

ARKANSAS METHODIST

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PUNGENT PARAGRAPHS.

Prayer is co-operation with God in preparing the heart for blessing.

God wants a revival, but He wants it to begin in you; hence He expects you to pray for it.

To be a real Christian it is necessary to realize the vital presence of Christ in heart and life.

If the preacher would speak effectively to men, he must let God speak to him and then through him.

It is dangerous to ride a hobby, because you are simply re-acting upon yourself and making no progress.

If you go too slow, you may get run over and never arrive; if you go too fast you may run over others and also be wrecked; hence wisdom suggests moderation.

ALCOHOL DESTROYING FRANCE.

Such anti-prohibition writers as Arthur Brisbane are positively and wilfully trying to deceive the American people by holding the people of France, who are great wine-drinkers, before us as models of temperate drinkers. The facts are all against them. The French people, instead of being temperate, are very intemperate and their drinking is surely destroying them.

A prominent French writer, during a recent temperance campaign, said: "The World War killed 1,500,000 Frenchmen; from 1870 to 1914 alcohol killed 9,000,000." This opinion is confirmed by M. Ferdinand Buisson, president of the Chamber of Deputies, which corresponds to our House of Representatives in Congress, who has recently said: "France is in process of destroying itself by alcohol. This country which for a long time resisted better than others the brutal empoisonment of alcohol, is today the country of Europe in which man most abuses alcohol, and alcohol in its most destructive form." Dr. Ferdinand Merlin, senator from the Loire, in a speech before the French Senate on March 21, 1929, said that the French consumption of fiscally controlled alcohol, which excludes beer, wine, cider, and home-distilled spirits, reached in 1928 a total of 27,270,658 gallons. He stated that for a while after the war the consumption of spirits declined, but that it is now rapidly increasing. In France there is now one saloon for every 80 inhabitants. The total number of bars has risen to 550,000, of which 45,835 are in Paris.

The death rate in France is increasing alarmingly. It is now 50 per cent higher than in the United States. French physicians attribute this high death rate to ignorance of hygiene among the laboring and peasant classes, and one of two fundamental causes, which largely accounts for the lack of interest in hygiene, is alcoholism among the masses. Official statistics have established that in those departments in France where the consumption of alcohol in beverage form is the greatest, the ratios of infant mortality, of rejections of army recruits, of insane persons, and of suicides, are also the highest. In Normandy it was found to be a practice among the peasants to stop the cries of an infant with a lump of sugar soaked in "eau-de-vie." In many working families, a bowl of coffee and milk, flavored with a spoonful of spirits, speeds the school-boy on a cold morning, and if he is chilled in the evening, a hot grog will, it is thought, ward off the grippe. At schools where meals are served, the usual beverage for the pupils is a mixture of half wine and half water. Physicians in France note that children suffering from hereditary alcoholic effects, present in many cases an anomaly of mental development, determining idiocy. From 1873 to 1913 the consumption of absinthe (the most deadly of all alcoholic liquors) in France rose from 177,396 to 6,339,989 gallons, and in 1915 France was consuming two-thirds of all the absinthe produced in the world.

Home distilling is common in France. It is

LOW ALSO THE AX IS LAID UNTO
ROOT OF THE TREES; THEREFORE
EVERY TREE WHICH BRINGETH NOT
ORTH GOOD FRUIT IS HEWN DOWN,
AND CAST INTO THE FIRE.—Matt. 3:10.

permitted by law, and the license records show that in 1869 there were only 90,869 such distillers, but in 1913 there were 1,070,451, while in 1926 the number had risen to 2,131,139. A reliable authority now states "The American cocktail has found hospitality in France, where it is fast becoming popular in social circles. The young people, in particular, have acquired the vogue of mixing iced libations at buffet bars, thereby neutralizing the healthful effects of an afternoon's sport and preparing for a hectic evening of adventurous entertainment. Paris physicians have noted a sharp increase in nervous maladies among the younger set in the fashionable world, and they attribute many of the physical breakdowns, mental derangements and marital ills to the pernicious cocktail habit."

These are facts well understood by intelligent people, and Brisbane, in presenting French youth as examples of sobriety and French people in general as examples of temperate drinkers, presumes upon the ignorance of our people and his impudent misstatements should be resented by all good people.

"I LOVE HIM SO."

In his excellent little book, "Church Profit Making," Dr. F. A. Agar relates the following touching incident, which is here given briefly.

A church secretary, returning to her office, found the door blocked, and on pushing it open, found a package containing \$240 in coin and bills. The wrappings showed no name, but an unsigned slip of paper on which was written: "I can do nothing less. I love Him so. Use it for missions." A few weeks later, as the secretary was returning, she met a young woman hurrying down from the office, and on unlocking the door discovered another package containing \$360, and a printed slip on which was written: "I love Him so. Use this to tell His story to those who need it."

The secretary found the girl, Frieda, and after some difficulty obtained her story. Some years before, after the girl's father had died, Frieda left her mother in Sweden and came to America to make more money for her mother's support. In this country she became a cook at \$65 a month. She gave a tithe to the Lord and then sent ample funds to her mother to keep her in comfort. She carefully saved the rest of her wages, after meeting all of her own needs in a frugal way, and it was understood that when she had enough she would return to see her mother.

One day in the church which she attended, Frieda heard of the need of workers in distant fields where the people had no knowledge of Christ, and she resolved to help send his gospel to those who needed it. She had quite a struggle, but finally wrote to her mother why she had not returned and expected her mother to reproach her for failing to use her money to return to Sweden. The dear old mother thus replied: "It is doubtful, my daughter, if we shall ever again see each other face to face, for my home-coming is not far off. I am glad that you did what you have done. By and by, in a better land, we shall meet and we shall not be alone in the glory of our Lord's presence. Others will be there with us, because the Gospel preached to them was made possible by the sacrificial use of God's money. So I love you and Him, more than ever, and commit you to His care."

Are we saying, "I love Him so," and giving liberally for that reason?

GUARD THE STATISTICS.

Soon our Conferences will be in session, and the pastors will be making their reports. For several years past there has been disappointment when the statistical report has been read, because, although there were fine reports during the year of great revivals and many additions to the church, the statistics have often shown a very small increase and sometimes an actual loss in membership.

With all of the activities of our pastors it seems unreasonable that there should be a net loss. Members often move, but the losses in certain charges should be offset by gains in other charges to which the members have moved. However, we think that the losses are to be accounted for chiefly in two ways. Some pastors become wonderfully wrought up when they cannot find certain members and proceed to "clean up the rolls." Unless this is done with great care and after consultation with official members and even with considerable correspondence, members are often dropped who have been only temporarily lost sight of and could be found by diligent search. To drop members without positively knowing that they have disappeared is to do a double injustice, one to the member himself and the other to the church. The editor once knew a pastor who after only a few months in a new charge, dropped nearly one-fourth of the members, simply because he had not taken sufficient pains to look them up, and then during the following year added many to his roll, thus getting credit for an increase that was not genuine, after showing a big loss at first. Another occasion for loss in the statistical report, is the transfer of a church from one Circuit to another without properly reporting the increase in one as well as the loss in the other charge.

We do not advise the carrying on the roll of members who are actually and irretrievably lost; but we do advise care in pruning the rolls and the transfer from one charge to another, and urge our preachers to give the matter careful attention so that their reports to the Conference statistical secretary may be approximately accurate.

Occasionally a preacher in charge, because of sickness or other hindrance, fails to go to the Conference and also fails to send in his report or it reaches the Conference too late. It is the duty of the presiding elder, in such case, to make the report, and every presiding elder should have the necessary data to make reports in the absence of the pastor. Some presiding elders have overlooked this duty; hence we call attention to the following which occurs in Paragraph 136 of the Discipline: "To procure full statistics from every charge (Paragraphs 683, 684, 919), to be reported at the Annual Conference, should the preacher in charge fail to make his report."

In order that our Conferences may get credit for our actual membership, we urge pastors and presiding elders to take special pains during the last round to perfect the rolls and be prepared to make accurate reports. If we are losing, we ought to know it, and not flatter ourselves that we have more members than we have, and explain the apparent decrease by reference to defective reports; and if we are gaining we ought to know that and have the encouragement that results from a knowledge of growth and progress.

October 2, 1929, will be an historic date in the history of the Presbyterian Church of Scotland. That day marks the consummation of the reunion of the Church of Scotland and the United Free Church. The main division in Scotch Presbyterianism took place in 1843 and was precipitated by a conflict over the relation of Church and State. The changes since made in the constitution of the Church of Scotland make it free from state interference, so that the occasion for the division no longer exists.

PERSONAL AND OTHER ITEMS.

Born, at the General Hospital in this city, to Rev. and Mrs. E. L. McKay of Hickory Plains, October 8, a son, Bobbie Lee.

World's Work for August credits Mussolini with the statement: "I am personally dry, in a country overwhelmingly wet. Our people drink too much for their own good."

"The Convention of Going to College," a most excellent and thought-provoking article in the Atlantic Monthly for October, should be read by all teachers and many parents.

A note from Rev. I. L. Claud, our pastor at Newark, announces the arrival, October 2, at the parsonage, of little John D. Claud, and adds, "All doing well, and the father especially elated."

Rev. Geo. E. Williams, our pastor at Portland, writes that Dr. P. W. Quillian of Winfield Church is to be with him in a meeting this week. Brother Williams expects to get his subscription list completed soon.

After spending a month with her parents, Rev. and Mrs. A. H. DuLaney, at Marshall, Miss Mary Elizabeth DuLaney, a M. A. of Vanderbilt University, returned to Hinds College, Raymond, Miss., where she is a teacher of Modern Languages, having been re-elected for another year.

At the recent session of the Baltimore Conference Rev. J. C. Hooks, formerly a member of Little Rock Conference, took the superannuate relation, and goes to live with his son at 1618 Ruby Street, Kansas City, Kansas. He expects to visit among friends in Arkansas during the year.

Following his editorial on "Twenty-five Years An Editor," the editor was invited to contribute an article for the *Arkansas Democrat* on "The Function of the Denominational Paper." It appeared in the *Democrat* of October 6, and may be reproduced in this paper later. It is a timely subject, not properly understood by the average reader of the daily paper, and this editor appreciates the privilege of submitting his views at this time.

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A. C. MILLAR.....Editor and Business Manager
J. J. GALLOWAY.....Commissioner
ANNIE WINBURNE.....Treasurer

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APPROVES CAMPAIGN.

I see from the *ARKANSAS METHODIST* that you and Rev. J. J. Galloway are making a campaign to raise sufficient funds to pay off the debt on our paper and also to pay for your headquarters. I write to express my hearty appreciation of this laudable undertaking, and to wish for it great success. What a wonderful achievement that would be! We have been handicapped for a long time, trying to furnish the paper at the same old price while the prices of material and labor have been soaring, and having to move from place to place, and pay high rents. I, as a member of the *ARKANSAS METHODIST* Commission, saw the advantage of owning our own home; hence gave my vote to buy the property, and now, if we can pay for it and at the same time take up our old debt for past running expenses, we can at once begin to improve our paper, putting it on a sound financial basis and keeping it there. I trust our people will respond to this call cheerfully and quickly and when our Conferences meet in November you can report all debts paid, and that you are in your new home free of all encumbrance. "What a day of rejoicing that will be!"—William Sherman.

The following appointments made at the recent session of the Pacific Conference, are of interest to our readers: C. M. Aker, Los Angeles District; R. C. Cantrell, Long Beach; R. P. Shuler, Trinity, Los Angeles; Moffett Rhodes, Santa Ana; J. A. B. Fry, Berkeley; W. T. Menard, Healdsburg.

If you have received a message from Commissioner J. J. Galloway, suggesting a contribution to the *Arkansas Methodist Fund*, do not dismiss the matter without consideration. It is necessary that this fund be raised, and the sooner it is done the better for all. Eventually you will contribute, then why not now?

At the recent session of the Missouri Conference the following appointments were made in which our readers are interested: C. O. Ransford, Clifton; M. N. Waldrip, Columbia; C. S. Rennison, Conference S. S. superintendent; W. A. Hearn, professor of Bible, Missouri Methodist Foundation at the U. of Mo.

The Presbyterian Church in the United States of America has passed the 2,000,000 mark in membership for the first time in its history of 141 years, according to the statement of Dr. Lewis S. Mudge, stated clerk of the General Assembly. There was an increase of 41,629 members during the last denominational year.

Tuesday, the editorial sanctum was brightened by a brief visit by Dr. W. M. Hayes, the cheerful wholesome superannuate of Little Rock Conference who lives with his daughter at Morrilton. On October 20 he will be 84 years old. He is almost exactly the age of our church as a separate denomination. Of our 48 Bishops he has personally known 44.

The national convention of the Anti-Saloon League is to be held at Detroit, January 15-19. The tenth anniversary of constitutional prohibition will be celebrated. Delegates will be from congregations, Sunday Schools, young people's societies, and various temperance organizations. It is expected that there will be 2,000 delegates. Headquarters will be at the Statler Hotel.

Arkansas should be proud of Major O. L. Bodenhamer, who at the national convention of the American Legion at Louisville, last week, was without opposition unanimously elected national commander. He is a graduate of two Texas institutions, Howard-Payne College, and Baylor University, and when the United States entered the war, he was professor of English at the San Marcos Baptist Academy. He immediately volunteered as a private and won distinction in the Officers' Training School. He made such a fine record that he was made an instructor and rapidly advanced to the rank of a major. He came to Arkansas on account of his connection with the oil interests, and has been a good citizen and a fine character. His present honor is de-

served. He is president of the El Dorado Chamber of Commerce and has been president of the Arkansas Real Estate Association.

August 11, the German Republic celebrated the tenth anniversary of the adoption of its Constitution. Germany has made a remarkable recovery. Defeated in war, with its economic condition almost hopeless, Germany had to rebuild her institutions and fortunes. Now the government is firmly established and the enemies' armies have been withdrawn, and prosperity is apparent.

Brother A. M. Hutton, singing evangelist, writes: "I have moved to Clarksville. My address is 208 South Fulton Street. We are in a revival at First Methodist Church. Brother Hook is doing his own preaching. We are having a very fine start. I go to Newark Monday, October 14, to help Brother Claud. I have an open date beginning first Sunday in November. Have been very busy this summer."

Rev. W. A. Torbert, in an illuminating article in the *Central Christian Advocate*, gives the figures to show that in the Southwest Kansas Conference the per capita contributions of the smaller charges are considerably larger than the per capita contributions of the stronger charges. This is true in many other Conferences of his church as well as our own. In Little Rock and North Arkansas Conferences last year an attempt was made to correct these inequalities.

Rev. Alva C. Rogers, our pastor at Foreman, writes: "We are in the midst of our drive for the subscription list of the *Methodist*. The pastor is making the drive. At this time we have even forty subscriptions, renewals and new subscribers. We are going over with the 100 per cent list plus. We have quite a number yet to see, but all are taking the paper. There is nothing discouraging on the Foreman Charge. The church work is much brighter than at any time during the year. The revival held by Rev. Leland Clegg was the beginning of a new day for the Methodist Church in Foreman."

Pike County, in a recent election, adopted the county unit system for its schools. The question had been submitted and defeated, but on a second submission, it carried. This is the first county to adopt the system under the general law, although Pulaski County had adopted it under a special act. This is a real distinction for Pike County. Much credit is due County Superintendent C. G. Bolin, a Hendrix-Henderson College man, who has worked diligently for it. The success of the system in Pulaski County has encouraged other counties to study the question, and doubtless in a few years many will adopt it.

Rev. Alva C. Rogers has already sent in 50 subscribers and expects soon to have five more, thus completing the quota for Foreman. He also secured 31 applications for the travel-accident insurance policy. This is a remarkable record. If every pastor and charge would do what Brother Rogers and Foreman have done, the question of circulation of the paper would be settled. If pastors will inform themselves of the merits of the insurance policy and use it as a premium, they will find that it helps. Think of getting a policy with a \$10,000 indemnity for 90 cents! How can any one afford to neglect such an opportunity?

For two weeks, closing last Sunday night, Rev. W. B. Hogg, general evangelist, preached at First Church, North Little Rock, to immense congregations, on Sundays overflowing the house. The result, in addition to reviving the church, was approximately 50 members for that church and several for other churches. A freewill offering of \$775 was taken. This was the first meeting that Bro. Hogg has held since his long illness, and Bro. Holloway reports that he has completely recovered and is now in perfect health and is doing some of the finest preaching of his life. Monday morning he made a beautiful address at the meeting of the Ministerial Alliance of the two cities. Bro. Hogg, who was pastor of Winfield Memorial Church when the splendid building was begun, has many friends who appreciated the privilege of hearing him again.

The Third Quarterly Report of the Conference Collections in the North Arkansas Conference appears on another page of this issue. It is the best preconference report in its history. It shows a gain of more than 36 per cent over the same

Arkansas Methodist Campaign Covering the State

CHECKS, SUBSCRIPTION NOTES, AND LETTERS ARE
COMING IN DAILY

We are requesting every Methodist in Arkansas to get in on this long delayed but necessary enterprise. Send check or write for a subscription blank.

SUBSCRIPTIONS TO THE ARKANSAS METHODIST CAMPAIGN

John J. Wood, Wabash, Ark.	\$ 2.00	Please make your contributions liberal.
Forney Hutchinson, Okla. City	2.00	
Ned T. Prator, Emerson	5.00	Many of us are making sacrificial contributions to this very worthy cause.
Claud D. Nelson, Dallas, Tex.	7.50	
J. W. Mann, Arkadelphia	50.00	Let us make it go.
R. H. Waggoner, Amity	1.00	
Leander Norris, Bentonville	1.00	Local calls are ever present. We do not ask you to give less to them, but, Friend, for this time, please help us put it over.
G. W. Whitson and Mary E. Clark, Berryville	25.00	
Pat W. Snodgrass, L. R.	5.00	
Dr. E. H. Winkler, DeWitt	5.00	
Wm. Sherman, Fayetteville	50.00	
J. T. Nelson, Ozan	100.00	
W. R. Cherry, Paris	10.00	
J. E. Livingston, Bingen	10.00	
	\$273.50	
Previously reported	\$6,158.00	
Total to date	\$6,431.50	

We most heartily thank you who have thus far so nobly contributed to this campaign.

Come on now, good people, we hope to cover the \$25,000.00 asked for by the time Conference is over.

J. J. GALLOWAY, Com.,
1018 Scott Street
Little Rock, Ark.

AFRICA AS A MISSION FIELD

The boom, boom, boom, of the witch doctor's drum echoing hour after hour through the velvety blackness of a tropical night; the wearing of filthy charms and amulets, sold at an exorbitant price by the witch doctor to these primitive people to ward off the demons that beset them on every hand; the sick and suffering and afflicted setting in front of the witch doctor's hut waiting patiently for their ills to be cured by a torture that is even worse than the disease itself; the plagues of disease that decimate whole villages; the deformed and twisted leper, not even segregated by the age-old cry of "Unclean" but spreading his disease among his more fortunate fellows; the dilapidated thatched mud houses not even affording shelter against the tropical storms that come with such force and frequency; the "hungry season" that comes round relentlessly each year because the Congo natives have no idea of how to till their soil or store their crops; the ignorance so dense that there has never been a written language even of the most primitive kind; but sickness, ignorance, poverty, degradation, and disease—that was central Africa before the coming of the Protestant missionaries, and that is still central Africa in those regions where the missionaries have not penetrated. Surely such a country can not be anything but a widespread mission field for years to come.

Africa has often been called the Dark Continent, but it might also be called the Needy Continent, for there is no phase of life in which its needs are not paramount. Our Methodist Mission, located in the heart of the Belgian Congo, not only is endeavoring to spread the

gospel among the natives of this region, but it is bringing in its train the blessings of civilization—health and healing and education, and industry.

The religion of the Congo native has always been a compound of voodooism, fetish worship, and witchcraft. Believing in demons and evil spirits who beset them on all sides, these people pin their faith to charms and amulets and are slaves to the witch doctors who torture them under the name of healing and levy upon their choicest possessions. And yet when the preaching of the gospel has been going on in some village for a few weeks or months, there are often many people that come to the evangelists, bringing their charms and amulets to be destroyed.

Because of the improved conditions of those villages where our Church has native evangelists stationed and also because of the difference in appearance between those villages and those in which no evangelist is at work many chiefs of villages surrounding our mission stations are now coming in and begging that evangelists shall be sent into their villages. In addition to being the preacher the evangelist is also the teacher of the village school, and as the natives see that those who know how to read and write get better positions and better pay, they are beginning to be highly appreciative of the privilege of studying in the school. Especially are the chiefs anxious for their own children to have such advantages. The evangelist teaches the people to clean up their villages, how to build better houses, how to till the soil, and how to follow the general laws of health and hygiene. All these things he has learned in our Bible School at Wembo Nyama our larg-

time last year, October 4. Be sure to read it. Dr. McGlumphy, the treasurer, writes: "Plainview, Booneville District, Earle Cravens, pastor, has broken all its previous records in paying in full nearly two months before Conference. Brother Cravens modestly gives much of the credit to the chairman of the Official Board, W. F. West, and the Church Treasurer, W. W. Aldrich. Doubtless, however, Brother Cravens was the 'key' man in the victory. Much honor is due the loyal congregation and all the official members. A glorious victory! This is the ninth pastoral charge in the North Arkansas Conference to pay in full. Who will be next?"

SUNDAY IN LOUISIANA.

Invited to address the United Men's Classes of the churches of Ruston, La., I took the Rock Island train Saturday morning and arrived at my destination about 3:00 p. m., and was met by my friend, Mr. Otis E. Hodge, who nine years ago had given me an educational trip to South America on his steamship Nika, and was carried to his delightful home for entertainment. At night, under the care of Mr. L. T. James, a member of the Western Methodist Assembly Board, who has been characterized by some of the preachers as "the most useful layman in Louisiana," I spent an hour pleasantly at the Methodist Church in a reception given to the students of the A. & M. College, a splendid institution located there, and had the pleasure of meeting President Bond, who was born in Washington County, Ark., educated at our State University, and, before going to Louisiana, had been principal of the High School at Texarkana. He is making a fine reputation there.

Sunday morning I addressed the men at a hall where the Methodist men meet, and had the pleasure of meeting more Arkansas men. It is a fine group of men who every fifth Sunday have a union meeting and invite some one to address them. At eleven I preached to a large congregation and presented the Western Assembly and had a good response. Dr. W. W. Drake, the cultured pastor, and Brother James had prepared

the way for me. After dinner in Brother Hodge's car I had a rapid view of the beautiful little city of 5,000 which has the reputation of being an educational city of comfortable homes. The A. & M. College has a group of excellent buildings and 2,000 students, and Ruston is very proud of it. The Louisiana Methodist Orphanage is there, and also has several substantial buildings and a good farm. Under the capable management of Rev. R. W. Vaughn this institution has become one of the best in our Church. It is adequately supported by freewill offerings taken twice a year in all the Methodist churches of Louisiana.

At night I was with Rev. J. F. Dring, the evangelistic pastor of our Church at Jonesboro, the capital of Jackson Parish, 21 miles south of Ruston. His is not a strong church, but the congregation was large and the collection for the Assembly was fair. I enjoyed my association with Brother Dring, who is doing good work in a hard field. Two miles north is the town of Hodge where Mr. Hodge once had a large lumber plant, and still has a hardwood mill; but has sold his forest lands to a company which has built a great paper mill. Mr. Hodge, originally from Clark County, Ark., was once associated with such lumbermen as Huie, Henderson, Key, and Neely. He has made his home for many years at Ruston.

My trip both ways was warm and dusty, but it was a privilege to represent the Assembly among the good people and find such interest. Some of them will doubtless be at Mt. Sequoyah next year.—A. C. M.

ANTI-SALOON LEAGUE BOARD MEETING.

The annual meeting of the Arkansas Anti-Saloon League Board was held at the Y. M. C. A. in this city, last Monday. Supt. W. J. Losinger, who had been in charge for thirteen months, made a very satisfactory report of the year's work, was unanimously and enthusiastically re-elected, and resolutions of cordial and complete approval were adopted. Dr. F. Scott McBride, who had spoken at Arkadelphia Sunday morning and at the Church of the Nazarene at night, using the

radio, and who had also made a short but forcible address at the Ministerial Alliance in the morning and dined with the ministers, was present, and as general superintendent of all work of the League spoke and conferred freely with the Board about the work in general and highly commended our work in Arkansas. While it is true that really marvelous progress in prohibition has been made, there is still a stiff fight ahead until the "wets" realize that their struggle is hopeless. There has been marked improvement in the financial conditions in this state. Heretofore we have had part of our expenses paid by the National League, but we are almost at the point of self-support, and should become so this year, and will if like progress is made. Everything depends on the co-operation of the pastors in giving Superintendent Losinger admission to their churches.

All of the old officers were re-elected, as follows: President, A. C. Millar; Vice-President, Rev. Otto Whittington; Headquarters Committee, A. C. Millar, Chairman; J. S. Pool, Secretary; Otto Whittington, C. E. Chapler, Fred Pattee, H. G. Pugh, and one to be selected by the committee. It is expected that delegates will be sent to the National Convention which meets at Detroit in January. It was in every way a satisfactory meeting.

CIRCULATION CAMPAIGN.

Since the last report several good lists have been sent in, as follows: Berryville Station, C. C. Burton, 8; Harrison, W. A. Lindsey, by J. J. Galloway, 12; Sheridan Circuit, J. O. Gold, 1; Altus, L. A. Alkire, 6; Prairie Grove, Edward Forrest, 1; Foreman, A. C. Rogers, 50; Rison, A. W. Hamilton, 10; Winslow, H. K. Steward, 2; Branch, J. R. Ashmore, 1; McCrory Circuit, A. McKelvey, 2; Leola, J. H. Mathews, 1; Aubrey, J. W. Harger, 12; Austin Circuit, K. L. Spore, 1. Bro. Rogers has done a remarkable piece of work at Foreman, and expects soon to report enough to make 100 per cent. Let the circulation campaign be pushed now while the people have money to pay for their subscriptions.

est mission station in the Congo. And because he knows these things and is able to teach the people, the evangelist is the leading man of the village, next to the chief himself.

Our Church now has 47 evangelists in active service, preaching and teaching in the Congo. If we had a larger Bible school and more missionary workers to train these native evangelists a much larger number of villages could be reached. Missionaries tell of native chiefs who have led through their villages, saying: "Choose any place you wish and we will build a church if you will send us a teacher." Other chiefs have come to the mission stations pleading! "We are bad in our village, we know nothing but badness, but we want a teacher to come and live with us and teach us about Jesus, the Saviour of all people." Alas, that they are so many times compelled to answer, "Wait. We have nobody to send you now." And how pathetic is the cry that goes up from the heart of these primitive people! "But we want a teacher now. Our old people are dying and have never heard of the Saviour."

How long alas, must they wait?

Missionaries of our Congo Mission are today pleading for more workers in the Congo—workers who can help to train the native evangelists so that at least those villages which are calling for evangelists may be supplied. Today is our opportunity in the Congo, they declare. All too soon it may pass away. Great changes are already beginning to take place in these regions so long isolated and unknown. Today white men are pouring into the Belgian Congo at the rate of about 1,000 a month, and lawlessness, gambling, drinking, and other evils are following in their wake. Many of the natives are no longer the simple teachable folk of even a few years ago, but are becoming proud, indifferent, and lawless. Evils and diseases of all kinds are on the increase in some of the larger villages.

Missionary work in Africa not only means preaching the gospel to a heathen and benighted people, but it also means bringing health and healing and the knowledge of the laws of sanitation to those who because of their dense ignorance of even the most rudimentary laws of health often fall by the thousands a prey to disease. Out from the kraals, or villages, surrounding the mission station they manage to crawl or from the remote regions of the bush they are brought by anxious friends or relatives to the Mission hospital—the sick and suffering, covered with tropical ulcers, or afflicted by the fatal sleeping sickness or wasted by the dread leprosy. These are some of the most common as well as the most deadly diseases of the Congo, although our mission doctors must tend many a case of infected wounds, of small-pox, and of practically every other disease that flesh is heir to. Under the scientific treatment and the care received in our mission hospitals great numbers of these patients, even the leper patients are healed and are sent back to their villages well and strong again.

Each day the hospital opens with morning prayers for the workers and special religious services are conducted for the hospital patients. And do these people respond? Are they simply healed in our hospitals of their spiritual ills as well? Let Dr. W. B. Latta tell you a little

story of a recent operation on a patient in Tunda hospital, of which he has charge:

"During a very difficult operation the other day, the native woman who is in training at the hospital and who was to assist the doctor, knelt down and prayed for the patient and the physician. This was the first time I had ever had that to happen. The patient was desperately ill and that night I asked her if she knew Jesus as her Saviour. She said that she did and had accepted him as such. Before this time this patient had made no special impression on me as she had simply been attending the services for the patients just like all the others. But that native assistant's prayer and the fact that the patient had been helped in a spiritual way did much to make the day easier."

To develop educational work among the people that did not even have an alphabet was the task that our missionaries set themselves to accomplish in the Congo from the very first beginning of our Mission in 1914. Our workers have had to create an alphabet, make a language, and teach the people their own tongue. How much has been accomplished in fifteen years is seen by the fact that we now have in our Congo Mission 49 schools taught by 113 teachers, of whom about 50 are also native evangelists. The value and importance of these schools is seen when one realizes that it is only from among the pupils who have finished the course in these schools that we can draw the men who are

to be trained for the evangelistic work.

No phase of our work is a more potent factor in the great task of vitalizing the Congo than our industrial work. Our industrial missionaries teach these Congo natives how to build houses, make furniture, raise fruits and vegetables, for although they live in one of the most fruitful sections of the globe they are often hungry; how to make roads, build bridges, saw lumber, make brick, build carts and wagons, and do the thousands of things necessary to the progress of civilization in this backward continent. In a recent "better homes" campaign inaugurated in the native village near Tunda station, the natives took remarkable pride in cleaning up their village, building their new houses according to specifications, and even making a veranda across the front. The enthusiasm with which this plan was accepted speaks well for the progress of our industrial work in the Congo.

Africa's needs are manifold. She needs to be evangelized, to be healed, to be educated, and to be civilized. This is what makes Africa one of the greatest mission fields in all the world.

PROHIBITION ANVIL WRECKS HAMMERS.

By Ernest H. Cherrington, LL.D.,
Litt. D. General Secretary of the
World League Against
Alcoholism.

The prohibition anvil has wrecked many hammers. No other governmental policy ever tried in this

country has been so bitterly or so continuously assailed with so little results attained by its assailants. Every weak point in the underlying philosophy of this movement, in the laws expressing it or in the enforcement of those laws has been found, attacked, emphasized by a keenly alert group who are not unaware of the potential prize of billions of dollars which will be made available to the liquor trades if they may once more regain legality.

Every technicality upon which even the flimsiest arguments might be based has formed the basis of suits brought before the courts to test the constitutionality of the Eighteenth Amendment itself and of laws for its enforcement. It would be difficult to find any parallel to the experience which the prohibition laws have thus undergone. The sole result of these repeated legal assaults has been a clearer definition of a national policy now more deeply entrenched in the body of law than before.

The personnel of prohibition has been made the target for unending attacks. When the friends of this cause insisted that men hostile to the principle of prohibition could not with propriety be entrusted with the highly difficult task of its enforcement, they were immediately criticized by the foes of prohibition and sometimes by uninformed friends of the cause. Many men whose whole past records seemed prima facie evidence of their hostility to prohibition were placed in positions of responsibility for its enforcement. When the

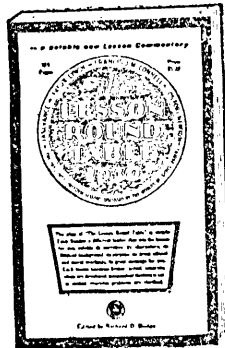
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A Review by William H. Leach

Editor of Church Management

"How would you like to sit in a Sunday school class with leaders such as John Timothy Stone, Joseph Fort Newton, Burris Jenkins, Harry Emerson Fosdick, James I. Vance, and others as illustrious? It would be a great class, would it not? And you may be sure that if such a class were in existence people by the hundreds would press for admittance. "This probably was the idea which prompted Richard Dodge of Haines City, Florida, when he planned for his LESSON ROUND TABLE, which has just been issued by the Cokesbury Press. He first studied the lessons for a year and then asked the leading authorities of America to lead the discussion for definite Sundays. The result is that we have in reality a round table bringing in men of authority in the Bible and religious affairs.

"Personally, I had almost reached the

conclusion that the idea of books based on symposiums had run their course. But the idea is so useful in lesson discussion that it commends itself at once. It stands to reason that the opinion of one man may be more valuable when he discusses social righteousness than when the lesson is on immortality. The editor of this book has sought to give each person the subject for which he is best qualified.

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natural and inevitable thing occurred, then the public spokesmen of the liquor group pointed to the conduct of these enemies of prohibition who were in an official position as though their failure to enforce a law which they disliked was an argument against the statute. Evidences of the corruption of weak, inefficient or wet public officials were cited by the wet group—some of whom had sponsored these appointments or at least by their protest against the appointment of convinced friends of the cause had made possible their nomination—as though this were proof of the law's failure rather than the most severe condemnation of the enemies of this policy themselves. Friends of prohibition have not sought the appointment of its enemies to public office, they have not bribed public officials to violate their oaths of office, neither does their patronage encourage bootleggers and rum runners. Such law violations as occur, occur among the group opposed to prohibition and not among that tremendous body of American citizens who believe in and observe it.

The legislative arena has been the scene of other assaults. It would require a long catalogue to list the various measures intended to make prohibition unenforceable. Probably every imaginable scheme for modification or nullification or for full repeal of prohibition has been proposed in some legislative chamber in this country. While few of these have gotten beyond the committees to which they were referred, they, none the less, furnished publicity opportunities whereby the wets might suggest to the mind of the people at large an impending overthrow of the prohibition law.

Misleading referenda, straw votes and newspaper polls, often couched in language which did not clearly set forth the issue to the citizens, have been conducted wherever the field seemed most fertile to the publicity experts of the now outlawed liquor group. The fact that many of these referenda had no legal or binding effect made them merely vehicles for advertising purposes for the foes of prohibition. In most cases, the friends of this cause did not participate in such straw votes. This was merely a form of guerilla warfare by which the foes of the Eighteenth Amendment sought to annoy its friends or to divert the attention and activity of its friends and supporters from the real tasks confronting them.

Violations of the law have been exploited in the public press. There is a justification for this, of course. There is news in the fact that there are people who violate this law. The fact that such violations are the exception and that the great majority of the American people are not engaged in such violations makes them news in the real sense of the word. Before prohibition, bootlegging and moonshining were so common that rarely if ever did such offenses attain the dignity of first page news. The lawlessness of the licensed liquor traffic was so notorious that the lawlessness of the unlicensed traffic was commonly ignored. Under prohibition, however, these offenses against the law have a news value which they never had before. Each first page story of this character is an evidence of the naive astonishment of editors that such things can be. However, the effect of the repeated publication of such news, while perfectly proper and, in itself, an evidence of the common observance of

prohibition to which these events are exceptions, has a propaganda effect not under-estimated by prohibition's foes.

One phase of the strategy of the foes of prohibition is based upon a rather curious reversal of the American idea of fair play. This lies in an immediate and vociferous defense of prohibition law violators whenever there is a contest between them and officers of the law. Ignoring the long list of men who have given their lives in the line of duty as victims to some murderous criminals, such shooting affairs as have occurred between officers and those who resist arrest had been amazingly exploited. The conclusion of these cases is rarely reported. The fact that the courts have repeatedly exonerated accused officers of the law on the ground that their acts were in self-defense and completely justifiable does not obtain that widespread publicity given to the fact that some officer has defended himself against armed liquor gangsters. No one seriously defends any misuse of fire arms by any public officer, but one cannot ignore the fact that public servants are not intended to be the passive targets of criminals, that armed resistance to arrest is commonly accepted as a serious offense and that innocent citizens are more apt to cooperate with public officials than to take shots at them.

The old-time Indian tactics of picking off the leaders has been pursued by the foes of prohibition with sufficient success, apparently, to justify their adoption of these tactics. Many champions of this policy have wearied of the misrepresentations, the slanders, the false charges, the continuous attacks made upon their character or their motives and have withdrawn from the combat. Some have died prematurely because of the stress and strain of the fight. Some have had their reputations so blackened that they despaired of ever being able to establish their actual innocence against the charges which had been "framed" against them. There are martyrs of prohibition as there have been martyrs of every other feature of the program which the Christian Church has supported through the ages.

The morale of the supporters of this social policy has been the focus of countless assaults. In order to weaken their united effort, there has been a flow of insidious propaganda to the effect that prohibition, while a noble theory, was impossible of realization. The fact that its actual realization was easily verifiable by even casual observers did not lessen the insistence on this point by wet propagandists. This movement beginning as a moral crusade and developing into a social program with most important economic bases, was pictured as "purely political" by brewers' advocates who thus attempted to alienate the people of the churches. Could the practically united voice of many branches of the Church be stilled on this question and could the massed influence of many churches be resolved into parochial units, the goal sought by the brewers and the vintners would be easy of practical attainment. Hence, the false insistence that prohibition is not so much a moral problem nor a social problem nor an economic problem as it is a partisan political issue.

The steady anvil chorus rung by the hammers of the foes of prohibition has wrecked many of these hammers but the anvil remains unmar-

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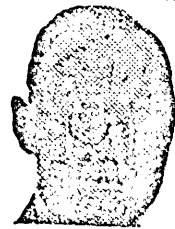
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red. One might glance back over the past decade and note the continuous gains registered by prohibition in spite of these assaults, unparalleled not alone for their number but for their violence. It is heartening to those who believe in the theory underlying democracy to note the popular response in this war of sophistries and fallacies. Each year has marked a growth in prohibition sentiment. Each electoral year has marked a decrease in the number of elected public servants who are known to be opponents of prohibition. Each twelve months has marked a renewed insistence upon positive enforcement of the law. Complementing these is a steady development in the observance of prohibition by a people who seem strongly convinced that it is far better to own homes, automobiles, radios, and the other adjuncts of modern life than it is to dwell in slums or crowded tenements where one drowns not alone one's sorrow, but one's wealth and health and happiness in a pail of beer.

A REPLY TO HIS CRITICS

A few more words, if you please, under the caption that some seem determined to have it, "An Indignant Member Protests."

The object of this article mainly is to reply to the attack on me by H. V. Crozier, G. N. Cannon and Rev. R. E. Simpson. I say "attacks on me," because you will observe that that is about all there is to their contributions, as they do not really argue the points made by me, but rather state their conclusions that our church leaders are absolutely right and that the whole management of our church affairs is absolutely correct and that our leaders are entirely above reproach or criticism. You have no doubt observed that my opponents attack in a way wholly human. Nothing divine, no spirit of meekness or charity is displayed. This, according to my experience, is the way the world wags. Differ with a worldly man and he knocks on you.

Bro. Crozier's article is headed "Criticism of the Indignant Member" and is rightly titled. The readers will please read his article and see if he fazes mine.

In my article of Aug. 29, I mention Dr. Millar's travels simply to strengthen my contention that the ministers of the Methodist Church have always had and are having the best going to any one.

It seems to be generally agreed that our present superannuates are not asking for the Superannuate Endowment Fund. The reader of my article of Aug. 29, will remember that I object somewhat to the existence of the fund and to the manner in which it is being raised. I am sure that all church members know that sympathizing articles are written and sympathizing talks made to collect this fund and never one hint given out that the future superannuates will be the main beneficiaries. I am quite well aware of the fact that our present superannuates will get some little benefit from this fund, but the reader will clearly see

that it is comparatively little when he considers that our present superannuates will benefit for a very few years while the fund is being created to last for all time to come.

I call the attention of the reader to an editorial headed "Shame! Shame!" appearing in the *Methodist* No. 19, of 1929. I beg also to call the attention of the reader to a statement on the Superannuate Endowment Fund, etc., made by Rev. J. C. Glenn, Conference Director, in issue of *Methodist* of May 2, 1929.

Now, as to salaries received by ministers. In my article of Aug. 29, I did not complain of salaries of ministers being too high, only contended that their incomes were equal or better than that of other people with whom they were associated. Let us see for the benefit of many laymen what salaries they do get.

Camden District, Presiding Elder, paid, \$6,301.00.

Little Rock, District, Presiding Elder, paid \$7,237.00.

Little Rock District, preachers in Charge, average paid, \$2,060.12.

Prescott District, Presiding Elder, paid \$4,081.00.

Prescott District, Preachers in Charge, average paid, \$1,621.89.

Little Rock Conference, Presiding Elders, average paid, \$5,107.28.

Little Rock Conference, Preachers in Charge, average paid, \$1,747.00.

The above salary is that of the head of the family alone, and do not many of our ministers make on the side besides?

I learn during this discussion from two sources that members of the church not able to pay to any funds of the church are not expected to pay. One of these sources is the Rev. R. E. Simpson of Hawley Memorial Church of Pine Bluff. Now, I wish to ask Bro. Simpson these questions: How many collections have you taken for the different activities of the church this year when you pointed out to your hearers that any poor member was exempt from the call? How many of the same have you taken where you urged all to pay to the limit regardless of ability and probably calling attention to the vows taken by members on joining the church to support its institutions?

One of my opponents calls attention to the fact that I am rather late speaking out on these points. I acknowledge it, and beg to say that, while this is the case, I believe I have been like thousands of others, who have felt that something should be said, but preferred peace and quiet, which it seems was to be maintained only by going along (reluctantly as the *Methodist* would say about some) simply following the bell-wether.

One good old religious brother who read my article of Aug. 29, writes me: "Stand by your colors!—Yes, the time will come when our people will grow sick and forget God. It's here."

Let us all pray that God may give us more men who can stand alone and are willing to stand alone both in the church and out, men below the neck as well as above it, real men who do not want to live off the product of the brain and brawn of some one else and especially that of the man who has little property, but has toiled until he has corns on both hands and feet.

Let us also pray that God may save the Methodist Church (of Arkansas at least) from sailing quietly and smoothly into the side of the mountain \$\$\$\$ and becoming a total spiritual wreck.—Geo. R. Wolff, Bingen, Ark.

CHRISTIANITY AND BROTHERHOOD.

By Bishop F. F. Reese,
Savannah, Ga.

Cooperation and harmony between the white and negro races can be brought about only when the churches realize the sense of Christian brotherhood towards every man, black or white. The first and most important contribution which they can make towards any matter of right human relations is to preach the gospel of the incarnation. The negro is a man, as God reveals the meaning of manhood. He is within the unity of the race as the incarnation reveals it. The religion of every man or group is fatally defective which does not so regard him.

The negro is not like the white man in every particular. There are striking differences, physical and mental, but he is one with the white man in his essential humanity. When the churches have converted their own people and have led them to accept that truth and base their relations to the negro on that principle, there will be cordial cooperation and confidence between the races.

The responsibility rests, first, upon the white race, just in so far as it assumes its superiority in strength and capacity and just in so far as it has enjoyed advantages and civilization which the negro has not enjoyed. Right relations, which constitute morality and true religion, will inevitably promote justice and fair dealing and kindness and brotherly conduct toward the negro. It must

be taken for granted that he is entitled to the opportunity to make, under God, the best of himself of which he is capable, and that no prejudice or contempt or injustice on the part of the white man shall hinder or handicap him. Under God, he should have every opportunity and every assistance from his stronger brother to work out his salvation, individually and racially.

Every man's and race's self-respect must be respected and encouraged. This means that we must regard and treat the negro as a man, with the self-respect which every man should feel. Thought and feelings about him and toward him which express themselves in words and acts implying disrespect and contempt as of a superior to an inferior are unchristian.

Christian leaders and preachers must consider it a primary duty to promote sympathy and kindness, justice and charity toward the other race. And the people who call themselves Christians and are members of congregations of the various communions must consider their religion an imperfect and a diluted form of Christianity, unless they embrace within the range of their Christian duty the sense of Christian brotherhood towards every man, black or white. This is the way interracial cooperation and harmony can be attained and the only way it can be permanently maintained.



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your bait
And say your fishin's through?

You bet you ain't; you're goin' to
fish,
An' fish, an' fish an' wait
Until you've ketch'd a bucketful
Or used up all your bait.

Suppose success don't come at first,
What are you goin' to do?
Throw up the sponge and kick your-
self
And growl, and fret, and stew?

You bet you ain't; you're goin' to
fish,
An' bait, and bait ag'in,
Until success will bite your hook,
For grit is sure to win.—Anony-
mous.

HOW MUCH DO YOU WANT IT?

A woman whose work as a public speaker has taken her for years before audiences of young people tells this story:

I was speaking in the mid-West to a large convention of young people when I noticed in the audience a youth who had the largest hands and feet I think I ever saw. Every few minutes my eyes wandered back to them, and my sympathy went out to him in his efforts to dispose of them. He was as ungainly a specimen of young manhood as you could find anywhere. He had a voice in keeping with his hands and feet, big and booming. His idea of singing was to make a noise, and how that voice did dominate that gathering!

At the close of the meeting he waited until the others were gone, and then awkwardly confided to me

his desire for an education. Of course I encouraged him. I spoke before that same audience four or five times, and each time he waited to talk with me. Finally he told me of his great desire to be a preacher. I gasped inwardly. A preacher, with that voice and those hands and feet!

After my last address he was waiting for me as usual. "Do you think I can ever make it?" he asked wistfully. "Is it worth while for me to try?"

I looked him straight in the eye. "How much do you want it?" I asked.

"Why, I want it very much," he answered promptly.

"But how much?" I persisted. "Are you willing to work to the limit of your strength? Are you willing to go so shabbily dressed that people will laugh at you? Are you willing to give up everything in the way of pleasure for it? Are you willing to fight when it seems that there isn't a chance of winning?"

He hesitated only a moment. "I believe I am," he said slowly.

I never went back to that place; I heard nothing more from him until eighteen years later when I was in Boston. I had been invited to speak in a suburb of that city and was entertained at the home of a friend. An hour before train time my hostess received a telephone message from a man who refused to give his name. He asked if I were going back to the city that evening, and when told that I was he begged that I would come to the station at least twenty minutes early. "Tell her," he said, "that a gentleman who could not possibly get to her meeting wishes very much to see her."

So I went to the station twenty minutes early, and as I stepped into the waiting room a man of more than ordinary distinction of appearance came to meet me with outstretched hands.

"Do you know me?" he asked.

He was gracious, polished, a perfect gentleman in manner and bearing, but I knew him at once. He was my boy of the big hands and feet, and the booming voice. He drew me over into a corner.

"I suppose," he began, "that you never saw a greener specimen than I was when I nearly bored you to death at that convention. If I am anything else now, and if I am of any use whatever in the world, it is because of something you said to me then: 'How much do you want an education? What are you willing to pay for it?' Time and again, when things would seem hopeless, I'd square myself before the glass and say to myself, 'How much do you want it? How much are you willing to pay for it? If you, big as you are, can't pay the price, you don't deserve it.' And it's your message I am endeavoring to pass on."

He was a preacher, he told me, and I learned afterwards of the great work he is doing. His big voice had been trained and had proved one of his most valuable gifts. In the twenty minutes till train time he told me something of the price he had had to pay. It was a story of unusual perseverance in the face of difficulties.

"But it's worth all it cost," he said as he bade me good-by. "And now I am busy telling other young people that there isn't anything in this world that is worth while that they can't have if they want it badly enough to pay the price."—Canadian Baptist.

FOR CHILDREN

BEGIN RIGHT.

A naughty little weed one day,
Poked up its tiny head,
"Tomorrow I will pull you up,
Old Mr. Weed," I said.
But I put off the doing, till
When next I passed that way,
The hateful thing had spread abroad,
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind.
"Oho," I cried, "I'll put you out
Tomorrow, you will find!"
But once again I put it off,
Till like the little weed,
The ugly thing sprang up apace,
And grew into a deed.

THE GOLIATH MOUSE TRAP

Fred called, "O Grandma, I saw two little mice with the cutest ears and the longest tails!! They tried to squeak, 'Good morning,' and then ran a race for the hole in the wall, and the littlest mouse got there first!"

Grandma laughed as she said, "Children, I don't believe I have ever told you about Uncle Joseph's Goliath mouse trap. Would you like to hear it?"

Ruth and Fred hurried to Grandma's chair, one on each side. It almost seemed as if the big clock ticked, "A story, a story!" Harry often said that grandma's stories were better than the story books, while Ruth would add, "And ever so true!"

So grandma began, "Once upon a time when I was a wee girl, I went to visit my Uncle Joseph and Aunt Emma. He was fat and jolly; how his eyes would twinkle when he laughed!"

"One night Aunt Emma said, 'Joseph, I wish you would set the mouse traps. I saw two mice in the pantry today.'"

"Was one of them a little mouse with curls and freckles?" inquired Uncle Joseph slyly.

"Aunt Emma only smiled, and then Uncle Joseph said, 'Well, well; can't afford to feed pesky mice, nohow! Hard to catch them with those little traps! I'll set my Goliath mouse trap!'"

"After supper I tagged Uncle Joseph into the pantry. He took Aunt Emma's big wash-boiler and set it in the middle of the floor, and then he sprinkled meal in it. 'Uncle Joseph,' said I, 'when are you going to set your mouse trap?'"

"Why, dearie," said Uncle Joseph, 'don't you see I am setting that trap right now?'"

"To this I said: 'Uncle Joseph, if you don't stop teasing me I shall go right to bed; then you will be awful lonesome!'"

"Uncle Joseph set some boxes close to the boiler and sprinkled a little meal on them. Then he laughed as he said, 'The Goliath trap is set. Run off to bed, girlie, and we will have a look at the trap in the morning.'"

"Dear me, I forgot all about the mouse trap. In the morning, when I ran down to the kitchen to dress before the fire I heard the queerest little noises in the pantry. When I said, 'What makes those funny little noises in the pantry, Auntie?' she said, 'Look and see.'"

"My! My! there were three little brown mice racing round and round in that boiler. 'O Auntie,' I said, 'your boiler is a mice-merry-go-round!' The mice had jumped in to get the meal and could not climb or jump out again."

"When we were eating breakfast, I said to myself, 'I believe I will ask Uncle Joseph for those mice. I could train them to do tricks, and have a show, and charge seven pins for tickets.' As soon as I finished my breakfast I ran into the pantry again. Then I rubbed my eyes, for every mouse had disappeared."

"Then I noticed Topsy, the big tiger cat, stretched out on one of the boxes, and oh, how fat and lazy she looked! I said, 'Topsy, you are an awful cat!!' She stretched, opened her mouth wide, ran out her pink tongue at me, and tried to look innocent, but I said, 'Topsy, you did it; you know you did it!'—Child's Gem.

CLAMMY HANDS

Kentucky Lady Was Weak And Felt Miserable. Dizzy Spells Quit After She Took Cardui.

Danville, Ky.—"For a long time, I suffered with severe headaches and pains in my sides and back," says Mrs. Lottie Smallwood, residing at 116 Fourth Street, this city.

"I was very weak, and just not able to go about or do my work. I just felt miserable."

"I was all out of heart. I would have spells when my head would hum, and my feet and hands were clammy and cold."

"I would be so dizzy, I would fall. I had read of Cardui and what it had done for others, and so I, too, began taking it. I had been aching and hurting awfully."

"After I took Cardui, I quit having the dizzy spells. I kept on taking Cardui, and saw then that I was being helped. I was not nearly so weak, and from that time I have felt better. I took six bottles in all."

Cardui is a purely vegetable remedy and contains nothing harmful or injurious. It may be safely taken by a delicate young girl as well as by a feeble old lady.

Cardui has been in use by women for over 50 years, and great numbers of women have reported that it helped them back to health.

Get a bottle today.

NC-214



Heed Early Warning!

Don't Let Kidney Trouble Get a Firm Hold.

DOES every day find you lame and achy—suffering nagging backache, headache and dizzy spells? Are kidney excretions too frequent, scanty or burning in passage? These are often signs of sluggish kidneys and should not be neglected.

To promote normal kidney action and assist your kidneys in cleansing your blood of poisonous wastes, use Doan's Pills. Endorsed the world over. Sold by good dealers everywhere.

Doan's Pills
A Stimulant Diuretic to the Kidneys

Woman's Missionary Department

ARKADELPHIA MISSION SCHOOL

On Tuesday, Sept. 24, Mrs. A. R. McKinney held the Mission School for Arkadelphia District at Arkadelphia. Mrs. McKinney and Mrs. Harper of Texarkana were assisted by local ladies in a pageant. Forty-five women were present, 13 presidents and Superintendents of Study were there out of 18 in the District. Lunch (which was served by the ladies of the five circles of Arkadelphia Auxiliary) was provided by Mrs. Will Huie, District Secretary. The meeting was most profitable and the ladies departed feeling Mission Study of the new book "Roads to the city of God" was going to be a pleasant phase of their fall work.—Mrs. Huie.

ZONE MEETING AT YELVILLE

Opening song, "Jesus Calls Us." A talk on Stewardship by Mrs. Snetser.

Prayer by Bro. Villines. Reports from Auxiliaries: Mountain Home, Mrs. Fry; Gassville, Mrs. Wyth Adams; Yellville, Mrs. J. C. Ware.

"Goals and District Standards for each and every Auxiliary"—Mrs. Snetser.

"The Importance of Mission Study"—Mrs. Conley, Mountain Home.

Song, "Where We'll Never Grow Old"—Misses Eulalia Girkin and Effie Martin.

"Why organize the Children of the Church"—Mrs. Arthur Parks.

Poem, "God Wants the Boys and Girls"—Miss Eulalia Kirkin.

"Stewardship of Personality"—Mrs. Berry of Yellville.

Song, "Teach Me How to Live"—Mrs. Layton and Mrs. Russell of Yellville.

"Why should a woman enter service other than the Woman's Missionary Society"—Mrs. Wyth Adams of Gassville.

"Fellowship Groups, for the Perpetuation of Spiritual Life"—Mrs. Villines of Yellville.

Reading, Miss Ila Jones, Mt. Home.

"Missionary Voice"—Mrs. Aylor, Mountain Home.

It was decided to have a Zone meeting at Gassville in November with a covered dish luncheon.

Mrs. Snetser talked of Finances, Pledges and Week of Prayer as a Memorial for Miss Gibson.

Missionary books for mission study were suggested.

Bro. Villines spoke of the need of Women's Missionary Societies.

Song, "Send Reports"—Miss Girkin.

Song, "Blest Be the Tie that Binds."

Closing prayer—Mrs. Berry.

The Yellville ladies served the guests a nice fried chicken dinner.—Reporter.

ZONE MEETING AT MOUNTAIN VIEW

The Batesville District Auxiliaries met in Mountain View Tuesday, Sept. 17. The visitors were heartily welcomed into the pretty new church by the Mountain View ladies. The morning session was opened with a hymn and the devotional was led by Mrs. Headstream of Batesville, with prayer by Bro. I. L. Claud of Newark.

Mrs. Snetser of Newport, spoke on organization, goals and standard, and urged all auxiliaries to do more and better work. Mrs. Headstream called for reports of auxiliaries, and the following delegates had good reports, Batesville daughters, Central Ave., Newark, Melbourne and Mountain View, Mrs. W. M. Brewer and Mrs. H. S. Malory sang a duet, which was enjoyed by all.

Mrs. Case dismissed the meeting for the noon hour with a prayer. At 12 o'clock the ladies were invited into the pretty home-like dining room where the tables were groaning with good things to eat, and every body present certainly did enjoy to the utmost the lovely dinner served by the ladies.

Afternoon session: The afternoon session began with a hymn followed by prayer by Bro. Byrd.

Mrs. Elmer Webb gave a reading which was very beautiful, and Mrs. Byrd discussed how to do our full part for the children of the church. Mrs. Stockard of Melbourne, read a poem, "God Wants the Boys and Girls," which was enjoyed.

We were next presented with a demonstration of children's work, by Mrs. Adkins and Miss McLenden of Central Ave. church of Batesville, Miss Georgio Dobson of Batesville, in her delightful and interesting way talked on "Why Organize the Young People"; "Fellowship Groups" were discussed by Mrs. Cledice Jones of Batesville, which was so helpful to every one, after which Mrs. Snetser urged us to organize these groups at the earliest opportunity. A hymn was then sung. Mrs. A. L. McClard of Newark talked on the Voice and asked questions which were answered by the ladies present.

Mrs. Snetser concluded the program with a talk on reports and finances and stressed sending reports on time.

A poem on reports was read by Mrs. Mabry which was very appropriate. After reviewing the Standard of Excellence chart, there was a round table discussion.

The meeting adjourned, every body declaring the day had been a blessing in a spiritual, social and intellectual way.—Mrs. E. G. Magness.

ATKINS AUXILIARY

The Atkins Auxiliary has been a very busy band during the summer, despite the hot and dry weather, have held all regular meetings in addition to extra meetings when study classes were held and have had good attendance at these meetings with much interest shown. We have used the literature provided for the Devotional meetings and found it to be very interesting.

The society has completed the study of the Home and Foreign Mission books and are now studying the Bible Mission Book, "Life and Letters of Paul." We have taken the first four chapters of the book, questions had previously been assigned to the members of the class and these were answered and discussed in the class. We find this book very interesting and inspiring and plan to

finish it soon.

Our Society has aided very materially in the recent installation of gas and the purchase of a gas range for the parsonage. We are planning to have the Japanese Tea, as suggested in the year book at our next social meeting.

In co-operation with the Presbyterian Ladies, our Society is planning to hold a "Pure Food Show" in October, from which we are expecting much, as it proved to be very remunerative to both societies last year.

We have gained fourteen new members this summer and are hoping to have more soon.

Our society sent a box of canned fruits, pickles and preserves to a superannuated preacher in September. Our society usually has a good representation at all the Zone meetings and we are looking forward to the next Zone meeting to be held in the beautiful new church in Russellville, in October.—Supt. of Publicity, Mrs. Wade Oates.

A LETTER FROM NORTH ARKANSAS NEW SCHOLARSHIP GIRL

My dear Co-Workers:

North Arkansas Conference, You will be interested in this communication from our new "Scholarship girl," Miss Edith E. Martin. Remember her in your prayers.

Mrs. Henry Hanesworth.

Mrs. E. F. Ellis,

Fayetteville, Arkansas,

My Dear Mrs. Ellis:

I haven't words to express my appreciation to my Conference for its interest in me. If I ever am any one worth while in this world, it is because God saw something in me and His people are ever interceding for me. In your hours of meditation remember me. I need your prayers so much.

If I had any idea that I would not give my entire life in service for my Master and Friend, I would not for one moment think of accepting the scholarship.

Since I do not have words to express my appreciation to you, I hope to be able to prove it through service. May the Lord's will be done always.

Sincerely,

Edith E. Martin,
Bellefonte, Arkansas.

"JAPANESE TEA"

Recently the home of Mrs. James Graham, president of Tuckerman Auxiliary, was the scene of a very beautiful Japanese setting. The September program from year book was given in a very impressive way.

Mrs. J. N. Hout, leader, gave us good thoughts on "The Centurion's Faith." Mrs. H. J. Penix gave the leaflet "Oriental Homes," which brought out the fact that we might improve our own homes by drawing from plans of the Japanese.

It was voted to send Valley Springs \$25.00 this quarter. After announcements a social hour was enjoyed. Tea and wafers were served by members from Circle No. 2 and Young People dressed in Japanese costumes.—Reporter.

TUCKERMAN METHODIST CHURCH

Last Sunday was one of the greatest days of the entire year in the Tuckerman Methodist Church. At the morning hour there was Mother-and-Daughter's Service. The mothers with their daughters occupied the pews in the center of the auditorium. The entire service was around the relation of the mother and daughter. The beautiful loving cup given by the organization of Missionary Societies of the North Arkansas Conference was on display. The Tuckerman Missionary Society had won it. There was a fine attendance at the evening service also.—Mrs. James Graham.

PROGRAM MEETING AT BATESVILLE

The Woman's Missionary Society of the First Methodist Church, held their regular monthly program meet-

Traffic cop gets summons

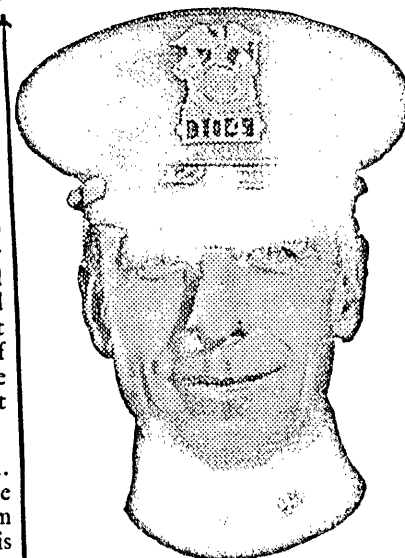
Even he can't get away with it

"DON'T try to put anything over on Nature," is the way a cop would express it. "Sooner or later she'll get you. Give you a ticket and lay you up in a place where you'd rather not be. Even cops can't get away with it. Like everyone else, if they don't pay attention to the warnings they get a summons that lands them in the doctor's office."

"What the doctor advises is Nujol. Says Nujol will regulate you just like you regulate traffic. Keep things from getting in a jam. And the doctor is right. Just ask the healthiest men on the Force. If they need Nujol—with all the exercise they get—what about the fellows that roll by in their cars?"

"Just take a tip from me. You may have the best intentions in the world. But everybody gets tied up at times. Nature can't always take care of things without help."

"Our Medical Chief tells me that Nujol isn't a medicine. It contains absolutely nothing in the way of medicine or drugs. It's simply a pure natural substance (perfected by the Nujol Laboratories, 2 Park Avenue, New York), that keeps things func-



Nature's law O. K.

tioning at all times as Nature intends them to. Normally. Regularly. It not only keeps an excess of body poisons from forming (we all have them), but aids in their removal."

Start Nujol today. It won't cost you much—not more than the price of some smokes. Worth a try, isn't it?

You'll find Nujol at all drugstores. Sold only in sealed packages. Get some on your way home today.

Children Cry
for
Fletcher's
CASTORIA
A BABY REMEDY
APPROVED BY DOCTORS
FOR COLIC, CONSTIPATION, DIARRHEA

ing in the auditorium of the church Tuesday, Sept. 17th, at 4 p. m., with Mrs. J. T. Fortenberry as leader when the following program was carried out.

Hymn 633—From All the Dark Places.

Devotional Topic—The Centurion's Faith.

Matt 8:5-13; 27:54; Luke 7:1-10; Mark 15:39.

Prayer—Mrs. W. C. Davidson.

Hymn 655—From Greenland's Icy Mountains.

Oriental Homes in China—Mrs. Joe Gray.

Hymn 556—Blest Be the Tie.

Closing Prayer—Mrs. J. C. Johnston.—Reporter.

SPECIAL PROGRAM AT PULLMAN HEIGHTS

W. M. Society of Pullman Heights Methodist Church met Sept. 12 in a special program aided by members from 1st and Grand Ave. Methodist Churches. The meeting opened by singing "He Leadeth Me." We were then led in prayer by Mrs. Clemmons, the devotional was led by Mrs. Phillips, the subject being Faith. She gave some fine comments on the subject.

Mrs. Nichols sang "The Old Church Choir" which was enjoyed by every one. We then had a fine talk by Miss Sigler, her subject dealt with the faith of some of the mothers of the Bible, then she told of having organizing an Epworth League at Old Park Ave. church some 18 years ago.

Mrs. Ray Belle of Grand Ave. sang a solo, "Our Best," which was very appropriate and was enjoyed by all.

Mrs. Wade, from First Church gave a talk on missionaries which was very interesting and was enjoyed very much.

Mrs. Gilliam from Grand Ave., used as her subject, "Fellowship," her talk was fine and everyone enjoyed it so much.

Then Mrs. Fitzhugh led the closing prayer. We then went to the dining room where we were served with good home made cake and hot coffee. We gathered around the table and had a real social chat, and there expressed ourselves as having had an enjoyable afternoon and wanting to come again.—Reporter.

KENSETT AUXILIARY AT WORK

The Kensett Auxiliary plans to make and spend about \$200 this year on the basement of their church. It will then be a delightful place for primary Sunday School work and entertainment.

They realized over \$75.00 from their last play, "The Husband Hunters." "The White Elephant" plan is making a hit also.—Mrs. Roy E. Douglas, Corresponding, Sec.

A CHINESE TEA

A charming Chinese tea was given Thursday afternoon at the Kensett M. E. church by the Ladies Missionary Society. After an interesting program on Oriental Homes, the guests were invited to the basement, where they were received in true Oriental fashion by the hostess who were in Chinese costume. The

Sunday School Department

DIERKS AND GREEN'S CHAPEL

Sunday, September 29, I had the pleasure of spending the day with Rev. Arthur Terry and his people at Dierks and Green's Chapel. Was at Dierks for Sunday School and preaching in the morning. In the afternoon I was at Green's Chapel and placed the New Program of Work E. It was well received. Sunday night I attended Epworth League and preached at Dierks.

My good friend, Mr. Henry Sykes, is superintendent of the Dierks Sunday School. Enjoyed visiting him and his fine family, and also enjoyed visiting the pastor and his mother. It was a good day.—S. T. Baugh.

IN THE TEXARKANA DISTRICT

On my way to Texarkana I visited DeQueen, Horatio, Foreman, Richmond, and Ashdown.

Rev. R. H. Cannon and his people of DeQueen are building a new parsonage. Rev. L. C. Gatlin, and his son, Weldon, recently held a fine Cokesbury School at Walnut Springs. Rev. A. C. Rogers is having a fine year at Foreman. Rev. F. C. Cannon of Richmond was teaching a Cokesbury School for us and I didn't get to visit him. Rev. S. K. Burnett was also out of town. At all of the above places they were planning training schools for October 7-11.—S. T. Baugh.

DES ARC AND NEW BETHEL

Saturday, October 5, I left Texarkana before daylight and drove to Little Rock. After some necessary work in the office I drove on to Des Arc where I spent the night with Rev. John L. Tucker, the pastor.

Sunday I attended Sunday School and preached at Des Arc. In the afternoon he went to New Bethel where I interpreted and placed the New Program of Work D. It was well received. Several of the workers from Des Arc drove out for the interpretation. I enjoyed the visit with the fine people of these two churches and Bro. Tucker and his good wife.—S. T. Baugh.

ARKANSAS CITY

The week of September 23-27 I taught a Cokesbury School at Arkansas City, where Rev. J. A. Coleman is the pastor, and Mr. J. C. Orndorff is the superintendent. Rev. S. E. Allhands, pastor of the Christian Church and a group of his workers took an active part in this school and made their credits. I enjoyed the visit with these two pastors and their fine people. They did good work in the school. There were 14 credits.—S. T. Baugh.

guests were seated on pillows around the softly lighted living room and first enjoyed Chinese hospitality by sipping a hot cup of tea. A fine of five cents to any guest who failed to hold her cup with both hands. Then a real Chinese dish was served, followed by American dessert. Many foreign curios were on display. The guests departed feeling that they had really seen a glimpse of foreign lands. The hostess for the afternoon were Mesdames G. T. Morgan, Frank Green, B. F. Placard, Gordon Smith, Shepherd, W. R. Roland and George Myer. There were about forty guests present.—Mrs. Roy E. Douglas, Sec.

Epworth League Dept

PINE BLUFF INSTITUTE NEXT

The next Efficiency Institute is to be held in Pine Bluff, October 20-25. We are expecting Pine Bluff to measure up in a fine way, as she always does. This year they have the pleasure of having with them Rev. B. Frank Pim representing the Central Office.—S. T. Baugh.

TEXARKANA INSTITUTE

The Texarkana (Arkansas-Texas) Union Efficiency Institute was held in First Church (Ark.), September 29-October 4. It was well attended and the interest was fine from the very first service to the close. We issued 61 credits, as against 47 credits last year. The spirit of the group was of the finest.

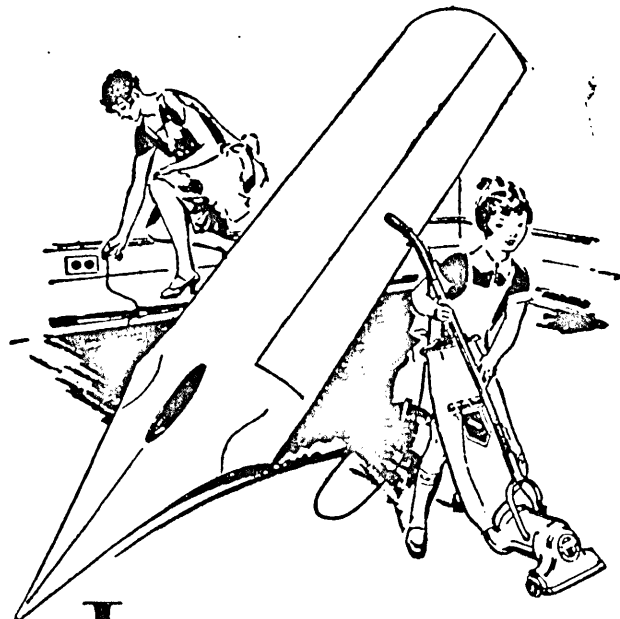
Valuable service was rendered by Rev. John L. Hoover, presiding elder of the Texarkana (Ark.) District. His presence with us several nights was much appreciated, and his message Tuesday night was fine. Rev. and Mrs. Robert L. Jackson, of Hardy Memorial, rendered fine

service as instructors. Dr. and Mrs. Hubert Shull, Mrs. H. M. Harper, Mr. and Mrs. C. I. Parsons, Rev. and Mrs. Claude R. Roy, Prof. Charles H. Puckett, and others helped to make it a success. I enjoyed the fellowship with these fine Texarkana people.—S. T. Baugh.

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Naturally you want relief for those torturing, itching piles. **UNGUENTINE RECTAL CONES** soothe at once; stop the pain; check the bleeding. Many report cures without the need of a surgical operation. At all druggists—75¢. Write for **FREE** trial. In stubborn cases doctors urge, also, the use of **NOROL-AGAR**, a lubricant so gentle doctors prescribe it for children. The Norwich Pharmacal Co., Dept. J. A. 19, Norwich, N. Y.



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a pen point?

WITH an electric vacuum cleaner, you can clean all the rugs in the house for about the cost of a pen point for the current used!

Surprising, isn't it, how little electricity costs. Surprising, too, how much electricity does. Washing, ironing, cooking, sewing . . . are some of the many important household tasks it performs quickly, willingly and inexpensively.

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68
Page
Book

My treatment is quicker, cheaper, milder, safer, surer. Write for free rectal book telling why.
DR. O. A. JOHNSON
1324-R Main St., Kansas City, Mo.

News of the Churches

APPEAL TO PASTORS.

Dear Brother Pastors: There are 560 Methodist students in the University at this time. If we have the special qualifications of these students we can readily place them in some phase of our work that will interest them. If, however, we have to place them all in the same classification many of them will become discouraged before we can reach them with any program of work. Please, for the sake of the students, list the students from your church or community that are in the University and tell us whether they are interested in League work, Sunday School, dramatics, music, giving the instrument played, or any especial talent that the student has.

We have a place for each student. Help us so that we may help him "find his place."—Most cordially, H. M. Lewis, Student Pastor U. of A., Fayetteville, Ark.

ARKANSAS METHODIST ORPHAN-AGE.

During September, we have received the following cash contributions for the Home:

Marguerite Clifford Class,	
Winfield Church, City	\$ 5.00
Mrs. John P. Emerson, City,	
gift	1.00
Susanna Wesley Bible Class,	
First Church, Texarkana	5.00
X. B. K. Class, First Church,	
City	5.00
From Unknown Friend, City	1.00
Thornton S. S., by Clyde	
Cathey, belated Xmas of-	
fering	3.00
Mrs. J. L. Yates, City, belated	
Xmas offering	20.00
Piggott S. S., belated Xmas of-	
fering	10.00

The following gifts have been received at the Home during September:

One box shoes, Marvel, Arkansas, Rt. No. 1.
Peggy Dial Sunday School Class, Malvern, Ark., box for Lillie May.
Mrs. C. K. Hegarty, 1410 Rock Street, boy's clothing and magazines.—James Thomas, Supt.

THE COMMISSIONER TRAVELS A BIG CIRCUIT

Camden

Camden, the home of the big paper mill and a growing and ambitious little oil city, was visited some days ago in the interest of our Arkansas Methodist Building Fund. We are expecting some worth while contributions to come of this visit. Rev. H. H. Griffin the vigorous pastor of the Methodist Church plans to place the interest of the Arkansas Methodist along side of the other interests during these closing weeks of this Conference year. This is one of our best charges and they are expecting every thing in full at Conference time. Rev. H. H. Griffin has done a fine piece of work and will show a decided gain in the membership.

Dr. J. J. Stowe, the wise and efficient presiding elder of that District, was hopeful and confidently expecting a good report from all charges in the District.

Batesville

In visiting Batesville last week, we found the pastor and the presiding elder both out of town, but heard good things of them. Batesville Methodism has in many respects been a model church. They are

liberal and this year have had more than usual local calls. But notwithstanding all the calls they will no doubt do a noble part on the Arkansas Methodist Building Fund. They are in hearty favor of the work we are now undertaking.

Hampton

Saturday night and Sunday were spent with Rev. W. C. Lewis on the Hampton Charge. The Commissioner preached Saturday night to a good sized audience at Harrell, Sunday and Sunday night at Hampton, and Sunday afternoon at Faustina, a splendid country church.

It was a great day, made especially fine by kind friends and appreciative audiences. Brother Lewis has been at this place for three years and no doubt this will be the best year. He and his family have the confidence of the people and they are working together very harmoniously. The Arkansas Methodist interest is being well cared for and several will pay some on the \$25,000 Building Fund.

The Commissioner was placed under obligation to the pastor and his family for conveyance and for the courtesies of his good home; to C. L. Pool and wife and the daughter, Miss Mattie, for conveyance to the afternoon appointment and for an excellent meal in their congenial home; to Mr. and Mrs. Thurman, proprietors of the Hampton Hotel, for a bountiful evening dinner. We had good music rendered by the choir and several specials by Misses Dean Burton, Wanda Jones and others.—J. J. Galloway, Com.

"HOWEVER, BELIEVE IT OR NOT."

The General Board of Finance has conducted its affairs so economically that every cent contributed to Superannuate Endowment has been credited to that fund. This board has no high-salaried field secretaries or agents.

Methodist preachers live as long or longer than other classes. The average ministerial life of service is 40 years, 30 active and 10 superannuated.

The superannuated preachers of our North Arkansas Conference built 84 of the 215 parsonages in our Conference, and 201 of the 505 church houses. Their average salary was only \$600. How could they save money on such a meager salary?

The average amount received by our preachers as a pension is \$275. When legislation looking to the continuance of this campaign shall and probably will be enacted at the Dallas General Conference next May to that end, the full \$10,000,000 will be raised.—H. Lynn Wade.

HELENA DISTRICT "RETREAT"

Rev. Fred R. Hamilton, our presiding elder, called the ministers of his District into a Retreat during Oct 1, 2 and 3 at Indian Bay in a well-appointed clubhouse eighteen miles south of Holly Grove. Out of twenty-five ministers fifteen were present. Upon reading this account we know that the other ten will be filled with regret.

Of course, we had a good time. We fished and hunted squirrels and told yarns and engaged in reminiscences and enjoyed an occasional sparkle of wit and humor. We ate fish to the full and drank hot coffee to offset the chill of the mornings. We slept with clear consciences and rose to renew the increasingly happy fellowship of the preceding day. If squirrels were few; the fish were more than

plentiful and readily responded to every degree of skill or kind of bait. And Roberta, the colored cook, tempted our appetites even beyond our comfortable capacities. Some of the brethren were simply indispensable to the success of the occasion. For example, Rorie filled every gap in the conversation with a witticism, a reminiscence, or a suggestion. While McClure sounded the clarion call at the earliest break of day, had hot coffee ready to stimulate early ambition, and seasoned every occasion with good humor and a smile.

But while we met for relaxation and pleasure, these, though essential to bodily and mental health, were incidental to the real purpose of the gathering. First, I would mention fellowship. Methodism is connectional, not only in organization but in personnel. Even though our stay was short, we know each other better, and we appreciate each other more. Our common ideals and aims and problems, by being shared for a season, may fuse into solutions and warm our hearts into brotherly love. Thus the District becomes a unit and the body of

preachers becomes under the presiding elder a harmonious working force.

Our chief objective took shape on our second evening together. We built a great campfire and in the light and warmth of it we made reports of our work thus far and discussed the prospects and faced the issues of the year. After Scripture reading and song, Bro. Nelson led us in a most earnest and helpful prayer of consecration. We reported our accomplishments for the year of special interest centering our thought always upon the possibility of paying all Conference Claims in full. Many reported confidently the 100 per cent goal. Some will fall short. It was our consensus that we will not fall below 85 per cent. While not satisfied, still that will be about 25 percent increase. All we can now say is that, knowing better our difficulties, we are resolved to do our best. Incidentally, we talked of many things of common interest, came to a better understanding of our common problems, and out of our common experience will doubtless come better methods in carry-

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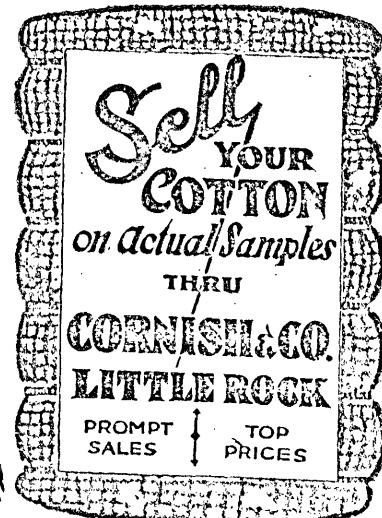
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ing on the work of the church.

And we voted to meet again next year. The presiding elder was requested to make all arrangements of time and place. And we now request every preacher in the Helena District to make his plans to be present and to remain through to the very end.

Finally, let me say, in behalf of all the preachers in the District, that Bro. Hamilton is not only proving himself efficient, but kindly and is becoming increasingly much beloved among us. The spirit is fine and the work will go forward.—Chas. Franklin.

PRESCOTT DISTRICT METHODISM

At the call of the Presiding Elder, sixteen of the seventeen pastors, together with a goodly number of laymen of the Prescott District met at Hope on Tuesday, Oct. 1. After devotional services led by Bro. Henderson, Bro. Pardee addressed the meeting on Christian stewardship. The remainder of the morning was given over to reports of the pastors and the laymen. These reports indicated that in most of the charges the Conference Benevolences would be taken care of and the other interests of the church well provided for. The body pledged itself to a united effort to carry the District "over the top" during the remaining weeks before Conference. Under the leadership of Bro. Henderson, the District is sure to make a most creditable showing at the close of the year.

Under the direction of Bro. Baugh, arrangements were made for the District-wide Cokesbury School to be held the week of Oct. 20. By special arrangements, every pulpit in the District is to be filled either by a preacher or layman on Sunday, Oct. 27.

A most attractive feature of the day was the generous hospitality shown by Bro. Buddin and the good people of Hope. That the pastors' families might become better acquainted, a special invitation had been given to the parsonage wives to be present. A splendid plate luncheon was served at the noon hour, made more enjoyable by reason of the hearty words of welcome spoken by that fine layman of Hope, John Cox.

The group appreciated the presence of Bro. Hoover of the Texarkana District and Bro. W. C. Davidson, a former pastor of Hope, now at First Church, Batesville. The next meeting will be at Murfreesboro, Tuesday, Oct. 5.—Roy E. Fawcett, Sec.

FOLSOM OPENING.

On September 10 Folsom Training School (Smithville, Okla.) opened the ninth school year with a full enrollment and every prospect of a most successful year. The student body has been more carefully selected than at any time before. The fact that many more boys and girls desire to come than can be taken care of either in physical comfort or provided with the necessary work makes careful selection necessary, and gives a student body from which the greatest possible development may be expected.

For the most part, the faculty remains unchanged. Rev. W. B. Hubbell as president will continue to personally direct the activities of the school and to spend as much time as possible in the field, acquainting the church with the work and seeking funds for maintenance and expansion.

Rev. C. E. Nisbett, who has spent the summer in the University of Colorado, will be principal and will continue to direct the department of religious activities and to pastor the campus chapel. Mrs. Nisbett, who also studied at the University of Colorado during the summer, continues to act as superintendent of the grammar school department. Mrs. Warren A. Seeley continues as head of the department of industrial art; Mrs. W. B. Hubbell, of the department of home economics; Mr. Vance White as teacher of English and science; Mr. Smith, as secretary in the business office and teacher of the business department; Mrs. Merrill, as matron of the girls' home and Mrs. Smith as campus health officer and as matron of the boys' dormitory. New members of the faculty are Mrs. W. S. Seeley as director of the department of music; Ralph Campbell as campus engineer; and Miss Henry McKinnon, who comes to use from eight years of teaching at Lon Morris College, Jacksonville, Texas, as teacher of English and mathematics.

The work of the literary department of the school is well organized. The various class organizations, literary societies, and the Epworth League are perfecting their organizations for the year.

Almost all of the regular work of the school is performed by the "free hour" work done by the entire student body. The work by which students pay their expenses has been organized so that it will be done in groups, as far as possible with a student foreman, but all under direct faculty supervision. At the present time there is a farm foreman from the student group, a dairy foreman, a shop foreman, one in charge of the woodcutting in the woods, and at the woodyard, the shop, the milk house, the laundry, the kitchen, the dining room, the print shop, the sewing room, and a student in charge of the poultry and the hogs, and one in the store.

Last year the students applied 61,168 hours of labor on their school expenses. Efforts are being made and through the addition of the farm realized, to provide more work for students, so that the total for this year will probably be even greater.

Every prospect for the school year is good that it may be one of the best years the school has yet had.—Oklahoma Methodist.

BRO. DANIEL SEES MEXICO

My daughter, Ida, Mrs. J. T. Wakefield, and her husband have given me a trip that I am enjoying to the full.

On Friday, Sept. 13, I left home at Mammoth Spring, reaching Kansas City that night. I visited my daughter, Clara, and two grandchildren. Sunday we attended our church on Paseo and heard a good sermon by the pastor, Dr. Marvin T. Haw, whom I had known in the past.

Monday at 10 a. m., on the "Golden State Limited," I left Kansas City and Tuesday at 5:00 p. m., Ida met me at Bisbee Junction. We started at once and crossed the line at Naco, where I had little difficulty in getting into Mexico as my passport, obtained in Kansas City, was O. K., I had to pay duty on some new hosiery, but nothing else.

A delightful ride of 42 miles from Naco to Cananea in one and a half hours with a mountain sunset and a full moon, was very enjoyable; the road goes through a cattle country and I do not recall a single dwelling near the road.

Sunday, Sept. 22, I attended the Cananea Community Sunday School and talked to the children. A lady from further up the mountains came by for me each time. Today she had eight children. She had picked up six of them, and her custom is to do

the same every Sunday. There was not another man at the Sunday School, the Superintendent and assistant are Methodists, the teachers, one each, Catholic, Congregationalist, Mormon, Presbyterian and Scientist, and about one half the scholars

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are Catholic; none of the scholars are over about twelve years old. The school is held in what was at one time a Methodist church, a very good brick building. Today at 10 o'clock Mrs. Updyke drove me to Sunday School at our Mexican church of which Rev. Mr. Gomez is pastor and although we could not understand what they said we enjoyed the strong spiritual atmosphere, the excellent singing, etc., of the 94 in attendance. Rev. Mr. Gomez is out of town so there is no preaching there today. I intended going last Sunday night but a hard rain prevented. I met him and he is in great favor with all people, a fine type of our native pastors. I have met about 50 of Ida's friends. A number have had us to dinner and Ida has had them call on me, so that I feel very much at home and regret that I shall have to continue on my way next Friday to Los Angeles, where I shall (D. V.) visit Frank, my son, some other relatives and friends, go on to San Francisco by steamer, then to Salt Lake City, Colorado City, Denver, Kansas City and on home in time to meet you at Russellville.

Cananea is in the mountains where the Cananea Consolidated Copper Company have 150 Americans and 2,350 Mexicans on their pay roll and at present are turning out 150,000 pounds of copper from 2,500 tons of ore daily and are installing new machinery for a large increase in output. All the power is furnished by steam-generated electricity. In the powerhouse 11 Americans and over 60 Mexicans are employed giving one a slight idea of the immense power generated; one machine gives 8,000 horse-power and there are several others. The water is brought

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Buyers of Winnsboro Granite should specify Winnsboro Granite in their purchase contracts, and also make the water test. Defects show up plainly when the stone is wet with water if there are any defects in the block. Dry stone does not show up defects so readily. Therefore, when buying Winnsboro Granite, wet the stone and see for yourself that you get certificate from the quarry through your dealer, to the effect that the stone used in your monument is Winnsboro Granite. With that certificate and with the water test, you can be sure that you have the best monument material known to the world.

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nine miles and is pure; the 4-C owns many houses, a hospital and nearly all the land; those in their employ live in company houses and many others lease at 50c to \$1 a year land on which to build cheap houses in which to live. Many houses on the mountain-side are propped up with poles to prevent them from rolling down the steep mountain. The non-workers are housed worse than any place I have ever seen.

Cananea has about 3,000 Chinese who are the farmers, laundry men, merchants, etc. (many have Mexican wives), two negroes, 500 Americans and 10,000 Mexicans. Open saloons and bootleggers flourish and several cutting and shooting scrapes have occurred since I came here, and I am promised the sight of a great many drunken men and women Tuesday, as it is pay day.

The climate is delightful, 20 above zero is minimum for winter and now it is like our Indian summer.—F. M. Daniel.

REVIVAL AT VALLEY SPRINGS

I have just closed a very successful revival at Valley Springs. Bro. Nance, the pastor, seems to be a real fit and is doing a fine work.

Prof. Russell and wife have built a wonderful school. The student body this year is the best since the school opened eight years ago.

The revival, which continued two weeks, resulted in 80 professions and about 45 or 50 to join the Methodist church. Thirty-five men received last Sunday. Several were absent who had given their names to join.—A. H. DuLaney.

THIRD QUARTERLY REPORT ON CONFERENCE COLLECTIONS, NORTH ARKANSAS CONFERENCE.

Batesville District, H. K. King, P. E.

Batesville, Central Avenue, E. L. Boyles, C. T. Jones (two-thirds)	\$ 320.00
First Church, W. C. Davidson, W. P. Jones	450.00
Bethesda, A. T. Mays	23.13
Bexar, J. T. Heath (three-fifths plus)	61.00
Charlotte, J. J. Clark	26.00
Cotter, T. H. Wright	15.75
Desha, J. H. McKelvey	24.00
Melbourne-Guion, W. W. Peterson	40.00
Mountain Home, L. B. Davis	92.00
Mountain View, J. T. Byrd	25.00
Newport, Umsted Memorial, W. M. Edwards, T. W. Herring	11.25
Newark, I. L. Claud, E. G. Magness	114.67
Pleasant Plains, W. T. Griffith	17.75
Salem, Eli Craig, R. L. White, J. M. Harkbroad	142.00
Stranger's Home, Luther Love	11.00
Sulphur Rock-Moorefield, W. E. Benbrook	31.15
Swift-Alicia, J. W. Johnston, Mrs. W. T. Altman, Ruby Byrd	181.06
Wiseman, L. R. Ruble (in full)	100.00

Total \$1,685.76

Booneville District, F. E. Dodson, P. E.

Adona, R. B. Howerton	\$ 27.00
Bellefonte-Ola, S. O. Patty	110.30
Booneville, L. E. Mann	450.00
Danville, J. L. Pruitt	90.00
Dardanelle Circuit, M. B. Nichols	3.50
Gravelly-Bluffton, J. C. Cofer	30.00
Hartford, J. W. Glover, Mrs. L. L. West (in full)	400.00
Huntington, J. D. Roberts	16.00
Magazine-Havana, W. A. Patty	40.00
Perry-Houston, C. L. Franks	41.75
Plainview, Earle Gravens, W. W. Aldrich (in full)	600.00
Rover, Bates Sturdy (one-half, plus)	82.00
Scranton-New Blaine, C. J. Wade	55.00
Waldron Circuit, V. F. Harris, Maude Thompson	10.00

Total \$1,955.55

Conway District, J. M. Hughey, P. E.

Atkins, J. B. Stevenson	\$ 130.00
Cabot, W. J. Clark	130.00
Cato, J. D. Johnson	22.50
Conway, J. M. Workman, G. A. Simmons (five-sixths)	2,500.00
Lamar, S. B. Wilford	30.00
Levy, No pastor, Mrs. Sadie Culum treasurer (one-half)	25.00
N. Little Rock, First Church, A. E. Holloway, R. J. Rice (two-thirds, plus)	1,000.00
Gardner Memorial, I. A. Brumley, Mrs. W. H. Harris (two-thirds, plus)	650.07
Plumerville, R. M. Black	25.00

Pottsville, E. B. Williams	100.00
Salem, A. W. Russell, Ruby Clark	7.25
Total	\$4,619.82
Fayetteville District, F. M. Tolleson, P. E.	
Bentonville, R. S. Hayden, W. P. Ferry	\$ 400.00
Berryville, C. C. Burton, Ruth McQuown	16.84
Berryville Mission, M. F. Johnson (one-half)	30.00
Cincinnati, J. C. Snow	32.15
Decatur-Springtown, Leon Henderson	46.00
Elm Springs, O. M. Campbell	42.50
Eureka Springs, Norris Greer, Mary Lena Barnes (three-fifths, plus)	334.25
Fayetteville, William Sherman, A. P. Eason	600.68
Gentry, C. O. Hall, C. F. Maple	5.00
Gravette-Centerton, T. J. Justice	70.00
Huntsville-Presley, J. B. Presley	25.00
Pea Ridge-Brightwater, W. C. Hut-ton	2.50
Prairie Grove, Edward Forrest	178.93
Rogers, J. A. Womack, R. L. Brewer (one-half, plus)	740.00
Viney Grove, J. A. Zinn	30.50

Total \$2,524.32

Fort Smith District, H. L. Wade, P. E.

Alma-Mulberry, Conner Morehead, Eddie Miller, Dow McGehee	\$ 90.00
Altus-Denning, L. A. Alkire	50.69
Cecil, Edward Van, Mrs. Esther Bumpers (in full)	75.00
Charleston, J. E. Snell	85.00
Clarksville, E. H. Hook, R. S. Bost	662.43
Clarksville Circuit, W. M. Adcock, Mrs. Otis Clark	38.50
Fort Smith—	
Dodson Avenue, G. W. Pyles, Jack McMurtrey (one-half)	800.00
First Church, Dana Dawson, A. B. Rhyne (in full)	4,250.00
Midland Heights, H. O. Bolin	160.00
Second Church, Elisha Dyer (one-half)	150.00
Greenwood, H. H. Blevins, W. Q. Cross	56.00
Hackett, G. R. Ditterline, Mrs. Lav-verda Johnson	41.50
Hartman-Coal Hill, R. T. Foley	20.00
Hobtown, S. E. Kimberling (one-half, plus)	38.50
Kibler, C. R. Nance (six-sevenths, plus)	131.65
Lavaca, J. B. Stewart	85.10
Ozark, F. H. Cumming (two-thirds, plus)	425.00
Ozark Circuit, A. J. Winters	10.00
South Fort Smith, H. M. Lewis, Mildred Robinson	8.10
Van Buren, East, R. E. Wilson	61.00
Van Buren, First Church, A. L. Cline, H. W. Mitchell	123.64

Total \$7,361.62

Helena District, F. R. Hamilton, P. E.

Aubrey, J. W. Harger	\$ 48.00
Clarendon, S. G. Watson	41.30
Colt, B. E. Robertson	12.50
Crawfordsville, J. R. Nelson	140.00
Earle, J. A. Reynolds, G. T. Cotham	78.00
Elaine, C. H. Bumpers	95.00
Harrisburg, J. L. Shelby (in full)	95.00
Haynes-Lexa, C. H. Harvison	10.00
Helena, P. Q. Rorie, J. C. Brown, Marie Holmstedt	430.00
Holly Grove-Marvel, C. E. Gray	69.00
Hughes, G. C. Johnson (one-half, plus)	332.00
Marianna, H. K. Morehead, R. E. Wild	100.00
Round Pond-Heth, J. T. Randle	10.00
Vannale-Cherry Valley, J. G. Ditterline, John McKenney (four-fifth, plus)	329.00
West Helena, G. E. Patchell	150.00
Wynne, W. L. Oliver, C. J. Coffin	327.00

Total \$2,721.50

Jonesboro District, J. A. Anderson, P. E.

Blytheville, First Church, Jefferson Sherman, P. E. Cooley	\$ 540.00
Lake Street, J. M. Fryar, A. E. Scott	59.00
Bono, C. F. Wilson	25.00
Brookland, G. Hamilton, J. L. Murray, E. F. Dickson	54.00
Jonesboro, First Church, J. W. Crichtlow, C. A. McMeen (in full)	2,640.00
Fisher Street, B. L. Harris, Mrs. Clara Lindley (in full)	500.00
Huntington Avenue, J. M. Harrison, I. L. Horton (in full)	625.00
Jonesboro Circuit, H. J. Couchman	40.00
Leachville-Lake City, H. F. McDonald, Mrs. H. Brasher (one-half, plus)	299.96
Lepanto, E. J. Slaughter, Mrs. J. G. Stuckey	200.00
Luxora, A. L. Riggs, Russell Bowen	50.00
Manila-Dell, C. E. Hollifield, Paul Galloway	88.00
Monette, A. E. Goode, Iris Ellis	19.25
Oseola, J. T. Wilcoxson, G. B. Seagraves	178.50
Tyrone, D. C. Holman	146.00
Wilson, Warren Johnston, J. C. Cullom	161.00

Total \$5,625.71

Paragould District, E. T. Wayland, P. E.

Ash Flat, D. N. Powers	\$ 27.75
Biggers-Success, V. B. Utley, J. T. Lane	40.00

Black Rock, L. F. Lefevers	50.00
Corning, W. F. Blevins, Wm. L. Oliver, Mrs. F. B. Sprague	187.00
Gainesville, J. C. Crenshaw	7.00
Hoxie, J. E. Lark, R. O. Rainwater, Mrs. R. O. Rainwater (one-half, plus)	268.00
Imboden, G. A. Burr	4.25
Mammoth Spring, F. M. Glover, Clay Culver (one-half, plus)	216.50
Marmaduke, E. M. Peters	25.00
Paragould, East Side Station, J. W. Moore (three-fourths, plus)	625.00
First Church, R. E. L. Bearden, C. W. Stedman	60.00
Paragould Circuit, G. C. Taylor	20.00
Peach Orchard-Knobel, W. T. M. Jones, Mrs. W. T. M. Jones	25.00
Piggott, J. F. Glover, J. R. Parrish (one-half)	387.00
Pocahontas, W. E. Hall, Joe Snodgrass, W. E. Hamil	200.00
Portia, C. L. Castleberry	20.00
Smithville-Ravenden Springs, A. W. Harris, Eva Miller	60.75
Walnut Ridge, W. T. Thompson, Flora Coffman	40.75

Total \$2,264.00

Searcy District, W. P. Whaley, P. E.

Beebe, W. J. Faust	\$ 185.00
Beebe Circuit, S. L. Russell	20.00
Bellefonte-Alpena, R. L. McLester (one-half, plus)	109.50
Clinton, J. M. Hughes	50.00
Cotton Plant, F. A. Lark (one-half)	400.00
Heber Springs, H. A. Stroup, J. L. Mullins	193.25
Judsonia-Bradford, J. J. Decker	19.00
Kensett, A. T. Galloway, L. E. Grubbs	25.50
Leslie, T. C. Chambliss	35.50
Marshall, A. H. DuLaney	85.00
McCrory, W. J. Spicer, E. J. Henderson	340.00
McCrory Circuit, A. McKelvey	54.25
McRae, J. T. Gossett	51.00
Pangburn, E. Marlar	21.00
Searcy, W. V. Womack, A. P.	500.00
Strother	500.00
Valley Springs, H. M. Nance, K. M. Wallis (four-fifths)	200.00
Weldon, C. C. Culver	187.00

Total \$2,476.00

Grand total to date (Oct. 4, 1929) \$31,234.28

Grand total to same date, 1928 22,832.21

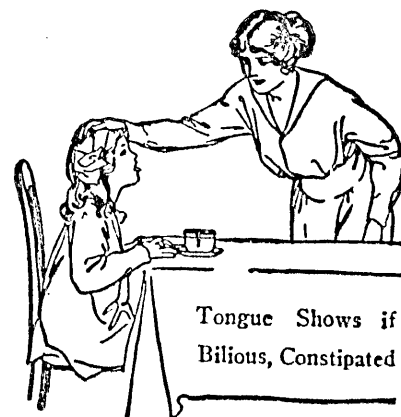
Gain \$8,402.07

Special Note.—The first name after that of the charge is the pastor, the second and third names are usually those of treasurers and Golden Cross directors. In one case the second name is the assistant pastor, and in another it is the supply who has taken the place of the pastor. The fractions indicate the per cent paid on quotas, more or less approximately.—George McGlumphy, Treasurer.

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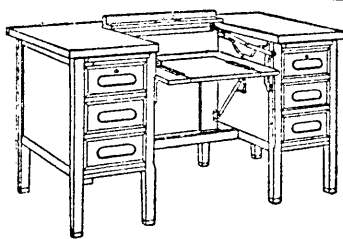
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A campaign, with a million and a half dollars of new business as its goal, was launched by The Bankers Trust Company on October 4 of this year, and will come to a close on December 20 next. This drive for new business is to be an intensive one. Two divisions, composed of bank officials and bank employees, are in the field, each strain-

(Continued on page 16)



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QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT (Fourth Round)

Friendship Ct., at Magnet Cove, Oct. 18.
Malvern Station, 7:30, Oct. 18.
Traskwood Ct., at Traskwood, Oct. 20.
Benton, 7:30, Oct. 20.
Holly Springs Ct., at Mt. Carmel, Oct. 26, 27.
Pearcy Ct., at Friendship, Nov. 2.
Hot Springs Ct., at New Salem, Nov. 8.
Grand Ave., 7:30, Nov. 8.
Oaklawn, 11 a. m., Nov. 10.
First Church, 7:30 p. m., Nov. 10.
Pullman Heights, 11 a. m., Nov. 17.
—J. W. Mann, P. E.

BATESVILLE DISTRICT (Fourth Round.)

Oct. 13, Stranger's Home Ct., at Clover Bend, 11 a. m.
Oct. 13, Tuckerman Ct., at Dowell's Chapel, 7 p. m.
Oct. 20, Evening Shade Ct., at E. S., 11 a. m.
Oct. 20, Cave City Ct., at C. C., 7 p. m.
Oct. 22, Melbourne Ct., at M., 7 p. m.
Q. C. 2 p. m.
Oct. 23, Bexar Ct. at Mt. Pleasant, 11 a. m.
Oct. 23, Salem, 7 p. m.
Oct. 24, Viola-Mt. Calm, at V., 9 a. m.
Oct. 24, Wiseman Ct., at W., 7 p. m. Q. C. 2 p. m.
Oct. 27, Mt. Home, 11 a. m.
Oct. 27, Cotter Ct., at C., 7 p. m.
Oct. 28, Yellville Ct., at Y., 2 p. m.
Oct. 30, Sulphur Rock-Moorefield, at M., 7 p. m.
Nov. 3, Calico Rock Ct., at Galacia, 11 a. m.
Nov. 3, Calico Rock, 7 p. m.
Nov. 4, Stone County Mission, Sugar Loaf, 7 p. m.
Nov. 5, Stone County Mission, Optimus, 7 p. m.
Nov. 6, Mt. View, 7 p. m.
Nov. 10, Charlotte Ct., at C., 11 a. m.
Nov. 10, Bethesda, 7 p. m.
Nov. 13, Newport, First Church, 7 p. m.
Nov. 17, Batesville, First Church, 11 a. m.
Nov. 17, Batesville, Central Ave., 7 p. m.
—H. K. King, P. E.

BOONEVILLE DISTRICT (Fourth Round.)

Plainview, Oct. 18, a. m.
Belleville-Ola, at Ola, Oct. 18, p. m.
Adona, Oct. 20, a. m.
Magazine, Oct. 20, p. m.
Hartford, Oct. 27, a. m.
Mansfield, Oct. 27, p. m.
Paris Ct., at Branch, Nov. 8, a. m.
Paris, Nov. 8, p. m.
Waltreah, at Bethel, Nov. 10, a. m.
Danville, Nov. 10, p. m.
Pastors and Lay Leaders will meet at Ola, Nov. 4, at 10 o'clock, to check up. Do not fail to be present.—F. E. Dodson, P. E.

CAMDEN DISTRICT (Fourth Round.)

Fredonia Ct., at Fredonia, Oct. 18.
Junction City, Oct. 18, 7:30 p. m.
Kingsland, at Kingsland, Oct. 20.
Hampton, Oct. 20, 8 p. m.
Taylor, at Sharman, Oct. 27.
Magnolia, Oct. 27, 7:30 p. m.
El Dorado, First Ch., Nov. 8.
El Dorado Ct., at Wesley, Nov. 8, 2 p. m.
Fordyce, Nov. 10.
Louann, Nov. 10, 7 p. m.
—J. J. Stowe, P. E.

CONWAY DISTRICT (Fourth Round.)

Morrilton, 11 a. m., Oct. 13.
Pottsville, 2:30 p. m., Oct. 13.
Holland-N., at Oakland, 11 a. m., Oct. 17.
Quitman at Q., Oct. 19-20.
Rosebud, at R., 2:30 p. m., Oct. 20.
Cato at C., 11 a. m., Oct. 24.
Lamar, 11 a. m., Oct. 27.
Dover, 3 p. m., Oct. 27.
Springfield at Lanty, 11 a. m., Nov. 3.
Cabot, 11 a. m., Nov. 10.
Jacksonville, 3 p. m., Nov. 10.
Conway, 11 a. m., Nov. 17.
Salem, at Salem, 2:30 p. m., Nov. 17.
—J. M. Hughey, P. E.

FAYETTEVILLE DISTRICT (Fourth Round.)

Oct. 13, Fayetteville, 11 a. m.
Oct. 13, Winslow, at Winslow, 7:30, Q. C. after service.
Oct. 20, Prairie Grove, 11 a. m., Q. C. 2:30.
Oct. 20, Viney Grove, at V. G., 7:30 p. m.
Oct. 27, Lincoln-Farmington, at L., 11 a. m., Q. C. 2:30.
Oct. 27, Cincinnati, 7:30 p. m.
Nov. 3, Gentry, 11 a. m., Q. C. 2:00 p. m.
Nov. 3, Gravette-Centeron, at G., 7:30, Q. C. 3:30.
Nov. 10, Bentonville, 11 a. m.
Nov. 10, Bentonville Ct., 7:30, Q. C. 2:30.
—F. M. Tolleson, P. E.

FORT SMITH DISTRICT (Fourth Round.)

The Presiding Elder will conduct services at the following places and on the dates indicated below. The Fourth Quarterly Conference for the charge will be held either at the close of the service or at a time more convenient for the pastor and church, such date to be designated later.
Oct. 13, Oak Grove, 11 a. m.
Oct. 6, Midland Heights, 7:30.
Oct. 13, Greenwood, 7:30.

Oct. 27, Kibler, 11 a. m.
Oct. 27, City Heights, 7:30.
Nov. 3, Hartman, 11 a. m.
Nov. 3, Clarksville, 7:30.
Nov. 10, Gar Creek, 11 a. m.
Nov. 10, Ozark, 7:30.
Nov. 17, Dodson Ave., 11 a. m.
Nov. 17, First Church, Ft. Smith, 7:30.
Nov. 24, First Church, Van Buren, 11 a. m.
Let pastors have full reports. May the other officers who are officially required to report have their work well in hand, such as Trustees, Lay Leaders, Sunday School Superintendents, League Presidents, and Presidents of Missionary Societies.—H. Lynn Wade, P. E.

HELENA DISTRICT (Fourth Round.)

Turner at Turner, Oct. 20, p. m.
West Helena, Oct. 20, p. m.
Colt at McElroy, Oct. 27, a. m.
Widener at Widener, Oct. 27, p. m.
Harrisburg Ct. at Weiner, Nov. 3, a. m.
Vandale at Cherry Valley, Nov. 3, p. m.
Harrisburg, Nov. 6, p. m.
Earle, Nov. 10, a. m.
Parkin, Nov. 10, p. m.
Wheatley at Wheatley, Nov. 17, a. m.
Round Pond at Round Pond, Nov. 17, p. m.
Hunter at Hunter, Nov. 24, a. m.
Brinkley, Nov. 24, p. m.
—Fred R. Hamilton, P. E.

PINE BLUFF DISTRICT (Fourth Round.)

Oct. 13, 11:00 a. m., Humphrey.
Oct. 13, 7:30 p. m., DeWitt.
Oct. 20, 11:00 a. m., Lakeside, Pine Bluff.
Oct. 20, 7:30 p. m., Wabbaseka.
Oct. 27, 11:00 a. m., Roe.
Oct. 27, 7:30 p. m., Stuttgart.
Nov. 3, 11:00 a. m., First Church, Pine Bluff.
—James W. Workman, P. E.

DOES THE WORD SPRINKLING MEAN ANYTHING?

The word sprinkling is mentioned more than twenty-five times in the Bible, about five times in the New Testament. In many instances the word used is blood, water, or oil. The sprinkling of the blood, water, and oil under the law, showed forth God's cleansings of sinners. The sprinkling of water, blood, or oil on the tip of the right ear, thumb, and toe, denoted a preparation to hear holy words, to touch holy things, and walk in holy places, and signified the entire purification of man.

(Ex. 9:8) "And the Lord said unto Moses and unto Aaron, take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh." And when they had sprinkled the ashes it became a boil breaking forth with blains upon man and upon beast.

(Ex. 24:8) "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Half of the blood being sprinkled on the altar and half of it being sprinkled upon the people, showed that both God and they were mutually bound by this. God was bound to the people to support, defend and save them. The people were bound to God to fear, love, and serve him.

(Ex. 29:16) "And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it around about upon the altar." There were two upon this occasion offered. One was a trespass offering and the other a sin offering.

(Ex. 29:20-21) Then shalt thou kill the ram and take his blood, and put it upon the tip of the right ear of Aaron, and upon the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot and sprinkle the blood upon the altar around about. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments and his sons, and his sons' garments with him." Now the putting of the blood of the sacrifice on the right

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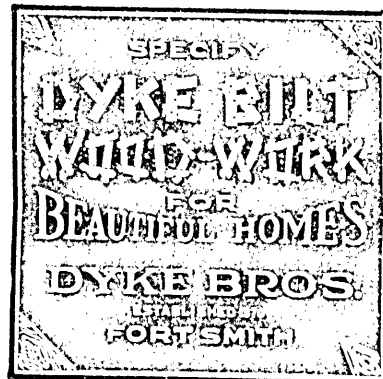
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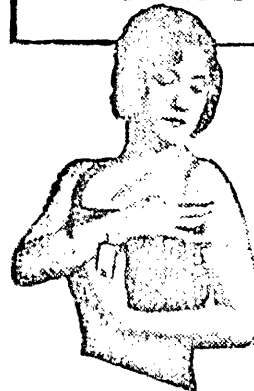
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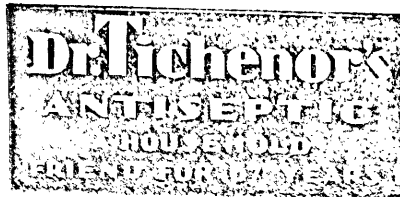
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ear, the thumb of the right hand, and the great toe of the right foot was intended to signify that they should dedicate all their faculties and powers to the service of God; their ears to the hearing and the study of his law; their hands to diligence in the sacred ministry and to all the acts of obedience and their feet to walking in the way of God's precepts. The sprinkling appears to have been used to teach them that they could neither hear, work, nor walk profitably, uprightly and well pleasing in the sight of God without this application of the blood of the sacrifice. And as the blood of rams, bulls, and goats could never take away sin, does this not prove to us that something infinitely better is shadowed out and that we can do nothing holy and pure in the sight of the just and holy God, but through the blood of atonement. (See

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Chap. 30:20). The blood represented life.

"He shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood and sprinkle the blood round about the altar that is by the door of the tabernacle of the congregation." (Lev. 1:5). You will find it also in the 11th verse.

"And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them." (Lev. 8:11).

"And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean; and shall let the living bird loose into the open field." (Lev. 14:7).

In the fourth and sixth verses you will notice: "Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedarwood, and scarlet, and hyssop: as for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water." The running water here means living water, that is, spring water. Wonderful symbols, and types, and shadows of what was to follow when Jesus came.

"And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times," and pronounced him clean; (Lev. 16:14).

Also in the fifteenth verse you will find that Moses commanded that the goat was to be slain and his blood sprinkled on the altar in the same manner as was the blood of the bullock.

(Numbers 8:5-6-7) "And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes and so make themselves clean."

This purifying water was made by the ashes of the red heifer, cedar wood, hyssop, and scarlet; and the heifer herself was sacrificed, and her blood sprinkled seven times before the tabernacle. (Num. 19:3-6).

"Whosoever touches the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him (Num. 19:13).

He that touched the dead body of any man was unclean seven days, but he who touched a dead beast was unclean only one day (Lev. 11:24, 27, 39).

This was designed to show man's sinfulness seven times worse than that of the vilest animal. O thou son of the morning, how thou art of the morning, how thou art fallen.

(Num. 19:18) "And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave."

(Num. 19:19-20) "And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water

and shall be clean at even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him; he is unclean."

"So shall he sprinkle many nations. The kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider." (Isaiah 52:15).

This has reference to Christ's coming. Many nations shall become proselytes to his religion. Kings shall shut their mouths at him. That is, his Gospel shall prevail so that all opposition shall be overwhelmed.

Now we read in Hebrews 9:14: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purged your conscience from dead works to serve the living God? And for this cause he is mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

(Heb. 10:22) "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Our hearts are sprinkled by the cleansing efficacy of the blood of Christ, without which we can not draw nigh to God.

(Heb. 11:28) "Through faith he kept the passover, and the sprinkling of the blood lest he that destroyed the first-born should touch them." God promised to spare all the first-born of the Egyptians, if the posts of their doors were sprinkled with the blood, when the death angel passed over on that night. But if the post was not sprinkled he would destroy the first-born.

(Heb. 12:24) "And to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel." This has reference to the blood of Christ being sprinkled upon our hearts. It is far better than the blood of Abel that was shed by his wicked brother. Notwithstanding Abel allowed his blood to be shed for righteousness. Even so we can not be righteous without sprinkling of the blood of Christ in our hearts.

(Peter 1:2) "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied." Notice that the word sprinkling is used always as purifying, typical of salvation. The sprinkling of the blood of Christ is essential to salvation.—J. A. Hall, Texarkana, Ark.

OBITUARIES.

Hill.—Mrs. Susan Smith Russell Hill was born in Randolph County, Ark., July 4, 1844, and died August 8, 1929. She was married to the late John R. Hill December 3, 1869, by Rev. John R. Roche, then pastor of the church. They resided near Poca-hontas, Ark., and were charter members of Oak Grove M. E. Church, South. She leaves five children, Mr. John D. Hill of Little Rock, Mrs. Bertha French of Hot Springs, Mrs. Emily Newton of Ravenden, Rich Hill and Clara Hill, both of Corning, Ark., twenty-two grandchildren, and nine great-grandchildren. The family moved to Clay County, Ark., in 1892, and settled near Corning. The funeral was conducted by the writer, assisted by Rev. Mr. Johnson of the Baptist Church. The passing of this good woman means a great loss to the church and community. She was a faithful and loyal member of the M. E. Church, South, from young girlhood, and a reader of the church paper. The fear of the Lord was the ruling passion of her life, and in that fear all other relations were established. Her kindly friendship and influence will be greatly missed both by old and young. Thus passed one of earth's gentle spirits into the presence of Him whom she loved and served. The end was peace.—Frank P. Jernigan.

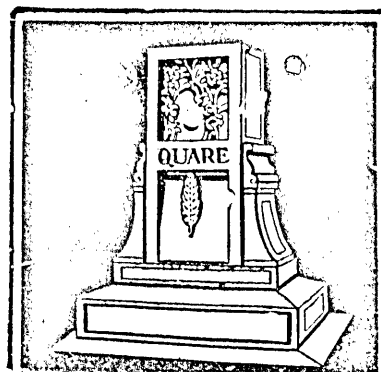
Lee.—Miss Lousina Josephine Lee was born December 13, 1865, at the old Lee home west of Pea Ridge, Ark., and spent her entire life on and near the same place. She passed sweetly from this life into the presence of the Heavenly Father on October 2, 1929. She leaves her only brother, John; her three sisters, Rachel, Mrs. Sallie Rice, and Mrs. Julia Francis, all of Pea Ridge. Besides these the Hileman family, and a number of other relatives, as well as a great host of close friends, not to mourn her loss; but ours and her passing. Forty-six years ago she was converted at the "mourners' bench" at a "brush arbor" meeting at Walnut Grove near her father's home, and always cherished that sweet memory in her experience, but did not stop at that. She strove to add daily to the rich fullness of a life hid with God in Christ Jesus. Aunt Jo (as her loved ones and friends called her) was a very modest woman, and never said much about her own good graces, but simply let her life speak for itself. She lived for others, not for herself. She was never married. She stayed at home and took care of her parents until their passing, and still remained to take care of Rachel, her sister. On September 18 she was stricken with pneumonia and other complications and never recovered. Funeral services were conducted from the Hileman home in the midst of a great concourse of those who loved and respected her.—W. C. Hutton, Pastor.

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SUNDAY SCHOOL

Lesson for October 13

KEEPING FIT FOR THE SAKE OF
OTHERS

Temperance Lesson

LESSON TEXT—Dan. 1:8-20, 1 Cor
9:19-27, 1 Tim 4:7-12.

GOLDEN TEXT—Know ye not that
your body is the temple of the Holy
Ghost which is in you, which ye have
of God, and ye are not your own for
ye are bought with a price; therefore
glorify God in your body.

PRIMARY TOPIC—Taking Care of
Our Bodies.

JUNIOR TOPIC—Keeping Fit.
INTERMEDIATE AND SENIOR TOP-
IC—Self-control for the Common Good.
YOUNG PEOPLE AND ADULT TOP-
IC—Temperance Essential to the High-
est Usefulness.

In the use of this as a temperance
lesson it must be borne in mind that
it is temperance in the sense of self-
mastery rather than indulgence in in-
toxicating liquors.

1. The Self-mastery of Daniel and
His Companions (Dan. 1:5-20)

These young men were wrenched
from their homes and country in the
tender years of youth and carried
away as captives to a strange land.

1. Their trials (vv. 5-7).

(1) The test of conscience (v. 5).
By the appointment of the king, a por-
tion of the king's meat and wine was
provided daily for the captives. This
being contrary to the Jewish customs,
the young men could not conscien-
tiously partake of them. Conscience
is the groundwork of human charac-
ter.

(2) Changed name (vv. 6, 7).

Among the Hebrews, names were
given to children which were most
significant. Daniel means "God is my
judge." The significance of this name
was that all the problems of life were
submitted to God for His decision. This
was the secret of Daniel's successful
life.

(3) Their religious life (v. 8).

This involved their refusal to eat
meat and to drink wine. In the case
of Daniel at least, it also involved his
praying three times a day. Daniel
purposed in his heart that he would
not defile himself with this food and
drink.

2. Their courtesy (vv. 8-13).

Daniel seems to have been the
spokesman for the company. Although
his heart was fixed, he did not forget
to be a gentleman. He requested that
he be excused from this meat and
drink in order not to be defiled.

3. Their triumph (vv. 14-21).

(1) Their physical health (vv. 14-
16).

A test was made for ten days which
showed that they were fairer in coun-
tenance and fatter in flesh than those
who indulged in the king's meat.

(2) Their mental growth (vv. 17-
20).

Daniel and his companions were
found to be ten times better than their
comrades in wisdom and understand-
ing.

(3) Social and political preferment
(v. 19). They stood before the king.

(4) Their temporal influence
(v. 21). All were advanced to posi-
tions of influence, and Daniel became
president of the college of wise men
and the prime minister of the nation.

II. Paul Advises the Corinthians
as to Self-control (1 Cor. 9:19-27)

The Corinthians were an intemper-
ate and a dissolute people. No city
in the world perhaps exceeded them in
vices of all kinds. The surest and
most effective way to combat vice is
to inculcate virtue.

1. Paul's own life and example
(vv. 10-23).

Though free from all men, he made

himself servant unto all.

2. The Isthmian games (vv. 24-27).
Paul uses these popular games to
illustrate the need of self-control.

(1) Life is a race (vv. 24, 25). In
order to win a prize there must be
self-denial and definite exertion. The
Christian obtains life by contact with
Jesus Christ through faith (John 3:16;
3:36; 5:24). While he gets salvation
(life) at the beginning, God places be-
fore him definite rewards as incen-
tives to exertion. The Christian be-
lieves for life, but works for rewards.

(2) It is a fight (vv. 26, 27).

The Christian's efforts are not mere
beatings of the air. He has a deadly
struggle with his carnal nature.

III. Paul's Advice to Timothy (1
Tim. 4:7-12).

A minister needs to have control of
himself. He is urged to exercise him-
self unto godliness. He needs to train
himself for his work as a teacher and
a minister.

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BANKERS TRUST COMPANY SEEKS MILLION AND A HALF NEW BUSINESS

(Continued from page 13)

ing every nerve to win the honor of securing the greater part of the total new deposits to be placed on the Bank's books, and to make certain that that total will reach the magnificent figure desired.

One division is sponsored by C. S. McCain, and is under the command of W. C. Ribenack as major. William Wait, Howard Lucy, Eugene Villarreal and Austin Smith are acting as captains of this division. The rival division is sponsored by Harvey C. Couch, and is commanded by F. W. Niemeyer as major. Captains of this division are: J. V. Satterfield, Gordon Rather, Foy Cagle and William Satterfield. Charles Oliver is acting as aide for both divisions.

Thirteen persons are working under each of the eight captains, making a grand total of 104 workers together with the commanding officials—52 on each side. Every employee of the bank is directly interested in the drive, and is listed among the active workers on one or the other of the two rival divisions. The highest enthusiasm and keenest rivalry exist among the workers, to a man, and, though friendly, are none the less pronounced. This feeling is spreading to many of the bank's long-time patrons and friends and the drive already is creating a wide-spread interest. Its success will set a new record in business achievement, under conditions and circumstances such as govern and surround this ambitious bid for new business, yet each person connected with it expresses himself as confident that it will be a success, and that his own division will turn in the greater part of the new business secured.

Such spirit and such loyalty among the executives and employees of the Bankers Trust Company, coupled with that institution's record and reputation for constructive service and real interest in the business affairs entrusted to its care are to a great extent, responsible for that institution's greatness.

At stated intervals, as the drive progresses, the campaign's results will be charted and displayed in the main banking rooms. Weekly reports of the results will be published in the newspapers.

"Friendly, constructive, helpful, human service" is the object of the Bankers Trust Company, as a financial institution, at all times, according to its executives. Those five words state and make plain the bank's chief reason for its existence. Just how well it has succeeded in its avowed purpose may be gauged by the regular and steadily increasing volume of business enjoyed by the bank since its first day. As one of the State's financial institutions. The success of this One-and-a-Half-Million-Dollar Campaign for new business will be a fitting climax to an enduring record for such service as that promised and given by this truly great banking house.

The increase in deposits recorded by this bank during the past year has been the largest in its history for a corresponding period. The bank's directorate is composed of men from the city's and State's leading financial leaders. The commanders and workers also are well known in their respective fields. All are identified with the progress of Arkansas. With such men behind this colossal drive for new business, its success would seem to be assured.

A MILLION and A HALF

Fifteenth Anniversary New Business Campaign

H. C. COUCH DIVISION

F. W. Niemeyer,
Major

J. V. SATTERFIELD

Captain

M. C. Buzbee
J. G. Clark
Roy Dickens
Herman Duff
Steve Garwood
Carolyn Johnston
Mabel Kerwin
Hamilton Moses
Charles Patterson
Clara Pfeifer
Ernest Richardson
Clarence Collins
Katherine Winn

GORDON RATHER,

Captain.

Julia Briggs
Louis Cooper
Miriam Cummins
C. A. Franke
Judge Sam Frauenthal
Andrew Frieberg
Rex Hinshaw
Louise Mills
Wesley Pruden
Pearl Thalheimer
Allan Sharp
Max Walker
Selma Ward

FOY CAGLE

Captain.

Julian Blass
Herbert Collins
C. E. Crossland
R. F. Drummond
Merril Grant
Ruth Grogan
Melvin Heard
A. E. McLean
Robert Metcalf
Billie Murdock
Pat Oury
Georgia Mae Wilson
Ed Young

WILLIAM SATTERFIELD

Captain.

Curtis Allen
R. K. Beal
Brooks Bradley
C. P. Couch
Grace Dunlap
Galen Gossett
Mrs. Blanche George
Charlie Isenman
Ruth Narkinsky
Leonard Pelt
Orville Reed
Maxie Byrd
E. J. Risley

CHARLES OLIVER,
Aide

Rival Divisions of Bank's Personnel
Honor Charles S. McCain and
Harvey C. Couch, Directors.
Progress of Campaign to Be
Announced in This News-
paper Each Week.

STARTING last Friday, October 4, The Bankers Trust Company inaugurated its FIFTEENTH ANNIVERSARY CAMPAIGN for A MILLION AND A HALF DOLLARS of new business . . . a hundred thousand dollars for each year of the history of this institution.

The Bankers Trust Company is confident this high goal of fifteen hundred thousand dollars of new business will be attained and that the success of the campaign will bring to a fitting close what has been in many respects the most significant and successful year in the history of the bank.

Every employee of the bank is directly interested in the drive and is entered in the contest connected with it. Employees are grouped in two rival divisions . . . Charles S. McCain Division under command of W. C. Ribenack, and H. C. Couch Division, under command of F. W. Niemeyer. Every department has entered the contest with enthusiasm. Progress of the campaign will be charted and prominently displayed in our main banking room. Weekly reports will be published each week in this newspaper. In making this bid for a million and a half dollars of new business The Bankers Trust Company stands on its record of constructive, friendly, human service, which, in the short space of fifteen years, has brought this institution to its present commanding position—and which during the past year has accounted for one of the largest gains in deposits this bank has ever enjoyed.

May we suggest that you look over our strong directorate of business and financial leaders—and over the list of co-workers in the two divisions. You'll recognize friends, perhaps relatives, and you'll see many names prominently identified with the progress of Little Rock and Arkansas.

At this time The Bankers Trust Company respectfully invites your business. Every member of our staff will sincerely appreciate any courtesy you may show him during the campaign.

C. S. McCain DIVISION

W. C. Ribenack,
Major

WILLIAM WAIT,

Captain

Mrs. Flora Ashby
John Allen
Louis Bartsch
E. E. Beaumont
Florence Castle
Harry Erwin
R. J. Cullen
Dorothy Majors
Simon Hughes
Mrs. A. B. McCorkle
M. P. Morton
Carl Schneider
George Watt.

HOWARD LUCY,

Captain.

Winton Austin
John C. Calhoun
G. J. Blass
Mrs. George Erickson
Jack Frost
Richard Gates
L. E. Myers
Ada Marie Russell
Tom Scott
J. L. Spence, Jr.
Ellen Trebing
O. D. Walker
Parvin Wood

EUGENE VILLARREAL,

Captain.

Jimmie Bowman
Clyde Brewer
Jeff Burnett
Bernard Cobb
Claid Cox
Lloyd Cowling
Mrs. K. L. Hood
J. A. Greenon
Charles G. Henry
Edwin Johnson
Guy Lindsey
Stella Roberts
Stuart Spragins

AUSTIN SMITH,

Captain.

R. J. Beatty
Gordon Campbell
J. S. Cargile
Mary Cross
T. J. Falconer
Marie Hensley
Donald Hinshaw
L. U. Holt
W. A. McDonnell
Sam Metcalf
Harry Smith
Charles Wade
Houston Walker

CHARLES OLIVER,
Aide.

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A. E. McLean
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