

OUR SLOGAN: THE ARKANSAS METHODIST IN EVERY METHODIST HOME IN ARKANSAS.

ARKANSAS METHODIST

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A TESTING TIME.

Three years ago we had the terrible flood that utterly ruined many of our people, and temporarily embarrassed many others. Recovery from that disaster was almost complete. Then came the devastating drouth of this year, with almost total failure of staple crops in many parts of our state, and partial failure over the whole state, coupled with low prices of nearly all products. These resulted in a considerable degree of unemployment, and we were facing a winter during which we might reasonably expect much real hardship among the poor and dependent, and difficult conditions for practically all. To cap the climax, so far as our state is concerned, during the last two weeks banks by the score have closed and other institutions have been imperilled by the banking situation.

As a result many have withdrawn funds from the banks and others have most of their funds tied up in banks that may not reopen. This has generated a spirit of helplessness and hopelessness in many that is paralyzing almost all kinds of business. Men are bewildered and lack the confidence necessary to recover equilibrium and undertake advance. Several things are brought to mind very forcibly by these conditions.

1. While we consider banks our strongest institutions and think of bankers as dictating to all others, as a matter of fact banks are the most fragile of all our business institutions and are almost completely at the mercy of the depositors, so that the strongest bank may be utterly ruined by a mob of frightened men. By the system of Reserve Banks the Federal Government has provided certain safeguards for national banks; but our state has not given either the banks or the depositors the legal protection needed to save a bank against its panic-stricken depositors each of whom is trying to save himself regardless of the effect upon the bank or the community. The wisest men in the state should study the situation and prepare a law that will safeguard us from such needless calamities as that which has overtaken us. Our present system is obsolescent and positively dangerous.

2. We have come to realize more fully the usefulness of banks and our dependence upon them and the necessity for confidence in the banks and in one another in all the business affairs of life. Bank failures in other states; business depression in other nations—any and all may affect seriously each and all of us. As never before in history is it true that "no man liveth to himself."

3. Today we cannot carry on in civilized countries without "big business," and consequently we must have big business men, and in many things must accept their judgment and follow them. Yet practically every financial crisis has been the result of the errors of judgment or the weakness of big business men. Often these are the men who undertake to run our churches and dictate our political policies. We cannot do without them; we must not lose confidence in all of them because some fail us; but in times like this it is the privilege and often the duty of ministers, spiritual advisors, to steady the big business men and advise them how to meet their responsibilities. At a time like this, our business men are sorely tried. They are often tempted to do unethical things to save themselves from the crash. Sometimes under the strain and the disgrace they are tempted to take their own lives and end it all in this world. Here the pastor comes in. He is needed to steady and strengthen his sorely tried members and to point them to the only safe way, the way of the Master. His way may be, even in business, the "way of the Cross," but if it is, the Cross must be accepted and borne. It is comparatively easy to be a nominal follower of Christ when all goes well but the true follower must be true under the stress of business failure and agony of financial loss. He has obligations,

AND THEY CHOSE STEPHEN, A MAN FULL OF FAITH AND OF THE HOLY GHOST . . . AND STEPHEN, FULL FAITH AND POWER, DID GREAT WORKS AND MIRACLES AMONG THE PEOPLE.—Acts 6:5 and 8.

and as an honest man must meet them. His obligation to God is to be honest and true to principle. It may take his last penny to do it; but it must be done. Then he may be compelled to begin again, and it will be hard to endure the difficulties and privations of a new start; but it must be done. He cannot afford to whine and give up as if money and ability to shine in society were all. And he must not forget his obligations to the Church, that one institution that stands, when all others fall, and stabilizes and gives courage and outlook and uplift. He will need the Church and the Church needs him as an example of patient and faithful endurance. It is a testing time. Who will stand the test?

THE "COSMIC RELIGIOUS SENSE."

In this day of fatalistic "Behaviourism" and atheistic "Humanism," when romancing scientists are pitted against dogmatic religionists, it is refreshing and helpful to get the reaction of the great mathematician Einstein on man and the universe.

Einstein is a Jew and makes no pronouncement on the question of Christianity; but as a scientist he is convinced of the rationality of the structure of the world, and the need of a God to explain it. He feels that he is related to a power that is outside of the material world and that gives the world significance. He admires men who are moved by a sense of duty and devotion to human interests, and believes, reasoning from his own inward urge, that man has a religious sense and that there is a something or a somebody in the universe to which that sense responds. His reaction is that of a human being rather than a mere scientist, but is also that of a human being who is a scientist and whose science does not require a merely material universe, but makes a place for God in the universe of material things, and a God who relates himself to human beings. Deep down in his inmost self every man is conscious of the need of a God to respond to his "cosmic religious sense." With that as a starting point it is not impossible to have religion that is as real as the outside is to the scientist. Thus Einstein, although not a Christian, becomes our ally.

A FRANK CONFESSION.

In "The Debunker," a magazine edited by a consistent "wet," under the caption "Where Do We Get Our Prohibition Tricks?" a writer thus confesses: "It is commonly known that the term 'bootlegger' was used long before the Volstead Act. It was then applied to those who manufactured and sold whiskey without paying the usual tax or license. Tradition has it that the original bootlegger kept a pint or half-pint bottle in the leg of his boot where he could easily produce it when he found a customer. . . . Local option gave most of the present-day bootleggers their early training and most of the methods used today were highly developed when prohibition dawned for a disagreeable day. . . . The bootleggers, despite the numerous raids, continued in business. And business must have been good. One policeman had his coat stolen from a saloon during a business rush. . . . All of this happened before prohibition and it sounds like post-war episodes of some of our larger cities. Shortly after the country passed this foolish law, some one made a surprising discovery (Continued on Page 2, Column 2)

"PERSONAL LIBERTY."

One of the best recent writers on economic subjects is Lahman Forrest Bower, who has written a very valuable treatise on "The Economic Waste of Sin." He says: "Inevitably the policies and politics of the world are being driven for their own continuation and success into harmony with that old and basic pronouncement, 'Righteousness exalteth a nation, but sin is a reproach to any people.'"

Under the head of "Alcohol, Prostitution, and Narcotic Drugs," (Notice the collocation), he writes: "It is a weird perversion of human reason which would turn the great agencies for the destructiveness of sin, in times of peace into the last citadels of 'Personal Liberty.' Upon these are now raised the banners of all those who for personal gratification or for pecuniary profit are willing to sacrifice everything and everybody else. Upon the continuation of these depend, forsooth, the safety of the Constitution and the perpetuity of our government. And personal liberty is, moreover, strongly supported by the eternal laws of human nature which cannot be controlled or modified!"

"Alcohol as a beverage or therapeutically, has no standing in any reputable tribunal and has been discarded by science and medicine and industry and religion. It destroys body, mind, and will. After the greatest and longest campaign in the political history of the country (except that associated with slavery—for which divine sanction but not personal liberty was invoked) the American people, in accordance with their constitutional procedure, and by their regularly ordained authorities, have declared alcohol as a beverage to be an anti-social agent and a menace to our country. And without the great mass of hastily naturalized and unassimilated southern and eastern Europeans (the second generation of these will know better) this decision would never be questioned. It is impossible to distinguish between those who are deliberately and often with impunity, owing to official negligence and corruption, violating the laws enacted to carry out this verdict of the people, and the criminals who are violating other laws and being punished therefor. Nor, indeed, can those who, by private indulgence and public statements, are giving countenance to bootleggers, be morally separated from them. If individual judgment and personal liberty are to be the sole arbiters of human action, the end of government and social progress is near at hand."

"The really important question for all and for all time, in a social democratic government, is whether the law-abiding, industrious, and productive citizens shall have personal liberty to expend his savings upon himself and family and according to his own judgment, or whether he must share with the law-breaking, dissolute, and non-productive, through taxes and charities. Alcohol has been one of the greatest agencies of sin in robbing the people of this country and, by increasing their living expenses, taking away in large part their personal liberty."

If you are interested in pursuing the subject further get the book from the Abingdon Press, New York City, price \$1.50.

There can be no steady progress in building the new and truly Christian order of society until Christian people live daily as those who see and acknowledge the permanent connection between prayer and daily bread, sacraments and the toil whereby men and nations live. The spiritual life cannot be created and sustained in a vacuum. Religious experiences of power and worth cannot be possessed outside those warm human relations which bind men together quite as firmly as they link them with God.—Western Christian Advocate.

PERSONAL AND OTHER ITEMS

Rev. J. A. Parker wishes his friends to know that his address is now 311 South Avenue, Hot Springs.

Married, at the Methodist parsonage, at Gravette, Mr. Mark Wood of Bell Branch, New Mexico, and Miss Madge Stephenson of near Decatur, Ark., Rev. A. L. Riggs officiating.

Rev. Neill Hart, in ordering his paper changed from Carlisle to Dermott, writes as follows: "We have settled down here and are enjoying it very much. The people have been lovely to us. They gave us a fine pounding, and have been good to us in every way. This church is a masterpiece and altogether we are very happy and expecting a fine year."

Some one speaking of a certain man said: "John is getting on in the world." An old mother sitting by the fireside asked: "Which world?" It was a wise retort. So many people are getting on in this world, but are standing stock still in regard to the next. A wiser prophet than most men has said: "Where there is no vision the people perish."—Exchange.

The sympathy of many friends goes out to Mrs. House, wife of Rev. W. C. House, presiding elder of the Searcy District, on account of the death of her father, Mr. A. V. Manning at his home in Pineville, Mo., November 26. Mrs. House was at Pine Bluff attending the Little Rock Conference when called to her father's bedside. He would have been 73 years old in March.

The political parties, in the old sense, are disrupted. We elect individuals, not platforms. There is not a single major issue which is the exclusive property of one party. Those who are attempting to show that the last election was a great victory for government ownership or private ownership of industry, wets or drys, high tariff or low tariff, may be sadly mistaken.—M. I. Bulletin.

Last Thursday, at the First Presbyterian Church, this city, to a crowded house, in a union Thanksgiving service, under the auspices of the Little Rock Ministerial Alliance, Dr. W. C. Martin, pastor of our First Church, preached a very strong and appropriate sermon on "Thank God for the Puritan." It was so fine that, if the manuscript

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can be had, it will be reproduced in these columns.

Dr. T. D. Ellis, secretary of the General Board, makes the following announcement: "The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 South, will meet in the office of the Board, 1115 South, Louisville, Kentucky, Friday, January 2, 1931, at 9:30 a. m. All applications must be approved by the Conference Board of Church Extension and be in the office of the General Board on or before December 26, 1930. No application will be entered on the Calendar after this date."

Rev. F. E. Dodson, presiding elder of Booneville District, writes: "The work of the District starts off in fine shape. The preachers are optimistic. They have been received kindly and with hearty poundings. We are making another pull for one hundred per cent on everything. We have formed a new circuit since Conference with Ratcliffe as headquarters and placed Rev. M. B. Nichols in charge. A cyclone struck Ola, doing much damage to the business section, destroying homes, and wrecking our church. We hope to rebuild if possible."

Circular No. 131 of the Department of Agriculture, "The Utilization of Black Locust," by John B. Cuno, is valuable and should have a wide circulation, because, if our people understood the value of black locust and the ease with which it can be produced they would convert many acres of waste land in our state into black locust farms and get many times the returns that they now are getting. It is a quick-growing tree that has a good market value. Friend farmer, send to Washington, D. C., for this bulletin and study it, and if you follow its instructions, your children will rise up and thank this editor for directing your attention to it.

Wesleyan University will receive more than \$1,000,000, the largest single gift in its history, through a bequest in the will of the late Charles Land Denison. Mr. Denison specified that one-half of his residuary estate should go to Wesleyan, subject to the life use of Mrs. Denison, for the endowment of such college purposes as the trustees might determine. Mr. Denison, though not a graduate of Wesleyan, was a trustee for three years and a member of the finance committee. He gave to the college the Charles Himrod Denison Biology Research Fund of \$75,000, which will probably be supplemented from this bequest, and the Denison Loan Scholarship for seniors.

A large farm situated in Orange and Ulster Counties, N. Y., assessed at \$500,000 and formerly the property of the late John G. Borden, founder of the Borden Farm Products Company, was bequeathed to the Masonic Order of New York State, to be maintained by the Masonic Home at Utica, by the will of Marion Borden, who died recently. Most of Miss Borden's estate, reported as something over \$1,000,000, goes to charity. Among other bequests in the will are National Council of Girl Scouts, \$100,000; St. Luke's Hospital, Newburgh, \$25,000; Kingston City Hospital, \$10,000; Newburgh Young Women's Christian Association and Kingston Y. W. C. A., each \$10,000; National Organization of Salvation Army,

(Continued From Page 1)

that bootleggers were pasting high-class labels on inferior products."

The writer, after discussing this fraud, says, "It is not a new trick," and then refers to similar tricks in Germany forty years before we had prohibition, and closes by saying, "So, you see, there's a great deal that's not original about this prohibition business."

As a matter of fact, we know that to be true. There was "bootlegging" in saloon days, and adulteration of liquors by saloon-keepers themselves. The honest old-timer admits these things. Consequently, if these evils existed when we had the saloon, and the "wets" now profess to abhor the very idea of the return to the saloon, would it not be wise to hold what we have, as we do not have the saloon, and in the "bootlegger" have only what we had when saloons flourished? If the "wets" who cry out against the present evil of "bootlegging" will only themselves obey the law, the evils will be largely abated.

\$100,000, and the Board of Education of Shawangunk, \$30,000.

If you want to know what is our new financial plan, turn back to the *Arkansas Methodist* of July 31 and you will find it fully explained by Dr. W. G. Cram, chairman of the General Commission on Benevolences. If you want to see the legislation on the subject turn to the new Discipline, now called "The Doctrines and Discipline of the Methodist Episcopal Church, South, 1930," and in Paragraphs 336-339 you will find what is said about "The General Commission on Benevolences" and Paragraph 340 describes "The Conference Commission on Benevolences." You need this new book if you wish to keep up with the progress of your Church. It has 536 pages, and yet costs only 50 cents. Ask your pastor for it. If he does not have it order of Lamar & Whitmore, Agents, Nashville, Tenn., or Dallas, Texas.

BE WARNED! DO YOUR DUTY!

Soon our Legislature will meet. The wicked elements that have for years been trying to legalize race-track gambling and destroy our Christian Sunday will be ready at the opportune moment to introduce their nefarious measures. Most of the men who go to the Legislature are good average citizens who would rather, other things being equal, do right than wrong. But when they come to this city for legislative business they are beset on every hand by cunning emissaries of evil who, sometimes by trickery, sometimes by bribes, sometimes by trades, sometimes by threats of defeating pet measures, win over men who had not thought of supporting such hurtful laws. These men need to be strengthened by their friends before they leave home by pledging them against certain measures and by promising to stand behind them when backing is needed. Let every Christian voter be ready to do his duty. Readers will recall that we have regularly given notice of what might be expected, and have not been mistaken. Heed or suffer hurt.

REMEMBER! REMEMBER!

Remember that on either the Sunday before or the Sunday after Christmas all churches and Sunday Schools are expected to make a generous free-will offering for the Arkansas Methodist Orphanage. It has been the custom for many years. It is one of the finest ways to celebrate Christmas. The Orphanage is a monument to unselfish love, and it generates the unselfish spirit, the true spirit of Christ, to think of it and to give to it. Then it is in full harmony with the proper Christmas spirit. Pastors should see that their Sunday Schools are given opportunity to make the offerings, and then a similar opportunity should be given at one of the preaching hours so that those who have not contributed at the Sunday School may also have their opportunity. Next week an illustrated sketch of the Orphanage will be published, and pastors are urged to use the facts in connection with the presentation of the cause of the orphans.

LET US CO-OPERATE IN THE SPIRIT OF CHRIST.

In view of the fact that nearly \$2,000 of our funds are tied up in one of the banks which have closed, we are in need of all that is legitimately due the paper. We know that many of our friends are caught in the same way in their local banks, and cannot respond to our appeal. However, there are many who are not thus embarrassed, and we shall appreciate very highly their co-operation. It costs much in postage to send out expiration notices, and many notices would go to those who cannot now pay; hence, if those who can pay, will, without a formal notice, simply look at their address labels, and if they find that their subscription has expired, make a remittance, it will help us to meet our obligations and at the same time help those to whom we make payment. The way to relieve the present financial distress is for each one who can, to settle obligations so that others may do the same. Let us show the Christian spirit in our business relations, and a blessing will undoubtedly follow. Dear reader, if you are among the fortunate ones, please respond and earn our deepest gratitude.

I see everywhere the inevitable expression of the Infinite in the world.—Louis Pasteur.

THE ROMANCE OF AMERICAN METHODISM

Even Down to Old Age.

By Paul Neff Garber.

Bishop Asbury was once asked by some of his preachers as to what they should do when they become old. According to Bishop Galloway, Asbury "comforted them with the sage reflection that not many of them would probably live to be old." Asbury was speaking the truth, for in early Methodism many of the circuit riders died at their posts of duty. Disease caused by exposure to the elements, took a large toll from the itinerant ranks.

The hour however did come for many Methodist ministers when they were unable, because of age or infirmities, to continue in the itinerancy; when they were no longer able to ride the circuits and to proclaim the great message of salvation. They then become superannuates.

The preachers dreaded the thought of superannuation. It meant first of all the separation from the work to which they had dedicated their lives. Every circuit rider also knew that the superannuate list was the "starvation list." They also realized that a worn-out minister was a "more welcome guest in heaven than anywhere on earth."

It is not surprising then that the circuit riders endeavored to defer the date of superannuation and that tears were shed when that day finally came. When Maxwell P. Gaddis, because of ill health was placed on the inactive roll for one year only, he was grieved. He wrote: "I wept like a child. I could not endure the idea of departing from the regular work, although my health was so much impaired; but my best friends all urged me to acquiesce in the matter and comply with the wish of the conference to go and spend the winter at the South. To this arrangement I finally agreed with much reluctance."

Many of the preachers when they finally superannuated were unable to provide even the barest necessities of life for themselves and their dependents. Asbury's early helpers had literally taken no thought as to what they should eat or drink or where-withal they should be clothed. Many of the pioneer circuit riders had experiences similar to William Burke who wrote thus in his journal: "This year, 1854, I closed my itinerancy, and sold my horse, bridle, saddle-bags, and saddle, and gathered up the fragments, and the fortune that I had made from twenty-six years labor amounted to three hundred dollars." When Jesse Lee, the apostle of Methodism in New England, retired in 1809 he had saved only \$200. After fifty-two years in the itinerancy Philip Bruce had property which amounted to the small sum of \$300.

The Methodist Episcopal Church did not entirely forget the worn-out preachers; it tried to give them some financial assistance. At the Christmas Conference there was placed in the Discipline this question: "How can we provide for superannuated preachers and the widows and orphans of preachers?" The answer in part was: "Let every traveling preacher contribute two dollars yearly to the Conference. 2. Let every one when first admitted as a traveling preacher pay twenty schillings (Pennsylvania currency). 3. Let this money be lodged in the hands of the treasurer . . . 6. Out of this fund let provisions be made for the worn-out preachers, and then for the widows and children of those that are dead." That was an excellent plan and it possessed great

possibilities. An enormous amount of money would be available today for the superannuates if every Methodist minister since 1774 had contributed annually his sum of two dollars to a common fund. The members of the Christmas Conference were so optimistic over this scheme that they provided three treasurers, three clerks, and three inspectors to supervise the handling of the money. The Preachers Fund, as it was called, proved however of little value in relieving the wants of the needy preachers; a sufficient capital was never secured.

The next step toward a superannuate endowment came in 1796 when the General Conference created the Chartered Fund, the income from which was to be given to the aged ministers and the widows and orphans of ministers. It was to be supported by several different sources of income. The profits of the newly organized Book Concern as well as the proceeds of the Preachers' Fund were to be given to the Chartered Fund. It was expected, however, that the large amount of money would come from laymen and friends of Methodism. It was hoped that they would contribute liberally because of their love and respect for the circuit riders. In pathetic language the General Conference begged for contributions to the Chartered Fund. The appeal stated: "Our brethren who have labored on the mountains, on the Western waters, and in the poorer circuits in general have suffered unspeakable hardships, merely for the want of some established fund, in which competent members of our Society might safely lodge what their benevolent hearts would rejoice to give for the spread of the gospel. On the same account many of our worn-out preachers, some of whom would consume their strength by their great exertion for the salvation of souls, have been brought into deep distress; and the widows and orphans of our preachers have been sometimes reduced to extreme necessity who might have lived in comfort if the preachers who were the husbands on the one hand, and the father on the other, had not loved their Redeemer better than wife or children, or life itself."

The immediate response to the appeal of the General Conference for the support of the Chartered Fund was encouraging. Bangs says: "Many of our friends willingly subscribed to the valuable institution, and several thousand dollars were collected in a short time." Interest in this worthy project however soon waned. It too never solved the problem of superannuation. The income from this endowment was sufficient only to pay an average of \$90-100 a year to each of the Annual Conferences; and that meant only about two dollars a year to each Conference claimant. In 1833 the superannuates were receiving less than two per cent of their allowances from the Chartered Fund.

It soon became evident that other sources of help must be found for the superannuates. The General Conference of 1800 therefore called upon each circuit to take Fifth Sunday collections, part of which was to be used for the worn-out preachers. The General Conference of 1812 asked the Annual Conferences to raise money in their own bounds in order to relieve the aged and needy ministers.

As a result there came into existence Conference organizations known as the Mite, the Preachers Aid, and Mutual Assistance societies. Bishop Asbury as he traveled over his diocese

actually begged funds for the needy superannuates.

None of the many attempts of the Church to aid the superannuates were successful. As a result there were only two alternates for the circuit riders as they reached middle age. They either had to locate and engage in business pursuits, or else serve until feebleness and old age forced them to retire from the itinerancy and then suffer the privations incident to superannuation. Many voluntarily chose the latter way even though they had to endure economic hardships in the evening of life. It will always be to the honor of those pioneer circuit riders that even in feebleness and old age they continued their noble attitude and exemplified that heroic spirit so characteristic of early American Methodism.

The superannuates were held in the highest esteem by their Conference brethren. They were given the best accommodations if they were able to attend the Annual Conferences. In some Conferences the audience would stand when the secretary read the names of the superannuates. Their advice bore much weight on spiritual and ecclesiastical matters. If the aged ministers were unable, because of illness, distance, or lack of funds to attend Conference, they were sent letters of greetings and exhortations which would be read in open session. Fraternal greetings were in turn sent by the Conference to these absent members. The circuit riders would often give of their small income to assist their more needy aged brethren.

Death did not hold any sting for the superannuates. They exemplified that great statement of Wesley: "Our people die well." On their death beds they declared anew their faith in the message which they had proclaimed during their active ministry. They died with shouts of triumph on their lips. Edwin Ray of the Indiana Conference in his last moments said: "Tell my brethren in the ministry that the religion I have professed and preached to others, has comforted me in life, supported me in affliction, and now enables me to triumph in death." Jesse Lee as death rapidly approached shouted, "Glory, glory, Jesus reigns! Heaven is just before me." "All is well," was Bishop McKendree's benediction. Peter Douth's dying message was: "Tell the brethren at Conference to preach the same gospel."

"What preachers have died this year?" soon became a disciplinary question at each Annual Conference. These was scarcely a session held when badges of mourning were not worn in honor of the departed members. The modern Methodist regrets however that such short memoirs were written of these noble men. Caleb Pedicord and George Mair were the first names recorded in the Conference journals in answer to the question, "Who have died this year?" The brief memoir of the former was: "Caleb Pedicord, a man of sorrows, and like his Master, acquainted with grief; but a man dead to the world, and much devoted to God." The obituary of Mair stated only that he was "a man of afflictions, but of great patience and resignation; and of excellent understanding."

The pioneer Methodist apparently had no time to spend in mourning for deceased preacher. As Moore says: "The church buried her dead heroes with hardly a stone to mark their resting place; made brief mention of their exit from this world on the Minutes, and hastened to the field of conflict." In a similar strain Hedges has

written of these early preachers, "Falling where they toiled, their graves on the battle-field—a simple slab, with a name inscribed to tell who the sleeper is in this lonely spot. Or, if only wounded, they crept away to bear their glorious scars for a while, then 'earth to earth,' and the work went on, as the gaps were closed by those whom God thrust out to call sinners to repentance."

The superannuates of pioneer Methodism were truly "the forgotten men." Hundred of circuit riders who gladly gave their all that others might have the gospel preached to them suffered privation in old age and were soon forgotten after they departed from this world. Yes, many of those heroes of the Cross often found the evening of their lives to be dark and dreary, but as Henry Smith has so beautifully written: "They have long since met, where they have no more rugged mountains and rapid streams to cross. They no longer press through the wilderness and sleep in the woods. They no longer endure heat and cold, hunger and thirst, sickness and pain; spending restless nights in a filthy cabin, on a dirt floor, after a long day's ride." Long ago they have heard from their Savior:

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

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"AND A LITTLE CHILD SHALL LEAD THEM"

What Price "Week-Ending?" Most Mothers Too Busy to Teach Children About God.

By Mrs. Annie Paradise Lee.

"Mama, who is God?" nine-year-old Sonny Boy inquired of his angel mother. "I heard a man talking over the radio about God like he is an awfully important fellow and I want to know who He is."

"I don't know, darling. I haven't been to church or any place in so long where I have heard His name mentioned I have forgotten who God is."

"Well, mother, why don't you go where you can find out who God is? I want to know."

"You see, Sonny Boy, mother hasn't time. Last week-end she spent at Tunnel Hill with the Browns; this week-end they are coming here and Sunday we are going on a picnic and fish-fry. The following week-end I am to entertain the Twentieth Century Week-End Club with a house party. Every week-end from now until Thanksgiving is full, so you see, Sonny, there is no time for mother to go where she can hear who God is."

"Well," replied Sonny, "I think that next Sunday I shall go by myself where I can find out who God is. From what I heard over the radio He is an awfully big fellow and I so much want to know who He is."

The Bible says "A little child shall lead them."

If angel mother had not been so obsessed with the modern habit of week-ending, Sonny might have led her where she could have recalled to her beclouded mind who God was, but He had been crowded out by small things that clutter and bewilder. The nine-year-old boy, with the clarity and sincerity of childhood realized that he could not satisfy his longings following his mother, so within himself he decides that he will venture out alone to find out who God is.

It is not an unusual occurrence for a dozen, two dozen people to descend, like a swarm of locusts upon one poor helpless family for a week-end. In such a home the mother, the head of the home, is an utter wreck from added burdens of entertaining. She is kept away from church, for "week-enders" are not looking out for their souls' welfare; the pantry is depleted, the orchard stripped, the garden raided, the bank account dwindled, caring for week-enders who have gotten a Sunday dinner "free" and escaped the arduous task of housekeeping. A tired old mother sat mopping her brow at the close of a Sabbath day. "Lord, I have neglected thee today, but thou knowest it wasn't my fault."

The Bible says "The Sabbath was made for man, not man for the Sabbath." This could scarcely mean that man is to desecrate it by week-ending.

"They didn't do any harm; they just ate," was the comment of a devout Christian regarding a party of her friends who had week-ended in the woods. A stomach-controlled week-end eliminated the divine command, "Remember the Sabbath day to keep it holy." A physician was remonstrating with a patient who was suffering a relapse from eating foods not on her prescribed diet, "Doctor, I couldn't help it, I craved them so," she pleaded.

"Now, see here, madam, if I continue treating you, you'll have to decide which is going to rule, the stomach or the mind. For my part, I have

long since decided that my stomach shall not be my master."

Week-ending, according to authorities, has become one of America's most pernicious habits. So popular has it become that Americans will go any length to "keep up with the Joneses."

People imagine they are recreating, but when all the facts in the case are weighed the recreation side is found wanting.

Characterized by hurry, worry, excitement, gorging baits of food consumed at ill-timed, irregular hours, money wantonly wasted, family on starvation five days of the week for a few hectic hours of so-called pleasure, limbs lost and lives endangered—these are but a few mild charges that might be laid to this utterly useless habit of week-ending.

According to financial statisticians, millions of dollars are spent weekly; homes neglected, social and religious obligations ignored, God forgotten, merely to keep in the endless procession of week-enders.

A gentleman of prominence accepted an invitation to week-end at the home of a friend. According to his own story, he spent the entire Sabbath in his room as he heard no sign of life about his hosts' home. He relates how he awoke at the usual time but hesitated to get up because he wished to create no disturbance.

Upon retiring his host had jovially informed him to "sleep as late as you like, old pal, no hurry."

The guest awoke at 8 a. m. He turned over again on his cool pillow till 8:30. Again he arose with his head cocked on his elbow and listened intently. He creaked the door. Only the tick-tock of the hall clock greeted him.

"Well, perhaps I am mistaken; may be the rising hour is 11."

Closing the door, he realized that to sleep again was unthinkable. So he tramped miles around the room, viewing all the photographs, mostly out of date. Back to the door he went again.

Afraid to start his morning tub! Might wake the whole family!

Again he looks at his watch. Heavens, it's only 9:35!

Now, if the guest could have had a peep at his host downstairs, he would have observed him enjoying a similar, yet different agony—trying to keep Baby Billy quiet by stuffing a red flannel rag into his mouth and blistering under his wife's taunts about his friend's sleeping sickness.

This is one of a thousand isolated instances of what a "fix" well-meaning folks find themselves by accepting invitations to "week-end."

A family, a party, will embark in an automobile and ride five hundred miles for the privilege of week-ending at some "enchanted" distance. Home closed, flowers and gardens parching with thirst, church pews empty, God forgotten, roads full, accidents galore—everybody week-ending.

While week-ending, they eat like gluttons, dissipate, spend recklessly. Returning, they are often minus a life or a limb—killed, mutilated in an automobile head-on. "Lizzie" was knocked into eternity by an "International" or a "Cadillac," pocketbook flat, pantry empty, mother a nervous wreck, baby cross, dad in a cussin' mood—of all American follies, which is higher-priced than week-ending?

Enough spent to send a boy through college, fences fall down, the roof falls in, the cemetery grows up in weeds—everybody week-ending.

When the sun comes up and the moon goes down—week-ending.

When in the final "round-up" Gabriel blows his horn—week-ending?—Benton, Ark.

ST. PAUL'S EQUIPMENT FOR SERVICE.

By J. J. Mellard.

He was born of good parents, the first essential of real success. Born of the best blood and nationality. Born, not by accident at Tarsus, where he could touch the world through trade and association and education. Born of Roman citizenship, which would embolden his nature and give him prestige and protection. All this would acquaint him with, and enlarge his sympathies for the Gentile world. He was brought up at Jerusalem in the midst of great leaders and educated at the feet of Gamaliel, the world's greatest teacher of that day. Here he would probably learn something of Greek classics, and become familiar with Jewish his-

tory and be inspired by the heroes of faith.

He was a Pharisee of the strictest type, which would point him to the one true God, and protect his health and morals. He was a patriot of deepest dye and to the heart's core in his love for both Jerusalem and Rome.

He was also a man of strong physique and of enduring constitution, full of manly sincerity and womanly tenderness and yet a man of indomitable will and heroic courage.

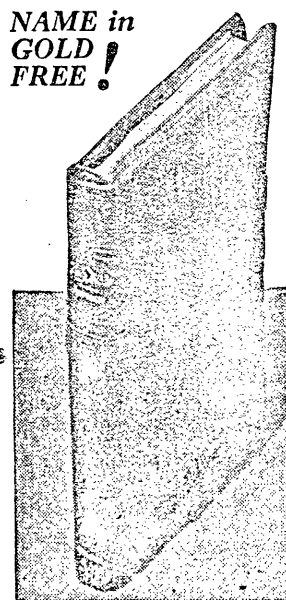
His mind had a mighty range and sweep, an almost limitless imagination, and his heart was enlarged by a great human sympathy and warmed by a Divine compassion. His soul was filled with noblest sentiments and stirred to action by the keenest sensibilities. He was a statesman of the highest order whose themes and oratory moved men mightily.

He was a tireless worker, working in the streets the people said, "He turned the world upside down. Work-

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ing in the jail, its keeper and inmates were converted, or work, or working in another jail the young soldiers are so inspired by the man and his message that the whole Roman Empire feels the weight of his influence. And yet again some of the epistles are written that send floods of light and the power of a holy optimism down through generations then unborn and on through ages yet to come. Bring him from his dark dungeon into the august presence of kings and emperors and he makes them tremble upon their thrones.

Surround him with infuriated mobs clamoring for his blood, and with a gesture of the hand or a word of cheer they are quieted and soon listening to a message that to this day inspires the world.

He was a great organizer, driving into the very centers of the mightiest civilizations. He had a genius for friendship that bound men to him as with fetters of brass and hooks of steel. "The centurion, willing to save Paul, kept them from their purpose."

He was eloquent, intellectual and highly cultured. He availed himself of every educational advantage of his day and all the resources of the greatest civilizations. His mental and social equipment were superb. He was also deeply emotional and a man of fiery zeal and burning passion. He could hate things that ought to be hated, like a devil hates, and he could love things that ought to be loved, with an ardor closely akin to the Divine affection.

These qualities kept him alert and equipped for any emergency. But these qualities came to him as the result of hard study, and close application to duty and because of his tireless energy and his relentless and grim determination to succeed. But they developed in him great capacity for leadership. He was yet a young man when he led the opposition that destroyed the Christlike Stephen, and drove the apostles from Jerusalem, and sent his foes into hiding, and played havoc with the Jewish Church.

But later he became profoundly spiritual. He had the clearest conversion recorded in either the Old or New Testament. He heard the voice of the Lord and saw Him face to face. His visions and dreams surpassed those of Isaiah or John; and he spoke with more tongues than all the apostles. These visions and experiences made a new man of him, and these wonderful gifts prepared him to go anywhere and to undertake any task for his Master and Lord.

But, above all these things he had a great soul; a soul set on fire with holy emotions and with visions of God and of the needs of men, and the world-wide commission of Jesus, and with that oneness of purpose seen in one of his greatest sentences: "This one thing I do, forgetting the things that are behind, and reaching forth unto the things that are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus my Lord."

He was a man fully consecrated to the Divine leadership. Dominated by a love for truth and reality, he had a fiery zeal and a burning passion for souls. He said, "I ceased not to warn you day and night with tears;" and again, "I could wish myself accursed from Christ for my brethren, my kinsmen in the flesh."

In all his epistles we feel the heart throbs and surging emotions of a soul set on fire by and filled with the power of the Holy Spirit.

St. Paul was pre-eminently a man

of prayer. He prayed and did not faint; did not give up; did not quit, till angels came to his feet, the voice of divine assurance to his ear, till divine guidance was guaranteed and not until he could go forth with a courage undaunted by any foe. He was also a man of deep and abiding faith. A faith that opened dungeons, survived the wildest storms, conquered the bitterest foes, shook whole continents and sweeps ever onward and upward to this day leading the hosts of God from victory to victory, ever declaring, "I can do all things through Christ which strengtheneth me." This faith gave him miraculous power, so that towels and handkerchiefs, taken from his person, drove disease before them. It was his faith that gained for him the ear of the world and gave to him a religious experience that was fearless, powerful, loving and reasonable. It gave him also a deeper insight into the things of God and greater power to tell to the world the things God revealed unto him and proposed to do for him and for all those who trust in God.

His faith made God and Christ and Heaven real to him. It outshone the darkness of Nero's dungeon, and lifted him above the fear of men and storms and shipwrecks and shippings and stoning and even death itself; and, before he closed his eyes in death enabled him to open them upon the light of eternity and revealed to him his eternal reward and the crown of righteousness which the Lord had prepared for him and for all those that love his appearing.—El Dorado, Ark.

SOCIETY WOMEN SUPPORT PROHIBITION.

There has been a lot of foolish and false talk about the opposition of society women to prohibition. Society women dominate the activities of women's clubs. With the recorded action of the women's clubs, no person who is honest and informed can say that women are either hostile to or indifferent concerning the question of prohibition and its observance and enforcement.

Last spring the usual wet propaganda made gossip about the probable retirement of Mrs. John F. Sippel, president of the General Federation of Women's Clubs, because of her active support of prohibition. But she was again chosen president at the Denver convention with only the opposition which the aspirations of the ambitious always develops. But in announcing her election the press was generally silent about her prohibition activities.

It was back in 1918, while the prohibition amendment was pending in the several states, that the General Federation of Women's Clubs first adopted a resolution favoring prohibition. Every year since they have reaffirmed their loyalty to the law. Perhaps the most dramatic incident in connection with the resolution was in the convention of 1924. Mrs. Sippel, the present president, relates the incident as follows:

"There had been many attacks on the eighteenth amendment, and the women realized the necessity for united efforts on their part. When the resolution was presented there was full discussion and when the vote was cast there was not a dissenting voice. Fearful that some of the women had not the courage of their convictions, and might be opposed to the amendment, Mrs. Winter, the presiding officer asked that the vote be taken a second time. With great solemnity the women stood and it seemed as

though they were in a cathedral, so profound was their feeling, and again there was an unanimous vote."

Every convention since has reaffirmed that action.

The same stand has been taken by nearly every state and city Federation. Even the convention of the New York City Federation of Women's Clubs representing 200,000 women of the municipality that is as often held to be the wettest city on the continent passed a strong prohibition resolution overwhelmingly.

Why should not women be a unit for prohibition? In the matter of drink, drunkenness and the evils that are inseparable from beverage alcohol, it is the women and the children who pay and pay, and pay.—W. G. Calderwood.

MRS GRUNDY.

(Review of "Mrs. Grundy" by Leo Markun, published by D. Appleton & Co., New York, \$5.00).

By Ernest H. Cherrington, LL. D., Litt. D.,

Director of Department of Education, Anti-Saloon League of America.

The long distance traveled in the fight against beverage alcohol is made clear in "MRS. GRUNDY," by Leo Markun (D. Appleton & Co., New York, \$5.00). As one may gather here and there in Mr. Markun's book of over 600 pages, he is not very cordial to prohibition, but, despite that, he has, in this very interesting study of the history of four centuries of morals, set forth some things in the background of the movement against the use of intoxicating beverages which will be as significant as they are new to many.

Just as an illustration of conditions which existed in "the good old days" before public spirited and socially minded folk began their protests against a habit which was less dangerous to the social welfare and the public safety in that slower age than it is in this highly mechanized age of power and speed, one might quote the following, taken almost at random from Mr. Markun's voluminous work:

"In Germany, under the influence of the Renaissance, rich citizens and nobles turned assiduously to sensual delight. Wealthy bishops and abbots vied with them in luxury. The country had a considerable reputation for gluttony and drunkenness. The beautiful, prosperous city of Nuremberg maintained a public wagon to carry home burghers who were unable to lift themselves out of the gutter. Dukes and counts celebrated great occasion with drinking contests."

"According to the standards of our degenerate age, the amount of good English ale consumed under Henry VIII was gargantuan. The Queen's maids of honor were each allowed four and a half gallons daily. They were obviously not expected to drink water, a liquid then in little favor."

"There appeared in Elizabethan days certain Puritan rumblings about the sin of drunkenness. Still, Englishmen of all shares of religious belief drank beer in quantities which made visitors from abroad gasp in astonishment. Malt beverages, usually brewed at home, were drunk freely by both sexes and all ages. When the Earl of Leicester entertained the Queen, 366 hogsheads of beer were consumed."

"During the reign of William and Mary . . . light beer was the usual beverage, even for children hardly out their infancy."

"The time of the first four Georges

was one of deep drinking. The story goes that George III once remarked to a courtier, 'They tell me, Sir John, that you love a glass of wine.' 'Those who have so informed Your Majesty have done me a great injustice,' was the mock-indignant reply; 'they should have said a bottle.' And it was true that men seldom reckoned a day's drinking in glasses. We are told of two Englishmen who on an ordinary occasion consumed a gallon and a half of champagne and burgundy between them at a sitting."

"For those who were anxious to feel the effects of alcohol, there was a cheaper and much quicker method. The production of distilled liquors in England went up from two million gallons in 1714 to nearly five million in 1734. About halfway between these two years the use of geneva or gin, a potation distilled from grain and flavored with juniper berries, became almost epidemic among the lower classes of London. The total consumption of distilled spirits in England and Wales from thirteen and a half million gallons in 1734 to nineteen million gallons in 1742. Some taverns offered to give a man enough liquor to make him drunk for a penny, or dead drunk for two pence, and provided, without additional charge, enough straw for their patrons to lie down upon until they felt lively enough to spend another penny or two."

"Light beer continued to be the staple drink of New Englanders during the Seventeenth Century. Milk came more and more into use, especially for infants and children, and to a certain extent it displaced beer in the nursery. Water was held in suspicion, whether for drinking or bathing. Drunkenness, though consistently discouraged and punished by the authorities, was pretty common."

"In 1676 the Reverend Increase Mather said in a sermon that there was far more drunkenness in New England than in old England."

"The anti-alcohol crusade had its beginnings farther back than many realize. One may find it in the Old Testament, for that matter. To come down into modern history, one notes, in Mr. Markun's book, some indications of his recognition of the growing attitude of many who opposed those drinking habits which were then common:

"Their first leader was George Fox, who became dissatisfied with the godliness of the orthodox Puritans because they considered it no great sin to linger over a jug of beer."

"Little objection was raised to wine drinking on the part of the wealthy, but the spread of drunkenness among workingmen was felt by the authorities to constitute a menace to the prosperity and integrity of England. In 1736, therefore, a tax, intended to be practically prohibitive, was laid upon gin, rum and brandy."

"The temperance movement in England began early in the century, and the Queen consented in 1837 to become patroness of the British and Foreign Temperance Society."

"In Ireland, one man, a Capuchin friar, the Reverend Theobald Mathew, was largely responsible for creating widespread sentiment in favor of temperance. Perhaps his preaching did not greatly reduce the prevalence of drunkenness there, but it made hard drinking lose much of its old respectability."

Mr. Markun seems to have almost unique views on the philosophy underlying prohibition. Instead of recognizing that it was due to the gross

abuses in the consumption of intoxicants, the utter failure of all attempts to regulate or control their sale, the political corruption repeatedly proved against the brewers and liquor dealers, the intimate association between commercialized vice and the liquor traffic, he makes such a remark as this:

"The great strength of the Prohibition movement in the United States seems always to have arisen from the inability of many Americans to content themselves with moderate amounts of liquor."

While Mr. Markun's remarks concerning the rise of prohibition and concerning the Anti-Saloon League are, to put it very mildly, remarkably inaccurate, his picture of the floods of intoxicants which were once consumed, and beside which the illicit liquor used in any year today is but a feeble trickle, is very interesting. This damming of the liquor tide has made possible the new type of civilization which this nation has developed, and which would be impossible if the use of beverage intoxicants were ever again to become as common as it once was.

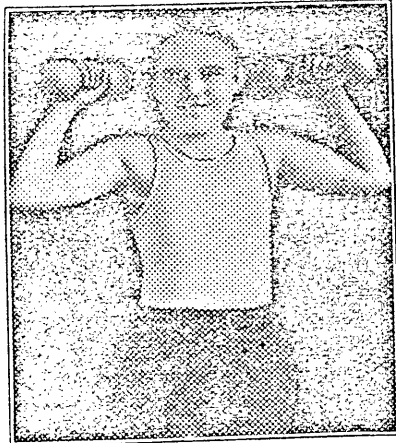


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A LESSON IN ARITHMETIC AND HELPFULNESS.

In a far-away country in the East, there lived a man who had three sons. One day he fell sick and died and left his fortune to his sons. The eldest son was given one-half of the fortune, the second son was given one-third and the youngest son one-ninth.

When the sons met to divide their father's estate, they discovered that the fortune consisted of seventeen elephants! So they fell to quarreling because they could not take one-half or one-third or one-ninth of seventeen elephants, and each son was determined that his brothers should not receive more than his share.

While the brothers were quarreling along the roadside an old friend of their father's came riding along on his elephant. He stopped and asked: "Why do you quarrel thus? Your father would have been sorely grieved to have known that his death has caused so much strife and contention."

So the brothers told the friend that they could not divide their father's fortune and he said: "I will help you. Let us add my elephant to your seventeen and then let us divide them."

And so they did. They took one-half of eighteen elephants, which was nine elephants. Then they took one-third of 18 elephants which was six elephants. Then they took one-ninth of eighteen elephants which was two elephants.

Now the father's friend said: "Let us add these shares. And so they did; and they found out that nine elephants and six elephants and two elephants make seventeen elephants!"

And so the friend got on his elephant again and rode away, and the brothers were satisfied.—Ex.

THE CHRISTIAN TOWN.

Little Hettie had a model village, and she never tired of setting it up. "What kind of a town is that, Hettie?" asked her father.

"Oh, a Christian town," Hettie answered quickly.

"Suppose we make it a heathen town," her father suggested. "What must we take out?"

"The church," said Hettie, taking it to one side.

"Is that all?"

"I suppose so."

"No, indeed," her father said. The public school must go. Take the public library out also."

"Anything else?" Hettie asked, sadly.

"Isn't that a hospital over there?"

"But, father, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the Old Ladies' Home," said Hettie, very soberly.

"Yes, and that Orphans' Home at the other end of the town."

"Why, Father," Hettie exclaimed, "then there's not one good thing left! I would not live in such a town for anything."

Does having room for Jesus make so much difference?—A. P. Hodgson, in Watchman-Examiner.

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Woman's Missionary Department

Mrs. A. C. Millar, Editor.

Communications should be received Saturday for the following week. Address 1018 Scott Street.

LETTER TO PRESIDENTS OF LITTLE ROCK CONFERENCE AUXILIARIES.

My Dear Presidents: By the time you read this we will be well into December, also in the rush and scramble which always precedes Christmas.

These closing days of the year offer our last opportunity to redeem the missionary pledges we made in the beginning of the year. I am sure each one of you is doing your best to meet this obligation. It is not going to be easy—and there will be times when you feel that it is useless to keep trying—but sustained effort, sacrifice and service will bring victory. I know of no group so capable and willing to sacrifice and to serve as are the women of our Missionary Society.

Our good district secretaries have worked hard and we must hold the line and reach our goal.

I trust each Auxiliary is following up the women who have been invited to join us and that we will show a large increase in membership this year.

The new year book is just off the press, and it is one of the most attractive ones ever offered. It is dedicated to the memory of our valiant friend and co-worker, Mrs. Luke Johnson, and is a fitting tribute to her. I trust every member of your Auxiliary will secure one of these. Let's help our Publicity Superintendent to secure new subscriptions to the Missionary Voice. A great contest is on among the conferences and the three superintendents showing the highest percentage of gain in subscriptions will be given a free trip to Council next spring. I know of no better way to arouse and hold the interest of the women of our church than to have them regular readers of our splendid organ. If you have not already heard from our Publicity Superintendent about ways and plans of putting this campaign on in your church write her for information at once. In the meantime make a gift of a year's subscription to some friend for Christmas. A letter from Lucy Wade gives an exciting account of the revolution which has been going on in Brazil. All is well with the school in which she teaches although it was closed for a few days. She sends love to each of you and asks an interest in your prayers and thoughts. Lucy and Hortense are looking for us to keep faith with them as they discharge our obligation to the people in those far away countries.

As we celebrate the coming of The Prince of Peace may there be peace and good will in our hearts for all; may we catch the true meaning of Christmas; may we hear again the angel chorus; may we bring our gifts to Him—and may we have the courage and faith to make the greatest gift of all—ourselves. My love and best wishes to each of you, yours in service, Mrs. W. P. McDermott, President.

CARTHAGE ELECTS OFFICERS

The Woman's Missionary Society was held Thursday afternoon at the home of Mrs. Ed Green. A short program was given and the following officers were elected for the coming year:

President, Mrs. Wesley Crowder; vice president, Mrs. C. C. Cox; treasurer and corresponding secretary, Miss Mary Wylie; recording secretary, Miss Ora Crowder; superintendent of social service, Mrs. W. D. House; superintendent of publicity, Mrs. R. H. Banks; superintendent of Mission Study, Mrs. L. F. Griffin; superintendent of supplies, Mrs. R. K. Higgs; Voice agent, Mrs. R. J. Nutt.

We will have our annual bazaar Dec. 13.—Mrs. R. H. Banks, Superintendent of Publicity.

PERRY ELECTS OFFICERS.

The Woman's Missionary Society elected officers November 1 as follows: President, Mrs. Harger; vice president, Mrs. O. O. Oates; recording secretary, Mrs. A. B. Green; corresponding secretary, Mrs. Roy Hayden; treasurer, Mrs. G. B. Colvin.

The following chairmen for standing committees were appointed:

Program—Mrs. Arthur Holbrook.

Publicity—Mrs. J. D. Farish.

Membership—Mrs. Jack Rose.

Christian Society Relations—Mrs. Maggie Moseley.

Voice Agent—Mrs. Arthur Poteete.

Financial—Mrs. G. B. Colvin.

Prayer—Mrs. Arthur Poteete.

After election of officers, the Society welcomed the new pastor's wife, Mrs. Harger, with a reception. Refreshments were served by the Society.—Mrs. Roy Heyden, Cor. Sec.

AUXILIARY ELECTS OFFICERS

The Adult Society of Sparkman met for the election of officers for the ensuing year.

We have lost ground financially in the last two quarters, but we feel that the faith in missions is still there.

As this year draws to a close we look back over what has been accomplished, and ask ourselves if it has been worth while. Has the effort put forth gained any grounds for the Master? And as we ask the question we realize that all the work that we've done has been doubly repaid in the spiritual value and faith of our souls. It is truly said, "That the

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more work put into a thing the more value received."

New Officers for the ensuing year are as follows: President, Mrs. J. A. Leamons; vice president, Mrs. W. B. Singuefield; secretary, Mrs. C. D. Cade; local treasurer, Mrs. W. B. Cooper; Conf. treasurer, Mrs. J. H. Robey; Social Service Supt., Mrs. M. Taylor; Supt. Publicity, Miss Dawn Leonard; Supt. of Babies, Mrs. Neil Woods; Supt. of Primaries, Mrs. Homer Mullins; Supt. of Juniors, Mrs. E. E. Fohrell; Supt. of Mission Study, Miss Eva Roebuck; Supt. of Supplies, Mrs. M. A. Jackson; Voice Agent, Mrs. R. H. Enochs.

Reports of the different superintendents were given.

One new member was received into our auxiliary.

The Week of Prayer was observed with a wonderful program deepening the spiritual life of womanhood. The free-will offering was a little over four dollars.

Our Mission Study class on the book, "Trailing the Conquistadores," which was held in four consecutive Monday afternoon periods of one and a half hours each was a great success. This was due to the never failing and untiring work, faith and devotion of our Mission Study Superintendent, Mrs. C. D. Cade, and her assistants. Sparkman and Sardis united in this class, thus promoting enthusiasm and interest throughout the course. 18 from Sparkman and 25 from Sardis reported to each meeting. These spiritual meetings helped us to develop a clearer understanding of the teachings of Jesus concerning inter-racial relations and a clearer appreciation of the meaning of Christian living.

We are expecting a greater year for our Master and His Kingdom as our experiences of life are gathering and our horizon widens. May all be for spiritual deepening of our own souls.—Supt. of Publicity.

STRONG AUXILIARY.

The Society at Strong has made splendid progress the past year.

We have taken three mission courses, closing with the Conquistadores, during the year.

A very great interest has been manifested in all of these courses.

The officers, led by the very gracious and efficient Mrs. R. A. Burgess as president, have wrought well.

The officers for the ensuing year are: President, Mrs. C. A. Love; vice president, Mrs. John Buckley; secretary-treasurer, Mrs. Elmer Nelson; corresponding secretary, Mrs. Altea Gathright; local treasurer, Mrs. A. E. Jacobs; superintendent of supplies, Mrs. B. F. Poole; superintendent of Mission Study, Mrs. J. J. Harrison; superintendent of Social Service, Mrs. P. E. Harper; superintendent of publicity, Mrs. Frank Pagan.

Installation services were conducted by the pastor at the evening hour of Nov. 30. This service was very impressive.—Reporter.

WEEK OF PRAYER OBSERVED AT WHEATLEY.

The Wheatley Auxiliary observed the Week of Prayer, using two afternoons. Eight were present the first day. Mrs. Zella Hammons was the leader.

The second day eleven were present, with Mrs. Ditterline as leader. Both programs were very interesting and helpful. A substantial offering was received.—Mrs. J. G. Ditterline, Publicity Superintendent.

ZONE MEETING AT GURDON.

Zone No. 2 of Prescott District met at Gurdon on Tuesday afternoon, Nov. 18. Delegates from the four auxiliaries, Okolona, Delight, Prescott and Gurdon, were present.

The devotional was conducted by Mrs. Coy Whitten, who read Mark 10:36-42, and gave helpful thoughts and suggestions.

Sentence prayers were offered.

A short business session was held and Prescott's invitation for the next meeting was graciously accepted.

The Gurdon ladies rendered the following program to the enjoyment of all present: Vocal solo, Mrs. Nelson; reading, "In the Land of Beginning Again," Miss Mary Ryall; piano solo, Mrs. R. D. Wright; life's story told, and interesting extracts from letters written by our missionary, Hortense Murray, were given by Mrs. Murray, a sister-in-law. This was a most interesting number. Missionary Message, by Mrs. Young.

In open discussion the following ladies gave helpful suggestions in carrying on our great work: Mrs. Davis, Mrs. Nelson, Mrs. Moncrief, Mrs. Pyles and Mrs. Spencer.—Reporter.

OBSERVES WEEK OF PRAYER.

The Society of Kensett observed Week of Prayer recently with an all day program. Very interesting talks were made by Grandmother White, Mrs. Cowen, and Mrs. O. B. Davison. A potluck luncheon was served, at the noon hour, in the basement, and a very good offering was received.

Recently the auxiliary presented a play at the schoolhouse. In spite of the rain, the play was well attended and about forty dollars were cleared. This sum will be used in ceiling the basement of the church.—Mrs. J. H. Wiseman, Supt. of Pub.

JAPANESE STUDENT AT SCARRITT.

North Carolina, Tennessee, America and Japan are geographical locations which loom large on the mental horizon of Miss Ruriko Yamagata, student at Scarritt College, Nashville, Tenn., for it is in these two states that she is receiving college training that will fit her for missionary work in her native country, Japan.

Entering Weaver College, Weaver, N. C., in 1929, Miss Yamagata was so much in demand as a speaker in churches, missionary meetings, before women's organizations, and in private homes, that the dean was compelled to limit the number of appointments which she could meet off the campus. Miss Yamagata has a collection of Japanese clothing, ornaments, and other trinkets, which are said to add interest to her lectures on Japanese conditions.

At Scarritt, where she is a member of the Junior Class, Miss Yamagata is the beneficiary of a scholarship offered by the Western North Carolina Conference. Her expenses at Weaver College were met by the Missionary Societies of the Asheville District, and by the Young People's Societies all over the Conference, where she was such a favorite that sponsors not only paid all pledges in full, but in addition gave her in show-ers a complete personal equipment for entering Scarritt.

Miss Yamagata is a graduate of the college department of Hiroshima Girls' School, and it was through her work there that she received the scholarship at Weaver College.

At Scarritt, Miss Yamagata is continuing the outstanding record she made as a student at Hiroshima Girls' School and at Weaver College.

OZARK AUXILIARY.

The Ladies' Missionary Society of Ozark is a real live wire. We have quilted several quilts recently besides doing other things of interest to the society and church. We have 54 in number and hope to gain several new members before the new year.

The following officers were elected last week: President, Mrs. H. E. Dowell; vice president, Mrs. J. F. Owen; secretary, Mrs. J. P. Chancey; corresponding secretary, Mrs. W. L. Haskew; treasurer, Mrs. Harlan Burns; assistant treasurer, Mrs. J. C. Wakefield; local treasurer, Mrs. D. B. Anderson; chairman of Young People's Work, Mrs. C. C. Jeffers; chairman of Social Service, Mrs. J. M. Bill; chairman of Children's Work, Mrs. Warren; publicity chairman, Mrs. Will Warner; study chairman, Mrs. C. C. Burton; chairman of supplies, Mrs. J. S. Haynes; agent for "Voice," Mrs. Sebern Davis.—Mrs. Will Warner, Publicity Chairman.

LETTER FROM AFRICA.

Kongolo, M. E. C. M., Tunda Station, Congo, Africa, 9-3-30.

Dearest Friends and Fellowworkers:

I wish that it were possible for me to give you a good picture of living in Africa and enable you to appreciate the missionary efforts which you have a part in. I wish that all Christians could have the wonderful opportunity of service that is mine. I certainly was not worthy but will say that I am doing my best every day to make my life count for the most in God's service here. I never was

as happy and contented in my life, I mean since I began to make my own way in the world. The reason is because I know now that I am doing God's will.

The people are so interesting and appreciative that one cannot help but love them and have a desire to help them in every way possible. You have heard so many unpleasant things about the horrible customs and life of the people here that you will no doubt think that I am a peculiar person to say that I love the people but I have no fear but that if you were here you would feel the same way. Many of their customs are wicked and awful but they have many customs which are very interesting and worthwhile and should be preserved. We are trying to encourage them endeavoring to give promising ones responsibility and are guarding against thrusting Western civilization upon them. In regard to clothes they are like all the other people of other lands that I have seen, they look much better in simple clothing or native costume. Everything is changing so fast and we realize daily that they are copying from us in every way

BOND'S PILLS

assist Nature and drive the poisonous waste and germs out of the system. Keep the bowels active and prevent constipation, headache, neuralgia, dizziness, etc. One small pill at bed time is the dose; you wake up well. They are small, mild, effective and inexpensive. Only 25c at any drug store. Refuse all substitutes.—Adv.

Years of Service in

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although we are striving against it. Not only in dress but in actions and a few who have picked up a few English words and expressions do not hesitate to use them.

I shall not attempt to write about any of the work except on our station. We are a happy group, four married couples, two with two children each and we two nurses at the present. We will have another worker (council) in a few more months. Just this past week one of the couples came to us. We are like a big family.

The work at the Hospital is of course the work that I am most interested in and know the most about. We have nine boys who are trained well. Dr. Lewis has been in the work here long enough to get his work well organized. He has trained some of the boys to assist with operations, give anesthetics, do some laboratory, treat patients for some diseases. The work that we are very anxious to do is to give them nurses' training.

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To End a Cough In a Hurry, Mix This at Home

To end a stubborn cough quickly, it is important to soothe and heal the inflamed membranes, get rid of the germs and also to aid the system inwardly to help throw off the trouble.

For these purposes, here is a home-made medicine, far better than anything you could buy at 3 times the cost. From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add plain granulated sugar syrup or strained honey to fill up the pint. This takes but a moment, and makes a remedy so effective that you will never do without, once you have used it. Keeps perfectly, and children like it.

This simple remedy does three necessary things. First, it loosens the germ-laden phlegm. Second, it soothes away the inflammation. Third, it is absorbed into the blood, where it acts directly on the bronchial tubes. This explains why it brings such quick relief, even in the severe bronchial coughs which follow cold epidemics.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

We are so anxious to get some girls in training but on account of the custom for girls to marry so young, sold by fathers, so far we have failed in this endeavor. For more than a year there was a woman in training, but that is no more a reality. I am enclosing a picture of the boys. The one holding the baby is the kopita for the hospital. He is held responsible by Dr. Lewis for everything that happens during Dr. Lewis's absence. He is fine, too. Much depends upon the missionary who has charge of the natives. They certainly are like children. You have to be firm with them. The baby who is in the picture is our only orphan.

I am also sending you a picture of the little girls in the fence. I will explain this expression to you. Possibly you are not as ignorant as I was, but when I heard of the little girls in the fence, I thought and asked a missionary, please tell me who on earth are you talking about? Please explain. It is plan of each station which is in effect to some degree at Tunda to bring in girls from out stations signed over to us by fathers giving permission for children or child to remain in the home until of marriageable age. Orphan children, I mean girls, are placed in fence too, that is if they are given to mission. It is the desire of the missionaries to raise the standard of womanhood, give them training in sewing, preparing their food properly, teach them cleanliness, etc. I had an idea when I first came that the people were much dirtier. But I have certainly changed. Most of them keep their bodies clean, they wash real often, but of course apparently when you see them you think that they never take baths because of course they sit on ground and go barefooted all the time so their feet are dirty and their clothes, also.

In regard to preparation of their food, they are fairly clean. They certainly can be trained to be good cooks, housekeepers, laundry boys, in fact, they are just like the negro at home and just like the white man there too. There are all kinds of them, the deeply religious endeavoring to fellow Jesus, the indifferent ones, some are very bright mentally, some with little sense, there are those who are industrious, then there are others who are lazy, etc. But they are humans and are just as precious in God's sight as our fortunate beloved friends of the dear U. S. A.

Friends, I wish that you could have the opportunity that I have day by day. Most of you have children, or have had children around you frequently. I just want to say to all of you who love children that I am having a rare treat. These people are in our hands. I am realizing more and more every day what a great responsibility is ours. I am so happy, please do not feel sorry for me because I am here and giving up a few conveniences, pleasures, etc. You would be surprised to know how little you miss them. Pray for me and feel sorry for me if I fail in this wonderful privilege of bringing Jesus to these people and fail to inspire them to want to live on a higher plane. Wish you could know Mr. Wheeler's head evangelist. If a miser who had any love for humanity could see him day by day for about a month I believe that he would not hesitate to turn loose some of his unturned gold. Many people who do not believe in Foreign Missions should see what a change has taken place in the lives of some of these people. Love to all. Hortense Murray.

Sunday School Department

NORTH ARKANSAS CONFERENCE DUAL SPECIAL MISSIONARY REPORT FOR OCTOBER.

Batesville District.	
Newport, First Church.....	\$ 6.71
Tuckerman	3.37
\$16.08	

Booneville District.	
Booneville	6.75
Dardanelle	24.14
\$30.89	

Conway District.	
Cato	2.35
Knoxville85
North Little Rock, First Ch.	14.08
Russellville	10.00
\$27.28	

Ft. Smith District.	
Greenwood	10.00
Midland Heights, Ft. Smith....	2.00
Ozark	2.73
Van Buren	5.79
\$20.52	

Jonesboro District.	
Dell	2.75
Gilmore	1.84
Lepanto	2.50
Leachville	4.35
Luxora	1.36
Macey	2.65
Osceola	9.28
Rosa50
Tyronza	4.59
Wilson	4.50
Wilson	5.00
\$39.12	

Searcy District.	
Augusta	4.91
Judsonia	2.75
Valley Springs	2.22
\$9.88	

Paragould District.	
East Side, Paragould.....	26.11
Imboden	17.00
Marmaduke	2.97
Portia	1.50
Rector	6.00
\$53.58	

Helena District.	
Aubrey	1.45
Birdeye	1.00
Crawfordsville	2.91
Haynes	4.29
Lexa	1.56
Madison	1.04
Vannale	2.65
Wynne	11.52
\$26.42	

Fayetteville District.	
Decatur	1.74
Morrow	1.46
Rhea	1.03
Central Rogers	10.00
Springtown	2.71
Winslow	27.36
\$44.30	

Standing by Districts.	
Paragould	53.58
Fayetteville	44.30
Jonesboro	39.32
Booneville	30.89
Conway	27.28
Helena	26.42
Ft. Smith	20.52
Batesville	16.08
Searcy	9.88
\$268.27	

Total.....\$268.27
—G. G. Davidson, Conf. Supt.

News of the Churches

ARKANSAS METHODIST ORPHANAGE.

During the month of November we have received the following contributions for the Orphanage:

Mrs. A. B. Nichols, city.....	\$ 5.00
Mrs. J. P. Emerson, city.....	1.00
Winfield Church, city.....	150.00
Nancy Green Bible Class, Highland Church, city.....	5.00
Marguerite Clifford Class, Winfield Church, city.....	5.00
Susanna Wesley Bible Class, First Church, Texarkana....	5.00
Fidelis Class, Warren.....	5.00
Susan McDonald, Pulaski Heights Church, city.....	2.65
Couples' Class, Winfield Church, city.....	5.00
Carr Memorial Church, Pine Bluff, Thanksgiving Offering.....	5.52
X. B. K. Class, First Church, city.....	5.00
Junior Dept., First Church, Paragould.....	9.82
Belated Christmas Offerings taken December, 1929—	
Elm Springs Circuit, by O. M. Campbell.....	6.00
Manila S. S., by B. W. Cowan.....	10.00
First Church, Jonesboro.....	100.00
—James Thomas.	

RECEIVED IN THE HOME DURING NOVEMBER.

W. C. T. U., Portland, box of clothes; Junior Missionary Society, Dalark, box of canned fruit and vegetables; W. M. S., Rock Springs, one quilt; Mr. Guy Amsler, game warden, one young buck; Mr. Clayton Freeman, city, greens and radishes; Mr. and Mrs. J. H. Hamiter, city, economy coupon book; Nov. 19, guests of Mr. Ralph Noble to see "Tom Sawyer" at the Capitol Theater; Mrs. C. L. Orrell, Blytheville, box for Margaret; Mr. N. B. Baird, 602 Scott, one bushel of apples; Primary Department, Winfield Church, city, fresh and canned fruit, vegetables, 22 pennies; Junior Department, Rison Sunday School, by Mrs. Sadler, box of clothing for J. C.; Mr. Fuller, Salem Camp Ground, one bushel of greens; Mr. and Mrs. E. V. Ford, city, profusion of beautiful chrysanthemums; Circle 2, First Church, city, four cakes; Junior Missionary, First Church, North Little Rock, program, canned and fresh fruit; Intermediate Department, First Church, North Little Rock, canned and fresh fruit; Young Matrons' Class, Gardner Memorial, North Little Rock, canned fruit; Robert E. Lee School, city, canned fruit and vegetables; Junior Department, First Church, city, box of canned fruit; Terry Dairy Company, city, three gallons of fruit ice cream. —Mrs. S. J. Steed, Matron.

SHERRILL-TUCKER CHARGE.

We have been cordially received on this charge for our second year. Had first services of new year last Sunday at Tucker, morning and evening.

Last Tuesday evening we were invited to the beautiful home of Mr. and Mrs. Lee Quattlebaum where a large crowd of our splendid people were gathered. After a very interesting and helpful social hour, the preacher and his wife were invited into the dining room where on the table was an expression of welcome representing each guest.

This pastor and his wife, with these

good people, have gone through the hardest year this country has seen in many years, but pastor and people stand at the beginning of the new Conference year with a forward look, and with the dominant hope that this will be a better year for all concerned.

We certainly appreciate the many expressions and tokens of welcome that have come to us from these good people and hope that we are able to render good and helpful service to all.—F. F. Harrell, P. C.

BAPTISMAL SERVICE FOR GEN. CHIANG KAI SHEK.

On Oct. 23, 1930, at 3 p. m., members of the immediate family and a few specially invited friends, Chinese and foreign, joined in this service at the home of Mrs. Chiang's mother, Mrs. K. T. Soong, Seymour Road, Shanghai. Dr. Z. T. Kaung, pastor of Allen Memorial Church, Shanghai, was in charge of the ceremony.

The services were held in the large reception room of the Soong home. All sang together "Happy Day." Then the ritual ceremony of the M. E. Church, South, for baptism and reception into the church was read by Dr. Kaung. Mrs. Chiang stood by the side of Gen. Chiang through the service and he with the Methodist Discipline in hand followed the service and answered quietly but very clearly each question as they were asked by the minister.

Then the sacrament of the Lord's Supper was administered, J. C. Hawk and Tseu Mei Tsung assisting in this part of the service. All attending partook of the sacrament. The benediction was pronounced by J. C. Hawk.

The service was a very simple but most impressive one. One could not but feel the importance attached to such an occasion.

To me the great challenge is not to this man alone but to all Christians all over the world, and especially to us in China. It is a call to us to help him by our prayers, our sympathy, our co-operation. This was no sudden action upon the part of Gen. Chiang. Some of us have known of his interest and felt that the day was coming. It is a new and great day. May we do our part in its fulfillment.—John C. Hawk.

AMERICAN BIBLE SOCIETY AND INSTITUTIONAL MISSION WORK.

Sunday, November 23, the first Sunday of the new Conference year, was a busy day for the writer, at Grady and on the Cummins State Farm. Preached morning and evening in our church in Grady and three times in the afternoon on the farm.

The services were good and enthusiastic, especially in the camps. To hear those poor negro prisoners sing "Swing Low, Sweet Chariot," and "All God's Children Got Shoes," will inspire any soul to preach if he preaches at all. The need of these prisoners along spiritual lines is great and their appreciation is greater.

Rev. B. F. Musser and wife had been royally received for the second year at Grady-Gould. They are in great favor with their people and are planning for and expecting a good year.

The writer enjoyed gracious hospitality in their parsonage home.

In company with Rev. J. B. Hunter, pastor First Christian Church, Pulaski Heights, and his family, I attended the banquet and opening

service of the State Hi-Y Conference in Tabor Hall, Hendrix-Henderson College, Friday night, at 7:15. About two hundred enthusiastic young men and boys were in attendance. Addresses were made by Revs. J. B. Hunter and James W. Workman. The conference continued over Sunday.

Sunday, November 30, was given to the Pulaski County Hospital where the writer ministers to the patients in religious services of songs, prayer, and Scripture reading, with comment on same. I have supplied Scriptures, religious papers, books, articles of clothing, etc. I have had some beautiful conversions among these patients. The services Sunday were helpful and appreciated.

Under God, this work will continue.—D. H. Colquette.

HENDRIX-HENDERSON NEWS.

At the Hi-Y Conference which gathered in Conway Friday, November 28, Leslie Eichelberger, College "Y" secretary for the Southwest, was among the leading speakers. Opening Friday at a banquet and ending at noon Sunday, the meeting was held so far as possible on the campuses of Hendrix-Henderson and Arkansas State Teachers College. One hundred and seventy boys and leaders from twenty-seven communities over the state were present at the Conference.

The visitors were housed in the homes of many Conway people. The presidents of the two schools made arrangements for a number of the boys to sleep in the dormitories of the two campuses. Banquets, discussion groups, and meetings all centering around the topic "The Quest for the Best in Life," were features of the program.

The Conference had been planned for the most part by Marvin Williams, president of the Hendrix-Henderson Y. M. C. A., and chairman of the Central Committee, which organized the Conference.

Among those who spoke at the Conference other than Jackson and Eichelberger, were Rev. James W. Workman, pastor of the First Methodist Church at Conway, Walter Hearn, professor at the University of Missouri, Dr. John L. Hunter, and George B. Workman, Student Y. M. C. A. Secretary for Arkansas.

Mrs. Clem Towner of the music faculty of Hendrix-Henderson College, appeared in an organ recital at the Second Presbyterian Church of Little Rock, Sunday afternoon, November 16.

Mrs. Towner proved herself an artist of unusual versatility both in interpretation and technique. Her playing was marked by a clean rhythm and a distinct and finished phrasing often lacking in organists.

Between the division of the organ program the choir of the church sang groups of beautiful choral numbers.

Dr. Charles W. Pipkin, alumnus of Hendrix-Henderson College and professor of Comparative Government at Louisiana State University, recently sent to the Hendrix-Henderson library several brochures which he has written. The nine of them are on political subjects of international interest. Dr. Pipkin, one of the most distinguished of Hendrix-Henderson graduates, is considered an authority on world peace and international relations. Last June he gave the commencement address to the 1930 graduates of his Alma Mater.

When the Freshmen of Hendrix-Henderson College engaged with the Sophomores in their annual struggle for recognition on the campus they

won half of what they aimed to accomplish. While the girls lost a soccer game 1 to 3, the Freshmen won a football from the Sophomores 2 to 0. As a result the girls will have to wear their green arm bands until Christmas while the boys, having put their caps in their trunks, are no longer distinguished from upperclass men. Mary Sue Shepherd of Mabelvale was captain of the Sophomore soccer team while Sarah Watkins of Little Rock led the Freshmen. Robert Tucker of Gurdon led the Freshmen team while Fontaine Reves of Piggott was captain of the Sophomore eleven.

Thanksgiving Day was observed at Hendrix-Henderson College and in Conway as a national holiday, and the intra-city football game between Hendrix-Henderson and Arkansas State Teacher College was the chief attraction of the day. Three thousand people attended the game which the Warriors of Hendrix-Henderson won 40 to 13.

No classes were held at any of the schools in the city. A community Thanksgiving service was held at 10 o'clock in the morning in the Administration Building on the Hendrix-Henderson campus. The choir of the Methodist Church sang.—Reporter.

MEETING OF LITTLE ROCK CONFERENCE COMMISSION ON BENEVOLENCES.

The Little Rock Conference Commission on Benevolences met at First Church, Little Rock, at 1:30 p. m., Nov. 25, with the following members present: Dr. A. C. Millar, vice president; G. W. Pardee, secretary-treasurer; Rev. J. W. Mann, Dr. J. J. Stowe, Rev. J. A. Henderson, Rev. J. L. Dedman, Dr. James Thomas, Rev. J. M. Hamilton, Dr. W. C. Watson, Rev. D. H. Colquette, C. E. Hayes, Rev. F. P. Doak, Rev. J. C. Glenn, J. P. Womack, A. R. Cooper and Rev. W. R. Jordan.

Dr. A. C. Millar presided and after the devotional Dr. James Thomas outlined the plan for inauguration and executing the Voluntary Kingdom Extension offering as provided by the last General Conference.

The amount this Conference is asked to secure for these various causes is \$28,492 and is apportioned as follows:

Arkadelphia District	\$3,513.00
Camden District	4,920.00
Little Rock District	5,689.00
Monticello District	3,589.00
Pine Bluff District	3,666.00
Prescott District	3,519.00
Texarkana District	3,596.00

The above apportionment is made on the ratio of the Benevolences in the various districts.

January and February, 1931, were fixed as the time for the cultivation period of the Voluntary Kingdom Extension askings, and the dates of the District Set-up Meetings were fixed as follows:

Jan. 5—Little Rock, First Church, Little Rock, 10 a. m.

Jan. 6—Pine Bluff, First Church, Pine Bluff, 10 a. m.

Jan. 7—Monticello, at Monticello, 10 a. m.

Jan. 8—Camden, at Camden, 10 a. m.

Jan. 9—Texarkana, First Church, Texarkana, 10 a. m.

Jan. 12—Prescott, at Prescott, 10 a. m.

It was decided that those who would be especially urged to attend these Set-up Meetings were the pastors, Charge Lay Leaders, Sunday School Superintendents, Chairman of the Missionary Committee, President of

the Woman's Missionary Society, Chairman of the Boards of Stewards and all members of Annual Conference Boards living within the Districts. On motion, duly seconded, the above plans and dates were adopted.

The Secretary was instructed to make an effort to secure someone from the General Commission on Benevolences to attend the above named Set-up Meetings.

It was voted to allow each Board interested to have a representative to attend the meetings, the Chairman and Secretary of the respective boards to select the representative and notify him of his election.

It was moved and carried that in the collections for the Kingdom Extension Causes, the General and Conference Collections are not to participate.

On motion the Commission adjourned subject to call.—G. W. Pardee, Secretary.

FORT SMITH DISTRICT STEWARDS' MEETING.

If there were fear of pessimism or the probability of retrenchments in this Conference year, they were quickly dispelled at the Fort Smith District Stewards' meeting, held in Van Buren, First Church, Wednesday, Nov. 19. It was pronounced the most enthusiastic, the most spiritual and as having the largest attendance that those present had ever experienced. The district stewards, the charge lay leaders, the pastors and presidents of Woman's Missionary Societies were invited. The attendance was around the 100 mark. Every pastor was present and every charge represented. Lunch was served by the ladies of First Church, Van Buren. There was not a single objection to the apportionment of Conference Claims. The \$11,861 apportioned to this District was accepted in full, plus, and a motion was made and unanimously adopted to begin paying Conference Claims Christmas, to continue through Easter, and to have every charge paid out by the first week in June when the District Conference meets in Ozark. The man who contributed most to the meeting in inspiration and faith was Rev. J. Wilson Crichtlow, a member of the Conference Commission on Benevolences and presiding elder of the Conway District. He talks as one having authority because he practices, as well as preaches the Christian doctrine of Stewardship.

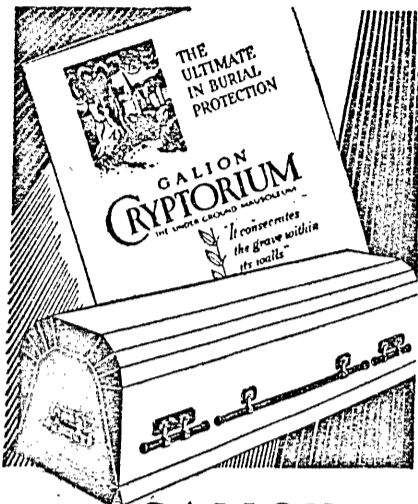
The presiding elder, Rev. H. Lynn Wade, made the following appointments: Rev. C. R. Nance, local preacher, was appointed District Evangelist; Rev. O. D. Peters, local preacher, who had recently come into our church from the Methodist Protestant Church, was appointed junior preacher on the Hartman Circuit to serve under Rev. J. M. Barnett, the pastor; Rev. W. A. Allen, a superannuate of the West Texas Conference, was appointed pastor of the Van Buren Circuit.—Reporter.

Backache Leg Pains

If Getting Up Nights, Backache, frequent day calls, Leg Pains, Nervousness, or Burning, due to functional Bladder Irritation, in acid conditions, makes you feel tired, depressed and discouraged, try the Cystex Test. Works fast, starts circulating thru the system in 15 minutes. Praised by thousands for rapid and positive action. Don't give up. Try Cystex (pronounced Siss-tex) today, under the Iron-Clad Guarantee. Must quickly allay these conditions, improve restless sleep and energy, or money back. Only 60¢ at druggists.

QUESTION NUMBER FIVE.

One of the most important questions to be propounded at the First Quarterly Conference this coming year is Question No. 5. Twenty-five hundred claimants, superannuated preachers and widows of preachers, will be listening in when the presiding elder puts this question, and the more than 7,000 traveling preachers of Southern Methodism will be vitally affected by the way this question is answered.



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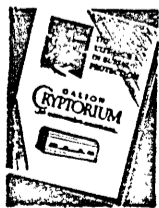
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The limitations inherent in the crude methods of the past have restricted such protection to those whose wealth permitted the high cost of mausoleum emplacement above ground. But now equal protection is available to those of limited means through the use of the Galion Cryptorium.

No water can enter, no chemical elements or living organisms can invade, no weight of covering earth can crush these massive walls of time-defying Armco Ingot Iron or solid, seamless, everlasting Bronze. Once committed to the keeping of the Cryptorium, casket and contents remain untouched by external change. This has been proved by more than two hundred thousand interments.

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"Question 5. What amount does this charge agree to raise during the current Conference year for superannuate endowment?" And then, in parenthesis, we read: "(The purpose being to have the charge raise annually during the quadrennium of 1930-34 a part of its unpaid quota balance as adjusted, looking to paying the entire quota balance as adjusted during the quadrennium, and also to charges that have previously paid their quotas in full an opportunity to pay an additional sum yearly, if they will.)"

It is hoped that pastors and boards of stewards will consider this question in their very first meeting this year and be ready to answer this question emphatically and generously when the Elder comes on his first round. There seems to be no indication among our people to reduce the original quota made six years ago. Surely no church or charge will be inclined to take advantage of these old preachers to evade this sacred promise made at the beginning of the effort to raise the Superannuate Endowment. Brethren, let's pledge a certain definite amount and pay it this current Conference year.—H. Lynn Wade.

HOW A PRESIDING ELDER ELIMINATED HIMSELF.

He was at the time pastor of one of the best churches of the North Arkansas Conference. They had raised their quota for Superannuate Endowment from \$4,000 to \$5,000 for the five-year period. When the time came to present the cause for the annual collection, he at first felt himself embarrassed from the fact that he was raising money for himself. So he hesitated a moment, for he must put his whole soul into it to make it go. Then the thought came to him, "How much of this endowment is for me?" He figured a minute (for he is good at figures) and then placed a dime on the table, saying, "This is all that I shall get back from this \$1,000 that we are to raise this morning." And, after so doing, he said, "Come on, now, and let's raise this money for the other preachers and widows that are claimants."

One of the easiest things in the world is for a preacher thus to eliminate himself from this cause, and then he can whole-heartedly plead for others.—H. Lynn Wade, Director of Superannuate Endowment.

PIGGOTT CHARGE.

It was our good fortune to be returned to Piggott for the third year. This is one of the most pleasant charges in the North Arkansas Conference. Although we have a heavy church debt and have suffered severe financial reverses among our members and have had an unprecedented drouth and crop failure, our people are happy and are looking to the future with hope. I have not seen more heroic and sacrificial effort than was manifested by many of our people here in closing up the last year's work.

When we returned after Conference we found much already done toward starting the work of the new year. Then at the close of choir practice last Friday night Mrs. Glover and I were invited to the basement of the church and found there more than a hundred of our members and some other friends who had met to give us a welcome party. We had prayer, songs, speeches and some very pleas-

ant visitation among and with each other. After more than an hour of association we were accompanied to the parsonage and an old-time pounding was placed on the kitchen table until it could hold no more and then the rest was heaped upon the kitchen floor. We resolved to be better and do better this year than ever before.

One little boy, who did not quite understand what was meant by a pounding, said he wanted to come and see them "hammer on Brother Glover."

We have already received two new members on profession of faith since Conference. The salary has been fixed the same as last year. If we can have a reasonably good crop year and fair prices we will be able to meet our responsibilities by heroic effort.

The women of the church are serving a Thanksgiving dinner Thursday and that reminds me that they are always on the alert to earn an honest penny for the church and they earn many of them all through the year, almost a hundred dollars since Conference. They make and sell quilts, serve dinners, sell foods. They are now planning a quilt map of Arkansas, made of silk and showing each of the sixteen districts in colors and also locating the pastoral charges.

The quilt, when finished, will be given to Hendrix College for display as the management may see fit. The completeness of the work will depend upon the co-operation of the presiding elders and preachers. For one dollar any presiding elder may have his name embroidered on his district at the location of the district parsonage. For the same sum any pastor may have his church or churches located and his and their names embroidered. They are now ready to begin the work and checks may be sent to Mrs. Lola Wood, Piggott, Ark. Pastors serving circuits should send outlines showing location of their churches and parsonages. If you respond quickly the finished quilt will be on display at the Summer School for Pastors.—J. F. Glover, P. C.

KEISER CHARGE.

Keiser Charge is my new field of labor. It is a new field in some ways, and yet some points (two) have had good and faithful men as pastors. Their labor and service have left a mark that time will not blot out, for they have been faithful and true to their trusts.

Two small congregations, no church building, no Sunday Schools or Leagues. A field white to the harvest with a band of faithful, tried and true men and women. The Dunevants, Moores, Taylors, Kerseys, Watts, Robinsons, Denbys, Comstocks

and others. This faithful group will be found on guard at Keiser.

At other points we have found those who love the cause of Christ and will stand by the work as faithful "Soldiers of the Cross."

In time this charge will be on the map with all the program of the Church.—C. F. Wilson, P. C.

TRIUMPHANT TOUR OF WILLIAM D. UPSHAW.

On Oct. 1, the Hon. William D. Upshaw of Atlanta, Ga., started his second tour in this state. He is to continue until Dec. 15, when he will close the greatest campaign ever conducted in behalf of temperance and prohibition in Arkansas. He has spoken at civic clubs, addressed public schools, normal schools and colleges everywhere he has gone, then mass meetings in the evening. Great enthusiasm has been shown everywhere and he has aroused a sentiment for observance and enforcement of the law which will have a lasting effect.

His Southern wit and humor together with a fund of comic and effective stories, holds the attention of the audience, while his earnest way of speaking and the power of his oratory drive home the points for prohibition. He is, without a doubt, the most dynamic speaker in the country today and one of the greatest temperance crusaders in the entire world. He is delivering a total of more than two hundred addresses in Arkansas during the present trip and I expect him to return for the month of March when he will cover the rest of the state.—W. J. Losinger, Superintendent, Arkansas Anti-Saloon League.

THE NEW TARBELL'S TEACHERS' GUIDE FOR 1931.

By Martha Tarbell, Ph. D.

The satisfaction of being well-equipped is a pleasure that comes each year to the teacher who uses this handbook.

The advantages of having within the covers of a single volume all the information and help needed in lesson teaching—and of knowing that it is the best available from any source, cannot be overestimated.

The 1931 volume is superior to all previous issues. While it has been difficult to improve on the excellence of former years, there is here a freshness that comes with each successive issue.

The user will be delighted also with the improved, more legible type, the finer quality white paper, the better and more numerous illustrations—all contributing to furnish him with a New and Improved Teachers' Guide for 1931. Price \$1.90, postpaid \$2. Published by Fleming H. Revell Company, New York.

How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions

of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

IT MAKES GOOD METHODISTS BETTER METHODISTS.

I wonder how many good Arkansas Methodists, especially laymen, read that fine article "One Hundred Years of Arkansas Methodism," from the pen of Dr. James Thomas, appearing in our General Organ. The Christian Advocate, November 7, 1930. What prompts me to make this inquiry at this particular time is just this: If YOU do not take your General Organ, you are making a mistake. Send for this number at once and after you read this, one of the greatest journals published, you may want to be a regular reader. "But I take my Conference paper, the Arkansas Methodist," you say. Good. Yet you will notice a vast difference in the two papers, and these facts stand out in both publications. Your Conference organ is a HOME paper, and carries from week to week local news pertaining to your area. It features such as personals, revivals, praise of church workers, births, marriages, and tributes and obituaries in an extended way. A great paper. A great editor. I always feel like taking off my head-gear when I am in Dr. Millar's presence. Alas, many of our preachers trembled in their boots (some of this kind are still with us) while Millar spoke out in meeting, in the early days of the fight for a sober nation, and is still on the job.

Now, I am asking that the friends of the Arkansas Methodist, who are not reading their Christian Advocate, which contains articles, news and comments of Church-wide interest, to get in line today. Yes, if you are a high-stepping Methodist, your Conference organ and your Advocate both will be found on your center-table.—V. B. Humphries, Memphis, Tenn.

SOOCHOW UNIVERSITY.

Old Soochow has broken her record! We've passed the 800 mark for the first time in our history. All about the campus there is a suffused feeling of pleasure, added strength, and greater determination to "get the habit" of breaking past records. The 447 college men and women making their way to classroom, laboratory, gym, library, swimming pool, tennis court, football field, give one the impression that they know what they came to college for, and that they are out to get it—all of it, the fun as well as the "book l'arnin'." One hundred seventy-nine freshmen all in a bunch look like a college all by themselves. One hundred fifty-nine sophomores—who have broken the record in quality as well as in quantity for a sophomore class—have set the administration thinking and planning overtime for the years ahead. Three hundred sixty-three Middle School boys

quite fill up all the cracks left within our school walls; so much so that even with the new dormitory in use, we still have had to arrange for quarters outside the campus for a number of college men.

Tomorrow we finish two weeks of regular work in the college. That was preceded by about two weeks of "opening" work; examining new students, caring for the large class of freshmen in Freshmen Week, conducting medical examinations of all students, sectioning classes, choosing courses, adjusting schedules, and so on.

At our first college assembly President Yang started us all thinking right by making clear the educational aims of Soochow University. He said it all very clearly in Chinese, but not trusting my ability to put it across in English, I got him to write it down in English, and here it is:

Educational Aims of Soochow University.

1. Soochow University seeks to train up men and women who will go through life with an earnest purpose, always seeking light and doing their best.
2. Soochow University seeks to turn out men who can stand life's most rigid tests.
3. Soochow University interprets the mission of education as the harmonious and complete development of the faculties and the qualities of true manhood.

4. Soochow University makes character building the basis and starting point for all other achievements.

Quoting the words of St. Paul, he exhorted us to "run, not as uncertainly, and fight, not as beating the air."

After giving his opening address he introduced the new members of the faculty. Among them were: Miss Zien Zang-Lung, our acting dean of women, who after graduating from McTyre here in China, took a degree from Randolph-Macon Woman's College, and then did post-graduate work in New York; Miss Vee Ling Nyi, also a McTyre girl, studied at Wesleyan, Macon, Ga., and later at Rollins, Fla., and later took her M. A. at Columbia. Dr. Shelly Sun, graduate of our own Law Department, later took his J. D. from Northwestern University.

This high quality of our new teachers was matched the following Saturday morning, Matriculation Day, by the show of spirit and enthusiasm for Soochow's ideals in the representatives of the Sophomore and Freshman classes, who spoke in connection with the delivering of the Freshman key to the incoming Freshmen. No less was there commendable show of quality in the records for scholarship during the spring term of a long list of college students.

At St. John's Church, Sunday morning, Sept. 14, we had the pleasure and inspiration of hearing President Yang report on the General Conference session. It was almost like being present! A great band of Christians banded together and scattered abroad to spread SCRIPTURAL HOLINESS throughout the earth!—S. U. Publicity Committee, Per D. L. Shertztz, Soochow, China.

BALD NO LONGER

Mr. E. R. Colwill, 1419 1/2 4th Ave., Seattle, Washington, was partially bald for almost ten years. He had given up hope of ever having a full head of hair again. One day he tried JAPANESE OIL. Now his entire head is covered with thick, luxuriant hair. If you are bald, if your hair is falling out ask your druggist for a bottle of inexpensive JAPANESE OIL—the antiseptic liniment. Use it according to directions. If your hair roots are not yet dead JAPANESE OIL will probably help you as it helped Colwill.

SERVE ARKANSAS FARM FOLK.

The programs of county agents and home demonstration agents in Arkansas during the summer and fall have centered on six things—beef canning, fall gardens, canning vegetables, planting of fall and winter grazing crops, saving seed for next year's crops, and utilization of present crops—all of which go to make a better filled pantry, a better diet for the farm family, feed for the livestock, and adequate seed supply for next year's planting. Whatever else has been done toward the normal program has taken a thrift angle, whether it be clothing, foods, seed, poultry work, dairying, pork production, or feeding livestock.

These Extension workers have not turned aside from their regular work but rather they have singled out these phases of the live-at-home program, fostered by the University of Arkansas College of Agriculture, Extension Service, as being especially important during these months of emergency.

Turn to County Extension Agents.

It was the county Extension agents to whom the Federal Government turned early in August for special information regarding the situation on food and feed resulting from the drouth.

It was the county Extension agent who was officially designated as the person to certify for reduced freight rates on livestock, seed and feed. It was the county Extension agent to whom farm people went for help and information. It was the County Extension agent who was given an important part in the Red Cross program of free seed distribution.

And it was the Arkansas Extension Service—its county Extension agents, specialists supervisors, in fact all the ramifications of the University of Arkansas College of Agriculture—which early in July anticipated an emergency and launched its first drouth emergency work.

Some of the Program Results

The drouth emergency work of county agents and home demonstration agents has resulted in 50,631 fall gardens being planted; 40,887 acres of turnips; 69,426 acres of wheat; 100,549 acres of rye; 60,501 acres of oats; and 7,901 acres of barley, vetch and rape being planted in the state; 329 beeves canned, or a total of 22,359 cans of meat for winter supply valued at \$11,138.80; and 3,568 cans of culled chickens from the farm poultry flocks of the state valued at \$2,302.20.

The county Extension workers are meeting an emergency, one quite the reverse of the flood of 1927 and 1928, but an emergency that is probably far more serious.

There has been one problem of meeting the immediate situation and there is another of meeting conditions which are growing out of the drouth, and it is this latter problem that is concerning county Extension workers

as much as the former. The question of saving seed from this year's crop for next spring's planting, spring grazing crops, early spring food crops, the saving of foundation stock, winter care of livestock, organization of co-operative buying agencies, rodent control in the winter, are all included in the program of attack to meet the future conditions resulting from more than three rainless months.

The benefits from future relief measures will likely be dependent upon the help county Extension agents can give in organizing farm people to take advantage of such measures.

The farmer, his wife and children, now need more than ever before the leadership of the county agent and the home demonstration agent—Bull-etin.

JONES AND HIS MONEY.

An Editorial Story.

There seemed nothing unusual about Jones. His pastor reached that conclusion soon after he had taken charge of the congregation. There were other men in the church who exhibited some rather striking characteristics. Several were men of unusual talent, but Jones manifested no more than ordinary intelligence.

A few were wealthy, but it seemed that Jones had prayed, "Give me neither poverty nor riches," and that his prayer had been answered. Some were aggressive, hustling business men, headed for the rank of Captain of Industry, but Jones just plodded along at a steady gait, never in the lead, but never having to be carried.

The pastor sized them all up and decided that he had a goodly number of men who could be depended on as liberal supporters of the church and earnest promoters of the kingdom, but he did not include Jones in the list.

There came a day when the pastor's estimate of Jones received a shock. A considerable deficit had been reported by one of the church agencies and the pastor started out to secure the co-operation of his select list of men in helping to meet the deficit. He was on his way back to his study to think over the events of the morning.

They had been far from encour-

A Skin Disease Remedy That Has Been Proven a Good One—

If you suffer with a skin disease, Itch, Ringworm, Scalp Sores, Eczema, etc., try Bracy's Germ Destroyer. We receive many letters from people who have been cured, praising the quick results of this remedy, and we mail it out to all parts of the country. Price 50c. A 25c cake of Germ Soap free with the \$1.00 size for a limited time.

SNODGRASS & BRACY
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ENDS HEADACHE SPEEDILY

HHEADACHES from nerves or eyes or stomach, pains that follow hard, tedious work, women's aches and pains, all can be relieved speedily by Capudine, the liquid preparation. It acts quickly, contains no narcotics, and does not disturb the digestion.

Sold at Drug Stores, 10c, 30c, and 60c bottles and by the dose at soda fountains.

HICKS
Capudine
FOR HEADACHES

Rooms at Methodist Headquarters

Mrs. A. O. Evans, formerly of Arkadelphia, now has an apartment at Methodist Headquarters, 1018 Scott Street, and has

NICE ROOMS (WITH CONVENIENT BATH) which transients may have at \$1 a day. It is a convenient location. A nearby garage may be had at 25 cents a day

aging. One after another the men on whom he had counted had refused their aid or had put him off with flimsy excuses. One would like to help but he had just bought a new automobile and really did not have the money available. Another had some payments due on a promising investment and felt unable to contribute.

So it had been with nearly a dozen others and, having exhausted the panel of his men of means, the pastor was trudging back to his study with a bare twenty dollars of the one hundred he had expected to receive.

As the pastor turned the corner he met Jones. It did not occur to him to invite Jones to help on this special contribution, and he was about to pass with a few words of greeting when Jones said, "You're not looking well this morning, parson. Anything wrong?"

The pastor assured his questioner that there was nothing wrong with his health and then admitted that he had been out in behalf of the missionary deficit and had met with little encouragement.

"I've been thinking about that," said Jones. "I read about it in the church paper and I thought our congregation ought to help make up that deficit. Wish I was a rich man, but I ain't. Anyhow, I figured up about what I ought to give and brought a check with me. I wish you would use that to help along."

He handed the pastor a check as he spoke. The latter thanked him and they separated. Not until they were some distance apart did the pastor look at that check, and he could scarcely believe his eyes when he saw it was drawn for fifty dollars.

Several times after that the pastor had occasion to invite his people to assist in some worthy enterprise outside of the regular channels or to increase their gifts for the normal expenditures of the church, and, as all pastors do, he found that a large number of his well-to-do members were better supplied with excuses than with cash.

But after his first experience the pastor would invariably call on Jones, and just as invariably Jones would have a check ready. Sometimes it was just a small sum, sometimes unexpectedly large, and always Jones would explain that he had been reading about the matter in the church paper and that he had "figured out about what he ought to give."

Was Jones rich after all? The question was a natural one, but the men who knew assured the pastor that, while he had a comfortable income, Jones was not rated as a rich man.

"Yet," said the pastor, "when you men are unable to do anything, Jones always has the cash; how do you explain it?" They couldn't explain it, and one day the pastor made bold to ask Jones himself.

"Jones," he said, "when I came here I sized you up as an ordinary type of man, but I have reached the conclusion that you are the most remarkable man I ever knew. You say you are not rich and others confirm what you say, yet times without number when the wealthiest men have not been able to help in some church enterprise you have had the money ready for me, and you seem always to have reached a decision as to just what amount you should give for a particular purpose. What's the explanation?"

"Simple enough," said Jones. "You see, I've been a tither all my life.

I don't feel that it is obligatory on a Christian to give a tenth, nor that it is obligatory on him to stop with a tenth, but I think the tenth is a pretty good rule, so I keep a careful account of my business and regularly I put apart in a separate fund one-tenth of all I earn.

"I keep that as a trust fund for the Lord's work. Sometimes I give to the church from other funds, but I never use this particular fund for any purpose except Christian service. I count it as a trust fund and consider that my whole duty concerning it is to decide just what portion ought to be used for each cause that may be presented.

"My greatest help is my church paper. It tells me about all of the activities and needs of the church. I think about them all, determine which is most important and then use my trust fund as I believe the Lord would have it used, a little for some purposes and more for others. But because of my plan I always have some cash on hand.

"Men who have much more than I count all of their money as belonging to them and so they spend it as they please. If you strike them at the right time they willingly help, but often they have promised all available funds for other purposes. I count at least one-tenth as the Lord's money and I never touch the Lord's money except for the Lord's work."

The pastor went away saying to himself, "I wish there were more like Jones."—The Advocates of the Methodist Episcopal Church.

WEEK OF PRAYER FOR THE CHURCHES.

Sunday, Jan. 4, to Saturday, Jan. 10, 1931.

To the Churches of Christ in America:

Grace be unto you and peace from God the Father and from the Lord Jesus Christ!

The Federal Council of the Churches of Christ in America joins with the world's Evangelical Alliance of Great Britain in urging all the churches and followers of Christ everywhere to unite in a "Universal Week of Prayer" at the beginning of the new year. The devotional program here presented is not only being circulated in all English-speaking lands but is being translated into other languages for use throughout the world.

World Evangelization is the general topic. If we were right in celebrating the last Pentecost as the nineteenth hundredth anniversary of the first, we are now keeping the anniversary of the first Pentecostal year. Let us remember that after Gospels in the New Testament come, not the Epistles, but the Acts. Those Acts were preceded by the endowment of power through the Holy Spirit. That power must manifest itself. There may be some religion in which only God and the individual are concerned, but Christianity requires three—God and the individual and somebody else. The individual must work out his salvation in order to keep it; he must give in order to receive. That is the lesson which we need to take to heart today. It is a witnessing Church that will be a growing Church. It is the carrying of the Good News which is to change the face of the world.

For the coming of the Holy Spirit, the first preparation was one of prayer. Is it not, therefore, fitting in the highest degree that we should be-

gin the new year with a week of prayer—a time when we carefully examine our own hearts? Are we troubled with doubts? When we have told them to God with open heart they seem to melt away. Are we confused about our duty? When we practice the presence of God, we face our duties and the world's need in a manner pleasing to Him. Is not the first attitude of prayer the "waiting before God?" If we wait for His voice we shall be more likely to utter the petition which He has indited and which He waits to answer. Thus shall we come to feel the passion for the souls of men which Jesus felt; thus will our field of service be as wide as human needs the world over.

Like the first disciples, we must begin "at Jerusalem." If the Christian forces of our own land become imbued with the Master's spirit, the ends of the earth will be made to rejoice. When the individual heart is quickened, society will feel an uplifting power. If the Church in America is not able to do more than maintain itself on an equality with the increase of population, how can it expect to conquer the world for God? Receiving our own anointing, we shall be able to go forth with new power until both at home and abroad society feels the uplift. Sectional and national misunderstandings will be allayed and all lands will feel the evangelizing influence of a new birth of spiritual passion under the guidance of the Holy Spirit. Let us all unite in prayer that the "least and the last and the lost," to earth's remotest bounds may hear the Good News and turn for pardon and light to Him who is the light of the World. Faithfully and fraternally yours, A. R. Clippinger, Chairman; C. L. Goodell, Executive Secretary, Commission on Evangelism and Life Service.

Universal Week of Prayer—Topics for Universal and United Prayer

Sunday, Jan. 4, to Saturday Jan. 10, 1931.

Sunday, Jan. 4, 1931.

Suggested Topics for Sermons and Addresses:

World Evangelization — The Lord's Command. Matt. XXIV 14; Matt. XXVIII 16-20.

World Evangelization—The Divine Dynamic. Acts. I:6-8.

World Evangelization — Essentials of Success. Luke XXIV 49; Acts II 1-4.

World Evangelization — The World's Only Hope, Acts IV 12.

Monday, Jan. 5, 1931.

WORLD EVANGELIZATION: THANKSGIVING AND CONFESSION.

THANKSGIVING:

For the fathomless love of God that sought us and redeemed us; that we are the temple of God and that the Spirit of God dwelleth in us. For the help that has come to us by seeing in others something of the beauty of Christ, and for any we may have been enabled to lead to Him. For a growing apprehension by the Church of the extent of its unfinished task.

CONFESSION:

That the burden of the world's need has not driven us more frequently to prayer and effort. Of the Laodicean state of so many Churches, and of lack of unity when terrible anti-Christian forces are so well organized.

PRAYER:

For a great Church awakening and

world-wide spiritual revival.

SCRIPTURE READINGS: Luke XXIV 36-53. Ps. LXXII. Acts II 1-18.

Tuesday, Jan. 6, 1931.

WORLD EVANGELIZATION: THE CHURCH UNIVERSAL.

THANKSGIVING:

For the fellowship of those of all races who have found in Christ the true meaning of life. For the elimination of denominational prejudices and a growing realization of the fundamental underlying unity of all who acknowledge Christ as Lord and Saviour, and the consequent growing power for world witness.

CONFESSION:

That there are deaf ears that hear not what the Spirit saith unto the Churches, and that many have lost their first love and have merely a name to live.

PRAYER:

That love and zeal and life more abundant may characterize each Church so that "Thy saving health may be known among all nations." That the Church may realize that, holding as it does the secret of love, joy, peace, and life everlasting, it is debtor to all who have not heard or have not understood the Gospel at home and abroad. That the Church may know how to deal with the drift away from public worship, and that no Church may rest content unless souls are being born again within its walls.

SCRIPTURE READINGS: Eph. IV 1-13. Col. I. ICor. XII 12-27.

Wednesday, Jan. 7, 1931.

WORLD EVANGELIZATION: INTERNATIONAL FRATERNAL CO-OPERATION.

CONFESSION:

Of prevailing national sins; selfish materialism; disrespect for law; indifference toward the suffering and oppressed; gambling; disregard of the Lord's Day. Of international jealousies and suspicions; lack of international understanding. Of economic exploitation without regard to human, moral and spiritual values.

THANKSGIVING!

For a growing desire for peace and good-will, and belief in the possibility of abolishing war. For the large measure of kindness and benevolence found in community and national life. For outbursts of righteous indignation against injustice and tyranny in any form. For increasing international fellowship and co-operation.

PRAYER:

For a Christian settlement of social wrongs, and industrial disputes, a Christian solution of international difficulties, and complete religious freedom everywhere. That men and nations may realize the dangers of wealth, power and material and scientific progress divorced from Christian character and may learn to build the entire social order on Christian principles. For a true appreciation of moral and spiritual values, for a strengthening of the bonds of world-wide Christian brotherhood, and for effective world-wide proclamation of the Gospel, which holds the only solu-

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Thursday, Jan
WORLD EV.
FOREIGN
CONFESSION

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For every problem, individual, national and international.

SCRIPTURE READINGS: Luke II 1-14. Ps. LXVII. Isa. II 1-5. Acts XVII 24-31. Rom. XIII.

Friday, Jan. 8, 1931.

WORLD EVANGELIZATION:
FOREIGN MISSIONS.

SESSION:

Failure to realize that the greatest and more difficult part of the task of world evangelization yet remains unaccomplished. Of the failure of undisciplined Christian nations to be truly Christian in their own life, thereby making the missionary's proclamation of the Gospel under the gravest handicap. Of the fact that we think too much of missionaries as a class apart, and that every Christian should be a missionary—a witness at home and abroad. Of failure to recognize that Christ's command means that one on earth should be deprived of the opportunity to hear of the Gospel of his love.

THANKSGIVING:

Evidences of grace in every age and among every race, thus showing that the Gospel is the power of God unto the salvation of the world.

PRAYER:

Christ in Asia's two million villages and in our churches may be planted in numbers sufficient to carry on and complete the evangelization of rural areas. That intercessors may be multiplied for the huge largely untouched areas in Central Asia; for India's vast lands and hundreds of native peoples; specially for closed lands like Afghanistan, Nepal and Tibet; and for the neglected problem of the Mohammedan unreached tribes of New Guinea and Borneo and for neglected areas in the Dutch East Indies. For the Moslem lands of the Middle East and for the Balkans and for Europe where the evangelical message is weak. For North Africa, a stronghold; for specially remote regions like the hinterlands of Africa, large regions in Abyssinia, the Anglo-Egyptian Sudan, French Somaliland, and millions in Africa who are entirely unevangelized. For Latin America, of importance in the world of the

future will be immense. For the practical success of survey work which is directing attention to the problems and needs of the missionary movement today.

SCRIPTURE READINGS: Isa. LII. Isaiah XI 1-9. Matt. IX 36-38. Mark XVI 14-20.

Friday, January 9, 1931.

WORLD EVANGELIZATION:
FAMILY, SCHOOL AND
UNIVERSITY LIFE.

THANKSGIVING:

For parents who, amidst the prevalent disregard for the sanctity of the home, foster the spiritual as well as the mental and physical development of their children. For students in schools and universities who cherish a Christian idealism and are concerned to win their fellows to Christ.

CONFESSION:

Of the decline of family worship, and family attendance at the House of God.

PRAYER:

That parents may realize that there is no substitute for the influence of the Christian home. That parents may so live as to make it easy for their children to think aright of the Fatherhood of God, and that they may pray unceasingly for their spiritual welfare. That teachers may realize the solemnity of their responsibility to God and to the world, and discharge it by exercising a Christian influence upon their pupils. That Sunday School teachers and all workers among young men and women may not rest content until they have brought those under their care to know Christ as Saviour. That reverence, appreciation, and love of the Holy Scriptures may be found in schools, colleges and universities.

SCRIPTURE READINGS: Deut. VI Ps. XXXIV. Prov. IV. Mark X 13-16. II Tim. II 1-15.

WORLD EVANGELIZATION:
HOME MISSIONS.

THANKSGIVING:

For the multitude of earnest workers in the cause of Christ, and for the widespread desire that ours may

be truly a Christian nation in every aspect of its life.

PRAYER:

That all workers may be brought closer together in co-ordinated effort to reach all ages and classes, so that there may be none in village, town, or city who have not heard and understood the meaning of the Gospel. That every Christian may be a keen student of the art of soul-winning—may learn how, by prayer, kind words, and helpful deeds, to create opportunities, and then under the power of the Spirit of God to speak words that will live forever. That there may be a fuller awareness of what it means to follow Christ in our industrial life. That the Church may bear persuasive witness to inter-social fellowship and co-operation. For a spiritual revival that will reach the ends of the earth, and for the speedy coming of the Kingdom of our Lord.

SCRIPTURE READINGS: Luke XXIV 44-49. Rom. II. Rom. XI.

YALE AUTHORITY SAYS BIBLE
CONTAINS SECRETS OF
SUCCESS.

The Bible, which heads the list of all classics, contains the secret of material success in the technical, financial, professional or business world, according to Prof. William Lyon Phelps, of Yale University.

To get along in the material world, Prof. Phelps declares in The American Magazine, men and women must first know human nature, the true picture of which can be obtained only in the Bible or other classics. "Practically all men and women who have attained positions of distinction and influence, have shown qualities other than a capacity for hard work," he continues.

Analyzing the Bible to its utmost influence upon the reader, Prof. Phelps declares that even the important art of table etiquette is included in its teachings.

"We obtain from great literature not only practical guidance and ennobling inspiration," says Phelps. "We learn tact, good manners, unselfish consideration. These qualities are the secret of genuine popularity. I believe that a prominent cause for divorce and for estrangement between man and wife is vulgarity in which are mistakenly called little things. Bad manners have quenched the fires of love and killed romance. Above all other great works analyzing these subjects, the Bible is the most valuable. I believe one may learn more about human nature by reading the Bible than by living in New York. For the Bible is a marvelous practical guide for behavior, even in etiquette, even in table manners."

"In the great book of Ecclesiastes, for example, we find the following excellent suggestions:

"If thou sit at a bountiful table, be not greedy. Stretch not thine hand whithersoever it looketh and thrust it not with him into the dish. Eat as becometh a man, those things which are set before thee, and devour not, lest thou be hated. Leave off first for manners' sake; and be not unsatisfied, lest thou offend. When thou sittest among many, reach not thine hand out first of all."

"Whatever may be thought of the historical and scientific accuracy of the Bible," says Prof. Phelps, "whatever we may think of the Garden of Eden and Noah's flood, there are parts of the Bible, such as the Book of Proverbs, which are just as definitely and accurately true in 1930

as they were when they were first written."

Prof. Phelps believes that Dickens came closer to human nature than writers of other classics. He deprecates that Dickens' books are called "works of fiction," for, he says, they are really works of eternal truth. Phelps sees in them a lesson for ministers.

"If every minister of the Gospel would attentively study the characters Chadband and Stiggins, he would learn what not to do," says Prof. Phelps. "He would learn to drop the 'holy tone' which many ministers use in reading the Bible and in preaching. He would learn not to state self-evident commonplaces as though they were revelations. He would learn never to say anything that he did not himself believe. He would learn that insincerity is one sure road to failure."

ANALYSIS OF THE 1930 ELECTION.

(Statement by F. Scott McBride, General Superintendent of the Anti-Saloon League of America.)

Wet hopes that the Democratic landslide in the recent election is indicative of a corresponding landslide of sentiment against prohibition are vain. The dries not only retained the overwhelming dry majority of the present Senate but in some respects strengthened their position. Dry candidates for the Senate were defeated in Massachusetts and Ohio, but these losses were more than offset by the election of dry Senators from Pennsylvania and Maine. Better friends of prohibition were also elected to the Senate from the states of South Carolina, Iowa and Colorado. In Delaware, the home of the multi-millionaire group that is largely financing the opposition to prohibition, Senator Hastings won a clear-cut victory over a wet opponent. In Montana, New Hampshire, Pennsylvania, Wyoming and Iowa the Senator elected defeated a wet opponent.

Crediting the wets with all the known wets and doubtfulness in the next Congress their maximum strength would still be less than one-third of the total membership of the House. Any resolution for the repeal of the Eighteenth Amendment would require a two-thirds vote for its passage.

The Democratic party in the South is overwhelmingly dry and the Democrats elected from that section are almost without exception dry. In the North and West the Democratic party more generally espoused the wet cause. There was a marked tendency throughout the nation to support the Democratic candidates without regard to the question of prohibition. This was probably due to three reasons: First, that the Republican landslide of 1928 resulted in a disproportionate division of party strength in the present Congress. Second, there was also a disproportionate division of wet and dry strength, since in that election in several districts normally wet dries were elected and it was to be expected, therefore, that in an off-year election these districts would shift back to the wets. But the wets did not succeed in the present election in retaking all such districts. An illustration is in the second district of Virginia, where a dry Republican defeated a wet former member of the House who attempted to return to that body. Third, the recent economic depression also gave rise to a strong inclination on the part of the electorate to vote against the administration in power. These factors were undoubtedly the most important causes contribut-



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ing to the Democratic success, as the Democrats won very generally regardless of whether they were wet or dry. This is shown by the fact that in places where both candidates for the Senate were dry the Democrats won, as, for example, in Oklahoma, West Virginia, South Dakota, Kentucky and Kansas. On the other hand, in states where both candidates were wet, the Democrat also won, as, for example, in the gubernatorial elections in New York and Maryland, while in Ohio, at the same time, a dry Democratic governor was elected along with a wet Democratic Senator. The Democrats also won over two-thirds of the gubernatorial contests, irrespective of the wet and dry issue.

Great stress has been placed upon the result of the three referenda relating to prohibition in the recent election. There is little new in this. The wets selected for the holding of these referenda the places where the liquor interests were last entrenched and which no one ever claimed to be dry in sentiment. Rhode Island was one of the two states that never ratified the Eighteenth Amendment. Illinois has had similar straw votes since the adoption of the Amendment and the wets got a plurality each time. On November 7, 1922, there was a referendum upon legalizing 4 per cent beer, in which the wet proposal received a plurality of 553,131. On November 2, 1926, there was a referendum on legalizing beverages non-intoxicating in fact, which received a plurality of 284,039.

The present referendum in Illinois submitted three questions, the first being the repeal of the Eighteenth Amendment; the second, the amendment of the Volstead Act to permit each state to define liquors non-intoxicating in fact; and third, the repeal of the state prohibition enforcement act. These questions were submitted under the Public Policy Act, and have no binding effect. For this reason the Anti-Saloon League advised its constituents not to participate. The referendum was carried by a majority approximately the same as that given in 1922 upon the 4 per cent beer proposal.

The referendum in Massachusetts marks the fifth referendum that has been taken in that state since the adoption of national prohibition in 1920. In November of that year a proposal to legalize beer and wine carried by 9,264. In 1922 the question submitted was that of approving the state enforcement code, which was defeated by 103,876. On November 4, 1924, the question of the approval of the Baby Volstead Act was again submitted and carried by 8,183. On November 6, 1928, the state voted in most of the districts upon the question of instructing the Senators upon a resolution to Congress for the repeal of the Eighteenth Amendment, which received a plurality of 284,877. In the election of November 4, 1930, the proposal to repeal provisions of the Baby Volstead Act relating to manufacture and transportation carried by 274,802, which is a somewhat smaller margin than that received in 1928. The only difference is that the vote in 1930 was upon the repeal of the state enforcement act, which takes effect 30 days after the election, while the vote in 1928 was of an advisory character only.

Republican candidates who straddled or who espoused the wet program went down to crushing defeat. The straddlers could not command

the hearty support of the dries, and the attempts of the wets to out-wit their Democratic opponents was futile. Mrs. McCormick in Illinois, Mr. Tuttle in New York, and Mr. Broening in Maryland are typical illustrations. On the other hand, as between Governor Pinchot and Mr. Hemphill there was no evasion and the dry won.

BYRD LETTER CONTEST

G. P. Putnam's Sons announced a series of special prizes to be awarded for the best letter on the subject "The Value to the Civilized World of the Byrd Antarctic Expedition." The contest is open to anyone and closes on March 2nd. With the cash prizes of \$250, \$100 and \$50 going to the first three winners will be presented a limited fifty-dollar personally inscribed edition of "Little America," Byrd's own story of the Expedition. The fourth prize is a copy of the limited edition, also personally inscribed. At the close of the contest all letters received by the Contest Editor will be bound and presented to Byrd as permanent tribute. To be acceptable the letters need not be of a technical nature nor will they be judged on their literary merit. They must simply express the writer's own idea of the value of the Byrd Antarctic Expedition.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT: FIRST ROUND
Arkadelphia Ct., at Hollywood, 11 a. m., Nov. 30.

Dalark Ct., at Dalark, 11 a. m., Dec. 7.
Benton, 7:30 p. m., Dec. 7.
Hot Springs Ct., at New Salem, 11 a. m., Dec. 14.
Grand Avenue, 7:30 p. m., Dec. 14.
Carthage-Tulip, at Carthage, 11 a. m., Dec. 21.
Holly Springs Ct., at Providence, 11 a. m., Dec. 28.
Arkadelphia Station, 7:30 p. m., Dec. 28.
Friendship Ct., at Friendship, 11 a. m., Jan. 4.
Malvern, 7:30 p. m., Jan. 4.
Leola Ct., at Leola, 11 a. m., Jan. 11.
Pearcy Ct., at Pine, 11 a. m., Jan. 17.
Pullman Heights, 11 a. m., Jan. 18.
Oaklawn, 7:30 p. m., Jan. 18.
Sparkman-Sardis, at Sardis, 11 a. m., Jan. 25.
Traskwood Ct., at L'Eau Frais, 11 a. m., Feb. 1.
Princeton Ct., at Princeton, 11 a. m., Feb. 8.
First Church, H t Springs, 11 a. m., Feb. 15.
—J. W. Mann, P. E.

BOONEVILLE DISTRICT: FIRST ROUND.
Perry-Houston, at Perry, Nov. 30, a. m.

Adona, at Adona, Nov. 30, p. m.
Belleville-Ola, at Ola, Dec. 7, a. m.
Plainview, Dec. 7, p. m.
Hartford, Dec. 14, a. m.
Mansfield, Dec. 14, p. m.
Magazine, at Magazine, Dec. 21, a. m.
Booneville, Dec. 21, p. m.
Dardanelle Ct., at Centerville, Dec. 28, a. m.
Dardanelle Station, Dec. 28, p. m.
Waldron Ct., at Bird's View, Jan. 4, a. m.
Waldron, Jan. 4, p. m.
Gravelly, at Gravelly, Jan. 11, a. m.
Rever, at Rover, Jan. 11, p. m.
Scranton, at Scranton, Jan. 18, a. m.
Prairie View, at Prairie View, Jan. 18, p. m.
Branch, at Branch, Jan. 25, a. m.
Ratcliff, at Ratcliff, Jan. 25, p. m.
Paris, Jan. 25, p. m.
Waltrean, at Waltrean, Feb. 1, a. m.
Danville, Feb. 1, p. m.
Huntington, at Huntington, Feb. 8, a. m.
—F. E. Dodson, P. E.

CAMDEN DISTRICT: FIRST ROUND.

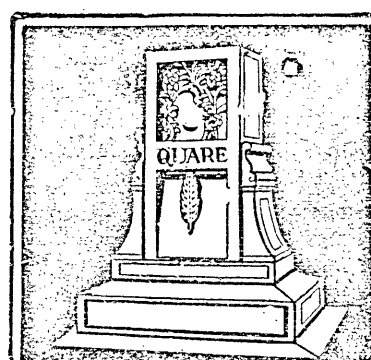
Smackover, Nov. 30.
Vantrease, Nov. 30, 7 p. m.
Fordyce, Dec. 7.
Kingsland, Dec. 7, 3 p. m.
El Dorado, at First Church, Dec. 14.
Louann, Dec. 14, 7 p. m.
Magnolia, Dec. 21.
Emerson Ct., at Logan, Dec. 21, 3 p. m.
Camden, Dec. 28.
Chidester, Dec. 28, 3 p. m.
Bearden, Jan. 4.
Thornton, Jan. 4, 3 p. m.
Strong, Jan. 11.
Huttig, Jan. 11, 7 p. m.
Waldo, Jan. 18.
Buckner, at Kilgore, Jan. 18, 3 p. m.
Taylor, at New Hope, Jan. 25.
Stephens, Jan. 25, 7 p. m.
Hampton, Feb. 1.
Buena Vista, Feb. 1, 3 p. m.
Fredonia Ct., at Marysville, Feb. 8.

Junction City, Feb. 8, 7 p. m.
El Dorado Ct., at Parkers, Feb. 15.
Pastors and District Stewards meet in Camden Dec. 9, at 9 a. m.—J. J. Stowe, P. E.

CONWAY DISTRICT: FIRST ROUND.

Nov. 16, Conway, a. m.
Nov. 168, 1st, N. Little Rock, p. m.
Nov. 23, Salem, a. m.
Nov. 23, Levy, p. m.
Nov. 30, Morrilton, a. m.
Nov. 30, Plumerville, p. m.
Dec. 7, Pine Mountain, a. m.
Dec. 7, Quitman, at New Hope, 2:30 p. m., and at Quitman 7 p. m.

Dec. 14, Greenbrier, at Blackfork, a. m.
Dec. 14, Washington Ave., p. m.
Dec. 21, Lamar, a. m.
Dec. 21, Dover, p. m.
Dec. 28, Pottsville, a. m.
Dec. 28, Atkins, p. m.
Jan. 4, Cabot, a. m.
Jan. 4, Gardner Memorial, p. m.
Jan. 11, Rosebud, a. m.
Jan. 11, Holland and Naylor, p. m.
Jan. 18, Vilonia, a. m.
Jan. 18, Russellville, p. m.
Missionary Institute, at Conway, Jan. 9, 10 a. m.—J. Wilson Crichlow, P. E.



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Missionary Uses Japanese Vaporizer To Get Concentrated Vapors of Vicks

"We use a great deal," writes Robert Stewart Spencer, Methodist Missionary in Japan."



Mothers and babies Welfare Clinic, Haiju, Korea, leaving the church after their Christmas party, December, 1929—sent us by Dr. Marian B. Hall.

From his Mission Post at Fukuoka, Japan, comes this description of a unique and effective use of Vicks Vapo-Rub for colds:

"You may perhaps be interested in the way we use Vicks—used it very successfully but a few days since to check a threatening deep cold for Dorothy, our six-year-old. We have a vaporizer of Japanese make, in which an alcohol lamp heats a little kettle, and the steam from which, driven through a jet forms a hot steam spray that can be breathed deep into the lungs. We put in the solution cup some of the Vicks in hot water. Result, the vaporized Vicks was inhaled deep in the lungs, and worked very effectively. We use Vicks a great deal. I always plan to carry a little box of Vicks in my suit case when on my long trips."

Vicks adapts itself to a great variety of uses for all types of colds in their various stages. At the beginning of a head cold, some Vicks should be placed up each nostril and snuffed well back. Also melt a tea-

spoonful in an ordinary bowl of boiling water, (or place in any type of vaporizer) and inhale the vapors mixed with steam. Vicks vapors have a most remarkable effect in clearing the air-passages and relieving that "stuffed-up" feeling. For sore-throat, place some Vicks on the tongue and allow it to trickle down the throat as it slowly melts.

At bedtime, in order to get its long continued, double effect during the night, rub Vicks vigorously over throat and chest, spread on liberal coating and cover with warm flannel. Vicks attacks the cold two ways at once: (1) through the skin like a poultice or plaster; and (2) its medicated vapors, released by body heat, are breathed in direct to irritated air-passages.

Long recognized as the ideal treatment for children's colds because it avoids "dosing," which so often upsets delicate digestions, actual use in millions of homes has proved Vicks equally effective for the colds of adults, too.

FORT SMITH DISTRICT: FIRST ROUND

Nov. 30, Lavaca Ct., at Central City, 2 p. m.
 Nov. 30, East Van Buren Ct., at East Van Buren, 7:30 p. m.
 Dec. 3, Van Buren Ct., at Chester, 7:30 p. m.
 Dec. 6, Lowe's Creek, Saturday night.
 Dec. 7, Cecil, 11 a. m., and 2 p. m.
 Dec. 7, Charleston, 7:30 p. m.
 Dec. 13, Dyer, Saturday night.
 Dec. 14, Mulberry at 11 a. m., and 2 p. m.
 Dec. 14, Alma, Sunday night.
 Dec. 19, Coal Hill, night.
 Dec. 20, Mt. Vernon, at 11 a. m., and Bethlehem, Saturday night.
 Dec. 21, Spadra, 2 p. m.
 Dec. 21, Ozark, 7:30 p. m.
 Dec. 27, Denning, Saturday night.
 Dec. 28, Altus, 11 a. m. and 2 p. m.
 Dec. 28, Clarksville, 7:30 p. m.
 Jan. 4, Second Church, Fort Smith, 11 a. m.
 Jan. 4, Midland Heights, Fort Smith, 7:30 p. m.
 Jan. 11, First Church, 11 a. m.
 Jan. 11, Dodson Ave., 7:30 p. m.
 Pastors will please report names of all church Lay Leaders, be fully prepared to adjust Superannuate Endowment Quotas, and report the full organization of the Christian Stewardship Committees for each church. The Missionary Institute will be held in First Church, Fort Smith, beginning at 10 a. m. January 7. To this meeting will be invited all pastors, Church and Charge Lay Leaders, District Stewards, Missionary Presidents, Epworth League Presidents, and Chairmen of Christian Stewardship Committees.—H. Lynn Wade, P. E.

HELENA DISTRICT: FIRST ROUND.

Parkin, Nov. 16, a. m.
 Aubrey, at Moro, Nov. 23, a. m.
 Forrest City, Nov. 23, p. m.
 Elaine, at Elaine, Nov. 30, a. m.
 Harrisburg, Dec. 7, p. m.
 Colt, at Colt, Dec. 14, a. m.
 Haynes-Lexa, at Haynes, Dec. 14, p. m.
 Vannale-Cherry Valley, at Cherry Valley, Dec. 21, a. m.
 Wynne, Dec. 21, p. m.
 Holly Grove-Marvell, at Holly Grove, Dec. 23, a. m.
 Clarendon, Dec. 28, p. m.
 Helena, Jan. 4, a. m.
 West Helena, Jan. 4, p. m.
 Wheatley, at Brasfield, Jan. 11, a. m.
 Brinkley, Jan. 11, p. m.
 Hughes, Jan. 18, p. m.
 Widener-Madison, at Madison, Jan. 18, p. m.
 Hickory Ridge, Jan. 25, all day.
 Marianna, Feb. 1, a. m.
 Hulbert, Feb. 1, p. m.
 Crawfordville, Feb. 8, a. m.
 Earle, Feb. 8, p. m.
 —F. R. Hamilton, P. E.

LITTLE ROCK DISTRICT: FIRST ROUND.

Austin Ct. at Concord, 11 a. m., Sat. Dec. 6.
 Carlisle Station, 11 a. m., Sun. Dec. 7.
 Lonoke, 7:30 p. m., Sun., Dec. 7.
 Hickory Plains Ct., at Cross Roads, 11 a. m., Tues., Dec. 9.
 Bryant Ct., at Mt. Carmel, 11 a. m., Sat., Dec. 13.
 Hazen-De Valls Bluff, at Hazen, 11 a. m., Sun., Dec. 14.
 Des Arc, 7:30 p. m., Sun., Dec. 14.
 Mabelvale-Primrose, at Mablevale, 11 a. m., Sun., Dec. 21.
 Douglassville-G. Spgs., at G. Spgs., 2:30 p. m., Sun., Dec. 21.
 Forest Park, 7:30 p. m., Sun., Dec. 21.
 England, 11 a. m., Sun., Dec. 28.
 Keo-Tomberlin, at Keo, 2:30 p. m., Sun., Dec. 28.
 28th Street Church, 7:30 p. m., Sun., Dec. 28.
 Winfield-Hunter at Winfield, 7:30 p. m., Mon., Dec. 29.
 First Church, 7:30 p. m., Wed., Dec. 31.
 Highland, 11 a. m., Sun., Jan. 4.
 Asbury, 7:30 p. m., Sun., Jan. 4.
 Henderson Church, 7:30 p. m., Wed., Jan. 7.
 Carlisle Ct., at Hamilton, 11 a. m., Sat., Jan. 10.
 Pulaski Heights, 11 a. m., Sun., Jan. 11.
 Capitol View, 7:30 p. m., Sun., Jan. 11.
 Bauxite-Sardis, at Bauxite, 7:30 p. m., Wed., Jan. 14.
 —J. A. Henderson, P. E.

MONTICELLO DISTRICT: FIRST ROUND.

Dumas, 11 a. m., Nov. 30.
 McGehee, 7 p. m., Nov. 30.
 Montrose-Snyder, at Montrose, 11 a. m., Dec. 7.
 Dermott, 7 p. m., Dec. 7.
 Portland-Parkdale, at Portland, 11 a. m., Dec. 14.
 Wilmot, 7 p. m., Dec. 14.
 Monticello, 11 a. m., Dec. 21.
 Warren, 7 p. m., Dec. 21.
 Crossett, 11 a. m., Jan. 4.
 Hamburg, 7 p. m., Jan. 4.
 Lake Village, 11 a. m., Jan. 11.
 Eudora, 7 p. m., Jan. 11.
 Wilmar, 11 a. m., Jan. 18.
 Hermitage, 8:30 p. m., and 7 p. m., Jan. 18.
 New Edinburg, 11 a. m., and 2 p. m., Jan. 25.
 Tillar, 11 a. m., and 2 p. m., Feb. 1.
 Arkansas City-Watson, at Watson, 7 p. m., Feb. 1.

Fountain Hill, 11 a. m., and 2 p. m., Feb. 8.
 District Stewards' meeting, Dermott, Dec. 2, 10 a. m.

J. L. Dedman, P. E.

PARAGOULD DISTRICT: FIRST ROUND.

Rector, Nov. 23, a. m.
 Marmaduke, Nov. 23, p. m.
 Ravenden Springs Ct., at Ravenden, Nov. 30, Pr. 11 a. m., Q. C. 3:30 p. m.
 Imboden, Nov. 30, p. m.
 Black Rock-Portia, at Black Rock, Dec. 7, Pr. 11 a. m., Q. C. 2:30 p. m.
 Walnut Ridge, Dec. 7, p. m.
 Paragould Ct., Dec. 13-14, Pruitt's Chapel, Q. C. Dec. 13, 2:30 p. m.
 Paragould, East Side Ct., at Bard, Dec. 14, Q. C. 2:30, Pr. p. m.
 Gainsville Ct., at Gainsville, Dec. 20-21, Q. C. Dec. 20, 2:30 p. m.
 Lorado-Stanford, at Warren's Chapel, Dec. 21, 2:30 p. m., Pr. p. m.
 Hardy-Ash Flat, Dec. 28, Pr. 11 a. m., Q. C. 2 p. m.
 Mammoth Spring, Dec. 28, p. m.
 Paragould, East Side, Dec. 31, p. m.
 Walnut Ridge Ct., at Old Walnut Ridge, Jan. 4, Pr. 11, Q. C. 2:30 p. m.
 Corning, Jan. 4, p. m.
 Paragould, First Church, Jan. 7, p. m.
 Smithville Ct., at Smithville, Jan. 11, Pr. 11 a. m., Q. C. 2 p. m.
 Hoxie, Jan. 11, p. m.
 Maynard Ct., at Maynard, Jan. 18, Pr. 11 a. m., Q. C. 2 p. m.
 Pocahontas, Jan. 18, p. m.
 St. Francis Ct., at Pollard, Jan. 24-25, Q. C. at 2 p. m., on 24th, Pr. 11 a. m.
 Biggers-Success, at Biggers, Jan. 25, Q. C. 2:30 p. m., Pr. p. m.
 Piggott, Feb. 1, p. m.
 Peach Orchard-Knobel, at Peach Orchard, Feb. 1, Pr. 11, Q. C. 2 p. m.
 —E. T. Wayland, P. E.

PINE BLUFF DISTRICT: FIRST ROUND.

Stuttgart, 7:30 p. m., Wed., Nov. 26.
 Gillett and Little Prairie at Gillett, 11 a. m., Sun., Nov. 30.
 DeWitt, 7:30 p. m., Sun. Nov. 30.
 Lakeside Church, 7:30 p. m., Mon., Dec. 1.
 Grady and Gould at Grady, 7:30 p. m., Wed., Dec. 3.
 Humphrey-Sunshine at Humphrey, 11 a. m., Fri., Dec. 5.
 Altheimer-Wabbaseka, at Altheimer, 11 a. m., Sun., Dec. 7.
 Hawley Memorial, 7:30 p. m., Sun., Dec. 7.
 Pine Bluff Ct., at Sulphur Springs, 11 a. m., Wed., Dec. 10.
 St. Charles Ct. at St. Charles, 11 a. m., Thurs., Dec. 11.
 Roe Ct. at Roe, 11 a. m., Fri., Dec. 12.
 Rison, 11 a. m., Sun., Dec. 14.
 Sheridan-New Hope at Sheridan, 7:30 p. m., Sun., Dec. 14.
 Carr Memorial, 7:30 p. m., Wed., Dec. 17.
 First Church, Pine Bluff, 11 a. m., Sun., Dec. 21.
 Sherrill-Tucker at Sherrill, 7:30 p. m., Sun., Dec. 21.
 Rowell Ct., date and place to be announced later.
 Star City, date and place to be announced later.
 —James Thomas, P. E.

PRESCOTT DISTRICT: FIRST ROUND.

Bingen Ct., 11 a. m., Sat., Nov. 29.
 Okolona Ct., at Okolona, 7:30 p. m., Sun., Nov. 30.
 Bingen Ct., 11 a. m., Sat., Nov. 29.
 Prescott Ct., 11 a. m., Sat. Dec. 6.
 Center Point Ct., 11 a. m., Sun., Dec. 7.
 Mineral Springs Ct., 7:30 p. m., Sun. Dec. 7.
 Nashville, 7:30 p. m., Wed., Dec. 10.
 Mt. Ida-Oden, 7:30 p. m., Fri., Dec. 12.
 Glenwood-Roseboro, 11 a. m., Sun., Dec. 14.
 Amity Ct., 7:30 p. m., Sun., Dec. 14.
 Murfreesboro-Delight, 7:30 p. m., Wed., Dec. 17.
 Emmett Ct., 7:30 p. m., Thurs., Dec. 18.
 Springhill Ct., 11 a. m., Sat., Dec. 20.
 Washington-Ozan, 11 a. m., Sun., Dec. 21.
 Hope, 7:30 p. m., Sun. Dec. 21.
 Prescott Station, 7:30 p. m., Mon., Dec. 22.
 Gurdon, 7:30 p. m., Wed., Dec. 31.
 —J. M. Hamilton, P. E.

TEXARKANA DISTRICT: FIRST ROUND

Stamps, Nov. 30, 11 a. m.
 Lewisville-Brady, at Lewisville, Nov. 30, 7:30 p. m.
 Doddridge Ct., at Doddridge, Dec. 7, 11 a. m.
 Fouke Ct., at Few Memorial, Dec. 7, 3:30 p. m.
 College Hill, Dec. 7, 7:30 p. m.
 Foreman, Dec. 14, 11 a. m.
 Ashdown Ct., Dec. 14, at Winthrop, 3:30 p. m.
 Ashdown, Dec. 14, 7:30 p. m.
 Lockesburg, Dec. 21, 11 a. m.
 DeQueen, Dec. 21, 7:30 p. m.
 Paraloma, Dec. 28, at Oak Hill, 11 a. m.
 Fairview, Dec. 28, 7:30 p. m.
 Umpire Ct., Jan. 3, at Liberty Hill.
 Dierks, Jan. 4, 11 a. m.
 Horatio Ct., Jan. 4, 7:30 p. m.
 Hatfield Ct., Jan. 11, at Vandervoort, 11 a. m.
 Mena, Jan. 11, Jan. 11, 7:30 p. m.
 Richmond Ct., Jan. 18, at Richmond, 8:30 p. m.
 —W. O. Watson, P. E.

SUNDAY SCHOOL

Lesson for December 7

STEPHEN, AN EARLY INTERPRETER OF CHRISTIANITY

LESSON TEXT—Acts 6:1-7:60.

GOLDEN TEXT—And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.

PRIMARY TOPIC—Stephen, Jesus' Helper and Friend.

JUNIOR TOPIC—Standing Up for Jesus.

INTERMEDIATE AND SENIOR TOPIC—Standing Up for Christ.

YOUNG PEOPLE AND ADULT TOPIC—Stephen's Contribution to Christianity.

I. Stephen Chosen as Deacon (Acts 6:1-8).

The early church was threatened with disruption over suspected partiality in the distribution of alms. As soon as the church had relief from external troubles, difficulties arose from within. A congregational meeting was called, the case placed before the church with instructions to select seven men of good reputation, and Spirit-filled, to administer the temporalities of the church, thus giving the apostles the necessary time for prayer and the ministry of God's word. Among the seven deacons chosen, Stephen occupied first place.

The essential qualifications for the deacon's office are:

1. Integrity. They were instructed to look for men of good report, of unquestioned integrity.
2. Sagacity. They were to look for men full of wisdom, men of common sense and good judgment.
3. Spirituality. They were to be men full of the Holy Ghost.

II. Stephen Before the Council (Acts 6:9-15).

1. Disputing with Stephen (vv. 9, 10). Certain foreign speaking Jews took the lead in this controversy. Perhaps the fact that Stephen was a Grecian-Jew provoked them to this action. He was more than a match for them while the debate was carried along the lines of reason and Scripture. Beaten along these lines, they had him arrested and brought before the Council.

2. Charged with blasphemy (vv. 11-14). They trumped up this charge against him and endeavored to support it by secretly finding and inducing men to perjure themselves in their testimony. Stephen showed in his preaching that God's purpose was progressive and that the policy instituted by Moses would be superseded by the new faith, since it was but the culmination of what Moses began. Christianity did not destroy Judaism but caused it to blossom forth into the glory of the new order.

3. Stephen's face transfigured (v. 15). He was so completely filled with Christ that as he saw the angry mob and realized how soon he would be violently dealt with and thus pass into the presence of the Lord, his face shone as the face of an angel.

III. Stephen's Defense (Acts 7:1-53).

In refuting their charge he showed by the history of God's dealing with the Jews that they had always resisted him. Therefore, their present attitude was because they were unwilling to move forward with the divine purpose. According to Dr. Stiffer, four points emerge in this defense:

1. God's dealing with the Jews showed progress. It was not reached by a single leap, but by gradual stages.
2. The temple was not the only

holy place. God appeared at different times and in different places.

3. Israel invariably opposed God in his effort to lead them on.

4. He showed his loyalty to Moses by constantly referring to him.

IV. Stephen Stoned (Acts 7:54-60). His words cut them to the heart so they gnashed upon him with their teeth.

1. Looking steadfastly into heaven (v. 55). Instead of looking upon his murderers he looked up to heaven.

2. He saw the glory of God (v. 55). A vision of God's glory is only possible to those who are loyal unto death.

3. He saw Jesus standing on the right hand of God (vv. 55, 56), showing that he was actively interested in the suffering of his faithful witness.

4. They cast him out of the city and stoned him (vv. 58, 59).

5. His prayer (v. 60). He kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge." How like the prayer of Jesus on the cross.

6. He fell asleep (v. 60). The Christian's death is only a sleep. This sublime scene must have vitally affected Saul who was consenting unto his death.

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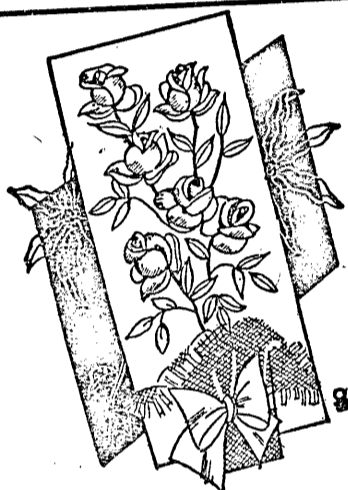
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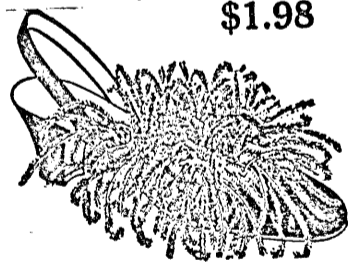
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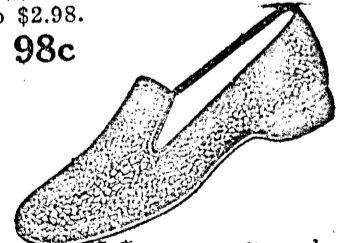
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