visitors, we had a good conference, making the assessment for the pastor for the year, with a \$150 raise over last year, making \$750 for this year; passed a resolution to move the parsonage from Bentonville to Centerton. We will hate to leave the good people of Bentonville; they have been kind to us. A committee was appointed to sell and build, so our parsonage at Bentonville is for sale. We are hoping for a great year. Pounding? Yes. Birthday showers? Yes. These people are wanting to do greater things and are planning for it.—J. C. Gibbons, P. C.

OZARK CIRCUIT.

When the Bishop read out the appointments and called my name for the Ozark Circuit, I began to think of the move I had to make from the Cass Circuit to my new charge. I arrived at home on Wednesday evening after Conference adjourned, began to pack up, and on Friday the weather seemed unsettled, and on Saturday an eight-inch snow fell. Well, on the following Thursday I got my family and belongings on the road to our new work (an all day's ride, with a west wind and snow on the ground). Arrived at the parsonage about sundown, almost frozen. Family did not suffer so much, but all were glad to find the fire, and here is the good part of our move: Getting to our new work, and expecting to find a cold house, to our surprise, the good neighbors had a good fire going and soon brought in some hot coffee, beans, bread, meat, fruits and such, which we enjoyed very much, and those hump-back biscuits and hot coffee and other things were very fine. Our work starts off well. May the

Lord bless those good people for their loving kindness.—H. M. Lewis.

LAKESIDE CHURCH, PINE BLUFF.

The delight of the entire membership of our church was the return of Dr. Theodore Copeland by the recent Annual Conference. If our church was ever united on any one thing, it was at this point. The Doctor is loved not only by every man, woman and child in Lakeside, but Pine Bluff as a whole is greatly impressed with the personality of the man. In many respects I never saw such devotion exist between pastor and people. In fact, he has taught us to love each other better, which is a direct result of his sweet Gospel sermons, thereby causing us to love our Heavenly Father more. He is preaching to large congregations each Sunday, and our prayer meetings are getting to be the spiritual thermometer of our church. It is a common occurrence to see folks go forward and join the church each Sabbath. Even at prayer meeting some ask to be taken into the fold. On last Sunday at 11 a. m. a prominent banker and wife came forward and joined our church on profession of faith. It was a sweet service. The handshaking and genuine love feast that followed made everyone go away feeling that "it was good to be there."

Speaking of handshaking, the Doctor has moved us up several paces at this point. After each service there is a general felicity among the congregation. No one seems to be in a hurry to get out, but, on the other hand, streams of folks are making their way to the pastor to shake his glad, warm hand and get the final personal touch, and as they go, each is striking hands with the other. I tell you, it makes a fellow go away feeling mighty fine, and anxious for another service.

You ask, what are the Doctor's strong qualifications? Well he has

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J. M. WILLIAMS,
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many. Loving folks into the Kingdom, visiting people who are sick, needy and distressed—the poor, downcast, down-and-out man appeal to him even more than those who are in better circumstances; the happy nature of "weeping with those that weep and rejoicing with those who rejoice." In fact, he knows people by their names, and one of the most marvelous things is that he knows every phone number of each member of his church. You may see this is a very strong asset among all the others. The use of the phone is a wonderful way of getting and keeping in touch with a people.

I should have said that we have during the past year received into our church 100 members. We hope to make the membership 1,000 before the close of the year. Pray for us that we may. Unless the Church of the Lord Jesus Christ wins souls at the ordinary preaching hour, or prayer meeting occasion, it is not fulfilling its mission, as I see it. "He that winneth souls is wise." Our pastor is backed up by one of the strongest boards in the church, which is a unit with him. Whatever he says do, is done. These 32 men are consecrated to the church's every interest. Most of them will pray in public or aid in conducting any meeting of the church. Brother D. B. Niven, our chairman, has been elected one of the reserves to the next General Conference. Of course, there is no use in commenting

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But brewing at home is messy and out-of-date. Nowadays, by asking at any drug store for a 50 cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

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Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

on his leadership. He is "true blue."

Our Sunday school, under the superintendency of Brother Joe Watkins, is making a steady growth. I believe in all its departments it outnumbers the church's membership. Judge W. B. Sorrells' Bible class is one of the greatest forces in our church. We really are very fortunate in having two sermons each Sunday morning. The Judge is not only one of the best jurists in the State, but he knows the Bible and knows how to carry the truths to the heart of man. If he were a preacher, I rather suspect the next General Conference would be found seeking him for the episcopacy.

The Epworth League, with Dr. H. E. Martin as president, is no longer "the mired wheel of our church." The Doctor knows how to handle the young folks and is giving a great deal of his time during the week to pushing the work. There are few laymen as consecrated to the Lord's cause.

Our Woman's Missionary Society is the pride of our church. It has always been a strong factor in her history. The men have long since learned that

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if you want a thing done well, get the women to do it. It would seem almost impossible for the public to believe, if I should tell you of the thousands of dollars these good women raise each year for the Master's cause. This society has recently sustained the saddest of all losses in losing their president, Mrs. B. L. Willey. A noble, consecrated, hard working and brilliant Christian woman has been suddenly taken to that haven of eternal rest. Her life was so sweet, gentle, and strong that she will be missed in her good Christian home, in her church and social work; but we have God's promise that when he buries a workman he rears up another to take the place. May her mantle fall on the right one.—F. Garland May, Lay Leader.

PLUMMER CHAPEL, CEDAR GLADES CHARGE.

We had one of the nicest Christmas trees last night at our new church that it has ever been my pleasure to attend. The church was filled to full capacity with one of the best behaved crowds to be found anywhere. The tree was well loaded with beautiful and useful presents, it seemed, for everyone present. We had a very nice program, and we want to express our thanks to the Epworth League of the Little Rock Conference, Brother J. H. McKelvy, Brother G. M. Gentry, and the Church Extension Board for making it possible for us to have a nice church up here in the mountains.—W. B. Plummer.

DE QUEEN.

This is Christmas Day. Everything is so quiet in De Queen that we have hardly heard a sound of any kind. During the stillness of the morning hours I have read that splendid book, "Christianity and the Man of Today," by George Stanley Frazer. Let me give this quotation from the book: "On Christmas Eve the English soldiers in the trenches began to sing 'Christians, Awake,' and the Christians did awake, both English and Germans. The Germans came out of their trenches bearing a little Christmas tree lighted with candles, and the English ran to meet them. As they sat there under the Christmas stars they forgot the things that made them enemies, and war seemed an unnatural thing. What else other than the Spirit of the ever-present Christ could capture two hostile armies and make men feel that they were brothers? The divine love underlies all the horror and hatred of war, and is continually affording new evidence of its presence and power. War is not the inevitable condition of humanity. Neither are the nations who exalt war the test of Christianity. Rather Christianity is the test of nations, and by its principles they stand condemned as unchristian." The book has been of great help to me.

I am beginning to feel at home in my new charge. It is wonderful how quickly preacher and people can adjust themselves to the changes after Conference. I was on the ground the first Saturday after Conference. Have been preaching to fine congregations. I have only been here two Sundays, but am senior preacher of the town. The pastors of the Presbyterian and Baptist churches have resigned to take up work in the army. The Christian Church has no pastor. For the present there is no preaching in town save at the Methodist Church.

The charge has raised its assess-

OBITUARY.

FEATHERSTON.—Miss Nannie K. Featherston, daughter of J. G. and Margaret Featherston, was born at Bentonville, Ark., October 6, 1869, and spent her life in and around this place. She was converted and joined the M. E. Church, South, at the age of seventeen, and lived a faithful member until death claimed her, December 19, 1917. She had been making her home with Mr. and Mrs. J. R. Nichols, her brother-in-law, for the past eight years, and will be missed as one of their own dear girls. Miss Nannie was a most consecrated Christian, a teacher in our Sunday school at Hebron Chapel, and one that we could depend upon. She was a constant reader of her Bible and loved to talk about the work of the church. We are going to miss her, and the community will miss her, as it does all good people when they are called home. But she has left an influence for good that will abide with us. The funeral services were held at the First M. E. Church, South, in Bentonville, by Rev. G. G. Davidson, Rev. Jefferson Sherman and the writer.—J. C. Gibbons, Pastor.

ment for the pastor \$200. The present pastor deserves no credit for this raise. This is due to my predecessor, Brother Brewer, and the P. E., J. A. Biggs. This would have been had any other man come. Brother Brewer has many warm friends here, who appreciate him very highly. Many good things are said about him. I hear of his untiring energy everywhere. While so many regretted to give him up, yet we have received a very hearty welcome. Many signs of appreciation have come to us, not only from our own congregation, but from other churches and from those who are not members of any church. In fact, we have had the most extensive welcome we have ever received, reaching all the way to Washington, D. C., and to New York City. The welcome from New York contained a check for \$5, and the one from Washington, D. C., a check for \$20. Of course we appreciated both these letters, but mostly for the kind words they contained. I believe that we are going to have a good year. I love the good people whom I served last year and wish them all kinds of success.—F. P. Doak.

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TORBETT.—Elizabeth Hall Torbett was born at Princeton, Va., December 31, 1839, and died at her home in Bentonville, Ark., December 5, 1917. Her younger days were spent in Virginia. She was married October 4, 1859, to Rev. J. H. Torbett, then a young itinerant Methodist preacher, a member of the Holston Conference. In this Conference they remained till 1877, when Brother Torbett was transferred to the West Kansas Conference, which later became a part of the Southwest Missouri Conference. Here they labored together in the work till Brother Torbett was no longer able to do the work of a traveling Methodist preacher and took the superannuate relation in 1899. One year later they came to Bentonville, Ark., where they made the home of their last days in this world. Thus, for these years Sister Torbett nobly and heroically occupied the responsible place of the wife of a Methodist preacher, sharing his joys, helping to bear his burdens, entering into his toils and hardships. This she did willingly and gladly.

She professed faith in Christ and joined the Methodist Episcopal Church, South, in girlhood, and remained a devoted, faithful and consecrated member of the church till God said, "It is enough; come up higher."

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And she went home. She was very active in church life. Nothing was too difficult or too small for her to attempt if she saw it needed to be done. Ever since she came to Bentonville, although advanced in years, she has been one of the leaders in church life, and for years was president of the Missionary Society till she was no longer able to carry on the work. When able she was always present at church service, and was an inspiration to both preacher and audience. She was the mother of eight children, six of whom still live, viz: Mrs. Kate Hagler and E. K. Torbett of Bentonville, D. H. Torbett of Rogers, J. D. and Clarence Torbett of Avoca, and Mrs. J. F. E. Bates, wife of our pastor at Forrest City. She went away December 5, after a severe sickness and suffering, which extended over a period of several months, to join her companion, who preceded her by six years, and two children who had gone before. She left to her children the richest heritage that a mother can leave—that of a consecrated Christian life. She left behind, besides the children, one brother, J. R. Hall of Idaho, and two sisters, Mrs. Strahm of Gravette and Mrs. Longley of Kansas. May God's richest blessings be upon the bereaved ones, and may they so live that they shall make an unbroken family in the land of the blessed.—Jefferson Sherman, Pastor.

WOOD.—Sarah C. (Trantham) Wood was born in Greene County, Arkansas, December 17, 1857. She was

married to C. J. Wood December 20, 1877. To this union were given eight children, of whom seven are living—Mrs. Ollie Reagan of Fort Smith; Marvin, John and Claude Wood; Mrs. Stella Deloney; Miss Vestal and Floyd Wood, all of the last named of Rector, Ark. Sister Wood was converted and joined the M. E. Church, South, at Old Hurricane, about sixteen years ago, and later moved her membership to Rector. She departed this life on December 5 at her home in Rector. The funeral services were held at the Methodist Church on December 6 by Rev. F. P. Jernigan, and the remains were laid to rest in Woodland Heights cemetery at Rector. The many friends of the family sympathize deeply with them in this great bereavement, and we pray that God's grace may sustain them. We feel that our loss is heaven's gain.—J. M. Harrison.

FREEMAN.—I have been requested to write the obituary of Brother Chas. L. Freeman. This request is made doubtless because of my long and intimate association with him. He and I went into the White River Conference at the same time, he as a preacher and I as a layman; and during the nine years I was secretary of the White River Annual Conference Brother Freeman was my assistant most of the time, and even after he located he continued to write the records for me as long as I was secretary. After his location he lived at Powhatan, the town in which I lived. It is a pleasure to me to bear testimony to his splendid character.

Brother Freeman was born in Lime-stone County, Alabama, November 5, 1852. He moved with his parents to Poinsett County, Arkansas, when a mere boy. He was converted at old Shiloh, in Poinsett County, and joined the church at the age of sixteen. He was licensed to preach in 1873, was admitted on trial at Batesville, November, 1876, and into full connection at Searcy in 1878. He served faithfully the following charges: 1876, Bayou DeView Ct., Jonesboro District; 1877, Walnut Hill Ct., Batesville District; 1878, Walnut Bend Ct., Black River District; 1879, Pineville Ct., Batesville District; 1880, Pocahontas Ct., Black River District, 1881-82; Smithville Ct., Black River District, 1883; Walnut Ridge Ct., Jonesboro District, 1884, Spring Creek Ct., Helena District, and in 1885, at Helena, he was located at his own request. He

was married to Mamatha Bridges in Poinsett County, in 1872. There were born to that union three children, only one of whom is living—Jennie, the wife of Max Pettijohn, who lives in Bizbee, Ariz. His wife having departed this life, he was married to Miss Clara Carpenter, at Black Rock, in 1901. No child was born of this union. Of the large family of which C. L. was a member, only one brother, P. T. Freeman, of Rector, Ark., survives. Brother Freeman departed this life November 29, 1917, at Bizbee, Ariz., while on a visit to his daughter, Mrs. Pettijohn. It is said that when he left home to make his last visit he told his Sunday school class good-by, and said that if he died while away that it was just as near to heaven in Arizona as in Arkansas. That remark indicates the character of the man. His life was such that wherever he might fall he was ready, and one place, to him, was as near to his Heavenly Father as another. Brother Freeman enjoyed the utmost confidence of those among whom he lived. He had been the mayor of Black Rock for many years and was a most efficient and popular officer. As a local preacher he probably married more people and officiated at more funerals than any man who ever lived in Lawrence County.

I knew him as a traveling preacher, as a local preacher, as a public officer, as a citizen, and as a neighbor, and in all these relations he met every requirement. He was a very modest man, and only those who entered the inmost circle of his friendship could appreciate his splendid character. To those who have been bereaved by his departure, I tender my heartfelt sympathy.—Geo. Thornburgh.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.

(First Round.)

Friendship, at Caddo Valley, Jan. 2-5-6.
Arkadelphia Ct., at Hollywood, Jan. 5-6.
Arkadelphia Station, Jan. 7-8.
Carthage Ct., at Tulip, Jan. 12-13.
Leola Ct., at Poyen, Jan. 13-14.
Princeton Ct., at Mt. Carmel, Jan. 19-20.
Holly Springs and Sardis, at Holly Springs, Jan. 20-21.
Sparkman Ct., at Sparkman, Jan. 21-22.
Dalark Ct., at Dalark, Jan. 22-23.
Hot Springs Ct., at Gum Springs, Jan. 26-27.
Third Street, Jan. 27-28.
Oaklawn, Jan. 29.
Central, Jan. 30.
Pearcy, at Friendship, Feb. 2-3.
Park Avenue, Feb. 3-4.
Cedar Glades Ct., at Gidden's Chapel, Feb. 9-10.
Tigert and Lonsdale, at Tigert, Feb. 16-17.
Benton, Feb. 17-18.
B. A. FEW, P. E.

BATESVILLE DISTRICT.

(First Round.)

Charlotte, at Mt. Herman, Dec. 29-30.
Sulphur Rock and Moorefield, at Sulphur Rock, Dec. 30-31.
Desha, at Desha, Jan. 4.
Floral, at Floral, Jan. 5-6.
Salado and Oil Trough, at Salado, Jan. 6-7.
Central Ave. and Bethesda, at Central Ave., Jan. 8.
Cave City, at Pleasant Valley, Jan. 9-10.
Newark, Jan. 10-11.
Alicia, at Hopewell, Jan. 12-13.
Swifton and Alicia, at Swifton, Jan. 13-14.
Tuckerman, Jan. 14-15.
Kenyon, at Bundy's Chapel, Jan. 15-16.
Newport, Jan. 16.
Newport Ct., at Jacksonport, Jan. 17.
Evening Shade, at Evening Shade, Jan. 19-20.
Batesville, First Church, Jan. 23.
Melbourne, at Forrest Chapel, Jan. 26-27.
Bexar, at Wesley's Chapel, Jan. 27-28.
Viola, at Viola, Jan. 29.
Calico Rock Ct., at Iuka, Jan. 30-31.
Calico and Norfolk, at Calico, Jan. 31-Feb. 1.
Lead Hill, at Cedar Grove, Feb. 2-3.
Yellville and Cotter, at Yellville, Feb. 3-4.
Mountain Home, Feb. 5.
Mountain Home Ct., at Rockdale, Feb. 6.
Mountain View, Feb. 7.
B. L. WILFORD, P. E.

BOONEVILLE DISTRICT.

(First Round.)

Gravelly, Jan. 2.

Walnut Tree, Camila, Jan. 5-6.
Danville, Jan. 6-7.
Belleville, Jan. 12-13.
Magazine, Jan. 12-14.
Booneville Ct., Jan. 19-20.
Booneville, Jan. 20-21.
Waldron Ct., Jan. 26-27.
Waldron, Jan. 27-28.
Cauthron, Jan. 28.
Branch, Feb. 2-3.
Paris, Feb. 3-4.
Scranton and Plainview, Feb. 6.
Deleware and Blaine, Delaware, Feb. 7.
JAS. A. ANDERSON, P. E.

CAMDEN DISTRICT.

(First Round.)

Hampton, Jan. 5-6.
Fordyce, Jan. 6-7.
El Dorado Ct., at Bethel, Jan. 12-13.
El Dorado Station, Jan. 13-14.
Wesson, Jan. 15.
Junction City, Jan. 16.
Strong, Jan. 19-20.
Huttig, Jan. 20-21.
Atlanta, Jan. 26-27.
Eagle Mills Ct., at Harmony Grove, Feb. 3.
Stephens, Feb. 3, 7:30 p. m.
Waldo, Feb. 10.
Magnolia Ct., at Harmony Church, Feb. 16-17.
Magnolia Station, Feb. 17-18.
Buena Vista Ct., at McMahan's Chapel, Feb. 23-24.
Chidester, March 2-3.
Camden, March 4.
J. A. SAGE, P. E.

CONWAY DISTRICT.

(First Round.)

Morrilton, Dec. 16.
Plumerville, Dec. 23.
Atkins, Dec. 30.
Conway, Jan. 6.
Rosebud, at Rosebud, Jan. 12-13.
Quitman Ct., at Quitman, Jan. 13-14.
North Quitman Ct., Jan. 14, 11 a. m.
Naylor Ct., at Holland, Jan. 16.
Vilonia Ct., at Vilonia, Jan. 17.
Hartman and Spadra, at Hayes, Jan. 19.
Clarksville, Jan. 20.
Altus and Denning, Jan. 21-22.
Lamar Ct., at Lamar, Jan. 22-23.
Greenbrier Ct., at Friendship, Jan. 26-27.
Springfield Ct., at Springfield, Jan. 27-28.

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In the Pulaski Chancery Court.
Ella McDuff, Plaintiff.
vs.
No. 22141.
Robert McDuff, Defendant.
The defendant, Robert McDuff, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Ella McDuff.
November 27, 1917.
W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
Bratton & Bratton, Solicitors for Plaintiff.
G. P. Casey, Attorney ad Litem.

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Damascus Ct., at Batesville, Jan. 29.
Pottsville Ct., at Pottsville, Feb. 2-3.
Russellville, Feb. 3-4.
London Ct., at London, Feb. 5.
Dover Ct., at Dover, Feb. 6.
Appleton Ct., at Mt. Zion, Feb. 8.
Conway Ct., at Salem, Feb. 10.
District Stewards will please meet at Morrilton, February 12, at 1 o'clock p. m.

R. C. MOREMEAD, P. E.

FAYETTEVILLE DISTRICT. (First Round.)

Gentry, Jan. 5-6.
Springtown, Jan. 6-7.
Farmington, Jan. 12.
Fayetteville, Jan. 13.
Lincoln, Jan. 13-14.
Green Forest, Jan. 19-20.
Osage, Jan. 20-21.
Eureka Springs, Jan. 26-27.
Berryville, Jan. 27-28.
Viney Grove, Feb. 2-3.
Prairie Grove, Feb. 3-4.
Huntsville, Feb. 9-10.
Rogers, Feb. 10-11.
War Eagle, Feb. 16-17.
Gravette and Decatur, Feb. 17-18.
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT. (First Round.)

Hackett, at Hackett, Jan. 5-6.
Greenwood, Jan. 6, 7:30 p. m.
Kibler, at Kibler, Jan. 12-13.
Alma, Jan. 13, 7:30 p. m.; Q. C. 3 p. m.
Mulberry and Dyer, at M., Jan. 19-20.
Ozark Station, Jan. 20, 7:30 p. m.
Ozark Ct., at Gar Creek, Jan. 26-27.
Cass, at Oak Grove, Monday, Jan. 28, 11 a. m.
Charleston at Charleston, Feb. 2-3.
Hartford and Midland, at M., Feb. 10; Q. C. at 2 p. m.
Huntington and Mansfield, at M., Feb. 17; Q. C. at 2:30 p. m.
J. K. FARRIS, P. E.

HELENA DISTRICT. (First Round.)

Council, at Skidmore, Jan. 5-6.
Hughes and Hulbert, at Hughes, Jan. 6-7, at night.
Hickory Ridge, at Hickory Ridge, Jan. 12-13.
LaGrange, at LaGrange, Jan. 19-20.
Haynes, at Haynes, Jan. 20-21.
Helena, First Church, Jan. 26-27.
Elaine and Mellwood, at Elaine, Jan. 27, at night.
Keville, at Shiloh, Feb. 2, 11 a. m.
Turner, at Postelle, Feb. 3, 11 a. m. and 3 p. m.
Holly Grove and Marvell, at Marvell, Feb. 3, 7 p. m.
Parkin, Feb. 6, 7 p. m.
Wynne, Feb. 7, 7 p. m.
McCrory, Feb. 8, 7 p. m.
Deview, at Deview, Feb. 9-10, 11 a. m.
Jelks and Howell, at Howell, Feb. 10, 7 p. m.
McLellan and Round Pond, at McLellan, Feb. 16-17.
Cotton Plant, Feb. 18, 2 p. m.
Aubrey, at Aubrey, Feb. 23-24.
Wheatley and Hunter, at Wheatley, Feb. 24, 7 p. m.
Colt, at Colt, Feb. 27, 2 p. m.
W. F. EVANS, P. E.

JONESBORO DISTRICT. (First Round.)

Brookland, at Brookland, Saturday, 2:30, Dec. 29-30.
Trinity, at Bono, Monday, 2, Dec. 30-31.
Jonesboro Ct., at Huntington Ave., 2:30, Jan. 2.
First Church, Jonesboro, Jan. 3.
Fisher Street, Jonesboro, Jan. 4.
Harrisburg Ct., at Pleasant View, 2:30 Saturday, Jan. 5-6.
Harrisburg, Jan. 6-7.
Vannale, at Vannale, Jan. 8.
Earle, Jan. 12-13.
Crawfordsville, Jan. 13-14.
Tyronza, at Tyronza, 2:30 Saturday, Jan. 19-20.
Marion, Jan. 20-21.
Nettleton and Truman, at Truman, Saturday, 2:30, Jan. 26-27.
Marked Tree and Lepanto, at Marked Tree, Jan. 27-28.
Lake City, at Lake City, Saturday, 2, Feb. 2-3.
Monette and Macey, at Monette, Monday, 2:30, Feb. 3-4.
Leachville and Manila, at Leachville, Saturday, 2:30, Feb. 9-10.
Blytheville, First Church, Feb. 10-11.
Blytheville Ct., at Yarbrow, Saturday, 2, Feb. 16-17.
Lake Street and Dell, at Clear Lake, Monday, 2, Feb. 17-18.
Luxora and Rozelle, at Luxora, Feb. 23-24.
Osceola, Feb. 24-25.
Wilson, Feb. 26-27.
F. M. TOLLESON, P. E.

LITTLE ROCK DISTRICT. (First Round.)

Des Arc, Jan. 6.
Hickory Plains Ct., at New Bethel, Jan. 12-13.
Twenty-eighth St., p. m., Jan. 16.
Austin Ct., at Smyrna, Jan. 19-20.
Capitol View, p. m., Jan. 23.
Benton Ct., at Mt. Carmel, Jan. 26-27.
Henderson Chapel, p. m., Jan. 27.
Mabelvale Ct., at Mabelvale, 3 p. m., Jan. 30.
Maumelle Ct., at Martindale, Feb. 2-3.
First Church, p. m., Feb. 4.
Winfield Memorial, p. m., Feb. 5.
Hunter Memorial, p. m., Feb. 6.
Highland, p. m., Feb. 7.
Tomberlin Ct., at Pfeiffer, Feb. 9-10.
Pulaski Heights, p. m., Feb. 13.
DeVall's Bluff and Hazen, at DeVall's Bluff, Feb. 16-17.
Carlisle, p. m., Feb. 17.
Lonoke, p. m., Feb. 20.
Keo Ct., at Keo, Feb. 24.
England, p. m., Feb. 27.
Bryant Ct., at Alexander, March 2-3.
Oak Hill Ct., at Spring Valley, March 9-10.

Asbury, March 17-18.
Forest Park, 3 p. m., March 17.
The District Stewards will meet at First Church, in Little Rock, 1:30 p. m., January 17. Let the pastors please see to it that, so far as possible, all their District Stewards attend this important meeting.

ALONZO MONK, P. E.

MONTICELLO DISTRICT. (First Round.)

Hermitage, Jan. 5-6.
Watson, at Watson, Jan. 13.
Tillar and Dumas, Jan. 19-20.
McGehee, Jan. 20-21.
Lacy, at Fountain Hill, Jan. 25-26.
Crossett, Dec. 26-27.
Hamburg Ct., at Antioch, Jan. 27-28.
Hamburg Station, Jan. 28.
Snyder and Montrose, at Snyder, Jan. 29.
Eudora, Jan. 31.
Arkansas City and L. V., at Arkansas City, Feb. 1-3.
Dermott, Feb. 3-4.
Portland and Blissville, Feb. 9-10.
Parkdale and Wilmot, at P., Feb. 10-11.
Mt. Pleasant, at Mt. Tabor, Feb. 16-17.
Monticello, Feb. 17-18.
Wilmar, Feb. 23-24.
Warren, Feb. 24-25.
The District Stewards will meet in Monticello Tuesday, January 8, at 7 p. m.

W. C. DAVIDSON, P. E.

PARAGOULD DISTRICT. (First Round.)

Pollard, at Cummings, Jan. 5.
St. Francis, at St. Francis, Jan. 6.
Piggott, 10 a. m., Jan. 7.
Marmaduke, at Harvey's, Jan. 12.
Rector, Jan. 13.
Pocahontas Ct., at Clear View, Jan. 19-20.
Pocahontas, Jan. 20-21.
Maynard, Salem (Conf. 22), Jan. 21-22.
Reyno and Biggers, at Biggers, 7 p. m., Jan. 23.
Walnut Ridge Ct., at Old Walnut Ridge, 2 p. m., Jan. 24.
Walnut Ridge, 7 p. m., Jan. 25.
Peach Orchard, at Peach Orchard, 2 p. m., Jan. 26-27.
Corning, Jan. 27.
J. M. HUGHEY, P. E.

PINE BLUFF DISTRICT. (First Round.)

Pine Bluff Ct., at Union, Dec. 30, 11 a. m. and 2 p. m.
Lakeside, Pine Bluff, Dec. 30, p. m.
Alzheimer and Wabbaseka, at Wabbaseka, Jan. 6, 11 a. m. and 2:30 p. m.
New Edinburg, Jan. 16.
Sherrill and Tucker, at Sherrill, Jan. 6, p. m. and 7, a. m.
Sheridan Ct., at Center, Jan. 12 and 13, 11 a. m.
Sheridan Station, Jan. 13, p. m., and 14.
Grady Ct., at Grady, Jan. 20, 11 a. m. and 2:30 p. m.
Carr Memorial and Redfield, at Carr Memorial, Jan. 20, 7:30 p. m.
Rowell Ct., at Wesley's Chapel, Jan. 26 and 27, a. m.
Rison Ct., at Rison, Jan. 27, p. m., and 28.
Star City Ct., at Star City, Feb. 2 and 3, 11 a. m.

Hawley Memorial, Pine Bluff, Feb. 3, p. m.
Humphrey Ct., at Humphrey, Feb. 9 and 10.
Roe Ct., at Roe, Feb. 16-17, a. m.
Stuttgart Station, Feb. 17, 6 m.
St. Charles Ct., at St. Charles, Feb. 23 and 24, a. m.
DeWitt Station, Feb. 24, p. m., and 25.
Gillette Ct., at Gillette, March 2-3.
Swan Lake Ct., at Swan Lake, March 10.
First Church, Pine Bluff, Jan. 9, p. m.
W. C. WATSON, P. E.

PRESCOTT DISTRICT. (First Round.)

Mt. Ida, Jan. 3.
Caddo Gap and Womble, at County Line, Jan. 5-6.
Amity and Glenwood, Jan. 6.
Prescott Ct., at New Salem, Jan. 10.
Blevins, at Blevins, Jan. 12-13.
Prescott, Jan. 13-14.
Whelen Springs, Jan. 16.
Amity Mission, at Pleasant Hill, Jan. 18.
Delight, at Pike City, Jan. 19-20.
Columbus, at Columbus, Jan. 24.
Washington, at Ozan, Jan. 26-27.
Center Point, at C., Feb. 2-3.
Nashville, Feb. 3-4.
Bingen, at Doyle, Feb. 7.
Emmet, at DeAnn, Feb. 9-10.
Mineral Springs, at M. S., Feb. 14.
Murfreesboro Mission, at College Hill, Feb. 16-17.
Murfreesboro, Feb. 17-18.
Highland, at Orchard View, Feb. 20.
Hope Mission, at Pleasant Grove, Feb. 23-24.
Hope, Feb. 24-25.
The District Stewards are called to meet at the Methodist Church in Nashville, Monday, January 14, 7 p. m.
J. A. HENDERSON, P. E.

SEARCY DISTRICT. (First Round.)

Auvergne and Weldon, at Tupelo, Jan. 4-5.
Judsonia and Kensett, Jan. 5-6.
Bellefonte Ct., Jan. 12.
Valley Springs Ct., Jan. 13.
Harrison, Jan. 13-14.
Marshall, Jan. 19-20.
Leslie, Jan. 20-21.
Pangburn, Jan. 26-27.
Heber Springs, Jan. 27-28.
Clinton, Feb. 2-3.
Higden and Shirley, Feb. 3-4.
El Paso, Feb. 9.
Cabot and Jacksonville, Feb. 10.
Cato, Feb. 10.
Griffithville, Feb. 12-13.
Bald Knob, Feb. 16.
Beebe, Feb. 17.
McRae, Feb. 17.
J. H. O'BRYAN, P. E.

TEXARKANA DISTRICT. (First Round.)

Fairview, Texarkana, Jan. 2, at night.
College Hill, Texarkana, Jan. 3, at night.
Ashdown, Jan. 4, at night.
Bradley, at Bradley, Jan. 6; preaching at 11 a. m.; Conference at 2:30 p. m.
Lewisville, Jan. 6, at night.
First Church, Texarkana, Jan. 9, at night.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.

DeQueen, Jan. 10, at night.
Patmos, at Sardis, Jan. 12-13.
Stamps, Jan. 13, at night.
Foreman, Jan. 16, at night.
Fouke, at Harmony, Jan. 19; preaching at 11 a. m.; Conference at 2 p. m.
Bright Star, at Doddridge, Jan. 20; Conference 2 p. m.
Paraloma, at Hicks, Jan. 26; preaching at 11 a. m.; Conference 2 p. m.
Richmond and Wilton, at Richmond, Jan. 27; Conference at 2:30 p. m.
Umpire, Feb. 1-2; preaching Friday night and Saturday at 11 a. m.; Conference 2 p. m. Saturday.
Dierks, Feb. 3; Conference 2 p. m.
Cherry Hill, at Owen's Chapel, Feb. 9-10.
Mena, Feb. 10, at night.
Hatfield, Feb. 16-17; Conference Saturday, 3 p. m.
Vandervoort, at Vandervoort, Feb. 17; Conference 4 p. m.; preaching at night.
Lockesburg, at Lockesburg, Feb. 22-23; preaching Friday night and Saturday at 11; Conference 2 p. m.
Horatio, at Horatio, Feb. 24; Conference at 3 p. m.
Winthrop, Feb. 24-25; Conference Feb. 25, 2 p. m.
Bussey and Taylor at Bussey, March 2-3; Conference Saturday, 2 p. m.
To the Stewards: Brethren, make good liberal assessments for your preachers. Remember the high cost of living.
To the Preachers: Begin on your collections early. Remember, this will make it easy and sure.
J. A. BIGGS, P. E.

ATTENTION! Sick Women

To do your duty during these trying times your health should be your first consideration. These two women tell how they found health.

Hellam, Pa.—"I took Lydia E. Pinkham's Vegetable Compound for female troubles and a displacement. I felt all run down and was very weak. I had been treated by a physician without results, so decided to give Lydia E. Pinkham's Vegetable Compound a trial, and felt better right away. I am keeping house since last April and doing all my housework, where before I was unable to do any work. Lydia E. Pinkham's Vegetable Compound is certainly the best medicine a woman can take when in this condition. I give you permission to publish this letter."—Mrs. E. R. CRUMLING, R. No. 1, Hellam, Pa.

Lowell, Mich.—"I suffered from cramps and dragging down pains, was irregular and had female weakness and displacement. I began to take Lydia E. Pinkham's Vegetable Compound which gave me relief at once and restored my health. I should like to recommend Lydia E. Pinkham's remedies to all suffering women who are troubled in a similar way."—Mrs. ELISE HEIM, R. No. 6, Box 83, Lowell, Mich.

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LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

