

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences.

VOL. XXXVII.

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NO. 4

SELL THAT YE HAVE, AND GIVE ALMS; PROVIDE YOURSELVES BAGS WHICH WAX NOT OLD, A TREASURE IN THE HEAVENS THAT FAILETH NOT, WHERE NO THIEF APPROACHETH, NEITHER MOTH CORRUPTETH. FOR WHERE YOUR TREASURE IS, THERE WILL YOUR HEART BE ALSO.—Luke 12:33-34.

"WHO THEN IS THAT FAITHFUL AND WISE STEWARD?"

If going into all the world and preaching the gospel to every creature is the primary and perpetual obligation of the true disciple of Christ, if the several denominations are maintained in order that groups of like-minded disciples may to the best advantage carry out the Master's purpose, then it becomes the duty of these groups, or denominations, to organize their members to that end and to utilize their various talents and resources so that each may contribute his best and utmost for this supreme mission. In order that men may live and render service they require food, raiment, and shelter; hence a part of the activities of disciples must be devoted to supplying these physical needs. If man were simply a body, he would be justified, as are the beasts of the field, in devoting all his efforts to the care of the body. But man is pre-eminently spirit, and has fundamental spiritual needs. Surely he should be able to do more for his spirit than for his body. However humiliating it may be, we are forced to confess that most men, yea, many disciples, spend most of their time and resources on the body, and a very small portion on the spirit. This, of course, is due to the fact that the body insistently clamors while the soul silently waits, and the body may be vigorous while the soul starves. Still it is not normal for a spiritual being to give practically all of his time to material interests. If men are true disciples they will constantly subordinate the physical to the spiritual; they will simply care for their bodies that these bodies may be good servants of their spirits. Certainly it cannot be successfully shown that many who are members of the church today are simply making their bodies instruments to carry forward spiritual enterprises. Spiritual beings must have spiritual food and spiritual exercise. They must read the Bible and religious books and papers and hear sermons and religious addresses. When the average church member is considered, it must be admitted that he is underfed spiritually, and consequently cannot live a full spiritual life. To be spiritually exercised one must pray and meditate, give time to spiritual activities, and use his means for spiritual purposes. Few members really pray, few ever seriously meditate on divine things, few spend any time in religious activities, few give of their means liberally. It is not strange, then, that the majority of church members are spiritually bloodless and muscleless and boneless. One sermon a week and a dollar a month are not sufficient food and exercise to make disciples who can do the work of the kingdom of God. Church members are overworking to make a living, and yet living on mere husks. They are taking thought for their bodies and anxious and troubled about many things, but are not seriously concerned for the progress of the Master's kingdom. If a visitor from Mars were to be told that there were millions in this country who profess to follow a Lord who had said, "Seek ye first the kingdom of God," and whose paramount purpose was to establish that kingdom, and whose supreme command was to go and teach, would he have any trouble to find them?

Men have perfected mighty commercial and political organizations to accomplish certain minor ends, and men are giving their time, their minds,

and their resources without stint to these secular enterprises, and the results are seen everywhere. The world now is feverishly active in raising and maintaining armies to contend for certain political ideals. This is magnificent. But the ideals of the Master's kingdom are higher and more worth while. What shall it profit men or nations if they save democracy and lose their souls? If they had organized and labored as strenuously to make the world Christian, this bloody struggle would never have come. When this war ends are men going to drop back into their old pleasure-loving and getting habits? If so, the sacrifice will have been in vain. The same conflict, in a different form and under different names, will be for again. This war is at bottom a contest for commercial supremacy and its weapons are industry. These forces marshal under different flags, and the battle seems to be between nations with different ideals. If Christianity is not permitted by its disciples to change the hearts of men and turn their ambitions to making men instead of money, the next war will be internecine between artificial classes in the same country. Neighbor, envying and hating his neighbor, will kill and rob and burn. Horrible to contemplate, this catastrophe is inevitable in a world where disciples are seeking mere gain and softness, and are not willing to serve both with time and money.

Preachers and elders and deacons and stewards and Sunday school teachers and mothers and wives and daughters are praying for this war to cease. Why should it stop till the people who profess to follow Christ show the fruits of discipleship? Is it not better to die for democracy than to wear out getting gold? Is it not more honorable to give one's blood for a good cause than it is to die of gout, indigestion, autointoxication, or fatty degeneration? When God looked down upon men who had profited by the influence of the gospel and saw them more concerned about getting more pie and more sugar, more gaudy garments, more soft sensations, than they were about saving souls, it is not strange that He permitted them to lose some of their rotten blood. If we expect God to stop this war, let us not wait till the war is over to begin proving that we are disciples. Let us today "bring forth therefore fruits meet for repentance." Let us conserve food, not simply to win the war, but to give our souls a chance to use our bodies. Let us make and save money, not merely to pay taxes to buy munitions, but to support the kingdom of God and munition Christ's messengers. Let us quit acting like refined and progressive pagans, and become disciples in deed and in truth.

Our Christianity needs martyrs, not to burn at the stake, but to stop burning steak, not to face lions in the arena, but to quit lying with painted faces and garish garments. We need men and women who dare to be economical and unfashionable for Christ's sake. We want no mock heroics, no playing to the galleries, but we are looking for men and women who in the quiet of their closets in the depths of their hearts will resolve to give their time and money unreservedly to God, who will live on simple things, work hard to make money to maintain the Master's army, and then honestly put the larger part of their earnings into (1) the local church so that the life of the munitions workers may be kept up, (2) into our Christian colleges so that the soldiers may be trained, and (3) into the various missionary enterprises so that the warfare may become aggressive. This awful war was fomented by men who were educated in everything but the culture of Christ. Civilization depends on education. The future safety of this world rests with the schools. If the schools lack Christ, civilization will also lack. The hour has come to change the currents of our selfish civ-

ilization. If the Church of Christ does not lead where shall leadership be found? If in an age utilizing education for destruction the Church does not provide for a better education, the future is hopeless.

Arkansas Methodism, with millions of wealth, in this hour when wealth is becoming patriotic, must also make its wealth Christian. If Arkansas Methodists continue simply to eat and drink and dress, and incidentally to throw a few pennies into the Lord's treasury, we may cease to eat and drink, and shall die because we are not worthy to live. We cannot do our part in an educational age unless we equip our colleges adequately to train Christian leaders. It ought not to be necessary to send out agents and canvassers to convince disciples of Christ that they should give quickly and liberally to Hendrix and Galloway and Henderson-Brown Colleges. Disciples of vision, disciples who are ready to help prepare for the large things which need to be done, will sit down without delay and invite representatives of these schools to confer concerning great gifts. During the next ninety days we have a right to expect to hear of a hundred men of means who propose to give half of their fortunes to these sacred institutions, and of thousands of poor people doing without ordinary necessities for the same purpose. A million dollars given to Christian education in Arkansas Methodism this year should be our minimum. It is coming, because there are true disciples among us, long deceived by false views of duty, but now beginning to realize that God has a better use for their possessions. "Blessed is that servant, whom his lord when he cometh shall find so doing."

SNOW-BOUND.

The snow! the snow! Soft and silent it steals out the sky and slips through the shadows. . . . Whirling and twirling and swirling, wafted and whipped by the west wind and winnowed through willow and wildwood, it comes with coy kiss and caress. Like a wraith the white waste weirdly widens and winter has waxed o'er the world. The sun, shamed and cold, shimmers in shuddering splendor, while frost frills the fences and foliage, and icicles fasten their fangs. Night beckons. . . . The moon's mystic silver sets its seal on the scene. . . . The stars stir and sparkle. . . . E'en gloom gleams, and darkness, discouraged, is blended in fairy-like forms. The snow, soft and silent, has conquered, and earth, unresisting, lies cowering and still.

TOBACCOLESS DAYS.

While we think that the use of tobacco is expensive and a needless self-indulgence, still we have not felt inclined to vituperate men whom we know to be good and true, because of this one weakness. However, if it is patriotic to have wheatless and meatless days, would it not be well for tobacco users to observe a few tobaccoless days and devote the savings to patriotic or missionary purposes? In order to do this in the right spirit, it should be done gladly and the sums saved should be given in addition to other gifts. Are there not many good men who will do their extra "bit" in this way?

Hon. W. J. Bryan is rejoicing over the victory of prohibition in Congress. He says: "It is the beginning of the greatest political battle of the present generation—a fight to the finish between the saloon and the home," and adds, "There can be no doubt of the final ratification of the amendment, but it would be unwise to underestimate the strength and strategy of the opposition."

Marriage is good, if the good marry.

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PERSONAL AND OTHER ITEMS.

By local option vote Austin, the capital city of Texas, has decided to abolish saloons.

WHILE YOU HAVE THE MONEY, SETTLE FOR YOUR SUBSCRIPTION.

YOU APPRECIATE YOUR CHURCH PAPER. SHOW IT BY GETTING YOUR NEIGHBOR TO SUBSCRIBE.

Married.—January 14, at Des Arc, Mr. Mason Shelton and Mrs. Haletha James were married by Rev. T. O. Rorie.

The date of the Baltimore Conference has been changed to April 3 in order that the preachers may be at home on Easter Sunday.

Emory University has just published a bulletin containing seven great educational essays by its chancellor, Bishop W. A. Candler.

The first week of the evangelistic campaign under the direction of the Stephens party was a great success, in spite of unfavorable weather.

Married.—Mr. H. G. Stephens of Helena and Miss Johnnie Porter of Little Rock were married January 9 by Rev. J. D. Hammons of Winfield Church.

At a recent meeting of the Hot Springs Ministerial Alliance Dr. M. N. Waldrip was elected president and Rev. Grover Cleveland was elected secretary.

Those who desire material for argument against the saloon in our land should write to the Strengthen America Campaign, 105 E. Twenty-second Street, New York.

On his way to Forrest City Dr. F. S. H. Johnston called last Thursday. He is very busy organizing his forces for the final campaign on the Hendrix endowment.

Married.—January 5, at the Methodist parsonage at Thornton, Mr. C. I. Lightfoot and Miss Iris Meek, both of Thornton, were married by Rev. W. H. Hansford.

It is claimed that the food situation in Europe is even more serious than has been reported, hence there is still greater need for us to practice economies and produce more.

The Literary Digest of January 19 copied from the Arkansas Gazette parts of a letter written from France by Lieut. Paul Rimmel, son of Hon. H. L. Rimmel of Little Rock.

It is to be regretted that Rev. E. A. Townsend of Wetumka, Okla., has decided to discontinue publishing The Historian, a very interesting quarterly devoted to historical research.

Having sent a questionnaire to members of the Northern General Conference, Zion's Herald has discovered that a large number prefer a separate General Conference for negroes.

Dr. Ivan Lee Holt of Southern Methodist University was recently called to Washington for conference concerning the civilian relief and home service work of the Red Cross, which he represents in Texas.

Last year its constituency gave the Alabama Christian Advocate a fine increase in circulation, and now a campaign is to be made for 2,000 more subscribers. It deserves all its friends are doing for it.

Rev. Percy Vaughan of Oaklawn calls attention

to the fact that through an error in the Conference Minutes his charge, Oaklawn, got credit for only \$40 for the presiding elder instead of the \$81 actually paid.

It is announced that Dr. F. P. Culver has been appointed to First Church, Fort Worth, to take the place of Dr. A. L. Andrews, deceased; and Dr. C. M. Bishop is to succeed Dr. Culver at Austin Avenue Church, Waco.

On account of scarcity of fuel, the churches of this city were requested to suspend their services last Sunday, and practically all complied. The severe winter has greatly hindered our pastors in beginning their work.

Dr. Forney Hutchinson of First Church, Texarkana, was in our office last week while arranging for his family to move. He finds many delightful features in his new charge, but has been greatly hindered in his moving and settling down.

Bishop F. J. McConnell of the Methodist Episcopal Church, President W. H. Crawford of Allegheny College, and President W. A. Shanklin of Wesleyan University and his daughter, have all gone to France to assist in army religious work.

The Journal of the Sixty-fourth session of Little Rock Conference has just been received. Without time to examine it in detail we pronounce it an excellent piece of work, creditable to the secretary, Rev. C. J. Greene, and the publishing committee.

January 16, Rev. Walter C. Scott, pastor of Hawley Memorial Church, Pine Bluff, and Miss Inez Thomas of Arkadelphia, were married at the home of the bride's parents, Mr. and Mrs. C. R. Thomas, by Rev. T. D. Scott of Hope, the father of the groom.

Rev. J. D. Dunn, who last year finished his quadrennium on Blevins Circuit, now lives at Arkadelphia and has charge of Arkadelphia Circuit. He writes that things are starting off well and prospects for the year are good. He is already sending in new subscribers.

Acknowledgment is made of the announcement of the marriage of Miss Edith Prettyman to Mr. Luther W. White, Jr., January 12, at Washington City. The bride is the daughter of Dr. Forrest J. Prettyman, a member of Baltimore Conference and chaplain of the United States Senate.

In "A Heart-to-Heart Talk" the editor of the Christian Advocate (Nashville) appeals to all our pastors to co-operate in increasing the circulation of the General Organ. If you are willing to assist, drop Dr. T. N. Ivey a postal card. He ought to have 10,000 new subscribers before May.

Last week Rev. W. C. Watson called. He had just come from the funeral of Brother J. M. Dixon, one of the oldest and best members at Primrose. Brother Watson reports that his work has been greatly hindered by the unusual winter weather, but he expects his District to make a good record.

The editor of the Alabama Christian Advocate announces that his new office is on the seventeenth floor of the Jefferson County Bank Building (Birmingham), a twenty-five story structure, the highest south of the Ohio River. We congratulate our confrere on the high place to which he has attained.

Rev. M. A. Fry of Swifton wrote last week: "We are in the grip of the most terrible storm and fuel famine with a notice from the bank of our church obligations. Brother J. G. Smith, chairman of our board, sees men of the church and in forty-five minutes reports that the last debt on church and parsonage is satisfied. Dedication to be at an early date."

We publish on our fourth page a poem appropriate to the season, which was written by Mr. John Gould Fletcher, formerly of our city, a son of the late Col. John G. Fletcher, a prominent figure in Arkansas political and business life a few years ago. The young man has won recognition in literary circles for his rather striking poetic productions.

Rev. Frank E. Singleton of Helena writes: "Am back home again, my father having served Helena in '99 when I left for school, having decided here to enter the ministry. Our people have given us a royal welcome and have truly shown that loyal and hospitable spirit for which they are far famed. The outlook gives every evidence of a great and good year."

Rev. H. E. Wheeler, so well known in North Al-

abama, served the North Arkansas Conference at its recent session as editorial secretary. He was also honored by being made a delegate to the General Conference. Harry is a man of ability as well as consecration, and his Alabama friends rejoice at his success in his new field.—Alabama Christian Advocate.

Between May 1 and December 31, 1917, the American Bible Society has sent out, in addition to all its ordinary and regular work, 1,232,463 copies of special Army and Navy Scriptures. Funds to care for the expenses connected with this distribution are now being solicited. If you are interested, correspond with the agent, Rev. D. H. Colquette, Masonic Temple, Little Rock.

At a special meeting of Little Rock Ministerial Alliance last Friday Governor Brough, by special invitation, delivered a strong address on the Social Teachings of Jesus, and closed by laying before the Alliance some of the conditions in connection with our army camps, inviting the co-operation of the pastors and their churches. His address was well received and his presence appreciated.

Bishop McCoy ordained as elder on the 7th of January, in the parsonage of the Birmingham First Methodist Church, Rev. J. Abner Sage, Jr., of the Little Rock Conference. He was assisted in the service by Rev. L. G. Sturdivant, Dr. G. R. Stewart and L. C. Branscomb. Brother Sage is a son of Rev. J. A. Sage, presiding elder of the Camden District, Little Rock Conference. He is doing Y. M. C. A. work in Camp Ogleshorpe.—Alabama Christian Advocate.

At the meeting of Little Rock Ministerial Alliance last Friday, Mr. Durham, a secretary of the International Sunday School Association, explained plans for a religious visitation of the city. The ministers present unanimously agreed to co-operate in putting the project through. The plan contemplates more than is usually accomplished by a religious census, because it is so conducted as to present an invitation to become religious to all the people of the city.

Tuesday Dr. P. C. Fletcher of our First Church received announcement of the death of his mother, Mrs. L. E. Fletcher, aged eighty-one, at Los Angeles, Calif. She was a native of Virginia and related to some of the historic characters of that State. She was the daughter of Joseph B. Smith, a prominent educator, a niece of Governor William Smith, and cousin of President W. W. Smith, founder of the Randolph-Macon system of colleges. On account of the great distance, Dr. Fletcher was unable to go to the funeral. He has the sympathy of his brethren and friends.

Dr. DuBose, writing of his visit to the session of the Little Rock Conference, says: "On Sunday I heard Dr. Copeland at the Presbyterian Church and Dr. Fletcher at the Methodist Church. Dr. Copeland delivered a strong evangelistic discourse. Its delivery was followed by an unusual event. That staid Presbyterian congregation arose as one man, pressed to the altar, and participated in as genuinely enthusiastic a consecration meeting as I ever saw anywhere, even on a Methodist camp ground. Dr. Copeland has marked power in this line. He is having a great pastorate in the Church he is now serving, Lakeside, Pine Bluff."—Texas Christian Advocate.

The final meeting of the Joint Commission on the Unification of American Methodism is to be held in Savannah, Ga., January 23. The future status of Methodism in this country will largely depend upon the action of that body. As there are no doctrinal differences in the way, there is no reason why these two large bodies of Protestants should not get together. The Methodists once united, other denominations may begin to see the waste of division among Christians, and the need for cultivating that unity for which our Lord prayed. What a boon to Christianity if the modern terms of conservation and efficiency could be effectively introduced into the spiritual world.—The Guardian.

At the recent Council of the Bishop, district superintendents, representative pastors and laymen and college presidents of the Wichita Episcopal area, the following resolution was unanimously passed: "In view of the fact that a large part of our work in Wichita area is within the region where the two great Methodisms are intermingled and that the matter of organic union is now under discussion and consideration by the Joint Commission;

Resolved, that we are heartily in favor of union of the Churches upon any equitable basis which will bring into vital and harmonious union all Methodism, and contribute in a larger way to the building of the kingdom of Christ."—Central Christian Advocate.

WHY SECURE NEW SUBSCRIBERS FOR THE ARKANSAS METHODIST? IT IS THE ASSISTANT PASTOR, A WEEKLY VISITOR AND HELPER TO ENCOURAGE RELIGIOUS THOUGHT IN THE HOME, A MOULDER OF HIGH CHARACTER, AND A CREATOR OF RIGHT SENTIMENT. IT BRINGS THE NEWS OF THE CHURCH AND CONNECTS ITS READERS WITH THE CHRISTIAN MOVEMENTS OF THE DAY. THE PRICE OF MANY OTHER PERIODICALS HAS BEEN RAISED, BUT YOU STILL GET YOUR METHODIST FOR \$1.50. HELP YOUR PASTOR TO SECURE THE NUMBER APPORTIONED TO YOUR CHARGE. CONFER WITH HIM ABOUT THE CAMPAIGN.

Last Monday at Fort Smith, assisted by Rev. H. B. Trimble, the editor, as a long-time friend, had the sad privilege of conducting, in the family home, the funeral service of Mrs. Sarah J. Parke, widow of the late Captain Frank Parke. Hers was a beautiful life of love and ministry, as for 62 years her home, most of the time in Fort Smith, had been a haven of rest and refreshing to God's servants in the ministry. The people of her city, and especially of her church, will miss her, as her life was a part of theirs. It was possible for all the children to be present: Mrs. M. T. Dyke, Frank Parke, and Misses Adelaide and Phebe, of Fort Smith; Mrs. D. D. Taylor, of Moberly, Mo., and A. W. Parke of Little Rock. Many of the city's leading citizens betokened their appreciation of her worth by their presence.

Last Saturday the editor journeyed to Earle in eastern Arkansas. It snowed practically all day, and at Memphis the snow was beginning to interfere with traffic. Met at the depot by Brother J. J. Galloway, the pastor, who was wading the snow in high boots, the editor was made comfortable at the steam-heated parsonage. Sunday morning a telephone message announced the death of Mrs. S. J. Parke, at Fort Smith, and necessitated giving up the preaching at Earle to return to Little Rock. The weather conditions would have cut down the congregations, but the editor was anxious to meet the people and see the wonderful town which had grown from a mere village to a little city since a former visit. Brother Galloway and family were well and looking forward to another pleasant and successful year.

A writer in the Scientific American has emphasized the tremendous value of cotton as a food crop. He argues that the government (1) should prevent the marketing of cotton at a price so low as to discourage production, (2) should encourage the cotton States to produce more cotton and provide for storing a surplus, (3) should stress the value of the seed and urge farmers to produce for the seed as well as the fibre, and (4) should insist that cotton seed meal be treated, not as a miller's product, but as an agricultural product. It is suggested that Congress immediately authorize the President to appoint investigators to study the situation and prepare, before planting time, a law covering the situation. He says: "The cotton plant must be democratized, it must be accepted as a food plant, willingly and patriotically, completely and honestly, and so treated by all, if it is to make its fullest contribution toward the success of our cause."

THE PITY OF IT.

In a recent article in the Christian Advocate (New York) Bishop J. W. Hamilton of the Methodist Episcopal Church gives vent to his spleen against those of his Church who are willing to make certain concessions in order to secure unification, and incidentally he shows venom against the South. The article is full of fallacies and misleading historical references and wresting of the Scriptures. We are sincerely desirous of unification under honorable and fair conditions, but if this Bishop represents any considerable element in his Church unification is neither feasible nor desirable. It will require uncommon grace for some commissioners to continue to sit with him. We regret to say these things, but self-respect requires it.

ARKANSAS METHODIST: FEBRUARY CIRCULATION CAMPAIGN.

By Bishop Edwin D. Mouzon.

The Arkansas Methodist, under the able editorship of Dr. A. C. Millar, has won an important place for itself. The delimitation of its territory to Arkansas has many advantages. It sets before the Methodist a very definite task. It enables the paper to come out each week with a definite message to the members of our Church in Arkansas. It compels the preachers and people to see the necessity of giving loyal support. The future of the Arkansas Methodist is not an uncertain question. The important question now is: What kind of Methodist is the man going to be who does not take and read the official organ of the two Arkansas Conferences? And it is easy to answer that question. He will be an ignorant Methodist—ignorant of what his church is doing, knowing little of what his church stands for anywhere. He will be a disloyal Methodist. For loyal Methodists are mindful of their vow to "support the institutions of the Church," and the Methodist is one of the institutions of the Church. There are special reasons why the Arkansas Methodist should be in every Methodist home. The Bishops, the General Secretaries of the various Boards of our Church, and others who are charged with the responsibility of carrying forward large enterprises, must have some means of publicity; they must have some way of speaking to the general membership of the Church. They cannot do this without the Methodist, and they cannot do this unless the Methodist is in the homes of the people. Again, the General Conference meets in May; the people ought to know what is proposed and what is done by this great representative body of preachers and laymen. The most important question now before American Methodism is the question of unification—whether the will of the Church, as expressed in the Oklahoma City resolutions, shall be realized in wise legislation which shall give us one Methodism for America, or whether the will of our General Conference shall be thwarted, and a disordered and divided world shall continue to witness the sight of two Methodisms contending with each other, when they should be one in their battle against the forces of evil which now darken the world and threaten the future of America. Now is the time when our people ought to read.

It is estimated that only one-half of the Methodist homes in Arkansas now receive a weekly visit from the pastor's very best assistant, the Arkansas Methodist. Brethren, permit me to urge that you do your best during the month of February to put our paper in all our homes.

University Park, Dallas, Texas.

A REASONABLE COMMISSIONER.

In the January-February Methodist Review Dr. John F. Goucher, one of the Northern Commissioners, writes on "Unification." While we might not agree with him in every particular, yet his plan has admirable features and might serve as a working basis for development. His spirit is so totally different from that of his colleague, Bishop J. W. Hamilton, whose "buncombe" we have elsewhere criticized, that we sincerely trust it may prevail over the spirit of suspicion and hostility.

HENDRIX ENDOWMENT.

If there is one thing about which there is general agreement and steadily growing conviction, it is the curse of unpreparedness at Hendrix College. On every hand it is acknowledged to be our greatest educational trouble. Our Methodist folk and their friends are amply able to remove this shackle. I feel that we will, by close work, do it. Yet it remains true that we preachers, who are in a pre-eminent sense leaders of our people, makers of sentiment, must have a knowledge of the canker effect of worldliness upon our State, and, in consequence, cry out against it.

The people of Arkansas were never in better financial condition, and this in spite of war conditions. We must, my brethren, save our people from stinginess and lack of vision. Gold adulterates one thing only—the human heart.

The fact is, world conditions make it necessary for us to save Hendrix College. Failure will stamp us as small, incompetent, visionless. Success will mean that we are God's men, with faith, big, loyal, true. Will we succeed? It looks that way to me.

Men, women and children are investing in this campaign.

On to \$500,000!—James Thomas.

"LEST WE FORGET."

The winter weather has practically stopped our receipts. January has always been our best month for collections, but, in battling with the snow, our friends have forgotten their usual remittances. Now, let every subscriber help without delay. If you are in arrears, you will make us happy by a prompt remittance. Your co-operation will be appreciated.

ARKANSAS METHODIST ASSESSMENT. Little Rock Conference.

Received since last report:

January 14—Sheridan\$ 7.50
January 14—Strong 2.50

Total\$10.00

—James Thomas, Treas.

BOOK REVIEWS.

White Nights, and Other Russian Impressions; by Arthur Ruhl; published by Charles Scribner's Sons, New York; price \$2.00.

Written by one who has been traveling in Russia during the progress of the war, this is a life-like narrative of contemporary Russia. It gives impressions of Moscow, Petrograd, Kiev, and Roumania, and describes Russian ways of thinking and life. It is necessary to read sketches of this kind to appreciate the native character of the Russian, and to realize the almost hopeless problems in the present Russian situation. These Russians have in them marvelous possibilities, but to organize and rightly direct their energies in time to secure their further co-operation in the present desperate struggle—that is the difficult task. Although only a series of travel sketches, this book furnishes much food for thought.

Infant Baptism, Historically Considered; by W. J. McGlothlin, D. D., LL. D.; Sunday School Board, Southern Baptist Convention, Nashville, Tenn.; price 50 cents.

The author, who is professor of Church History in the Southern Baptist Theological Seminary, has written this book of 175 pages in attack of a rite which he himself says is administered by the vast majority of the more than five hundred millions of Christians in the world. In his discussion of infant baptism and the Scriptures he follows the beaten track; in his examination of the history of the rite he finds that it arose about the end of the second century, that it was based upon belief in baptismal regeneration, and that it is responsible for the religious confusion, stupidity, worldliness, and wickedness that have shadowed the history of Christianity. He finds that Luther, Zwingli, Calvin, Brownie, and Wesley believed in infant baptism, but holds that their views were illogical and untenable. The book is well written, and is about as clear a case as can be made out against a practice adhered to by a vast majority of Christendom. It will doubtless help to "establish" those in harmony with the author's views, but to those of contrary views the author's interpretation of Scripture and of history is as vulnerable as that of his predecessors in the same field.

The British Navy at War; by W. MacNeille Dixon, Professor in the University of Glasgow; published by Houghton Mifflin Co., Boston and New York; price 75 cents.

The tremendous task of the greatest navy which the world has ever known is here set forth, and the efficiency and effectiveness with which the work has been accomplished are faithfully portrayed. The nature of the war, its new problems, its different phases, the several battles, the submarine menace, the nature of blockades, the character of the seamen and their seamanship, the bridging of the seas, and the relation of armies and navies to the peace and prosperity of humanity, are clearly described. Having had every facility for securing information, the author has produced an authentic and thrilling record of achievement. Until this story is read we cannot fully appreciate England's contribution to the safety of the world.

CONTRIBUTIONS.

SNOW.

By John Gould Fletcher.

Out of the silence,
Out of the dark and lonely sky brood-
ing upon the silence,
Floats the snow, and slips and sinks
and whispers
Whirling lightly over the frozen earth;
Trembling and wavering in its flight
as fearful
Of the harsh contact;
Lying quite still at last, unchanged,
unaltered,
A pale ghost staring back at the black
sky.

Drumming and thrashing rains
Break forth from clouds of summer;
Like clenched fists they beat upon the
earth,
With lost force they stream down from
the trees;
They are heavy and sorrowful,
But earth receives them gladly,
When they have gone the grass be-
comes more green,
The air feels fresher than before.

But it is far different
With the new-fallen snow;
The earth is angry at its coming,
It will not open to it the secret doors;
The trees stand bleakly scowling,
The stiff stalks of the grass press
through its surface;
It lies aloof, abandoned,
Colorless, dead.
Only the wind
Stirs in its heart the longing to fly
back
To the forgetful sky from which it
came,
Warily floating;
In fine dry dust it springs aloft,
Spinning in streaming ribbons
Before the breeze;
Sifting and drifting here and there,
Spent glittering particles
That slip back and lie still at last,
Where the black pine trees bar their
path;
Sleeping in heavy drifts upon the
earth.

The whispering and uneasy snow!
When once again the sun looks out
upon it,
It is all checkered—golden lights, blue
shadows,
Like the upperside of clouds seen
from a mountain,
Struck by the risen sun;
The snow
Makes of sharp-angled rocks smooth,
round projections,
Conceals the heavy earth and changes
trees
To fretted lacework spun upon the
air,
Such as the frightened upper clouds
may show.

Out of the silence
The snow is woven closely white;
The garment of the sky descends and
lies
A little while upon the earth,
Then vanishes like a fog before the
sun.
But to me, as I walk upon it,
The snow becomes a living thing;
I would walk deeply to some motion-
less drift,
And feel its white arms closing quick
about me,
Its slyly creeping fingers on my
cheeks,
And its cold burning kiss on my lips,
Before I sank at last.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

DEMOCRATIZING OUR CHURCH.

Indeed! Who compose a church conference? Answer, All the mem-
bers of the church and resident mem-
bers of the Annual Conference. The
preacher in charge shall preside. The
only autocrat there is the president,
who has not a vote in anything. He
may select the most important mat-
ters and bring them forward, but only
when the session is likely to be pro-
longed beyond a reasonable limit of
time. "The conference elects a Mis-
sionary Committee, an Evangelistic
Committee and Social Service Com-
mittee for this church." Any lack of
democracy here? He who can see
anything to democratize here other
than is already democratized, can see
through a grind stone, "if there is a
hole in it." Well, the Quarterly Con-
ference. "Who compose a Quarter-
ly Conference?" Let the recently
over zealous advocates of more demo-
cratizing the church read Paragraph
81, and get a dose of a democratized
democratic quarterly conference that
will sour on their stomachs or kill
them outright, one or the other. The
presiding elder shall preside, but never
a vote. Somebody who is so anxious
for making our church more demo-
cratic must be without a discipline.
Better send to Smith & Lamar and get
one. Well, but the District Confer-
ence. Yes, who shall compose it. Let
Paragraph 70 speak. Well, the An-
nual Conference. All right. Who
compose it? Paragraph No. 44 has a
tongue and can talk. How is it? Well,
the General Conference. Paragraph 32,
page 17, settles that with half and
half clerical and lay. Wonder which
half needs a dose of democracy? Then
all the Boards, General Conference or
local have a decent number of our
best and foremost laymen, and I am
going to say it is next to idiotic to be
fighting for a thing that already pre-
vails in our church. I am going to
say another thing, and let it hit where
it may, and if it hits any one then
they need it. Somebody is mad at
some of our Bishops and is fighting
under cover of "revision" of matters
and things. We have some great lay-
men, some noble souls, who stand by
the church through thick and thin, lib-
eral with their money. We need more
of them, but we do not need any more
of them in the cabinet, and they do
not want it either. What would the
best equipped laymen of Helena know
about the condition of things at Fort
Smith? And this question covers the
ground for every appointment. Bet-
ter see what we have already before
adding or doing anything else that is
not needed.—Jas. F. Jernigan.

CONCERNING PAINE COLLEGE.

One evening last May I was talking
with a representative layman of
Southern Methodism—a layman of the
General Conference type. He had sat
in that great body several times and
had helped to administer affairs ec-
clesiastical. "By the way," he said,
"You teach at Paine and Lane do you
not?"

The lack of information on the part
of this layman regarding the work of
our Church among the negroes is typi-
cal; and, as a Church, it is time we
were becoming more enlightened as to
the direction taken by our gifts to
negro education. Our Church con-
tributes to several Colored Methodist
Schools—Lane College at Jackson,
Tenn.; Miles Memorial at Birming-
ham, Ala.; Texas College at Tyler,
Texas.; Homer College at Homer, La.;
and Mississippi Industrial School at
Holly Springs, Miss., but the bulk of

her contribution and interest are cen-
tered in Paine College at Augusta, Ga.

This institution was founded in
1882 and had for its first president Dr.
Morgan Calloway, one-time professor
at Emory. He was succeeded in 1884
by Dr. George Williams Walker of the
South Carolina Conference, who ad-
ministered capably, lovingly, unselfish-
ly, the affairs of the school until his
death in 1911. In 1902 the Woman's
Missionary Council, or rather what
was then the Woman's Board of Home
Missions, began to co-operate by con-
tributing two buildings for industrial
work among the girls, employing
teachers of cooking and sewing, and
sharing the salaries of the agricultur-
alist and matron. In 1903 Paine In-
stitute was re-chartered as Paine Col-
lege.

The school has several departments.
The grammar school extends from the
primary through the eighth grade. It
is the aim of this department to give
the fundamentals of education to the
large mass of students who come to us
for only a brief time, and also to serve
as a demonstration and practice
school for the teachers in training.
Above the grammar school is the high-
school that corresponds in its course
of study to the regular public high-
school.

Two departments that we consider
exceedingly important are the theolog-
ical and normal—the one to prepare
a trained ministry, the other trained
teachers. Rev. A. D. Betts of the South
Carolina Conference, president of the
school, and Dr. John W. Gilbert,
known to all, the dean of the Theolog-
ical Department, are bringing to bear
all their fine training and experience
to turn out the best men possible for
the ministry. Miss Mac Owings, for-
mer missionary to Korea, and Miss
Elizabeth Lamb, returned missionary
from Brazil, are carrying on in the
teacher-training department the work
so ably planned and organized by Miss
Lula Crim now at Peabody.

From the graduates of our college
department have come some of the
leaders of the negro race in the South
today. We have only to mention
names like Dr. John W. Gilbert, Dr.
Channing H. Tobias, International
Secretary of the Y. M. C. A., and
Bishop R. A. Carter, to more than jus-
tify the course of higher education
for the negro. These are outstanding
men, but there are others, presiding
elders, Advocate editors, and business
men.

Paine College occupies a unique po-
sition here in the South—in America,
for that matter. Not without careful
thought, I believe, can we realize how
unique, how strategic that position is.
At a negro student conference in At-
lanta a few years ago Dr. John R. Mott
dwelt at some length on the world-sig-
nificance of the outcome of our race
relationships here in the South. Some
of the greatest world-problems are
those growing out of inter-racial prej-
udice and misunderstanding; and here
in our own South, where the situ-
ation is sometimes acute and the
prejudice keen because of the close
proximity and extreme external differ-
ences, we have a chance, as nowhere
else in the world, to see what the re-
ligion of Jesus Christ can do with the
differences of men. If we fail, it is
a world failure for the cause of
Christianity.

Paine College is an experiment on
a small scale, in race relationships, an
experiment the importance of which
should challenge our earnest consid-
eration and our almost breathless in-
terest.

The first Board of Trustees was
composed of three members of the M.
E. Church, South, named by Bishop
George F. Pierce, and three from the
C. M. E. Church, named by Bishop
Holsey of that denomination. At pres-
ent, Bishop James H. McCoy, of the
M. E. Church, South, is president of
the Board and Bishop R. S. Williams,
of the C. M. E. Church, vice president,
both races being represented in the
membership. For many years white
and colored teachers have worked side
by side in mutual sympathy and help-
fulness. Through Paine College the
great white Church says to the negro
youth: "I believe in you, here's a
chance, make the best of it." And the
negro youth, eagerly grasping the op-
portunity, replies, "I trust you, I'll do
my best. By God's help and yours,
overcoming ignorance and sin, I'll do
my part to make this South country of
ours a better place for us both."

Paine College is a place of mutual
self-revelation on the part of the races.
For the most part, except in the re-
lations of employer and employees,
the whites and negroes know each
other only on the lowest plane, each
seeing the worst of each. We may
talk all we want to about knowing the
negro—we don't. We, as a race, know
only the servant class, and the illiter-
ate and the criminal classes. There
is a great upper stratum that has
grown apart from us that we do not
know. Neither do they know us. And
ignorance breeds suspicion and dis-
trust on both sides. One student who
came to Paine College had known on-
ly the rough, coarse, unjust element of
the white people. She practically
hated the race for she judged them
all—and many of us do the same thing
—by that standard. She says Paine
College taught her that there were
some good white people and she learn-
ed to believe in the white race be-
cause of the few she had learned to
love.

So the experiment has not been a
failure. It has proved the practical
living value of the religion of Jesus
Christ when put to this test. To my
mind, a school of this kind, as seen
in this light, takes on a patriotic, as
well as a religious, significance, de-
manding not only our interest and
support as an institution established
by the Church, but our enthusiastic
co-operation as a patriotic enterprise.
—Mary DeBardleben.

Paine College.

LEGISLATIVE SUGGESTIONS OF
THE MOVEMENT FOR
REVISION.

At a meeting of the Executive Com-
mittee of the Movement for Metho-
dist Revision, held in Chattanooga,
December 28, 1917, the following
statement to the Church was author-
ized:

After canvassing fully the ground
covered in the Lay Address issued
some months ago, we are more firmly
convinced than ever of the timeliness
of the address, and of the desirabil-
ity of most of its legislative sugges-
tions. The immediate and enthusias-
tic support it received in all quarters,
at the hands of preachers and laymen,
convinces us that the heart of the
Church is with the movement.

Going carefully over the legislative
program proposed by the address,
with the view of recommending to
the Church for immediate enactment
only such items as we feel cannot
safely be deferred, we present the fol-
lowing suggestions, which we shall
ask the next General Conference to
enact into law:

1. That the Discipline be so amended as to provide for one lay delegate in the Annual Conference from each pastoral charge, to be elected by the membership of the church.

2. That the legislative functions of the Church be vested solely in the General Conference, and the judicial functions solely in a judicial body to be created by the General Conference.

3. That the General Conference create episcopal districts, and that the appointment of the bishops to the several districts be made by the Committee on Episcopacy.

4. That the General Conference be authorized to relieve any bishop of episcopal responsibilities at its discretion, on recommendation of the Committee on Episcopacy; and that all bishops, unless relieved earlier, shall be superannuated automatically on reaching the age of seventy-five years.

5. That each Annual Conference select from its qualified membership by secret ballot, and not upon nomination, twice as many men as there are presiding elders' districts, and that the bishop shall appoint the presiding elders from the number so selected.

6. That all appointments made by the bishop shall be effective only when approved by a majority vote of the cabinet.

We believe that there are relatively few in our great connection, preachers or laymen, who will not recognize the reasonableness and desirability of the legislative program suggested above. It is progressive, and yet not radical; it does not destroy or interfere with any of the essentials of Episcopal Methodism, leaving both the episcopacy and the itinerancy intact. On the other hand, it will result in bringing our great Church into far closer harmony with the spirit of the age. While conserving all the strong points of our polity, it will reinforce those that are weak and add elements of strength that we lack.

We commend it to the Church and to the General Conference, with the hope and prayer that out of this movement may come only such results as will glorify God and bless mankind.—Executive Committee of the Movement for Methodist Revision; John P. Pettyjohn, Acting Chairman; J. H. Smith, Secretary.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save Your Hair! Get a Small Bottle
of Danderine Right Now—Also
Stops Itching Scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

ARKANSAS SONG LEAFLET.

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

WHY WE HAVE WAR.

The University of Berlin, with its skeptical teachings, has sown the seed of unbelief in the Bible. This has led to world-wide rebellion against God, and general wickedness, and has brought on spontaneous combustion of world-wide conflagration and bloodshed.

The University of Berlin, with its false teachings with reference to the Bible, the origin of the human race, and its obligation to God, is much more dangerous than the Krupp factories. In fact, Prussianism, with its bayonets, big guns, and spurs, is the incarnation of the evolution, materialism, conceit and unbelief of German philosophy which has not only prepared the German soldiers for their savage barbarism, but has helped to stultify spiritual life throughout the Christian world.

If we want to have peace on earth and good will to men, we cannot get it by razing to the ground the Krupp gunworks of Germany. We must strike deeper than that. We must overthrow the German system of education, the cold-blooded unbelief that dominates her schools. The old German professor, with his stomach full of beer, his head full of skepticism, and his tongue full of ridicule of evangelical religion, is the menace of Christian civilization. It is far better to have a world-wide war if we can come out of it with an awakened Christian conscience and a saving faith in the Bible, than to have gone on in peace until the whole Christian world was so dominated and deadened by German philosophy that we would have become a world of unbelievers, a pagan civilization without Sabbath, Bible, or Christ. If the war had been postponed another fifty years, if something had not occurred to give the world an opportunity to see the kind of fruit that grows upon the tree of German philosophy, our world would have been lost to God and heaven, and doomed to the pit of endless darkness.

The chill of the skeptical teachings of the University of Berlin has already been felt throughout the Protestant world. It was found that England was suffering severely from German Destructive Criticism many decades ago. There was quite a number of brilliant and conceited men from the British Isles, at the Ecumenical Conference of Methodism that met in Washington City some decades ago, who showed very clearly in their public utterances that they were strongly tainted with Anti-Christian, German philosophy. Since then, their sons have met on the battlefield the heathenized scientist, who is the perfect production of that philosophy.

Recently, the devout people of the Methodisms of these United States were astounded and grieved to find that a course of study had been prepared for the undergraduates of Methodist Conferences that was strongly tainted with this same German heresy which has become the religious and political curse of the world. If our Methodist brethren, whom we love and honor above all words, will get on the trail of this serpent of unbelief they will find its nest in certain institutions of learning, dominated by conceited and shallow philosophers whose minds and hearts have been muddled and corrupted in German Universities.

While the American Government is seeking out and bringing to the bar of justice those spies and enemies of the nation, who are burning our manufac-

tories, and seeking to place dynamite shells in the coal buckets of our troop ships and freighters, why should not the Church hunt out those false teachers who sneer at the doctrines of the fathers and founders of Methodism? These are the men who with a smile and a smirk of the religious spy, the wolf in sheep's clothing, are dropping the poison of German philosophy and Destructive Criticism in our Theological Seminaries, Sunday school literature, Courses of Study, and in the very heart of our Church, in their pulpit utterances. If there ever was a time when every loyal Methodist on this continent, church official, high and low, ministers and laity, man and woman should rise and rally around the teachings of the Holy Scriptures, and cry out against these intruders into our Zion, that time is now.

What are these Destructive Critics contributing to our intellectual and spiritual life? What prodigals are they bringing back to the Father's house through the simple and blessed story of Jesus' love? What outcasts of society are being regenerated and becoming good citizens of the Kingdom through the ministry of the Gospel from their lips? The time has come to call these enemies of the Church, of the peace and harmony of the world, of the Word of God, which is the very foundation of all Christian civilization, to task.

It is a crime for the Church to feed and fatten these apostles of doubt, these strutting imitators of the arrogant scholars of Germany, who have trained the guns of their powerful army upon the very foundations of human liberty. Down with the Destructive Critics? They are the allies of German heresy. They are sowing broadcast in this land the seed which they have brought over from the granaries of Berlin University. I would no more contribute a dollar of my money to support a Methodist pastor or college professor who is spouting his German philosophy, than I would send money to Germany to pay for shells to shoot American soldiers. The Church ought to search these men out and silence them, just as absolutely as the Government hunts the spies and incendiaries who are seeking the destruction of our nation.

Those men who teach the nation to doubt the inspiration of the Scriptures, to question the Deity of Jesus, to disregard and live contrary to the great doctrines of the Holy Bible will, in the end, produce a generation who will break down the civilization, and wreck and murder the human race. The great world war, with all its horror, is the direct outcome and fruit of skeptical teaching and practices contrary to the Word of God.—Pentecostal Herald.

LAWLESSNESS OR CIVILIZATION —WHICH?

The great war is affecting almost every aspect of life, and wherever great social or economic changes are taking place we ask at once, "What has the war to do with this?" In no single respect has the South felt this influence of the war more than in its relationships with the colored race.

How has the war affected race relations? By opening great munition factories in the North and absorbing white labor, thus creating an open market for unskilled labor which has been filled by nearly five hundred negroes who have migrated North. The war has also concentrated large numbers of troops, white and colored,

Northern and Southern, in the Southern States, thus opening the way for race riots, such as at Houston, exposing colored women to great danger, bringing white and colored officers into close proximity, and giving chances for either hatred or friendliness.

Most of all, the present high tension of labor has opened the flood gate of mob violence in places like East St. Louis. It is time people stopped to think.

A group of representative Southern men and women met at Blue Ridge, N. C., this past summer to discuss these questions of law and order. The delegates included college presidents, state superintendents of education, business men, lawyers, doctors, social workers, ministers, secretaries of the Young Men's and Young Women's Christian Associations.

For three days they discussed with great earnestness the conditions of lawlessness in the South and possible remedies.

One paper deals with the causes of the Northern migration of negroes, seeing in it not only the response to an economic law of supply and demand, but also a recreation of certain social or anti-social aspects of life for the Negro in the South. Another article deals in a most masterly fashion with the present court procedure and lynching, giving most timely suggestions for suppressing this crime.

A very brilliant article, written by Mrs. Trawick of Nashville, shows how mob violence tramples under foot every sacred sanction of womanhood, in whose defense it is invoked. Dr. Hull of Atlanta writes of the influences of fear and depression in producing crime.

Two of the most suggestive articles to Christian people are the one by Dean Kesler of Baylor University on "Religion the Basis of Respect for Personality," and the other by Rev. Richard Hogue of Baltimore on "The Churches' Obligation." There is a findings or constructive conclusion drawn up by the Conference.

The volume is full of the most incisive thinking on this theme; it is rich with suggestiveness; it is pungent in its analysis but hopeful in its outlook. No person who believes that we are fighting to make the world safe for democracy can afford to miss this plan for making democracy safe for the world. Copies may be had by sending five cents in postage to W. D. Weatherford, 1005 Independent Life Bldg., Nashville, Tenn.

A LETTER FROM FLORIDA.

Since last I took my typewriter in hand to let you know that I was well and to hope that you were the same, a good many things have happened—our Conference is past, Christmas has come and gone, several "big freezes" have made Florida shiver, and our annual rush and jam of tourists is on. All these things are good in their own time and place, but Florida is not the place for "big freezes" nor for little ones either. However, we have had more than our share of them this season. But, singularly enough, the fruit trees and the fruit have both escaped with very little damage. Gardens have suffered severely and the loss has been heavy, specially so upon the small gardener.

Our Conference session at Miami was a brotherly feast. Bishop Denny gave entire satisfaction as a president and as a bishop. He was brotherly, patient, and just. The list of appointments seem to have been generally agreeable; leastwise, I heard almost

no complaint. Two new presiding elders were made and one elder who had served three years was shifted to another district. One of the new elders has served once before. Both are good men.

The reports of the preachers revealed a year of hard work, and a year of general progress; some increase in membership and a considerable increase in money raised. Our institutions were all in healthy state. A number of brethren had died, several either discontinued or located, and one withdrew from the Church.

The delegation to General Conference is a good one both clerical and lay. And the memorials sent up are sanely progressive. Among them are the following: For a General Board of Conference Claimants; for one lay delegate to Annual Conference from each charge; for combining General Boards of Church Extension and Home Missions; for making pastoral charges pay moving expense of incoming pastor.

As is now well known I am the avowed champion of the proposal to have "one lay delegate to Annual Conference from each charge." To me it is so manifestly just, so manifestly sane, so manifestly needed to develop for us a good and intelligent layman for each charge, that I marvel how anybody can be found opposed to it. And, very few are.

Coming home from conference in an automobile gave me a chance to see something of the beautiful East Coast country—and beautiful indeed it is. From Miami to Fort Pierce, a distance of about 120 miles, the asphalt road skirts the shore of the Atlantic. Now receding into orange groves and pineapple and truck fields, with rustling palms on either side and overhead, now approaching the water's edge with its iridescent lights and shades. It is a trip and a picture that will not fade away. It is worth a long journey just to see this part of Florida.

From Fort Pierce we journeyed slightly northwestward to Lake Okeechobee and a small town nearby of the same name. The town is quite similar to hundreds of new-born western towns. The lake is a veritable inland sea, some sixty or seventy miles one way and forty or fifty miles the other way. Recent drainage enterprises have lowered the level of the lake by some feet—too much, in fact, and it is now proposed to raise the level a few feet in order to make a ship channel possible from the East Coast across to the West Coast of the state. The riparian lands which drainage has uncovered are of immense fertility and yield enormous crops. It was a revelation to me to see such lands and crops in Florida. I had thought all the lands were sandy and poor and was agreeably surprised to find that my notion did not accord with the facts. There is some land in Florida as fertile as one need desire.

From Lake Okeechobee northwestward for fifty or more miles lies a vast prairie, covered only with short palmetto palm, an occasional clump of cabbage palm, and native grass. Almost as level as a floor, with abundant water in the adjacent Kissimmee River, if the soil will produce it, this prairie would be an ideal rice section. I wondered why it had not been tried.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

But within the whole vast area there is not a single habitation nor an acre in cultivation. Only here and there small herds of the small native cattle grazed. Even the cattle industry seems neglected and awaiting intelligent exploitation. Florida seems to me to be a land of awaiting opportunities in more ways than one. And, as in many other sections of the globe, the native is least aware of his own opportunities.

As everywhere else, this dreadful war is much in our thoughts and plans. Our Conference raised a considerable sum and placed two of our best men in the army camp work as "camp pastors." One is stationed at Camp Johnston at Jacksonville, where quartermasters are being trained; the other is at Arcadia, where the great aviation school and field is being erected.

At Miami the airmen divided the attention of the brethren. Many of them were seeing "bird-men" for the first time. And the Conference had a hard time to keep them in attendance. Who could well blame them? Preachers are human, after all! The thrill of seeing a fine body of fine boys venturing confidently into the air and eager for the day when they may have a chance to even the score with the Huns was enough to stir blood beats in even the most pious preacher.

Down at Key West we have a large number of sailor-boys either in training or in station. Likewise, at Fort Dade, a few miles across the Bay from St. Petersburg, we have a splendid body of men on duty. In all these places we are trying hard to meet the unusual duty that found us so unprepared.

From my own congregation somewhat above sixty young men have gone to the colors. It is a sobering and solemn situation to my church. We feel profoundly as never before our need of God and his guiding hand.

May abounding blessing come upon the Methodist and all its staff and constituency.—W. F. Dunkle.

THE CHURCH AND THE WORLD.

Recently we had a talk with a young man. The subject was, "The Influence of Bad Company."

He belongs to a good family and seems anxious to make life a success. We said to him, "The Church stands for the best in this life; and by joining it your temptations to do wrong would be less, and the vows: you made at the altar would make it easier to do right and harder to do wrong."

His answer was that it seemed to him that the church was in full fellowship with the world, and to judge the tree by the fruit it bears there is little difference between the two, but that there is less hypocrisy in the world than in the church. Then he added: "I have been taught that dancing, etc., as self-indulgence were against the rules of the church, but I know members who go from the sacrificial board and participate in the public dance; and when I see a preacher smoking a cigar it lessens my esteem for and confidence in him."

Now this young man is a little too hard on the church; but it is a potent fact that preachers and laymen are often amiss in their conversation and walk. They are the leaders of the flock and where they go and what they do will influence others, especially the young. The rules of the church are seldom read and explained and are not understood by a large per cent of the members.

If the church is not revered and

respected as formerly, who is to blame? We answer, the home and the church. As what father and mother do is right with the children, so it is in the church with reference to the pastor and his flock.

In this great world tragedy it behooves us all to do our best for our country and to preserve the sanctity of our homes.—W. H. Blankinship.

WHO IS TO BLAME?

A remark made by a mother, a few days ago, caused this question to come into my mind. She said that she had two sons who had recently joined the army and will no doubt soon have to go to the front to face the enemy, and she said how sad she thought to know that her boys were not Christians, and it is awful to think that possibly they may be killed and will have to meet the judgment and their souls not saved. She said that, when they were at home they always seemed to be in a hurry, and they never took time to mention the subject of religion to them before they left home. Now her heart aches with regret for her neglect of her Christian duty toward her boys for not leading them to the Lord when she had time and opportunity.

And I thought that she was not the only mother that had to endure such sad regrets of letting their dear boys leave home and loved ones possibly never to return again, and gone without being Christians, and the question comes again, who is to blame for these boys not being Christians? If we study our Bibles right, we will soon find out who is to blame. Paul tells us, in Ephesians 6:4, To bring our children up in the nurture and admonition of the Lord. Notice that he said to bring them, not send them, as some parents send their children to Sunday school and preaching service, and here is where some parents fail in discharging their Christian duty. They are willing to send their children to religious services, but fail to go with them. When a child sees the parent enjoy religious services and the teaching of God's word, their heart and mind will be more susceptible to the religious influence of the parent. If we begin early in our child's life to train him for God, we will not have these sad regrets to come before us and cause us to see how carelessly we let all those golden opportunities pass, when our boys were young and their hearts were tender and more susceptible to spiritual knowledge. And now they are grown to be men and are gone from a dear mother's care. How true the question, "Of all sad things of tongue or pen the saddest of these, it might have been." Yes, it might and could have been different with that dear boy, parents, had you made use of the best opportunity that God intended you should use in training your boy for his service.

Sometimes the spiritual training of our children is unintentionally neglected. We seemingly forget how important the spiritual life is until danger, sickness or trouble arises, and sometimes death has to come into our family and claim one of our loved ones to remind us of the importance of training our children for God. Sometimes our opportunities have passed beyond recall before we realize that we have neglected the most important part of our children's training. For when we neglect the spiritual part of life, our life is a complete failure. Since it is better to have never lived at all than to have lived in vain.

Jesus said when he was here on earth, "Seek ye first the kingdom of God and his righteousness and all these things, (material blessings) would be added." So many worry about the material things of life and neglect the spiritual life. If we should stop and consider to whom all these material things belong, we would live a better and more spiritual life than we do. God says in his word that, "The earth is the Lord's and the fullness thereof." God is the landlord and we are only his tenants. He only permits us to use these things while we live in this world, but they belong to God.

We should make a self-examination of ourselves and see if we are honoring the Lord by giving ourselves to him for his service, and have we dedicated our children to him for his service; are we using his money, his property and all he has intrusted in our care, are we using it all for his best service and glory, and are we doing all that he requires of us to do? So if we fail to do what God requires of us then we get the answer to our question, Who is to blame for our boys not being Christians. God says in his word, "Them that honor me I will honor and they that despise me shall be lightly esteemed."

If every one lived as God would have us to live there would be a great difference in the ways of the world today. We would not have to endure the worry and horrors of this war today, for sin is its cause. God is a God of peace, not of dissension. Just consider how much trouble and sorrow is caused by sin and why is it so many seemingly enjoy being servants of sin; and just think, all the reward or pay one gets for serving sin is, trouble, sorrow, heartaches, a short life in this world, a terrible death in the end; but think of the reward of those who serve God, long life, have no heartaches, no sad regrets of what might have been, a joyful service for God in this life and eternal happiness in the world beyond where we can be forever with God.

There is one consolation to the parents of the boys who have gone to serve in this war. The great work of the Young Men's Christian Association can be carried along to the front with our boys and that our boys can be supplied with Testaments, God's word, that will be a lamp unto their feet and a light to their pathway, if they will take time to read and meditate upon its holy teachings. God can hear and answer prayer anywhere and any place. Your boy can be saved in the army camp, on the battlefield, in the trenches, or anywhere. God is always willing to save to the uttermost all who come to him with a sincere desire to be saved. It is a blessed consolation to know that his

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look, Mother! If Tongue Is Coated, Cleanse Little Bowels With "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit-laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

saving grace is not confined to any one particular place.

I hope and pray that these words that I have written may be the means of influencing some parents to be more faithful in discharging their Christian duty toward their children and that they may begin early in the spiritual training of their children, so that they may not have any sad regrets for not training their children for God before they are old enough to leave home.—Mrs. Sidney Stephens.

ONLY IN THE SOUTH.

There was held in the Billy Sunday tabernacle in Atlanta on the evening of December 6, one of the most impressive services that has ever been held in this city, or anywhere else in this country as to that, and one of that sort that could only have been held in the South. The tabernacle was crowded beyond its capacity and hundreds stood in the spacious vestibules all around it while other hundreds could not get in.

Sitting on the rostrum where the big white choir sits during the Sunday meetings, were hundreds of negroes—perhaps five hundred or more—who had been trained by one of their own race. When the time came they sang, and such singing as they did has never been surpassed in this city or any other. Not a note of their songs were written, yet the time was perfect, the harmony accurate, according to the musicians who know of such things, and the melody was such as to stir the hearts of the thousands of white people who listened to them with far more interest than they would have listened to the performances of grand opera. They sang the songs that only the negroes sing. Just where they get them is one of the mysteries, and how they carry parts that cultivated musicians know nothing of, and yet, every part they carry fits perfectly into the harmony and melody of the music. The words they sang have little meaning and many smiles played over the faces of the white people as they uttered them without any poetry in them, but no smile was seen when they reached those strange, weird, thrilling melodies peculiar to the songs of the negroes of the South. No words can describe that melody as no words can tell adequately the effect of them on one who listens while the negro sings.

It was a service to be remembered through the years and one can but feel a sort of loneliness to think that such singing as that can ever pass from the people of the colored race and never more be heard in our Southland. By every token, such music as that should be preserved for the sake of the race of the negroes, not less for the sake of the white people.—Wesleyan Christian Advocate.

A HEALTHY BODY.

Do you suffer from constipation, indigestion, dyspepsia, heartburn or other forms of liver trouble? A healthy liver means a healthy body. When constipated, don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles, 50c. Van Fleet-Mansfield Drug Co., Memphis, Tenn.

Woman's Missionary Department

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

REAL GIVING.

Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his aims feeds three—
Himself, his hungry neighbor, and Me.
—James Russell Lowell.

REAL LIVING.

Soon after the death of Harry Lader's son in battle, a sympathetic friend approached him and feelingly asked, "Does God weep when a lad dies?" There was a moment's silence, and then the stricken father replied: "There are three roads a man can travel when he is struck as I've been hit. There is the road of despair, the road to drink, and the road to God I've chosen the road to God."

CHANGE IN PLACE OF MISSIONARY COUNCIL MEETING.

On account of the crowded condition of hotels in Louisville, Ky., produced by the cantonment located there, it has been thought best to change the place of the Council meeting, and Louisville has regretfully relinquished it for this year.

Church Street Church, Knoxville, Tenn., Holston Conference, comes forward with a most cordial invitation which the Council gratefully accepts. Mrs. W. B. Sullins, 315 Seventh St., Knoxville, Tenn., is general chairman of the Entertainment Committee, and Mrs. H. A. Evans, Marion Apartments, Knoxville, Tenn., vice chairman. All communications in regard to entertainment should be addressed to Mrs. Evans. The date of the Council meeting is April 3-11.

NORTH ARKANSAS CONFERENCE W. M. S. PROGRAM, ANNUAL MEETING AT CONWAY, FEBRUARY 11-15.

Monday Evening, 7:30 O'clock.
Old-time songs.
Experience meeting, led by Rev. James Thomas.
Sacrament of the Lord's Supper, administered by Rev. Dr. Morehead and Rev. H. E. Wheeler.
Song.
Benediction.
Enrollment of delegates.
Tuesday Morning, 9:00 O'clock.
Bible Thought—"Why should we pray?" Chapters 1-2 in "Meaning of Prayer," by Fosdick—Mrs. Tolleson.
Organization.
Roll call.
President's message.
Minutes of Executive Committee.
Reports.

11:30 to 12:15.
Noon Bible Hour.
"The Investment of a Life"—Dr. Edmund F. Cook.
Tuesday Afternoon, 2:00 O'clock.
Bible Thought. "What difference will it make in my praying if I realize that God cares for me?" Chapter 3 in "Meaning of Prayer," by Fosdick—Mrs. L. B. McClure.
Reports.
Story, "Esther Stanley's China Tea Set"—Mrs. Hubbel.
Solo—Miss Etling.
"The How Shop"—Mrs. A. B. Haltom.
"I want to know—?"

Tuesday Night, 7:30 O'clock.

Solo—Miss Fuller.
Address—Dr. Ed Cook.
Quartet by Mesdames Cazort, Levrett, Misses Craig and Muth.
Wednesday Morning.

Bible Thought. "What hindrances arise when we pray?" Chapter 5, "The Meaning of Prayer," by Fosdick—Miss Mabel Howell, Scarritt Bible and Training School.
Reports.
Election of officers.

11:30 to 12:15.
Bible hour.
"The Investment of a Life"—Dr. E. F. Cook.
Wednesday Afternoon.

Bible thought. "Why Are Prayers Unanswered?" Chapter 6, "The Meaning of Prayer," by Fosdick—Mrs. L. J. McKinney.
Social Service—Miss Denton.

"I want to know—?"
Finances—Miss Fuller.
Violin Solo—Mrs. Howard Johnston.
Reading Story—Miss Pauline Newburn.
Christian Stewardship—Mrs. Hawley.

Pledge Hour.
Wednesday Night.
Solo—Mrs. Deal.
Address—Miss Howell, Scarritt Bible and Training School.
Solo—Mr. V. G. Craig.

Thursday Morning.
Bible Thought "Is prayer a Battlefield?" Chapter 9, "The Meaning of Prayer," by Fosdick—Miss Bessie Bunn, pastor's assistant at Jonesboro.
Reports from committees.
11:30 to 12:15.

Bible Hour.
"The Investment of a Life"—Dr. Edmund F. Cook.

Thursday Afternoon, 2 O'clock.
Bible Thought. "What can we expect from unselfish prayer?" Chapter 10 in "The Meaning of Prayer," by Fosdick—Miss Gilberta Harris of Arkadelphia, returned missionary from Korea.

"The Rewards of Sacrifices"—Mrs. J. C. Howard.
Reports from committees.
"The Missionary Voice"—Mrs. L. A. Goodrich.
"Odds and Ends."

Thursday Evening, 7 O'clock.
Pageant—Conway Young People.
Reading—Miss Hamilton.

"THE HOW SHOP."

To the Auxiliaries of the North Arkansas Conference W. M. S.:

Dear Sisters—We are nearing the time for our annual meeting, and so far very few auxiliaries have sent in anything for our publicity booth. We expect to have a "How Shop" this year, so if you have any new ideas about how to present the Bulletin, how to make interesting programs, etc., please send them to me at once. Any suggestions you can send along this line will be appreciated. Please tell us how you have done things this year, send samples of invitations, programs, souvenirs, charts, also copies of your daily or weekly papers that contain missionary news.

We expect to have on sale the new Mission and Bible Study books, also

other books on missions and helps for missionary societies. We hope to make our "How Shop" very practical and helpful. Please help us to make it so. Some of the methods you have used may be old to you, but new to other auxiliaries.

Thanking you for any suggestions or helps in this department, and hoping that the "How Shop" will be a real help to all who attend our meeting, I am, yours cordially, Mrs. A. B. Haltom, Conf. Supt. of Study and Publicity.

LITTLE ROCK CONFERENCE W. M. S. REPORT OF CONFERENCE SECOND VICE PRESIDENT, MRS. M. RHODES.

Quarter ending December 31, 1917.
Baby Division:
Number of Baby Divisions in Conference, 26, with 250 members.
Added during quarter, 1.
Junior Division:
Number of Junior Divisions in Conference, 53.
Added during quarter, 1.
Members in the Junior Division, 1,200.
Added during quarter, 76.
Subscribers to the Young Christian Worker, 300.
Mission study classes in the Conference, 9.
Members in classes, 160.
Junior Divisions presenting Christian stewardship, 8.
Studying social service, 7.
Having committees for local work, 6.
Junior Divisions on Roll of Honor, 9, as follows: Arkadelphia, Central (Hot Springs), Junction City, Camden, Magnolia, Highland, Lonoke, Winfield, Crossett.

Financial Report.

Baby Division:
Amount of enrollment fees, 25c.
Amount of pledge, \$10.11.
Junior Division:
Amount of membership offerings, \$38.80.
Amount of pledge, \$33.95.
Week of Prayer offering, \$13.90.
Amount of Conference expense fund, \$3.25.
Total sent to Conference treasurer, \$119.26.
Value of boxes of supplies reported to superintendent, \$5.00.
Total amount expended for local work, \$25.06.—Mrs. Moffett Rhodes.

ITEMS FROM AUXILIARIES. Lockesburg.

Our first meeting of the new year was held at the parsonage Monday, January 7, with fifteen members present. The following program was rendered:

Foley's Honey and Tar

Always reliable for

Coughs
Colds
Croup
Tickling Throat
Hoarseness
Whooping Cough
Bronchial Cough

and it is your very best buy for


La Grippe

"Every mother in the land should keep a bottle right at hand."

Prices 25c, 50c and \$1.00 Sold Everywhere

Song.
Prayer.
Stewardship of Prayer—Mrs. Custer Steel.
Thoughts for Pledge Day—Mrs. A. P. Boyce.
Installation of officers, conducted by the pastor, Rev. J. T. Rodgers.
Song, after which Brother Rodgers led us in prayer. The newly elected president, Mrs. C. Steel, took the chair and made a short but inspiring talk in regard to our aims for the new year, and the co-operation she hoped for and expected from every member of the auxiliary. A rising vote of thanks was unanimously given our retiring president and treasurer, Mrs. R. S. Hunsucker and Mrs. W. C. Park, for their loving, faithful and efficient services during the years they have held these important offices. Short reports were given by the officers. The children deserve special mention, as they have paid their dues and overpaid their pledge. Mrs. A. P. Boyce has done a wonderful work with the children, and we are glad indeed to have her in this important office another year. She should have the hearty co-operation of all the parents. Miss Mary Gilliam, our first vice president, having accepted a position as teacher in our school here, is unable to attend all our meetings, but is doing good work with the young people, leading many of them to consecration of their lives and more to the service of Christ. She is the right person in the right place. The adult auxiliary almost reached the honor roll mark this year, our pledge and apportionment on the Hotchkiss Memorial Fund a little overpaid. Pledge cards were distributed and over half of our pledge for another year was subscribed, besides a goodly number of the cards to be taken up later. All of our officers deserve credit for the good work of the past, and for the high ideals of the future. We find it best to spend two hours the afternoons of the first and fourth Mondays, and we alternate our mission and Bible study in connection with each meeting. Mrs. W. C. Park will conduct our Bible study, and we could have no better teacher. We are

Stop That Catarrh



It weakens you and disgusts your friends. It offers a prepared ground for dangerous diseases. It will not get well by itself, but many thousands of just such cases have yielded to

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which for forty-five years has been the household's standby in catarrh and debility during convalescence from grip.

Experience has taught a great number that Peruna is a reliable tonic that aids the membranes in recovering from inflammatory conditions, regulates the appetite and clears away the waste. At your druggists.

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Columbus, Ohio

glad indeed Pastor Rodgers is to serve this people another year; they are as kind and considerate of the preacher and his family as any people we ever worked with. I love to go to our other four appointments outside of Lockesburg; there are so many good people in all of these churches. One of our best members is visiting in the Capital City. We miss her so much, and I hope when she reads this she will hurry home and be with us again soon. Pray for us. Let's bind our auxiliaries together by a chain of effectual, fervent prayer this new year.—Mrs. J. T. Rodgers, Supt. of Study and Publicity.

Little Rock, First Church.

With the passing of 1917 the Woman's Missionary Society of First Church, Little Rock, closed a successful year, due in large measure to the efficient leadership of the president, Mrs. W. P. McDermott. At the first business meeting of the new year, reports from all departments were read and the same inspired to greater zeal and better service. More than 150 names are enrolled. Many of these represent active, interested workers, and it is hoped that the same may be said of the entire membership at the end of another year.

The treasurer reported Pledge Fund with 10 per cent increase asked by the Executive Board paid in full, \$550. Connectional funds, including above amount, dues, Conference expense and retirement funds, \$75; Hotchkiss Memorial, \$60; Bible Woman, \$40 scholarship and \$22 Week of Prayer collection, reached a total of \$1,044. A fund of \$454 for local work, repairs to parsonage and church parlors, was raised by the nine circles into which the membership is divided. The Department of Supplies and Social Service dispensed 602 garments and \$123 to the needy poor. A box of supplies, new clothing, shoes, etc., was sent to a needy preacher and family at Thanksgiving time. Total money raised for all purposes, \$2,041.45.

Thankful for the success of the past, we pledge fealty to our new standard-bearer, Mrs. J. H. Hamiter, and adopt her slogan for the new year: "Every woman of First Church a member of the Missionary Society, and every member pledged to service."—Mrs. W. P. Feild, Publicity Supt.

GOOD NEWS FROM CHINA.

Opening of a New Church in Changchow.—A number of missionaries of our China Mission went up to Changchow to the opening of the new church October 4. All the congregations of the city met together, and it was a time of great rejoicing in that old town, where conservatism has held sway for centuries, and where only a few years ago the people thought that the only object foreigners could have in visiting their town would be to steal children in order to put their bodies under the railroad for a foundation.

At one time the native pastor was almost mobbed because Mrs. Park and Rita went up there to see him. The change has been marvelous, and on the day of the opening of the church several hundred communicants were present, and it was possible to have a quiet service fairly free from interruptions from without.

Miss Ida Anderson and Miss Ella D. Leveritt are our missionaries at Changchow, and the Council appropriated one thousand dollars toward the building of their church there.

Sunday School Department

CONTRIBUTORS:

A. L. DIETRICH.....Field Secretary, Gulf Division
1414 Twenty-third Ave., Meridian, Miss.
REV. C. N. BAKER.....Field Secretary, Little Rock Conference
207 Masonic Temple, Little Rock, Ark.

SUNDAY SCHOOL LESSON FOR FEBRUARY 3.

By W. L. Oliver.

Topic: Jesus Lord of the Sabbath.
Mark 2:13-3:6.

Golden Text: The Son of man is Lord also of the Sabbath. Mark 2:28.

Introduction.—If we take up the call of Levi, as is indicated by the scripture assigned for the lesson, historically, this lesson follows immediately after the last. However since that part of scripture connected with the call of Levi is not printed, and because of the importance of the Sabbath question, it would be well to devote the study to that one topic. One thing in connection with the call of Levi we may note, the questioning of the Pharisees. What had at first been a thought in their hearts had now grown to complaint against Christ. And in today's lessons assumes the form of a plot to kill him. The two Sabbath day incidents show a fitting climax to their attitude against Christ. But the chief study for us in this lesson is the teaching of Jesus regarding the Sabbath. The two incidents furnish us with two phases of his teaching. So we shall take this up under two heads, (1) the Sabbath and works of necessity, (2) the Sabbath and deeds of mercy.

1. The Sabbath and Works of Necessity. (Vs. 23-28).—In the study of the Sabbath question we might divide it into what should be done, what may be done, and what should not be done. The negative question is not taken up by Christ in this discussion. The Fourth Commandment forbids any work on the Sabbath day. Our Lord came not to destroy but to fulfill, complete this commandment as well as others. What may be done is shown by Christ's teaching in the first case before us.

The Deed.—Jesus and his disciples were passing along a public path through standing grain on the Sabbath. The disciples began to pluck the heads of grain, and, as we learn elsewhere, rub them out in their hands (Luke 6:1). This is supposed by some to be an indication of their poverty; that they literally lived from hand to mouth. But there is no indication that they were ever too poor to supply themselves with sufficient food. So we cannot think that they were plucking the grain because they did not have means to buy bread. It is likely that either they had been on some errand of mercy with Christ, or that they with him had been to the house of worship, and being away from home and not invited by some other to eat, they had become quite hungry. In this manner they sought some relief for their hunger. Indeed Matthew (12:1) tells us that was the case.

The Complaint.—When the Pharisees saw them they began to accuse them to Jesus of violating the Sabbath. They had been on the watch for a cause of complaint against him or his disciples. He had on three occasions defended himself and them against the charges of these men who had assumed the position of opposers to him. But being baffled in their previous attempts, they now take what appeared to them stronger ground,

since the law itself enforced the obligation of the Sabbath. They claimed that this was a violation of the law, an offense against the Fourth Commandment. It was according to the rabbis' exposition of the law. In nothing was the Jewish system so exacting as in its regard for the Sabbath. The rabbis' exposition of the law went to great lengths in declaring what was unlawful on the Sabbath. Plucking grain was unlawful, because it was threshing. There was no charge that the disciples were taking what was not theirs. One could pluck grain of another, provided he did not use a sickle. (Deut. 23:24). The charge of the Pharisees was solely on the ground that the disciples were doing labor on the Sabbath. Of course, their charge was finally against Jesus because he had not forbidden, but by his silence had given consent to what they were doing. It was really against him they sought occasion.

The Defense.—It is to be observed that in making his reply Jesus does not at once declare that the disciples had not broken the letter of the law. He rather accepts their statement of the case that his disciples had done so. But he does not stop at that, but defends their act. And shows what may be done on the Sabbath. From his defense we understand that the disciples were in immediate need of food. And from his reply we learn: (1) That the Sabbath belongs to those ceremonies that were instituted for the good of men. In this it differs from the moral law which is supreme over man. A man had better die than break the moral law, for man was made for that. But the ceremonial law was made for man. (2) That the prescriptions of the Sabbath must yield to man's need which it was establish-

PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention. Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve; but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubt as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortness of Breath, Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells, Swelling of Feet or Ankles, Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cheerfully refunded.

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END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" Makes Sick, Sour,
Gassy Stomachs Surely Feel Fine
in Five Minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now 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 food fermentation due to excessive acid in stomach.

ed to subserve. In proof of this he cites the case of David who ate the shewbread when he was in extremity, and in doing so broke the ceremonial law. (3) In defining the Sabbath our Lord asserted its universality. It was not made for a nation, or generation, but for man, i. e., all men. He does in no sense abrogate the Sabbath. His reply does not give permission to break it at will. Only the most urgent need can authorize one to break it. (4) That Christ is the Son of man, who is man's head, and he who represented the race, has authority over the Sabbath day, having power to modify it should the needs of man demand it. But further, being Lord of the Sabbath, all that is done on that day should be for his honor and glory.

2. The Sabbath and Deeds of Mercy. (Vs. 1-5).—Another Sabbath had come and found Jesus at the synagogue. And there also were the ever present critics.

The Need.—There was in the synagogue a man with a withered hand. Probably he had gone expecting to find Jesus there. The indications are that his hand had dried up, and according to Luke 6:6, being his right hand he was in a sad physical plight. His case was one to appeal to the compassionate Christ.

The Query.—Our Lord propounded a question founded on the case of the man. He asked his critics who were watching to see if he would heal the man that they might accuse him. Jesus asks them what should be done. Was it right to heal on the Sabbath? The question brings before them the claims of mercy and the claims of the day. It is understood that we are to keep the Sabbath holy. It is also assumed that it is our duty to help the suffering. But does the law of the Sabbath annul that obligation? Are those high claims of mercy to our fellow men abrogated by the claims of this day?

The Healing.—The Pharisees could not answer him. They rather await the act that will incriminate him. Jesus looked on them in anger, but not in personal resentment. There was

SAFEGUARD YOURSELF

against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, you can do no better than to take the time-proven well established, old-time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well-known and reliable, harmless but effective, and contains no Calomel, Arsenic or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

pity for them, for he was grieved at the hardening of their hearts. But their criticism and hate could not prevent him from healing the man. We observe, from this miracle, (1) That Jesus recognized the obligation to perform deeds of mercy on the Sabbath. In the account in Matthew 12:11 we have an instance where Christ reminded them that each of them would take his sheep out of a pit on the Sabbath. That might be inspired by selfishness, but deeds of mercy to one's fellow men are not necessarily of a selfish nature. (2) Christ in healing the man did not even by a touch perform any work. There was not the least infraction of any law. He only bade the man do what any might do, stretch forth his hand. So Jesus shows his power to evade, if he desires, the net stretched for him. (3) Neither the criticism of his enemies nor the offense to them prevented Jesus from doing good. Neither did he stop to consider his own danger when he might remove human suffering.

Lessons: The Sabbath was made for man's whole physical, mental and spiritual welfare.

Man cannot have a Sabbath if it is kept like other days of the week, it must be kept holy.

Questions: What was Jesus' habit on the Sabbath day? What is meant by the Sabbath being made for man? What place has physical worship in the Sabbath? Why should laboring men especially seek to protect the Sabbath? What reasons have we to be encouraged or discouraged over the Sabbath outlook?

A RARE PRIVILEGE SOMETIMES OVERLOOKED.

I am wondering if the readers of the Methodist always read the "Book Reviews" by Dr. Millar. To the student who really wants to get hold of the best modern books these reviews are of splendid service. We of Arkansas may not realize it, but nevertheless it is that Dr. Millar is one of the best critics of books in our connection. This is proven by the fact that his Reviews are so often found in the Quarterly Review. Any Methodist can well afford to read any book recommended by Dr. Millar.

Knowing the above to be true, last week I secured and read a new book entitled, "Making the Old Sunday School New", reviewed by Dr. Millar in last week's Methodist. This is one of the best books I have read for the busy pastor and superintendent. I read it before I went to bed. You can do the same. It only costs fifty cents. Brethren, get this book and read it. It will help you in the biggest work of the world.—Clem Baker.

FIELD SECRETARY CLEM BAKER'S INSTITUTE DATES FOR TEXAS KANA DISTRICT: FEB. 2:22.

Lewisville — February 2:3, Saturday afternoon and night and Sunday morning.

Stamps—February 3-4, Sunday night and Monday morning, afternoon and night.

Mena—February 6, Wednesday morning, afternoon and night.

Hatfield—February 7, Thursday morning, afternoon and night.

Lockesburg—February 8-9, Friday and Saturday at pastor's direction.

DeQueen—February 10-11, Sunday and Monday at pastor's direction.

Horatio—February 12, Tuesday morning, afternoon and night.

Wilton—February 13, Wednesday morning, afternoon and night.

Richmond, February 14, Thursday

EPWORTH LEAGUE DEPARTMENT

H. F. BUHLER, Editor....Y. M. C. A., Little Rock
J. H. PIERCE, Treasurer, Little Rock Conference...Box 529, Little Rock
HOWARD JOHNSTON, Treas. N. Arkansas Conference....Conway, Ark.

EPWORTH LEAGUE LESSON FOR FEBRUARY 3.

(Consecration Meeting): "Christian Duty and Privilege. 2. Bible Reading." Ps. 119:9-16.

Suggestions To Leader.

Advertise, get everybody to bring Bible or Testament to this service. Make the publicity unique by stating that every person in the large attendance Sunday night will have the Bible or Testament and then work to that end. Have a number provided for the forgetful; ushers will hand them out at entrance. At opening or some appropriate period have show of Bibles so everyone can see that all have complied. Invite the public to come and see a young people's audience, no one without his or her Bible.

Begin on the dot, quick and snappy. Have everyone give his or her favorite verse in the Bible—a word of comment on some will impress why it became my favorite.

After the talks on your program, open the meeting to all to testify—afternoon and night.

Foreman—February 16, 17, Saturday and Sunday morning at Pastor's direction.

Ashdown—February 17-22, School of Methods.

Note: These Institutes are held under the auspices of the duly appointed agent of the Southern Methodist Church. The dates are, after careful consultation with the presiding elder, fixed so as to avoid unnecessary traveling expenses. Charges not mentioned in the above list will be visited by the Field Secretary during the open months of the spring or summer. Since these are real workers' conferences experiences teaches that mid-week dates are just as good, if not better, than Sunday appointments. The presiding elder is the rightful leader of all Sunday school work within his district and will accompany the Field Secretary at all of above points that he can reach. The success of these meetings will depend largely upon the efforts put forth by the pastor and superintendent in securing the attendance of their workers.—Yours to serve, Clem Baker, Field Secretary.

WHAT DID YOU DO WITH THAT CALENDAR?

The General Sunday School Board recently sent to each Sunday school superintendent in the Little Rock Conference one of the prettiest calendars I have seen this year. It is the work of an artist, yet chuck full of useful information. It does not prophecy these awful snows, but it is prophetic of the oncoming Kingdom of Jesus Christ. Mr. Superintendent, did you get yours? If not write me. If you did get it, what did you do with it? It would look mighty fine hanging up in the parlor at home wouldn't it? That is where I found a good many of those China Charts sent out by the Board last year. But, brethren, this calendar is not intended for the parlor. It belongs in the most conspicuous place in your Sunday school room. So let us be fair and hang it up where it is expected to go. And when it is up call the school's attention to it and tell them what it is for.—Yours for a big Sunday School Missionary Special, Clem Baker.

ies, "How Bible Reading Has Helped Me."

Have special music. One solo, "My Mother's Bible—Or Precious Book", should not be omitted.

Have the seven most noted versions of the Bible written on blackboard or on large wrapping paper tacked on wall so they can be read by everyone and then read in concert. Then ask date of various versions. Ask the Leaguers to copy the names and dates and memorize. It will make a spicy opening for the next two or three weeks to begin services with rapid-fire questions on names and dates of these versions. Pit girls against boys or one side of audience against other.

The Modern Bible.

1. Wycliffe's Bible, 1380, the first Bible in English.

2. Coverdale's Bible, 1535, the first entire printed Bible.

3. The "Great Bible," 1539, the first authorized Bible.

4. The Geneva Bible, 1560, the first Protestant Bible.

5. The "King James Bible," 1611, by 47 scholars appointed by King James.

6. The "Revised Version," 1885, by English and American scholars.

7. The "American Version," 1901, by American scholars who assisted on Revised Version.

At close of service ask those who have signed the Quiet Hour Covenant and those who will sign tonight to come to the front and kneel in prayer. Have sentence prayers closing with Lord's Prayer.

Our Daily Bible.

Our pledge promises daily Bible reading as the rule of our lives. It is a rule that may have an occasional exception, for good reason, but not for poor ones. The aim should be to become such eager Bible-lovers that we shall seek reasons for longer Bible reading than for omitting it.

Do not read alone; seek always in faith, the presence of the great Interpreter, God's blessed Spirit. He will make your Bible hour the best hour of the day.

Have a regular time and place for your reading. You will thus be far more likely to read the Bible at other times and places also.

Spend some time always in thinking over what you read; it is made your own only by meditation.

Read every day until you have found some passage that will serve as the inspiration for the day.

Read a book first merely to understand it, verse by verse; again, to grasp its movement and scope; again, to receive its spiritual lessons.

Do You Like a Good Story Book?

Who does not?

And when you have been sighing for another good collection of stories to read, why have you not thought of the Bible? "What!" you say, "The Bible a story book?" "Yes, indeed! The most interesting story book ever written."

You do not believe it?

Well, are you willing to be shown?

Then read:

To Drive Out Malaria

And Build Up The System
Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

1. The story of the servant who was sent to find a wife for his master's son. (Gen. 24).
2. The story of a man who looked pleasant when everything went wrong, of a man who looked sad when in trouble, and of a man who forgot his best friend. (Gen. 40).
3. The story of a man who was taken from prison to live in a palace. (Gen. 41).
4. The story of the meeting of a son with his father who for years had given him up for dead. (Gen. 46).
5. The story of a little girl who watched by her brother's cradle, and of a mother who was hired to take care of her own baby. (Exod. 2).
6. The story of a bush that blazed with fire, and never burned up. (Exod. 3).
7. The story of how bitter water was sweetened by a tree. (Exod. 15).
8. The story of the day when God told his people to get their Sunday provisions on Saturday. (Exod. 16).
9. The story of a god made out of earrings. (Exod. 32).
10. The story of the first tent meeting, and how the tent was made. (Exod. 26 and 32).
11. The story of ten cowards and two brave men. (Num. 13 and 14).
12. The story of how an army of 32,000 men was cut down to 300, and with no weapons but pitchers and lamps and trumpets, defeated a vast army. (Judges 7).

These are only a few of the absorbingly interesting stories to be found between the covers of the Book. When you read them you will own that the Bible is charmingly interesting and even thrillingly exciting. When you have read these and want the names and location of other stories in the Bible write the editor of League Page and he can furnish scores of others.

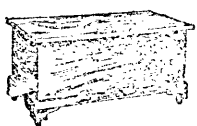
THE BIBLE.

(From the flyleaf of D. L. Moody's Bible.)

This Book contains the mind of God, the state of man, the way of life; the doom of sinners, the happiness of believers. Read it to be wise. Believe it to be safe. Practice it to be holy.

It gives light to direct you, food to support you, and comfort to cheer you.

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Can furnish Oxford, Holman and Nelson's Teachers' Bibles, with Concordance and other helps.

Tarbell's Teachers' Guide and Pouloubet's Notes, postpaid, \$1.35.

Also, two of the most remarkable recent books written, "Manhood of the Master" and "Meaning of Prayer," by Fosdick, at 60 cents each.

Send all orders to

D. H. COLQUETTE

Field Agent, American Bible Society
312 Masonic Temple

Little Rock, Ark.

It is the traveler's map, the soldier's sword, the Christian's chart.

It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully.

It is given us in life, will be opened in judgment, and remembered forever.

It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with it.

The Bible sets forth two things—the cross and the throne.

The Old Testament points toward the cross. The gospel tells the story of the cross.

The Epistles point toward the throne. The Revelation tells the story of the throne.

[These sentences should be given to nine Leaguers, who will give them from memory at the meeting. To be effective, they should be given in a deliberate, plain way.]

ILLUSTRATIONS.

England has two books. She has Shakespeare and the Bible. England made Shakespeare, but the Bible made England.—Victor Hugo.

The opinion of the Bible bred in me, not only by the teachings of my home when I was a boy, but also by every turn and experience of my life, and every step of study, is that it is the one supreme source of revelation, the revelation of the meaning of life, the nature of God and the spiritual needs of men. It is the only guide in life which really leads the spirit in the way of peace and salvation.—Woodrow Wilson.

ROBERT E. LEE AND HIS BIBLE.

"It has been my privilege to have in my possession for a day or two the General's Bible. I have never seen one more marked and thumbed than his. The chapters most marked are the fourteenth of John and the eighth of Romans. In the former chapter every verse except three is marked. It was his custom to note the dates on the margin when he began and finished the Old or New Testament in his readings by course. I find twelve dates noted for the Old and thirty-four for the New. Many, many times he must have read the Bible from beginning to its end. We find here the secret of his gentleness and the source of his power. A number of quotations are pasted carefully in his Bible. On the first page of the New Testament is pasted this card:

"Put any burden upon me, only sustain me.

Send me anywhere, only go with me. Sever any tie, but this tie which binds me to thy service and thy heart."

The verse most heavily underscored in his Bible is the words of Jesus: "Whosoever, therefore shall confess me before men, him will I confess before My Father which is in heaven."

Quotations.

Mr. Gladstone said, "I hold before me a little book called the Bible which I have studied for 31 years, and I am now prepared to pronounce it the Impregnable Rock of Holy Scripture."

Every great theme of literature is a stolen gem from the Bible.—Sunday.

Why hasn't the infidel and the agnostic destroyed the Bible? Because

MURINE Granulated Eyelids,
Sore Eyes, Eyes Inflamed by Sun, Dust and Wind quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes. No Smarting, Just Eye Comfort.
MURINE Eye Remedy At Your Druggist's or by mail, 50¢ per bottle. Murine Eye Salve, in Tubes 25¢. For Book of the Eye—Free. Ask Murine Eye Remedy Co., Chicago.

you can't destroy God, and this is God's Book.—Bulgin.

Lew Wallace was an infidel when he started to study the Bible honestly, and after four years the product of that research was "Ben Hur, a Tale of Christ."—Sam Jones.

I believe the Holy Spirit wrote this book, because only the man who yields to the Spirit can understand the Book.—Bulgin.

The Bible came from one of three sources—good men, bad men or God. Good men didn't make it, for they say that the word of the Lord came to them. They can't be good and liars. Bad men didn't write it, for they could not dig to the depths of morals found here. Who wrote it? God.—Chapman.

"THE ANVIL OF GOD'S WORD."

Last eve I paused beside a blacksmith's door

And heard the anvil ringing the vesper chime;

Then, looking in, I saw upon the floor Old hammers worn with beating years of time.

"How many anvils have you had," said I,

"To wear and batter all these hammers so?"

"Just one," said he. And then with a twinkling eye:

"The anvil wears the hammers out, you know."

And so, I thought: "The anvil of God's Word

For ages skeptic blows have beat upon;

Yet, though the noise of falling blows was heard,

The anvil is unharmed, the hammers gone."

WHAT OTHER GREAT MEN SAY ABOUT THE BIBLE.

(Have this memorized not recited.)

The first and almost only book deserving of universal attention is the Bible. I speak as a man of the world, to men of the world, and I say to you, "Search the Scriptures."—John Quincy Adams.

A man has deprived himself of the best in the world who has deprived himself of this (a knowledge of the Bible).—Woodrow Wilson.

The best of all allies you can procure for us is the Bible. That will bring us the reality of freedom.—Giuseppe Garibaldi.

Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work upon the teachings of the Bible.—Theodore Roosevelt.

I do not know of a book which gives in such compact and poetic form every phase of human ideas as the Bible. Without the Bible the education of the child in the present state of society is impossible.—Tolstoy.

Hold fast to the Bible as the sheet anchor of our liberties—To the influence of this Book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future.—Ulysses Grant.

You will find in this little book (the Bible) guidance when in health comfort, when you are in sickness, and strength when you are in adversity.—Lord Roberts.

Every hour I read you

Kills a sin,

Or lets a virtue in

To fight against it.—Isaac Walton.



MY MOTHER'S BIBLE.

This Book is all that's left me now!

Tears will unbidden start,
With faltering lip and throbbing brow
I press it to my heart.

For many generations past,
Here is our family tree;
My mother's hand this Bible clasped;
She, dying, gave it me.

Ah! well do I remember those
Whose names these records bear;
Who round the hearth-stone used to close

After the evening prayer,
And speak of what these pages said,
In tones my heart would thrill?
Though they are with the silent dead,
Here are they living still!

My father read this holy book
To brothers, sisters dear;
How calm was my poor mother's look
Who learned God's word to hear.

Her angel face. I see it yet!
What vivid memories come!
Again that little group is met
Within the halls of home!

Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false I found thee true,

My counsellor and guide.
The mines of earth no treasure give
That could this volume buy;
In teaching me the way to live,
It taught me how to die.—George Morris.
(To be memorized and recited.)

Source of Purest Civilization.—The springs of civilization are three. The history of the world hangs on the race that built the Parthenon; on the race that ruled the world; and on the race

DARKEN GRAY HAIR, LOOK YOUNG, PRETTY

Grandma's Recipe of Sage Tea and Sulphur Darkens So Naturally That Nobody Can Tell.

Hair that loses its color and lustre, or when it fades, turns gray, dull and lifeless, is caused by a lack of sulphur in the hair. Our grandmother made up a mixture of Sage Tea and Sulphur to keep her locks dark and beautiful, and thousands of women and men who value that even color, that beautiful dark shade of hair which is so attractive, use only this old-time recipe.

Nowadays we get this famous mixture improved by the addition of other ingredients by asking at any drug store for a 50-cent bottle of "Wyeth's Sage and Sulphur Compound," which darkens the hair so naturally, so evenly, that nobody can possibly tell it has been applied. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time. By morning the gray hair disappears; but what delights the ladies with Wyeth's Sage and Sulphur Compound, is that, besides beautifully darkening the hair after a few applications, it also brings back the gloss and lustre and gives it an appearance of abundance.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite to impart color and a youthful appearance to the hair. It is not intended for the cure, mitigation or prevention of disease.

that wrote the Bible. Three great races—the Greek, the Roman, and the Hebrew. Three great achievements—art, law and the Bible—and the greatest of these is the Bible. They who follow the streams of modern civilization back to their rise, come at last upon the Bible.

The Inspiration of Education.—In our age noted for its love of childhood, education has been born again. Back of Horace Mann, back of Froebel, back of Abelard, we come at last upon the teacher of Galilee. Modern education is less the child of the revival of learning, than of the printing of the New Testament. You have heard it said: wherever the Bible is on the tongue of the people, you will find a spelling book in the hands of their children. Modern education takes its rise in the teachings of him who said, "First the blade, then the ear, after that the full corn in the ear."

No Real Democracy Without the Bible.—The boasted achievement of our race is our government by the people. Take up your map and run your eye over the ancient and mediaeval world and you will not find democracy anywhere. Now look at the modern world and you will find the reign of the people. In Holland—but it was in brave little Holland that men first unchained the Bible; in Switzerland—but it was in Geneva that John Calvin founded his theocracy in which the Bible was both text book and constitution; in England and Scotland—lands of Cromwell, Knox, Wyckliffe, and the free kirk where the Bible was song book and literature; in America—land of Pilgrim and Puritan, who came into the wilderness for freedom to read the Bible for themselves and in its true light to practice its worship and its teachings. There is no reign of the people in Russia, or Italy, or Spain or South America. These are modern countries and in some of them they have the name and dream of democracy, but it is only a dream. In Germany with all her culture, knowledge, invention and achievement, there is no democracy; from the sacred covers of God's record they have torn book after book until there was left only the mutilated wreckage of a plaything. All these countries have no democracy, because they have no Bible. The Bible is the mother of democracy.

The Bible and the World's Sublimest Achievement.—The glory of Italy is her art. What awoke the passion for beauty within her people and kindled the genius of her great masters?

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.

THE NO-TOBACCO JOURNAL

Monthly, 25c per year, is the official organ of

The No-Tobacco League of America

which was recently organized and which is the first and only organization yet formed on adequately broad grounds to effectually combat this great evil. It is an organization destined to accomplish a great reform. You will want a part in it and to keep posted as to the League's progress and doctrines. Send 25c for a year's subscription to L. H. Higley, Publisher, Butler, Ind.

Snowed Under---Chapter Fees Coming In



Office of
J. H. PIERCE
Treasurer

Box 529, Little Rock.

You doubtless never dreamed that the Leaguers would get busy like this. It is a great surprise to all. The young people are learning to do things on time, with system.

Knowing that if the Leagues that have not paid the \$2.50 Chapter fee were aware of what the others had done, that they would send in their checks by return mail. Hence I have had this drawing made and am sending you this notice in Methodist.

Italian art is a modern flower. Always those sons of a southern clime had used brush and easel. But for centuries they had only learned art's language and wrought out art's prose. Then the divine afflatus fell upon them and they made our galleries glorious forever. What stirred their sleeping genius? Let Raphael's Sistine Madonna tell you. Let Titian's transfiguration testify. Let Angelo upon his knees whisper the secret. He has a Bible in his hand and his prayer is, "O Lord, teach me to paint Thy Gospel!" The Bible has inspired art. Music is still in her youth. "She hath the heart of a child!" What baptized the children of genius with songs? Listen to Handel's Messiah and Haydn's Creation and Mendelssohn's Elijah and Gounod's Redemption and even Wagner's Parsifal and you will know that the great musical compositions are only the Bible set to music. The Bible is the inspiration of music.



The Sure Guide.

Thy word is a lamp unto my feet, and a light unto my path.—Ps. 119:105.

I knew, too, that you would not want to keep your district from making the record, "Every League paid." You know the time to pay is January and only five days remain. If your treasurer has not the funds, you might borrow, or get ten to pay 25 cents. I am sure that you will in some way send the checks that the Leagues may make a clean sweep before the end of the month. J. H. PIERCE, Treas.
Box 529, Little Rock, Ark.

CHILDREN'S DEPARTMENT.

WHEN TOMMY GOES TO SCHOOL.

When Tommy goes to school it takes Mamma and Kate and me To start him off, because he makes Quite work enough for three. Katie must find his coat and cap; I try to hear his rule; It's always an exciting time When Tommy goes to school.

Mamma must cut his sandwiches And lay in quite a stock, While Katie warms his rubbers well, And I must watch the clock. He eats his breakfast first of all, While ours is getting cool. It's always an exciting time When Tommy goes to school.

Next Katie brings his handkerchief; I tell him he'll be late; Mamma then kisses him good-bye Just as it's half-past eight. And Katie, buttoning up his coat, Says, "He's nobody's fool!" It's always an exciting time When Tommy goes to school.—Ex.

TILLY THE TERROR OF TIP-TOP TOWN.

By Ruth Carr.
CHAPTER 4.

At the last meeting of the lodge Harry had reported how near he came to getting the confidence of Mr. Grisom and believed that just one more trial would result in success. Martin had told of how he had won the confidence of Bulger, who would wag his tail at sight of the boy. Russell was sorry he had no such success to report and realized his had been the most difficult task of all, but added, "I was not looking for a soft job."

"When you go again, Russ?" asked Martin whose task seemed fin-

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in Three Minutes.

Try it right now for Rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pains in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used internally and externally for Coughs, Colds, Croup, Sore Throat, Diphtheria and Tonsillitis.

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.

Accept no substitute. This great oil is golden red color only. Every bottle guaranteed; 25c, 50c and \$1.00 a bottle, or money refunded at all leading druggists, or sent postpaid from Herb Juice Medicine Co., Jackson, Tenn.

ished, except the investigation concerning letters, money orders and such matters that pertained to the parties.

"I think I'll try Tilly again this afternoon; how'd you like to go with me and keep Bulger on the outside?"

"I'll do it; me and Bull's friends now."

"If Tilly is at home what had I better say to her?"

"Depends on what she says to you first. If you will take a bit of advice from a dogtamer, I would suggest that the chief be very polite to 'Miss Tilly' and not say a thing snappish, for if you do it's all off right now."

"But when she says such mean things to me I just can't—"

"Oh, I know it is hard to take, but when we are working for success we have got to bite our tongues and be quiet."

"That's good advice, even if it does come from a dog-tamer, and I'll try to remember and be as polite as I can and will not forget to say 'Miss Tilly.'"

"What time do you want to go?"

"Let's see. This is Saturday and I'll have to rake the yard and clean out the chicken house, but I will be through by dinner."

"Then I'll meet you behind Tilly's orchard at 1 o'clock; I'll call Bulger and play with him while you go in and make a call on your lady friend," laughed Martin.

"Shall we take Harry?"

"No; don't need him; wouldn't need you if it wasn't for Bulger."

Although Russell dreaded the expedition which he was determined to make, still he was impatient for the time to come, for he meant for his plans to carry to success this time.

When the hour arrived Russell was prompt with his engagement and saw Martin waiting on the corner for him.

"Dressed up, didn't you?" called

10 CENT "CASCARETS" FOR LIVER AND BOWELS

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

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

Martin, when he espied Russell wearing a red tie.

"Wanted to look dead-swell. Calling on ladies ain't an every-day thing. Got to look your best if you make a hit."

Martin gave a keen whistle as they neared the gate, and in answer Bulger sprang across the yard wagging his tail at the sight of his friend.

"Come here, old fellow; let's be pals. Here's a new friend I brought with me. He's all right."

Bulger gave a low growl and dropped his tail at the sight of Russell.

"Don't growl at him, Bull; he's our friend, I tell you."

Together the boys slipped cautiously up the steps, congratulating themselves that they had gained admission to the house.

Gently tapping at the door, they waited for admission. No answer. Another knock. Still no response.

"Maybe she's gone out hunting snakes again," whispered Martin.

"Let's see," replied Russell, slowly turning the knob, then softly pushing the door open.

Both boys were much surprised at the sight that met their gaze. On the floor lay a child of about eight years. His wild eyes showed the fear that was in his heart.

"What do you want?" asked he in trembling tones.

"We wanted to see your ma. Where is she?"

"Gone to see if grandpa's well."

"Where is your grandpa?"

"Out yonder," pointing toward the fields.

"What's his name?"

"Grandpa."

"What's his other name?"

"Just grandpa; that's all."

"When's your ma coming back?"

"When it's supper time."

"Do you stay here by yourself?"

"Me and Bulger."

At mention of the dog's name he began to beat the floor with his long tail.

"Why don't you get up?" asked Martin.

"Can't."

"Why not?"

"Mudder says my back is bad."

"How old are you?"

"Seven, going on eight."

"Ever been to school?"

"Never been nowhere except here and one more place."

"Don't you get lonesome, jest lying here all day by yourself?"

"Yes, but I can draw pictures. Here is one I made."

"That's fine. Anybody would know what that was. Say, here's a piece of red glass to look through. Makes everything look awful pretty."

"And here's a stoney," ventured

Martin, fishing a marble from the depth of his pocket.

"Thank you," said the child, extending his white, slender hand.

Suddenly Bulger sprang up, and, looking out of the window, began to wag his tail.

"She's coming now. See how Bulger does? He never tells me a story."

"Hadh't we better go?" whispered Martin, beginning to get weak about the knees.

"No. That's what we came here for. Going to see this thing through to the end."

As the woman entered the door both boys noticed her eyes were red and swollen and they knew that she had been crying.

"What do you mean by coming into my house when I am gone? Are you thieves? Get out of here in a hurry and never come back. Do you hear me?"

"We are not thieves, Miss Tilly," began Russell, trying to be extra polite. "We want to be your friends. We are great friends of Mr. Grissom, and we have taken up the idea that you are his daughter and he is grieving himself to death because he wants you."

"Who told you all this?"

"We just figured it out, for one day he told us he could not be happy if he had a million dollars, because he could not find his only child, and we believed he meant you."

"Lord have mercy!" were the only words which escaped the pale lips of the woman as she fell in a huddle on the floor.

Neither boy had ever seen anyone faint, so both felt afraid and wanted to run away, fearing she might be dead.

"She's gone, ain't she?"

"Yes. Let's run for somebody."

"Both of us mustn't go. Which will stay?"

"You," whispered Martin in a voice which Russell did not recognize.

"Then go like the wind for Dr. Berry. Come back with him."

Martin didn't need a second invitation, but sprang down the steps with long strides and went bounding up the street to the doctor's office.

"Russell wanted to do something to make the unconscious woman more comfortable, if possible, so took a pillow from the bed and placed it under her head, then spread an old cloak over her. Almost before he knew it Martin had returned with Dr. Berry, who knew at once that the patient had only fainted, for already she was beginning to move and open her eyes.

"Get me a pan of water," commanded the doctor.

After bathing Tilly's face and head, she soon opened her eyes and looked wildly into the faces of those about her.

"Feel better?" asked Russell.

A slight nod of the head was the only reply, but it was enough to betoken the fact that she was conscious.

The swollen eyes closed again and the heavy breast rose and fell with long pent-up sobs.

"Don't cry, mudder," called a weak voice. "They won't hurt you; they gave me this," holding the things toward her.

"Oh, it's not that, darling. It's not that. But we are found out, and now we will have to go away to another place, for grandpa will hear about it and will be mad, for he drove me away."

"But you promised me you would go to him. Yes, you did; that day my back hurt worse. Didn't you?"

"Yes, darling; but next day my courage failed and I could not go to him. Oh, I just could not. He'd drive me away again."

The boys looked at each other as if they thought she raved in delirium.

"If I'd go for anything on earth, I'd go for the sake of my child, but I can't—oh, I can't!"

"Are you talking about Mr. Grissom?" ventured Russell.

"Yes. He would turn me back at the door, for he drove me away when I married against his will and told me never to come back again."

Tilly broke into a violent fit of weeping and sobbed in a pitiful manner.

"Let us go for Mr. Grissom," Russell asked of Dr. Berry.

"Go, and hurry," was the command.

Two pairs of feet fairly flew down the street toward the fields. Neither spoke a word. Neither wanted to speak. There was nothing to say. It was time to act.

As they neared the cabin they were delighted to see Harry and Mr. Grissom standing in the yard. Immediately the news was broken to them, and the old man almost fell as Tilly had done. Two boys steadied him as the party started down the path.

"How did you know who she was?" asked a feeble voice.

"We've been working on the case a long time, and have been putting two and two together until we made it all fit, and when we told her about it she fainted right down on the floor. We got a doctor and he sent us after you."

"Did she want you to come for me?"

"The boy felt afraid the man would ask this question, and had been wondering what to say."

"She seemed to feel afraid you might not let her come to your home; said she had done something to make you mad."

"My God! If she only knew how I have longed for her and looked for her, and prayed that she would come back some day."

When they reached Tilly's cabin the door was opened by the doctor, who gently pushed the old man inside as he beckoned the boys to remain outside.

"It will be too sacred a scene for other eyes, lads, so we will stand on the porch a while."

After a few minutes Tilly opened the door herself and asked the guests to come inside.

"I want to thank you boys for the part you have taken in trying to help my dear old father locate his wayward daughter. I also want to thank you, Dr. Berry, for what you have done, and I now confess that I have been acting a part ever since I came to this town. I have tried to make myself very rude toward everyone in order to keep people away from me. For nine years I have been separated from my dear old father because I ran away and married a man he did not like. My husband lived only two years, and left me with this crippled child."

"Lord forgive me for my stubborn will," moaned the old father, as he bowed his head on his hands.

"For a long time I struggled to get bread for myself and child. Then a lawyer succeeded in securing some property which paid me a small amount every month. I wanted to go

back then, but remembered how daddy had told me never to darken his door again, so I found out where he had moved and came to the town just to be near him in case of sickness."

"May the good Lord forgive me for driving you from my door, child, for I never can forgive myself."

"Many are the times I have slyly slipped up to your cabin window, Daddy, and looked in at you, sitting all alone by your little fire. It seemed at times that I must go in and see you, but always I was afraid of being driven back."

"Then one night when my back was worse," said the child, "and hurt so bad I cried, she said she would go next day and see you, so we could have all the money Daddy left, and maybe get my back well."

"What's the matter with your back?" asked the doctor.

"It just hurts and hurts!"

"Let me see," commanded the professional man as he pressed his fingers over the sore spots on the twisted little spine.

"Ouch! That hurts!"

Again and again the doctor pressed the bones in the child's back, as the flinching told plainly where the sore joints were.

"Madam," said he to Tilly, "I believe your child can be cured, and if you will bring him to my office I will do what I can for him, and hope he will be able to walk before many weeks."

"Oh, is it true, Dr. Berry? Will my little Belton learn to walk like other boys, and some day be well? Oh, it is too good to be true!"

"Mudder, we're getting too many good things all at once, ain't we?"

"No more than you deserve, my grandson," said the old man, lifting the child tenderly and placing him on his lap.

"But this is not all the good things that are to come your way, for I have been appointed to investigate about letters and money orders, and I got my Uncle John to write about

HUSBAND SAVES WIFE

From Suffering by Getting Her Lydia E. Pinkham's Vegetable Compound.

Pittsburgh, Pa.—"For many months I was not able to do my work owing to a weakness which caused backache and headaches. A friend called my attention to one of your newspaper advertisements and immediately my husband bought three bottles of Lydia E. Pinkham's Vegetable Compound for me. After taking two bottles I felt fine

and my troubles caused by that weakness are a thing of the past. All women who suffer as I did should try Lydia E. Pinkham's Vegetable Compound."

Mrs. JAS. ROHRBERG, 620 Knapp St., N. S., Pittsburgh, Pa.

Women who suffer from any form of weakness, as indicated by displacements, inflammation, ulceration, irregularities, backache, headaches, nervousness or "the blues," should accept Mrs. Rohrborg's suggestion and give Lydia E. Pinkham's Vegetable Compound a thorough trial.

For over forty years it has been correcting such ailments. If you have mysterious complications write for advice to Lydia E. Pinkham Medicine Co., Lynn, Mass.

the man who sends Miss Tilly's checks. My Uncle John—he's a lawyer, and knows lots of things, and he found out that the man who sends the money every month is a lawyer 'way up to Beckerton, and he wrote that when Miss Tilly's husband died he left lots of money, but she was not to have but just a little every month, and Mr. Grissom a little, unless they went together; then all of it was to be turned over to Miss Tilly."

"I knew that all the time, child, but I was afraid to go to him."

"Miss Tilly," said Russell slyly, "may I ask you just one question?"

"Yes; a dozen if you wish."

"Just this one: What were you hunting in the fields when we saw you out there?"

"Museum collections, my boy; butterflies, bird eggs, all sorts of beetles, silk worms, shells and Indian relics. Now that I have money enough to live on without having to work, I shall turn my job over to you dear boys who have made me so happy today."

"We were not working for any pay, Miss Tilly."

"I know it; but there is good money in getting these collections for the colleges in the East. I got \$25 for the last one I sent, and have almost another one ready."

"My stars! Won't that be a fine business?" asked Martin. "We will soon have all the money we want and will be rich men."

Everybody seemed to be so happy that it looked like a pity to break up the meeting. Mr. Grissom held to his long-lost child as if he feared he might wake up and find it all a dream. Little Belton watched the doctor everywhere he walked in the room, and seemed to fear to let him get away lest he might never see him again. The boys were living in the clouds and seemed to have lost all count of time until the five o'clock whistle sounded.

"Time to go home," declared Russell. "Dad'll be there from the mill 'fore I get there now."

"I must hurry and tell mamma, for she will be so glad to know such good news."

Don't Wear a Truss



BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

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We hereby offer to send gratis, post-paid, to any minister who desires to inaugurate the tithing system in his church, a package containing samples of practically all the tithing literature we publish—about two hundred pages.

Accompanying the package will be an offer by which he or his people can obtain all or any portion of the pamphlets at half price.

Please mention that you saw this offer in the Arkansas Methodist.

Laymen interested in tithing are invited to call their pastor's attention to this offer.

THE LAYMAN COMPANY,
143 North Wabash Ave., Chicago, Ill.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

"Meet tonight in my barn, kids," called the chief, as they parted at the corner, "and let's make arrangements about our new joint stock company and money-making business. So long." (The End.)

THE ORPHANAGE FAMILY.

Dear Children: I promised to tell you something about the members of my large family, but so many things have happened that I hardly know where to begin. It has been very cold at our house. One day it was nine below zero, and we shivered and huddled together to keep warm; we put on all the sweaters and coats we could find and went to bed as soon as dark came, but next day the sun was shining and we were glad and happy. Some of our water pipes burst, and if it had not been for Bess, our 17-year-old girl, we would have been flooded with water; but she knows lots about plumbing, so, with the help of some of the other big girls, we have not been very wet. We cannot get a plumber, for they have hundreds of calls ahead of ours.

Carrie is our nurse, and she will make a fine one, too, when she is old enough to take a real training. She can now take temperatures, count pulses, swab throats, lance boils, pull teeth, and sit up all night with the sick, if necessary.

Fannie is our best housekeeper, and keeps her room just fine; never a bit of dust or disorder, and she is the inspector for all rooms. Last Christmas a "Friend" sent us a ten-pound box of candy, and after we had eaten it we decided to give the handsome box to the girl who has the cleanest room during January. Several of them are trying for it.

Elizabeth is our strong girl; can do as much work as a man. When we want heavy furniture moved we know just who can be of the most help. She is ambitious to be a good pianist, and puts in all her spare time practicing.

I could tell you something about everyone in the Home, but my letter would be too long, so from time to time I will mention every one.

We are trying to start an orchestra, and already Ella is playing on the mandolin, Carrie on the guitar, several girls on the piano, and we have a triangle which one of the little ones will use, but we find ourselves greatly in need of more stringed instruments, and wonder if some of our friends cannot help us out. In many homes there is to be found an old mandolin, violin, banjo, or guitar which is stringless, but which would be valuable to us. Who will donate us a few stringed instruments? It does not matter what kind, for I teach them all.

We also need some sheet music, or music books; for nine girls are taking music, and we soon run out of "pieces," so any old music you have finished will be of service to us, from the simplest little melodies to the more difficult variations.

We could use song books for children, too; for we have some fine singers and want to train a chorus class.

Just address your letter like this: "Matron Methodist Orphanage, Little Rock, Ark.," and it will come to me.

Any time you are in the city, be sure to come to see us, and if the children are not at school we will have them sing for you and play an orchestra number when we get to playing.

Don't forget to pray for us.— Lovingly yours, Ruth Carr.

NEWS OF THE CHURCHES.

LITTLE ROCK CONFERENCE WAR FUND.

Amount previously reported....\$44.00
Tillar & Dumas, J. H. Cummins,
P. C. 50.00
Total\$94.00
James Thomas, Treasurer Board Missions.

ERROR IN MINUTES.

In the minutes of Little Rock Conference, in reporting number of accessions on profession of faith from Texarkana District, the footing shows 256, when it should be more than 600. I would not call attention to this but for the fact that readers will look at the footing, and that would not harmonize with my Conference report. So I wish to correct this error.—J. A. Biggs.

THE AMERICAN BIBLE SOCIETY.

We are asking fifty men in Arkansas to outfit a company of 100 soldiers with Army Testaments, at a cost of twenty-five dollars. Will you not be one of these fifty and send me a check for that amount and put the Testament into the hands of one hundred men?

The following have responded: Max Lane, Helena; Judge R. T. Compton, Wing; J. C. Adams, Bradford; R. Buchanan, Stamps; W. N. Jones, and Jno. F. Gardner, Tupelo; Mrs. C. M. Reeves, Helena; and the Epworth League, First Church Van Buren, Miss Lois McNabb, Secretary.

Address American Bible Society, Rev. D. H. Colquette, Field Agent, 312 Masonic Temple, Little Rock, Ark.

NEW EDINBURG.

We frequently hear expressions like this: "I am under the weather." I think this expression would apply to us at this time. Our Sunday schools, preaching services, pastoral visiting, and our first quarterly conference all have gone down under the weather. We have been kindly received by the good people on this charge, and on the night of December 25 we heard the sound of many voices coming toward the parsonage. Soon their footsteps were heard on the front porch. I immediately opened the door, but the crowd seemed so intent on what they were doing that they paid no attention to anyone, but marched into the dining room and began to unload on the table things good to eat, and in quantities sufficient to last us more than a month. After a brief

SEEDS

For Spring Planting

Perhaps you think it is early to think of your spring seeds, but it is not. No doubt you know how conditions are. It is advisable to buy your seeds now while stocks are complete.

Our Seeds, you will find, WILL GROW. They are tested before we put them in stock, and you will find them free from dirt, weed seeds and diseases. And our prices will please you. Get in touch with us for your seeds.

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RECRUITING STATION, HENDRIX COLLEGE

DATE, JANUARY 27—A GREAT EDUCATIONAL OPPORTUNITY

Second semester opens January 27. Hendrix has adopted the semester system; that is, courses are begun and completed in one semester. Some Freshman courses are repeated each semester. Hence students can enter to as good advantage the second as the first semester. Freshman courses in English, History, Mathematics, Modern Languages, and Science are begun and completed the second semester. Many students who could not enter in September are planning to take advantage of this great convenience and enter January 27.

Your country calls. War makes it a high patriotic duty for young people under the draft age to enter college.

Write

THE PRESIDENT'S OFFICE,

Conway, Arkansas.

Scripture lesson, prayer, and a hand-shaking, the visitors dispersed, leaving the parsonage crew resolving by the grace of God we would move up a pace along all lines of religious service.—A. G. Cason.

WILMAR STATION.

Notice has already been given that I had been appointed to Wilmar Station. I have been on the ground and have met most of the good people of this busy town. At first I thought of supplying this work until the presiding elder could find a suitable man for the place, and then continue in the evangelistic work. However, after having met the official board, at their very earnest solicitation, I agreed to take the work for the year.

The salary has been raised \$400, making it \$1,200, and I was granted the privilege of doing some evangelistic work which I had already planned. All collections are budgeted and raised by the Board of Stewards.

The membership of this church is not large, but they do not hesitate to show their interest in the affairs of the church. I feel that I have about the best appointment in the Little Rock Conference.

Just following the adjournment of the Conference, and while the snow in North Eastern Arkansas was near ten inches deep, I was called to Beech Grove, Ark., to hold a debate with a Campbellite preacher, one who has been regarded as the champion of this sect, and who boasts of having had over two hundred debates. This discussion lasted four days. I have never known a debater to hide his doctrines, and to come so nearly failing to represent his church, as did this man.

I could not possibly have a greater victory for Methodism than this discussion proved to be, except that it be one like I had some years back, in Oklahoma, when the Campbellite champion did not last half way through, but of his own accord announced that he was failing to answer me, and was unwilling to continue to the hurt of his cause. In spite of the cold and the deep snow, the house at Beech Grove was packed each day for four days. It was desired that the debate continue

CALOMEL MAKES YOU SICK UGH!

**"Dodson's Liver Tone" Better
Than Calomel and Can
Not Salivate.**

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out, and believe you need a dose of dangerous calomel, just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take, and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

for five days, and although this was insisted upon, Warlick would not stay longer than four days. His excuse was that he must hasten to see his aged father.

I never seek debates, and never make a challenge for one, but am ready at all times to go to the help of our people when they call.

It is my personal opinion that best results are had by preaching a series of doctrinal sermons, which should be done with due courtesy to all churches. I believe in the denominations, and have no desire to do away with them, as God is using them to his glory. But I believe especially in the Methodist Church because of her great charity toward all. It is the lack of this that I oppose in other churches. I find one result of a debate to be that larger peace wherever I debate. I know of no exception to this any where I have held a debate. Many are taught that we have no Scripture for our doctrine, and are prejudiced against us because of the extreme teachings of dogmatism. When they get our doctrines fully explained in the light of the Scriptures, they freely say, "At any rate, the Methodist Church has Scriptural warrant for her teaching."

Among the changes that are taking place, one thing is apparent to those who read and think, namely, that all other denominations, practically, are getting closer to us. The immersion dogma is not so sure of its footing as heretofore. Even some immersionists of the past have come to denounce this dogma as unscriptural, and as derogatory to the higher interests of the kingdom of our Lord. However, Methodism is not perfect. We must grow, and so must all others. We must grow in grace and truth, but not so much as some others to measure arms with us. It is not our business, however, to measure arms with each other, but to measure up to the standard of the Divine.

The question of democracy now of interest to all in both Church and State, can best be settled by the bringing about the spirit of brotherly love; therefore, "Let brotherly love continue" and abound in all richness of grace.

We should not strive to see how far apart we can stand, but on the other hand, how near together we can get. This I conceive to be the spirit of Methodism. When any denomination has been helped to see wherein it is too narrow, that denomination has been helped.

It is also true that when our Methodist people become so broad that the cry is "One church is as good as another," we have a condition hurtful to Methodism, and just as hurtful to other denomination. By this we encourage the wrongs of others, and weaken the stamina of our own people. We should be men of great faith, but it makes much difference what we believe, even though that faith should not be fatal. A wrong belief may not kill, but it is sure to cripple and to hinder. "Ye shall know the truth, and the truth shall make you free," is the true standard imposed by our Divine Lord.—T. P. Clark.

WINTHROP.

We arrived at this, our new work, on December 29, after a delay of some three weeks. Found a splendid people to serve, and we are well pleased with our new field.

After having become fairly well settled in our new home, we had a real, old-time Methodist pounding, with all things pertaining to it. There was

such a host of small people it opened our eyes to the prospect of our work for the coming year.

I have not been able to see over the entire field yet, and am still unacquainted with a majority of my membership, but hope to be able to be with them in worship and in their homes as early as possible. I thank God for the beginning already made, and am praying for a great year in God's vineyard.—A. N. Youngblood.

EUDORA.

Our town is situated on the Macon Hills, in the southern end of Chicot County. This county has three thriving towns of about the same size—Eudora, Lake Village, and Dermott. The population of our county is largely negroes, owing to it being in the Delta. Our people here stand square on everything. We subscribed the maximum in my town on Liberty Bonds. We did the same on Red Cross War Fund, and Y. M. C. A. We

have our Red Cross work room in operation now.

The church is advancing here. The attendance is splendid for the winter season. They have raised the pastor's salary \$125 over last year, and last year they paid double what they had been paying. The people gave us a hearty welcome, for this is the second year here. Our Sunday schools are doing well. We graded the school here at Eudora on the first of January. Everything promises a great year in the cause of the Master. Brethren, pray for us.—W. C. Lewis, P. C.

THE ORPHANAGE.

Prior to Christmas I called attention to the possibility of our Orphanage being neglected by reason of the war and its demands for the Red Cross, the Y. M. C. A., and so on. And the expected happened. The receipts for the Orphanage this Christmas were smaller than for many

Doctor Says Nuxated Iron Will Increase Strength of Delicate People 100% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Bauer, a Boston physician who has studied widely both in this country and in great European medical institutions, said: "If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron, and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. 'One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your flagging vital powers for the moment, maybe at the ex-

pense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good sound, healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit \$100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 100 per cent. or over in four weeks' time, provided, they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed by all good druggists.

WANTED 15,000 YOUNG MEN AND WOMEN

The Government has enlisted the aid of Draughon's College in securing 10,000 stenographers and thousands of other office assistants, making, so to speak, DRAUGHON'S a recruiting and training station for Government office assistants.

Miss Gilley, on recently completing, BY MAIL, Draughon's Bookkeeping—an eight weeks' course—received the following telegram from the Government:

(Copy of Telegram.)

Washington, D. C.—Miss Vela Gilley, Murfreesboro, Tenn.: You are appointed bookkeeper Revenue Bureau, \$1,000.00 a year. Report 234 Treasury Bldg. ROOPER, Commissioner.

Another Telegram.

Washington, D. C.—Miss E. J. Laws, (Draughon's), Nashville, Tenn.: You are appointed stenographer, \$1,000.00 a year, Surgeon General, War Department. Report room 506 Mills Building. NINAS, Chief Clerk.

The foregoing telegrams are worded along the line of other telegrams the Government is sending almost DAILY.

By the Draughon method of instruction—the method indorsed by business men—the necessary training can be taken BY MAIL just as well as at college, and at about one-sixth the cost. For rates on course BY MAIL or AT COLLEGE, write

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A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over \$175,000 paid to widows, orphans, and disabled. Over \$60,000 reserve fund. Specially desirable for the young. Write J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.

years. Since my last report I received the following special gifts:

Scottish Rite bodies, Little Rock, \$25; Dr. and Mrs. A. C. Millar, Little Rock, \$10; Methodist Church at Thlar, \$60.30; W. S. Cazort, Conway, \$10; T. S. Buzbee, Little Rock, \$10; Mrs. S. C. Randolph, DeWitt, \$10; W. C. Cross, Beebe, \$2.50; R. B. Macon, Marvel, \$5; Sunday school class of Mrs. Duncan, England, by Miss Annie Mae Temple, \$6.66; church at St. Charles, by S. W. Rainey, pastor, \$6.50; Mrs. M. J. Wignall, Vandervoort, \$5; Mr. and Mrs. D. L. Thompson, Nashville, \$2.50; from "A Friend" at Batesville, \$2; Sunday school, Columbus, by Miss Willie K. Stewart, \$5; Sunday school, Cotton Plant, by Mrs. Paul Hill, \$10; J. E. Caldwell, Tulip, \$2.50; Miss Sadie Overton, Little Rock, \$25; Marie Bacon, Cherry Valley, \$1.25; Little Rock Plumbers and Steam Fitters, Local No. 155, by Frank McDougal, secretary, \$10; Sunday school, Glenwood, by T. M. Coker, Supt., \$5; box clothing, canned fruit, rice and fresh fruits, also box of handkerchiefs and ribbons from Missionary Society, Prescott, by Mrs. C. B. Anders; box clothing from Missionary Society, Benton, by Mrs. Henry Prator; box girls' clothing from Missionary Society, Hope, by Mrs. W. P. Agee; box boys' clothing from church at Hope; box clothing, handkerchiefs, and ribbons from Miss Effie Coffman, Hoxie; one quilt from Missionary Society, Moorefield, by Mrs. M. E. Moore; 15 pounds nuts from James Clifford, Little Rock; oranges and apples from Mrs. F. L. Bleakley, Auvergne; toys, candy, etc., from First Church Sunday

school, Little Rock; one book Bible stories from Charles R. Robertson, Little Rock; one quilt from Missionary Society, Dumas; ten pounds candy from "friends" in Little Rock; ten pounds mixed nuts from S. H. Kress & Co., Little Rock; box containing Christmas gifts for the children from the students of Henderson-Brown College, Arkadelphia; one case oranges, dress goods and magazines from Mr. and Mrs. S. G. Smith, Conway; box of Christmas gifts from girls of Sunday school, Piggott, by Mrs. F. H. Jones; books and toys from Mrs. C. W. Davies, Little Rock; ten pounds candy from Mr. and Mrs. J. E. Parman, Little Rock; fruit, candy, nuts and toys from Sunday school, Capitol View Methodist Church, Little Rock, by Miss Nell Hickman; fruits, candy, nuts and toys and canned fruit from Sunday school of Winfield Church, Little Rock, by Rev. J. D. Hammons, pastor; large basket fruit from Epworth League, Hunter Memorial Church; one dress by Miss Iva Butler, Lewisville; box toys and handkerchiefs from Mrs. E. R. Timberlake, Washington; one box clothing from Missionary Society, Foreman, by Mrs. R. G. Rowland; box toys, clothing, dolls and ribbons from Miss Effie Jones, McCrory; suit boys' clothing from Harold Dunaway, Little Rock; one box underwear and stockings from Missionary Society, Lewisville, by Mrs. G. F. Whatley; set doll furniture from Dorothy Ray Cazort, Conway; box candy, nuts, ribbons and handkerchiefs from Mrs. E. L. Hinton, Conway; box candy and fruit from Mrs. Jesse Lincoln, Conway; box candy

and fruit from Mrs. Roy Bruce, Conway; the following ladies from Conway each filled a pair of stockings and sent to the children: Mrs. Fletcher Smith, Miss Doris Owen, Mrs. D. L. Young, Mrs. Helen Harton, Mrs. E. L. Echlin, Mrs. D. O. Horton, Mrs. Howard Johnston, Mrs. A. L. Barber, Miss Willie Ruth Cureton and Mrs. Wm. Cazort; one sanitary couch, Mrs. George Thornburgh, Little Rock; box clothing from Misses Maggie and Emma Eldridge, Forrest City; one large box toys from Miss Lillian Campbell and Lorena Clark (no address given); one box canned fruit, sweet potatoes, dry goods, clothing, etc., from church at Leola; one box from Forrest City (no name given), containing dresses, shoes and other clothing, canned fruits, nuts and candy.—George Thornburgh, President.

BLEVINS.

We arrived in Blevins Friday after Conference, moved into a beautiful new seven-room parsonage Monday, which has been nicely furnished since Conference, and have started on the new year's work with fine prospects. This is our first work in the Prescott District, hence the territory is new to us. We had worked under Brother J. A. Henderson before and knew we had a fine presiding elder. We were received warmly by the good people of Blevins, and on Christmas Eve were given a fine pounding. Many have sent us things since then, for all of which we are thankful. The people at the other four churches out from Blevins have been nice to us, and we are beginning to feel at home. In spite of the bad weather we have met most of our people. This is a growing country. People are prosperous and believe in progress in church matters as well as secular affairs. Brother J. D. Dunn, our predecessor, left us a beautiful new church and parsonage at Blevins, and since Conference we have begun the erection of a church building at Midway that will be a credit to that community.

After being here only five weeks we are truly thankful that we are to serve these good people. The opportunities here are great, and the people are anxious to take advantage of them. Perfect harmony seems to prevail.

We have a Sunday school at each church, and a Woman's Missionary Society and Epworth League at Blevins. Indications are that we will be able to report some new Leagues organized during the year.

On account of the bad weather our first quarterly conference was postponed from January 12 to January 29, and changed from Midway to Blevins. Brother Henderson will preach at 11 a. m., and hold conference after noon.—S. T. Baugh.

RICHMOND AND WILTON.

This charge made a fine report at conference and on our return we were well received and pounded with many things and some nice gifts in cash.

The salary has been raised over \$100 and both this and the general claims will be guaranteed and paid monthly under the budget system and all collected by the stewards and paid over to the church treasurer. Both the Senior and Junior Leagues have raised their chapter dues for this year and both have Mission Specials already in hand. Both Sunday schools will contribute liberally to missions and the Richmond school has already promised to support a Sunday school

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.

in Japan. Other things are being planned and the Missionary Societies will do their part.

After the salary and claims were paid in full last year \$100 was paid on the hospital account for our little girl. We are expecting another good revival at both churches and an all-round good year.—J. J. Mellard.

HARTMAN AND SPADRA.

We have just closed a nine night's meeting. In Hartman I think the weather was the worst that I ever saw, but in spite of the bad weather God saved four of our people, who are the heads of families. The good people of the Methodist and Baptist Churches have been revived and have gone to work for lost souls. The unsaved have deeper conviction and greater interest, the church members say, than has been the case in Hartman for some time. God only knows the good that was done in this revival. The judgment will tell it all. I have been received with love and so kindly by all denominations and by all the sinners, both old and young, I cannot say too much for my new charge. I had not been in Hartman very long till the good people of the town gave me a nice pounding. The gifts were valuable and useful. I certainly did appreciate this method of showing their appreciation of their pastor. The first or second appointment I had quite a number of my old members and friends present to hear me preach. Two of my old stewards from the Ozark Circuit were present. I feel glad to be back so close to home again and meet with my old friends again. The outlook for a good work this year is the best I ever saw. I am the best pleased man on earth.

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.

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 East Sixth Street, Little Rock, Ark.

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.

YOUR SCHOOL NEEDS

The State School Song
"MY OWN LOVED ARKANSAS"
25c a Dozen; \$1.25 per Hundred.
Arkansas Methodist, Little Rock, Ark

Warning Order.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Henry Savage, Plaintiff,
vs. No. 22256.
Lillie Savage, Defendant.
The defendant, Lillie Savage, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Henry Savage.
January 5, 1918.
W. S. ROONE, Clerk.
J. A. GIBSON, D. C.
A. J. Newman, Solicitor for Plaintiff.
C. T. Coffman, Attorney ad Litem.

Backache

In spite of the best care one takes of oneself, any part of the machine is liable to become out of order. The most important organs are the stomach, heart and kidneys.

The kidneys are the scavengers and they work day and night in separating the poisons from the blood. Their signals of distress are easily recognized and include such symptoms as backache, depression, drowsiness, irritability, headaches, dizziness, rheumatic twinges, dropsy, gout.

"The very best way to restore the kidneys to their normal state of health," says Dr. Pierce, of Buffalo, N. Y., "is to drink plenty of pure water and obtain from your favorite pharmacy a small amount of Anuric, which is dispensed by almost every druggist." Anuric is inexpensive and should be taken before meals. You will find Anuric more potent than lithia, dissolves uric acid as water does sugar.

BANISHED—

pimples, blotches, sores, humors, and eruptions, by Dr. Pierce's Golden Medical Discovery. For a poor complexion, and for the poor blood that causes it, this is the best of all known remedies.

In every disease or disorder of the skin or scalp, in every trouble that comes from impure blood, the "Discovery" is the only medicine sold that does what it promises.

Scrofula in all its various forms, Eczema, Tet-ter, Salt-rheum, Erysipelas, Boils, Carbuncles, Enlarged Glands, and Swellings, and every kindred ailment, are benefited and cured by it.

Cut this out and mail to us with the name of the paper—we will mail you free a medical treatise on above diseases. Address Dr. Pierce's Invalids' Hotel, Buffalo, N. Y.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. Sugar-coated, tiny granules, easy to take as candy.

A Campaign for \$250,000 for Arkansas Methodism's Only Woman's College

LEARN OF THE MERIT OF GALLOWAY COLLEGE AND THE CLAIMS OF THE YOUNG WOMEN OF THE STATE.

YOU CAN HELP IN THE FOLLOWING WAYS:

1. By giving a Liberty Bond.
2. A cash contribution.
3. A pledge to be paid in five annual payments.
4. By giving an interest-bearing note on Endowment.
5. By giving the College real estate or by leaving a part of your estate to the College.

All can help in some way. Send me your check or let me know you are interested and I will come to see you.

Let us HONOR our MOTHERS by taking care of Arkansas' future HOME MAKERS.

Yours for a greater Woman's College in Arkansas,

H. H. GRIFFIN, Commissioner.

600 North Main Street, Searcy, Ark.

with my double station and with my loyal members and with my class of women workers and, our League, our prayer meetings and Sunday school and our efficient young people. I think I have the best double station in the North Arkansas Conference and some of the best people on earth, both saved and unsaved.

Happy is the man that comes to Hartman and Spadra is my judgment.
—J. L. Shelby, Pastor.

OBITUARY.

GOODWIN.—Miss Lou Mayes was born to R. F. and Rebecca Mayes in Clarksville, Montgomery County, Tenn., on January 7, 1847. Her parents moved to Arkansas when she was four years old. She was reared in what is now Miller County; married to J. R. Goodwin in 1864, he preceding her three years. One son, J. W. Goodwin of Denver, Col., was born to Mr. and Mrs. J. R. Goodwin, who survives them, and was at his mother's side when she passed away. She is survived by two sisters, Mrs. C. W. Nolan and Mrs. M. E. Fawbush; one brother, H. L. Mayes of Marianna, Ark., and three grandchildren, Frankie, Guy B., and Ruth Goodwin. She died December 21, 1917. Funeral service was conducted by Rev. Forney Hutchinson.

Having been her pastor three years, I have been requested to write this obituary.

During the early part of my ministry at College Hill she was always on hand at both morning and evening services. Failing health kept her away the last year. She loved God, the church, and good people. She loved to talk about the work of the church and Christian experience, and

HEAVY MEAT EATERS HAVE SLOW KIDNEYS

**Eat Less Meat If You Feel Backachy
Or Have Bladder Trouble—Take
Glass of Salts.**

No man or woman who eats meat regularly can make a mistake by flushing the kidneys occasionally, says a well-known authority. Meat forms uric acid which excites the kidneys, they become overworked from the strain, get sluggish and fail to filter the waste and poisons from the blood, then we get sick. Nearly all rheumatism, headaches, liver trouble, nervousness, dizziness, sleeplessness and urinary disorders come from sluggish kidneys.

The moment you feel a dull ache in the kidneys or your back hurts or if the urine is cloudy, offensive, full of sediment, irregular of passage or attended by a sensation of scalding, stop eating meat and get about four ounces of Jad Salts from any pharmacy; take a tablespoonful in a glass of water before breakfast and in a few days your kidneys will 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 the kidneys, also to neutralize the acids in urine so it no longer causes irritation, thus ending bladder weakness.

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

the final home. She was frank and outspoken. What she thought, she said, and said it to the persons concerned, and not behind their backs. When two of her grandchildren were saved and joined the church she was very happy. She said to me, "All my grandchildren are now in the church, and oh! that my wayward boy was saved too!" That boy will never find any evidence of God's power to save greater than that manifested in his own mother's life. May that prayer be answered yet.

During her last days she suffered much and longed to be at rest. She was patient, even under great affliction, and, while she longed to go, she did not fret and worry, but abided the good Lord's will. She was laid to rest to await the resurrection morning. Old Mother Earth will care for the body, while the soul, the real woman, is at rest, a peaceful, conscious rest in a real life with Christ.

May the Holy Spirit comfort and bless the aching hearts and bring to their remembrance the promises of Christ, that they who are faithful unto death shall receive the inheritance of the Father.—Her Former Pastor, S. T. Baugh.

HUGHES.—Lacie Hughes, daughter of James C. and Della L. Hughes, was born February 22, 1899; died December 13, 1917. She was a sweet spirited, Christian young woman. She was reared in a Christian home, joined the M. E. Church, South, at the age of twelve, and was a consistent Christian until death came. She leaves a father and mother, two brothers and three sisters, and many friends and relatives to mourn while she enjoys that eternal inheritance that fades not away. While there is a vacant chair and a footstep to be heard no more in their home, may heaven be more attractive and God's richest blessing be upon all whose hearts are sad. May they submit to His will who doeth all things well.—Her Pastor, C. F. Messer.

WILLSON.—Thomas Benjamin Willson, son of Hugh Gregory Willson (a Canadian), and Elizabeth Wright Wilson, was born October 22, 1856, and died in November, 1917. In early manhood he was converted and joined the Cumberland Presbyterian Church. A few years ago, his church having been disorganized, he joined the M. E. Church, South. He was married in April, 1878, to Miss Mary Hollowell. Unto this union nine children were born. One little girl died after four or five summers, and four sons and four daughters are living. The good wife and mother also passed to her reward a little more than a year before him. Brother Wilson was a good man. He had every mark of a gentleman and a true Christian. He was a devoted husband and an affectionate father. As a business man he made good and was planning to retire and enjoy what he had made, but very suddenly, before his plans were all complete, he was called. He was well known, and as a citizen was esteemed and respected. This was a heavy stroke to the children, for their mother was also an excellent character. But both are gone. May heaven's blessings rest upon every one of the children and the grandchildren.—Their Pastor, J. J. Mellard.

THOSE HASTINGS' SEEDS ARE CERTAINLY FINE

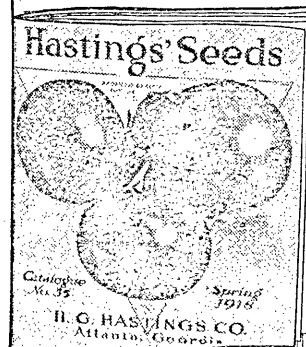
RAISE BIG CROPS this year, Mr. Southern Farmer, and you help win the war as much as the Southern boys on the fighting front in France. The whole world needs food. Good gardens cut store bills and release food for our fighters in army and navy.

We will help you succeed by supplying the seeds that produce the biggest and best of crops—Hastings' Seeds—fresh, clean, full of vitality and specially adapted to our Southern soils and climate.

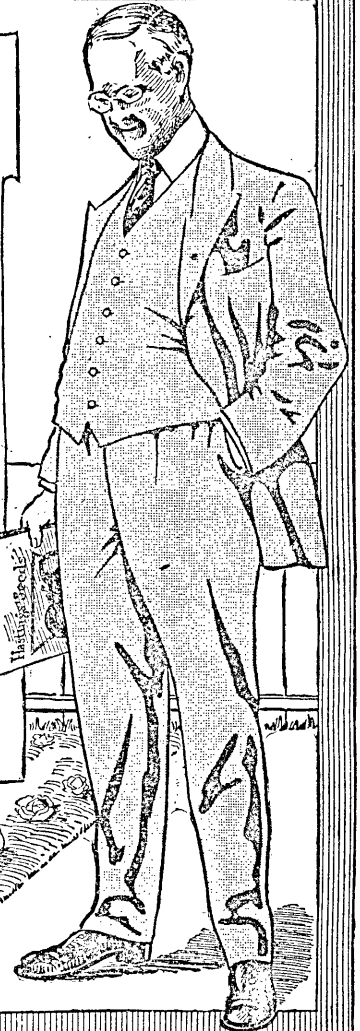
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The freight congestion is serious. You will help yourself, us, the railroads, and the Government by giving your order for Fertilizers NOW to your dealer. If all the farmers do this, the dealer can then "bunch" his orders, and be able to order his ears of fertilizers loaded to full capacity. The Government urges that all cars be so loaded.

When the goods arrive haul them home, and put them into your barn until you are ready to use them. If the movement of railroad cars becomes any more serious you may not get a pound of fertilizer at any price.

Our 50 factories, and distributing points are so well located geographically as to enable us to get fertilizers to you with minimum amount of hauling.

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