



# Arkansas Methodist



Our Slogan: *The Arkansas Methodist in every Methodist Home in Arkansas*

Volume LI.

LITTLE ROCK, ARKANSAS, THURSDAY, MARCH 10, 1933

No. 1c

## THE GENERAL MISSIONARY COUNCIL

UNEXPECTEDLY detained, I was a day late reaching Oklahoma City, and consequently missed the first half of the program. What I heard was fine. Our own Dr. O. E. Goddard, in his unique way, made the devotional addresses, which were packed with common sense and religion. Dr. Charles W. Gordon (Ralph Connor), the great Canadian preacher, delivered wonderfully sane and helpful addresses. He is not an orator, but is a Christian philosopher and teacher. Bishop Arthur J. Moore preached three penetrating and powerful sermons. Not only has he not lost any of his former evangelistic fervor, but his episcopal responsibility seems to have increased it. Never has he delivered stronger nor more spiritual appeals. Without discounting the educational element in our ministry, he emphasized the evangelistic, and appealed for a deeper work of grace and a new zeal and passion for souls. Many were heard to remark: "Thank God for Bishop Arthur Moore!"

While our critical missionary situation was not overlooked, the dominant note of the meeting was a desire for a genuine spiritual awakening, and it is believed that those who were present go out with a stronger determination to promote it by earnest prayer, deeper consecration, and more faithful work. It was the common belief that financial improvement must come through a quickened conscience and sense of the responsibility of our people for Kingdom interests.

The attendance was large and the interest deep and sustained. It was voted to go to Augusta, Ga., next year. A Findings Committee presented a strong report which was adopted, but it is not available for publication in this issue. The following paper, first adopted by the Southern Methodist Press Association, was also approved by the Council.

### A Declaration of Principles and Policy

We, the members of the Southern Methodist Press Association, representing the periodicals of the Methodist Episcopal Church, South, hereby restate the historic position of our Church to the liquor traffic and apply it to present-day conditions. We believe that the Eighteenth Amendment is the greatest Social Enactment of any people of any age for the protection of society from the selfish indulgence of the individual and it is essentially a great moral enactment fully justified under the conditions of modern life. The Eighteenth Amendment puts the brand of the criminal upon the traffic in intoxicating liquors in every State and territory under the flag, and it was the Social Conscience of the Nation which secured its adoption and the passage of laws supporting it.

In getting this significant result the members of the Churches of our nation were the most important factors, and our own Church members were found in the front line of battle. We reiterate the statement made in the Episcopal Address of 1930 and adopted by the last General Conference that "The Church does stand as the eternal enemy of unrighteousness of every name and every form, and we should let it everywhere be known that whenever any institution or organization becomes the friend and patron of the liquor traffic or encourages the violation of the Prohibition Amendment, the Methodist Episcopal Church, South, will be found, in the future as in the past, battling against iniquity and on the side of personal and public righteousness."

We especially call attention to the following emphatic and unequivocal declaration of our last General Conference: "It is the inalienable right of every member, whether minister or layman of our Church, to oppose and vote against any can-

PEACE I LEAVE WITH YOU, MY PEACE  
I GIVE UNTO YOU; NOT AS THE  
WORLD GIVETH, GIVE I UNTO YOU.  
LET NOT YOUR HEART BE TROUBLED,  
NEITHER LET IT BE AFRAID.—John  
14:27.

didate who fails to stand for the principles here-in advocated and approved; and that our people are urged to select public officials who believe in enforcement not only because prohibition is the law, but because it ought to be the law."

As editors of our official organs we feel under profound obligation to our people to keep them informed of the position taken by the supreme law-making body of our Church, and to promote in every reasonable way this announced policy of our Church.

We believe that our people approve the purpose of the Eighteenth Amendment, and we warn the politicians that, if by its repeal or modification, the issue is thrown back into the States, the fight will be carried on vigorously in every state and local election; consequently we advise political leaders to resist the repeal of the Eighteenth Amendment and thus prevent the renewal of the old issues in all our States.

We request our General Board of Temperance and Social Service to keep us fully informed on this question, and recommend that brief resolutions adopted by District Conferences be furnished our papers and the secular press for publication.

We rejoice that the supreme bodies of practically all Protestant denominations have in recent years taken substantially the same position as that of our own General Conference, and we are happy to report that almost every denominational paper in the United States is making the same fight that we are making.

Bishop James Cannon offered a strong paper on the controversy between China and Japan, which was adopted.

Dr. W. G. Cram, our General Missionary Secretary who presided, deserves great credit for the rich program and its successful execution.

Dr. Forney Hutchinson, in whose church the sessions were held, proved to be an ideal host.—A. C. M.

## WISE PEOPLE

AN industrial journal comments as follows on the faith of our people in life insurance: "Perhaps the greatest testimonial to the soundness of the life insurance industry is the faith the general public has had in it during the more than two years of stress and uncertainty. It has made consistent progress. Its sales are on the upgrade. The average citizen once looked on insurance as being a means of protection for his dependents or himself, and nothing more. Now he looks on it as an investment—the highest class, safest investment. He knows that policies in legal reserve companies will be paid. He knows that if the need arises he can borrow on his insurance. And he knows that, if worst comes to worst and he is unable to maintain it any longer, he can, if it has been in force the required time, cash it in for a substantial sum. A people which has billions of dollars invested in life insurance has the qualities of thrift and foresight that make for a long-enduring civilization. It has a direct personal interest in economics, sociology and industrial conditions, all of which influence the life insurance industry. It is a people wise in the ways of progress."

## MEETING OF SOUTHERN METHODIST PRESS ASSOCIATION

It has been customary for the last six years, the Association met in connection with the Missionary Council. This was a pleasant reunion of the representatives of the church press. A banquet was tendered by the Chamber of Commerce; at which Dr. J. M. Rowland, the retiring president, introduced all of his confreres with complimentary remarks. Other members of the Missionary Council were also guests and were introduced.

In automobiles, furnished by our hosts, we were given opportunity to see Oklahoma City. Its substantial growth in recent years was noted. Its skyscrapers, hotels, churches, schools, business houses, and residences rival those of larger and older cities. The new Union Station is a fine example of architecture and utility. The Rock Island Railroad, over which most of the editors and visitors traveled, rendered excellent service and its accommodations were appreciated by all. It is a great road and deserves the patronage of our people. Its management tries to please and serve.

So profoundly concerned are the editors for the cause of Prohibition that they thought it worth while to pay especial attention to it, and they adopted the strong paper published herewith in connection with the report of the Council. These editors are a unit in believing it their duty to keep this issue properly before our people this year.

Officers elected for the coming year: President, Dr. M. E. Lazenby, Alabama Christian Advocate; Vice-President, Dr. A. F. Smith, (Nashville) Christian Advocate; Secretary-Treasurer, Rev. W. A. Swift, Methodist Herald. It is probable that a meeting will be held at Lake Junaluska next July.—A. C. M.

## DR. J. E. GODBEY: AN APPRECIATION

HE passed into the Beyond on Monday, February 29 last, from a hospital in St. Louis, at the age of 92. He had been 73 years in the ministry of our Church, having been licensed to preach in 1859. He served in nearly all relations that belong to a Methodist preacher—pastor, presiding elder, college professor, and editor. Except for 18 years he spent with us in Arkansas, his life was in Missouri. These 18 years lay between 1894 and 1912. During the first 10 of these he was Editor of the *Arkansas Methodist*. He did several years' pastoral work after leaving the paper, became a superannuate, and returned to Kirkwood, Mo., to spend the evening of his life.

Doctor Godbey's work, in whatever capacity, was of a high order, unusually so. He was a great preacher. He was a great editor. Before coming to Arkansas he edited for eight years the *Southwestern Methodist*, first in St. Louis, then in Kansas City. This, with the 10 years he edited the *Arkansas Methodist*, gives him 18 years of editorial work. If he ever said a foolish thing or took up a foolish position during this whole time I cannot recall it. He stood always for the order of the Church and had always the spiritual viewpoint.

He wrote a number of strong books. His book on Missions, his *Church Members' Manual*, his book on Theism, his *Pioneers of Missouri Methodism*, are all very valuable. Besides, he contributed much to the Church press, always with interest and ability.

He had an unusual brain. His logical faculty very rarely erred. He had a photographic memory. He once told me that having read three times Tennyson's *In Memoriam*, with no thought of memorizing it, he repeated every word of it.

(Continued on page 2, Col. 3)

## Personal and Other Items

**DR. W. C. WATSON, P. E.**, announces that the Texarkana District Conference will convene at Lewisville May 4-5.

**BISHOP DOBBS** was present at Oklahoma City last week, and last Sunday preached at Crossett, having preached at Fayetteville the preceding Sunday.

**PRESIDING ELDER JEFFERSON SHERMAN** announces that Batesville District Conference will meet at Mt. Home April 26-27. It will open at 10:00 a. m., Tuesday.

**PRESIDING ELDER L. E. N. HUNDLEY** announces that Prescott District Conference will meet at Nashville, May 2-3, with opening services the night of 2nd. Organization and reports will follow evening services. The Conference will convene at 8:30 a. m., May 3.

**REV. O. C. BIRDWELL**, pastor of Oaklawn Church, Hot Springs, has just closed a two weeks' revival with 25 additions and the whole church greatly strengthened in spirit. He was assisted by Song-Leader R. W. Lawrence of this city. This is a total of 29 additions to this church since Conference.

**A CARD** has been received from Dr. J. W. Cline, stating that he had had a safe trip and expected to reach Shanghai, China, March 4. He is greatly disturbed over the conditions in the Orient and urges us to pray and maintain our work in foreign lands because it is not only a day of need but of opportunity.

**LAST** week at the meeting of the General Missionary Council at Oklahoma City the following from Arkansas were present: Dr. James Thomas, Dr. J. D. Hammons, Dr. W. C. Watson, Revs. J. C. Glenn, R. H. Cannon, J. E. Cooper, S. M. Yancey, Rev. and Mrs. Wm. Sherman, Mrs. F. M. Williams, Mrs. H. King Wade, Mrs. J. D. Hammons, Mr. G. W. Pardee and Mr. J. S. M. Cannon.

**THE** General Conference of the Methodist Episcopal Church in South America has elected as Bishop Rev. E. Gattinoni, who has been superintendent of the Buenos Aires District. This was made possible by the legislation of the General Conference of 1928. The new Bishop was born in Italy and went to Argentina as a small child. He has been pastor of the second largest Spanish-speaking church in Argentina from 1920 to 1930. His wife is English and they have ten children, one a member of the Eastern South American Conference. He will live in Buenos Aires.

**DURING** the meeting of the Arkansas Education Association last week the Alumni Association of our Trinity System had a luncheon, at which a brief address of greeting was made by Dr. J. M. Williams, Mr. G. L. Bahner outlined plans for the landscaping of the Galloway College campus, and Major O. L. Bodenhamer delivered a suggestive address on "The Melting Pot." In this he indicated his approval of the educational program and objectives of Arkansas Methodism, and suggested the fusing of the different elements in our system so as to make it stronger and better. It was a pleasant and profitable occasion.

**TO** make religion intellectually respectable is one of the important responsibilities of the Christian College.—Clifton D. Gray in Youth on the March.

**REV. J. J. GALLOWAY**, our pastor at Brinkley, called last week and made a good report of conditions in his charge. He has already this year had 27 additions to his church.

**MISSIONS** lag for lack of financial support. Great numbers of unchurched people are repelled from Christianity by the selfishness of many who call themselves Christians. The social and industrial order perpetrates gross injustices which Christian voters and stockholders show little disposition to correct.—Christian Observer.

**THE** Museum in Kirby Hall at Southern Methodist University has a mummy of a Princess of the Family of Rameses II, Pharaoh of "The Oppression," 1292-1225 B. C. This mummy was brought to America by Judge A. W. Terrell of Austin, who was minister plenipotentiary to Turkey under Cleveland. He was presented with the mummy while on a visit to Egypt because of his satisfactory settling of a dispute between Egypt and the United States. The mummy passed from Judge Terrell to his son-in-law, Dr. M. M. Smith, who presented it to the Texas Anthropological Society. It passed from the society through its president, Mrs. M. L. LeMareaux, to S. M. U. in 1915.

**EIGHTY-SIX** years ago this month, Abraham Lincoln donated \$100 to Baker University, to be applied on the cost of erecting a new building. Although Lincoln profoundly believed in all institutions of higher education, Baker is the only one which ever received a donation from him. According to Dr. O. G. Markham of the Methodist Book Concern, records show that the gift was obtained for Baker through the efforts of William H. Scholfield, financial agent for the university at that time, and Bishop Matthew Simpson, who was a friend of Lincoln's and who probably urged upon him the merits of the school. Lincoln's gift was used for the erection of Old Science Hall, which now houses much of the material in Baker's historical collection and museum.

### BOOK REVIEWS

**The Crucible**; by Leon I. Leon; published by the Christopher Publishing House, Boston; price \$1.50.

This is a play in four acts. It is based on modern life as it is found today on the East Side of New York City. Mr. Leon has been for many years engaged in social service work and has had every opportunity to make a close and intimate study of humanity. The play is interesting and sound in its teaching, the characters are human and well drawn. It is simple and forceful. You'll find it well worth the reading.

**What Do We Mean by God?**; by Cyril H. Valentine, M. A., Ph. D.; published by the Macmillan Co., New York; price \$2.00.

This is a series of studies dealing with the objectivity of Christian experience. The author discusses at length and from many angles of approach: "The Reality of the Object of Religious Experience," "The Responsive Subject of Christian Experience," "The Responsive Object of Christian Experience." This is accompanied by a brief but valuable bibliography. The reader doubtless will not agree with all the writer's con-

clusions, nor should he, but he will find much to stir his mind and quicken thought.

### DOCTOR GODBEY: AN APPRECIATION

(Continued from page 1)

Given almost any verse in the New Testament, he could repeat the next. Withal, he had poetic genius, an accurate sense of measure and the fire of poetry, all making a most unusual combination.

He bore a stainless character, and leaves the world with the love and respect, even veneration, of his brethren. To me he was one of the best friends and teachers of my life.—Jas. A. Anderson.

### A TRULY GREAT MAN

**EASILY** one of the greatest men of Methodism was Dr. J. E. Godbey. His memory was so marvelous that it was a storehouse of valuable information. It was said that he could on five minutes' notice preach any one of 1,000 sermons. Without any effort to appeal to the emotions there was a subtle element in his preaching that aroused sympathy. I have shed more tears under his preaching than that of any other man. With a quick analytic mind, he seemed to grasp the profoundest subjects with perfect ease and was able to simplify them. His wit was sparkling, but without sting. His capacity for love was deep. His tenderness to his invalid wife during her last years was infinitely sweet. Losing many of his loved ones after he came among us, he never lost his hold on God nor showed sign of rebellion. His philosophy of the Christian life was equal to all occasions and was most helpful to others. He was to me the ideal Christian gentleman, and one of my dearest friends.

Dr. Ivan Lee Holt, who took part in his funeral services, says: "Those of us who know him were always asking him questions. To whom shall we go now? We shall not see his like again. I have never known any man in our ministry more remarkable. His mind was always active, and he was as liberal and modern as any minister in our Church."

The funeral was at Kirkwood (Mo.) Methodist Church, which was crowded with friends. Drs. C. W. Tadlock, I. L. Holt, C. W. Webdell, W. E. Brown, L. E. Todd, and his pastor, Rev. J. L. Taylor took part. Under the leadership of Rev. Arthur Mather, the Masonic Lodge of Kirkwood had its part. Dr. Tadlock spoke feelingly of his ministry of 73 years, using as his text: "Behold, the Lord hath removed from Jerusalem a prophet." Without self-seeking, he was called to many positions of responsibility, and always met expectation. His wonderful life is an inspiration to his brethren. His memory is fragrant.—A. C. M.

### CIRCULATION REPORT

**SINCE** the last report the pastors have sent in subscriptions as follows: Conway, J. W. Workman, by W. T. Martin, 8; First Church, Blytheville, P. Q. Rorie, 1; 28th St., Little Rock, E. T. Millar, by Mrs. Pierce Osborne, 4; Hickory Ridge, Weiner Ct., J. T. Randle, 9; Elaine, J. R. Nelson, 1; Gillett, M. W. Miller, 7; Leola, L. C. Gatlin, 1; Gurdon, M. T. Workman, by Young People, 10; Pine Bluff Ct., L. T. Rogers, 3; Helena, C. W. Lester, by Warren E. Lester, 1; Gentry, A. H. DuLaney, 1; Stephens, J. T. Rodgers, 8; DeWitt, A. W. Waddill, 2; Heber Springs, H. H. Blevins, 12. In several instances this represents fine work. If all pastors would do what these have done, our circulation problem would be solved.

### SUBSCRIPTION RATES:

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Rate to All Ministers	1.00
Superannuated Methodist Preachers	Free

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## Contributions

### THE ANNIVERSARY OF OUR NATIONAL HYMN

By H. H. Smith

While "The Star-Spangled Banner," is our national anthem, "My Country 'Tis of Thee," is our popular national hymn. It was written just one hundred years ago, by Samuel Francis Smith, who was a class-mate of Oliver Wendell Holmes, at Harvard. In a class poem, Dr. Holmes referred to him thus:

"And there's a fine youngster of excellent pith, Fate tried to conceal him by naming him Smith; But he shouted a song for the brave and the free—Just read on his medal, 'My Country,' 'of Thee'."

Later in life, when Smith's hymn had become universally admired as our patriotic air, Dr. Holmes said to him: "Your name and fame will live when I and my works are forgotten."

Smith was born in Boston in 1808 and died in the same city in 1895. He was the author of more than one hundred hymns. Among his hymns that have found their way into various Church Hymnals are: "Softly Fades the Twilight Ray," "When Shall We Meet Again?", "Yes, My Native Land, I Love Thee," "Lord of our Life, God Whom We Fear," and "The Morning Light Is Breaking." Only a year before his death, when he was eighty-six years old, he composed a great hymn on the Church:

"Founded on Thee, Our Only Lord,  
On Thee, the Everlasting Rock," etc.

It was while he was a student for the Baptist ministry, at Andover Theological Seminary, that he wrote "America." It was written in less than half an hour. Dr. Tillett, in "The Methodist Hymnal Annotated" says: "The author had not the remotest idea that the words he dashed off thus hurriedly would ever become a favorite with any lover of music and song, much less become the national hymn of a great and growing nation. National hymns do not become such by virtue of their loftiness of poetic thought and expression, but because they have in them that indefinable, simple something that gets into the hearts of the people. Greater national songs than this have been written—hymns surpassing it in dignity and nobility of thought—but it is doubtful if we shall ever have in America a national hymn more popular with the people than this."

When some one expressed regret in the presence of Dr. Smith that our national hymn should have the same meter and tune as the national hymn of England, he replied: "I do not share this regret. On the contrary, I deem it a new and beautiful bond of union between the mother country and her daughter."

It was written in 1832, and was first sung that year at a children's Fourth of July celebration in Park Street Church, Boston.

Dr. Ninde, author of "The Story of the American Hymn," quotes Dr. Smith as saying late in life: "I have heard 'America' sung half way round the world. I have heard it on the Atlantic Ocean, on the Baltic Sea, and on the Mediterranean; in London, Liverpool, Stockholm, Copenhagen, Paris, Rome, Naples, in the baths at Pompeii, in Athens, Calcutta, and Rangoon. On the earth I have heard it on Pike's Peak, and under the earth in the caverns at Manitou, Colorado, where it was played on the stalactites."—Ashland, Va.

### THE MINISTER'S GIVING

Emerson was right when he said, "The one prudence in life is concentration." If, for example, we, as pastors, could concentrate our money more fully than we do, we should make a deeper impression on the life of our Church. We hear a great deal these days about preachers dissipating nervous energy and frittering away their powers on a multitude of causes and neglecting the pulpit. There is wisdom in these statements, of course. Every thoughtful pastor recognizes the fact that his pulpit has the first claim upon him, and he dares not go before his people with his nervous energy exhausted and all his fires extinguished. Many a pastor has driven nails into his own coffin by squandering his strength on a multitude of unimportant things, outside institutions and causes. Many have allowed the machinery of the Church so to monopolize their time that hours for study were few and irregular. They are not allowed to concentrate their strength upon the one supreme task of the ministry, and by dissipation of their energies they give their people a chance to scoff. Just how prevalent this situation is, I am unable to say. I am convinced of one thing. It is this: As pastors we squander our money by scattering it with a too thoughtless hand. We give fifty cents here and one dollar there and five dollars somewhere else, and at the end of the year scarcely know whether we have accomplished any good or not.

The Church would be much more effective if pastors were willing to concentrate their gifts. I have had wide opportunity for observation. As a connectional man, I have had ample opportunity to see, and understand, the situation. My experience as presiding elder and personal contacts with my brethren in the ministry also gave me an opportunity to study the proposition. Then, I have my own experience which affords a sufficient background, as for that matter. The average pastor makes a pledge to the church budget. This means that he simply helps to pay his own salary in 90 per cent of the cases. Most of our churches are operating on the budget system, so-called. The budget to them consists of the pastor's salary, janitor's wage, presiding elder's salary, and a few other items of a local nature. In some

cases the budget does not comprehend the Benevolence or Conference Claims. The pastor should not help pay his own salary. But when he pays on the budget he is doing nothing more or less than this. Now it is perfectly all right for the members of his family to make their contributions to the regular budget. The pastor should direct his giving in such a manner as to make his contribution felt and in a way that will result in the greatest reflex joy.

Dr. G. L. Morelock makes a most pertinent observation at this point. He states that the tithe of the pastors and presiding elders of Southern Methodism would amply take care of our Kingdom Extension Program, as authorized by our last General Conference. Suppose each pastor directed his money in this channel. Then let the other pastors throughout Southern Methodism join hands with him in this united effort. That, within itself, would constitute a mighty heart whose throbbing would be felt throughout all the arteries and veins of the life of our Church. I do not ask that every pastor confine his gifts to one cause, even though that cause be the Church. This I would not ask my own church members to do. Other causes have a legitimate demand upon the pastors and laymen as well. But surely we should let the Church stand first. We should not go outside of our own Church to make a contribution until we have done the work which the Lord has assigned us in the large and needy house of Israel.

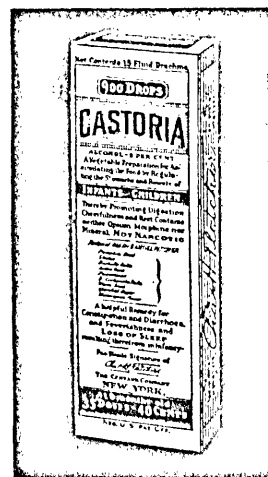
Speaking out of my own experience, I am quite sure that my giving has not always been satisfactory. From my own heart I have scattered my beneficence so widely that I do not get the joy out of it that should come to an unselfish giver. I give a tithe, I think that the average pastor can do no less. Some may give more. And yet I recognize that the tithe is not a conditioned precedent for salvation in a well-rounded Christian life. At least, our Master did not so state it. The thing that I am pleading for in this article is that we, as pastors, channel our giving in a way that would mean more to the churches which we serve and the Kingdom of God. The average board of stewards would appreciate the pastor coming before it and stating that he does not want to help pay his own salary. He should make it clear that it is not a pet scheme to escape financial responsibility, but a matter of spiritual conviction. Let him tell the board that, beginning the new year, his contribution will go for some specific cause which our Church is sponsoring, whether it be Kingdom Extension, Superannuate Endowment, Missions, or some other great interest of our Church.

I cannot close without making one observation in this connection. I hesitate to give it. I think it is a reflection on the ministry, but it has to do with this question of a pastor's giving and his relationship to the particular church which he serves, his board and the budget of that church. It is this: For some inexplicable reason I have heard of pastors saying to their official boards, "Now I understand, brethren, that it will be impossible for you to maintain this salary level this year. For years and years this great church has paid five thousand dollars. It has been suggested that the salary be reduced five hundred dollars. I am

anxious for this great church to maintain its standing in the Conference. It would be a source of disappointment and shame for this great church with its wonderful membership to lose its exalted position in our Conference. There are only three other five-thousand-dollar appointments in our Conference. Then, too, I am a five-thousand-dollar preacher. I have been serving five-thousand-dollar pastorates for a number of years. I should dislike very much to lose my standing in this respect. However, I appreciate the economic situation with which you are confronted. For this reason I am going to make you a most liberal proposition. It is this: Set the salary at five thousand dollars as usual, and I will offset the five hundred dollar proposition with a personal subscription to the budget." I am frank to state that I cannot understand the working of a preacher's mind who would suggest such a procedure as this. It is a species of deception, camouflage. To the Church at large, this is a five-thousand-dollar appointment, but in reality it is a forty-five hundred-dollar pastor. The pastor who does this sort of thing is lowering himself in the estimation of the clear-thinking members of his board. This error, which is oftentimes made unintentionally or without any idea of misleading outsiders, should be avoided. It may be personal vanity on the part of the pastor. At any rate, it is greatly to be deplored. I should like to see this practice discontinued, particularly among Methodist pastors.—John C. Glenn.

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## Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor.

Communications should be received  
Saturday for the following week. Ad-  
dress 1018 Scott Street.

### BAUXITE AUXILIARY

The Society of Bauxite met at the home of Mrs. S. H. Pace, in program and social meeting February 29, with the Baptist Women's Missionary Union as their guests. The president, Mrs. J. W. Lewellen, in her own gracious manner, gave an address of welcome to the guests and friends. Mrs. Wileman, chairman of program for the day, gave the following:

Scripture—I Cor. 3-1-17.

Prayer—By leader.

What Does Religion Mean to You?

—Mrs. J. Felton Gibbon.

"Others," Poem—Mrs. C. G. Anderson.

Solo—Mrs. R. C. Harrington.

Talk—Mrs. T. M. Steel.

Reading—Kathleen Spoonts.

Piano Solo—Mrs. John E. Parsons.

Leap Year—Mrs. Lewellen.

At the conclusion of the very interesting program a contest was enjoyed, and a delicious salad plate was served by the entertainment committee, consisting of Mesdames Pace, Parsons, Steel and Lewellen.

There were 35 ladies present, and all expressed themselves as having spent a very pleasant afternoon.—Mrs. W. L. Connevey, Publicity Chairman.

### ZONE MEETING AT ENGLAND

The England Missionary Society was hostess to the delegates of Zone 1 of the Little Rock District, February 11.

The meeting was called to order by Zone Chairman, Mrs. W. C. Ellis.

Greetings, Mrs. Gordon Rye.

Response, Mrs. E. R. Robinson.

Mrs. O. D. Ward of England gave a most interesting and inspiring devotional, basing her talk on John 3-1-20.

A talk, Christian Social Relations, by Mrs. B. J. Reaves.

Vocal solo, Mrs. Harold Sadler.

Officers for the ensuing year were elected as follows: Chairman, Mrs. O. D. Ward; secretary, Mrs. S. C. Sims.

A talk on Children's Work, Mrs. Moorman.

After prayer by Mrs. C. C. Dickey, the meeting was adjourned until 1 o'clock.

A most delicious luncheon was served to about 70 guests.

The afternoon devotional, Mrs. W. C. Ellis.

Prayer, Rev. Harold Sadler.

"Officers' Training Day" was observed.

Mrs. Woosley gave a beautiful and

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gracious thanks for the hospitality of the England Auxiliary.

The next Zone meeting, which will be in May, will meet with the Carlisle Auxiliary.—Mrs. R. B. Moore.

### CAVE CITY AUXILIARY

The Woman's Missionary Society met at the church, with our president, Mrs. G. L. Laman, presiding. Nine members were present. A brief business session was followed by an interesting program, which was opened with the Lord's Prayer, given in unison.

Song, 170.

Mrs. W. F. Laman gave Scripture reading, Matthew 28:19-20.

Discussions on topics of interest by Mrs. Robbie Laman, Mrs. M. Johnson, Mrs. Amy Bowers, Mrs. Lochie Woodyard.

Mrs. Robbie Laman dismissed the assembly with prayer.—Mrs. W. F. Laman, Reporter.

### WILL UNION BRING ORDINATION?

The joint committee of the Methodist Episcopal Church and the Methodist Protestant Church has met. They are considering the union of these two great Methodist bodies. The Methodist Protestants ordain women as preachers on the same basis as men are ordained. The Methodist Episcopal Church does not give full ordination status to women. Will the union, if achieved, bring the Methodist Episcopal body to the point of agreement with their partners, the Methodist Protestants, on full ordination of women? There are many good reasons for unification of Methodist bodies. This forward step of ordination of women for the united body would be one valid reason for union. Let us hope that this value will be gained, should unification take place. Surely it would be our turn then.—Mrs. J. C. Handy.

### SILLOAM SPRINGS AUXILIARY

The Missionary Society met Friday afternoon at 2:30 o'clock at the home of Mrs. J. B. Caldwell, with Mesdames Perry and McGee, assisting hostesses.

The business session was presided over by Mrs. C. E. Bennett, president. The devotional hour was conducted by Mrs. S. H. Thompson and Mrs. Ben Garst, which was a memorial service to Mrs. R. D. Jordan.

After singing two of the late Mrs. Jordan's favorite hymns, Mrs. Thompson gave a fitting tribute to Mrs. Johnson, a friend near and dear to the heart of every member of the Society. Following is a part of the tribute:

"She inspired us to better things, and above all, to keep faith. We can but rejoice with her as we picture the scene when her loved ones greeted her and at last she was permitted to hear the sound of that sweet voice when He said, 'Thou hast been faithful over a few things; I will make thee ruler over many; enter thou into the joys of thy Lord.'"

We were led in prayer by Mrs. E. F. Smith at the close of the devotional hour.

The house was very patriotically decorated in memory of George Washington, and during the social hour several very entertaining games were played, among them being tangled letters and matching contests, answered with things pertaining to Washington.

Delicious refreshments were served by the hostesses.—Supt. of Publicity.

## Christian Education

### THE ROMANCE OF THE COUNTRY CHURCH

Many requests have come in for the illustrated lecture "The Romance of the Country Church." Wherever it has been given our people have been lavish in their expressions of appreciation. It is doing the thing desired, that of helping our people in the larger churches to remember the contribution the country church has made to the state and nation as well as to the church at large. Many of our adult members in the larger churches came out of a country church, and the ties there are tender and strong.

These pictures may be seen at the following places on dates named at 7:30 p. m.

Dierks, Saturday, March 12.

First Church, Texarkana, Sunday, March 13.

Strong, Wednesday, March 16.

Warren, Sunday, March 20.

Monticello, Sunday, March 27.

Mena, Sunday, April 10.

Other places and dates will be announced later.—S. T. Baugh, Ext. Secretary.

### BROTHER PARSONS ORGANIZES NEW M. Y. P. UNION

On February 21, Mr. C. I. Parsons, organized a Methodist Young People's Union at Lewisville for the south section of the Texarkana District. Young people were present from Stamps, Lewisville and Bradley. The following officers were elected:

President, Albert Bray of Lewisville; Vice-President, Miss Dixie Hamiter, Bradley; Sec.-Treas., Miss Ada McMurrough, Stamps; Chairman of Program Committee, A. W. Keith, Jr., Stamps; Chairman of Recreational Committee, Donald Sheffield, Lewisville.

We congratulate these young people on this forward step. Mr. Parsons now has all the Texarkana District organized in Unions. No better man than Parsons. He gives his energetic elder, Dr. Watson, much of the credit for his success.—Clem Baker.

### DR. J. M. WILLIAMS TO HOLD REVIVAL AT MALVERN

Rev. Fred Harrison has engaged Dr. J. M. Williams of Searcy, vice-president of our Hendrix-Galloway System, to conduct a revival at Malvern, beginning Sunday and running throughout this week. The central theme for the week will be "Building the Christian Home." There is no cause more sacred and no man better fitted to speak on this subject than Dr. Williams. We predict a great week for the Malvern people.—Clem Baker.

### YOUNG PEOPLE TO ORGANIZE EAST SECTION OF LITTLE ROCK DISTRICT

Conference Director Harold Sadler and Presiding Elder Henderson, have called a mass meeting of the young people from all the churches east of Little Rock in the Little Rock District at Lonoke Thursday night, March 17, for the purpose of organizing them into a Methodist Young People's Union. Sadler, Moore Tucker, Gieck, Lee, Spore, and the two Simpson brothers are the pastors interested and will all be there with their young people. Soon after this Union gets going it is our

purpose to hold for them at Lonoke a Christian Culture Institute such as was held at Sheridan recently.—Clem Baker.

### CONFERENCE-WIDE CELEBRATION OF YOUNG PEOPLE'S ANNIVERSARY NEXT SUNDAY NIGHT

Entire Methodism will celebrate the second Anniversary of our "Unified Methodist Young People's Work" next Sunday night, March 13. The Little Rock Conference is showing unusual interest in this program. Our young people are dead in earnest. They deserve the unstinted support of all church members. Let's all give them a great hearing and make a good offering for their work. If you have not ordered programs we still have a few more here in the office. The program as given in the March issue of the Hi-Road is good and can be used by most churches. As soon as the offering is taken send it at once to Miss Allene Wakely, 1024 North Palm, Little Rock—Clem Baker.

### CHECKING UP ON OUR LITERATURE

One of the FIVE BIG POINTS OF EMPHASIS adopted in all our Institutes was "Complete supply of the right kind of literature for all our schools this year." Now is the time to check just as we are ordering literature for the new quarter. May we suggest that each pastor take the blue booklet given out at the Institutes along with the sample copies of the literature and make a careful check up on what is actually being used and make such additional orders or change in orders as will insure



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each school and each teacher a full supply for the new quarter. Our Methodist Literature is the best published for Methodist schools. Let's use it.—Clem Baker.

#### LITTLE ROCK AND TEXARKANA TRAINING SCHOOLS

We are in the midst of the fourteenth session of the Little Rock Training School this week and go to Texarkana, where the 11th session of the Texarkana Training School opens Sunday afternoon. We are expecting both these schools to be up to their usual fine standard. The Hot Springs School will be held the week of April 10.—Clem Baker.

#### TEXARKANA DISTRICT CHRISTIAN EDUCATION INSTITUTE

The Christian Education Institute for the Western half of the Texarkana District, was held at DeQueen, February 18. Ten of the eleven charges were represented, there being about 75 present, with DeQueen, Dierks and Foreman leading in the number of delegates attending.

The meeting was opened with a very impressive devotional by Dr. W. C. Watson, after which the Rev. Clem Baker spoke on "Goals for 1932."

The Rev. S. T. Baugh, Extension Secretary, addressed the meeting on "The Country Church Program."

A resolution was unanimously passed extending the sympathy of those present to the Rev. H. H. McGuyre of Foreman in his illness.

Dr. James Thomas, P. E. of the Pine Bluff District, brought a message on "Romance of Country Church."

Dr. J. M. Williams, vice-president of the Trinity System of Colleges, brought his wonderful address, "The Church and Her Colleges."

Rev. Clem Baker gave us his instructive lecture on "Organizing for the Job."

The meeting was then adjourned for the noon hour, during which the good ladies of DeQueen served a delicious lunch.

At 1 P. M. the Divisional meetings were held.

At 2:30 all re-assembled for the different reports.

The report and resolution of each division was read by the Conference or District Director.

Rev. Clem Baker explained the use of the literature under the new plan after which Dr. Watson made a brief talk urging the immediate carrying out of the new plans.

Resolutions thanking the good women of DeQueen for the bountiful lunch and thanking the Conference team for having left their work to aid us in becoming familiar with the new plan were passed.

The meeting then adjourned.—Fred Gantt, Sec.

#### HENDRIX COLLEGE NEWS

Eleven students contributed to the Hendrix Mirror, student literary magazine, for the Winter issue, which was distributed this week. Poems, essays and stories made up the total of fifteen pieces which appeared.

The Hendrix Mirror, revived in October after it had been out of existence for approximately fifteen years, is edited by Walter Moffatt of Monticello. Its staff includes Fontaine Reeves, Piggott, managing editor; Harvey Nelson, Little Rock, Eunice Horton and Kathleen Jaynes, Conway, associate editors.

Second issue of the year (the magazine is a quarterly) opened with a group of letters by Guy Jones, Conway senior. It included stories by Eunice Horton, Conway; Walter Moffatt, Monticello; and Martha Jackman, Pine Bluff. Poems by Faye Owens, Judsonia; Box Saxon, El Dorado, Minnie Lee Mayhan, Little Rock, and Neille Shoemaker, Yellville, were included in this issue. Essays were written by Helen Towner, Conway; Harvey Nelson, Little Rock, and Wayne R. Foster, North Little Rock.

#### STUDENT VOLUNTEER CONVENTION

I attended the Eleventh Quadrennial Convention of the Student Volunteer Movement at Buffalo, N. Y., Dec. 30, 1931, to Jan. 3, 1932. As the five days were full of interest and vital experiences, a complete report of it could not give the entire spirit and ideas. I would like to tell in a few words what impressed me most.

Among the speakers were T. Z. Koo of China, vice-president of the World Student Christian Federation; D. D. T. Jabavu, second generation Christian of Africa; John A. Mackay, of the Y. M. C. A. staff in Mexico and for fifteen years missionary in South America; John R. Mott, creator of the Student Volunteer Movement and leader in missionary thought; Walter Judd, medical missionary in China for six years in one of the most disturbed areas of the civil wars. The personality of each speaker, as well as his message, gave us a broader vision of the world today and the significance of the theme of the Conference, "The Living Christ in the World Today."

I found most interesting and inspiring three platform hours. First, one in which three young people discussed world peace and the part students can have in making it a reality; a ballot was taken, the results of which showed that practically the entire group of over 2,500 young people favored total disarmament. Dr. Walter Judd, who is still a young man himself, told the story of his work in China, of the deepening of his "arm-chair" convictions to life ones, and of his own experience that the way of love did work. In the final session, six students told what Buffalo had meant to them and how they planned to invest their lives most effectively to follow the vision they had received. Dr. Koo then pointed out the significance of the Cross, an understanding and acceptance of love and triumph of which is essential before we can realize God's plan for man and become a part of the plan.

The pageant "Release," was a dramatic presentation of the message of the Convention: The conflict of world forces in various ways and man's struggle with industrialism, poverty, philosophical confusion, and international conflict was given, and Jesus Christ presented as the Way to Freedom. "Ba Thane," a powerful one-act play, presented a view of the present day difficulties and human needs in missionary life, especially the struggle of the races for development.

The music added so much to the spirit and meaning of the Convention that I must mention it. The Choir was from Westminster Choir School, which trains leaders for better church music; Ralph Ewing, their director, was also the convention

## Church News

#### ANNUAL MEETING OF BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Board of Church Extension Building, 1115 Fourth avenue, Louisville, Ky., beginning Wednesday, April 27, 9 a. m. All applications to be considered by the board at its annual meeting must be in the hands of the secretary on or before March 31, 1932.—T. D. Ellis, Secretary.

#### LITTLE ROCK CONFERENCE

Communion Offerings — Report No. 2:

Capitol View, Little Rock.....	\$ 3.82
Malvern .....	6.55
Stuttgart .....	9.04
Lockesburg Circuit .....	5.05

Total .....

\$24.46  
We wish to acknowledge above receipts and also to thank our brethren and friends for their response to our call. We confidently look for others to respond. These funds are used for emergencies.—Little Rock Conference Board of Finance, R. E. Simpson, Treasurer.

#### LOST CHURCH REGISTERS

On a recent trip in the field I found three churches reporting lost church registers. At one place the people report that numbers of new members have been received into the church each year for the past three or four years, but no record of them can be found.

This is a deplorable situation. A preacher permitting a situation like this to arise in his charge is guilty of gross neglect. A local church should have a good church secretary, but the preacher in charge is responsible for the condition of the register and should see that the work is promptly and properly done.

Another angle to this situation is the mania for trimming the rolls. The law of the Church does not permit a name to be dropped just because that person may have moved away. Instead of trying to get rid of members we should be seeking to keep in touch with them and cultivate them as best we can, even at a distance.

I sincerely hope that our pastors will take this matter to heart this year and see that Church registers are provided for each congregation under their care and see to it that they are "properly kept."—S. T. Baugh, Extension Secretary.

#### KINGDOM EXTENSION

##### N. Arkansas Conference

During February Mr. Rawls received the following remittances on Kingdom Extension:

##### Batesville District

Cotter, Eli Craig, pastor.....\$10.00  
Newark, I. L. Claud, pastor.... 10.00

##### Conway District

Conway, J. W. Workman, pas. 88.01

##### Fort Smith District

Clarksville, E. H. Hook, pastor 66.20  
Second Church, Ft. Smith,

song leader. We used the hymnal, "Hymns of the Widening Kingdom," which was published for the convention. Our music proved to be in reality an act of worship.—Mary B. McSwain.

F. G. Chadwick, pastor..... 3.85  
Greenwood, Earl Cravens, pastor ..... 30.00

##### Helena District

Forest Chapel, Colt Charge, W. F. Shell, pastor..... 6.70  
Weiner, J. T. Randle, pastor.. 20.00

##### Searcy District

Garner, R. E. Lee, pastor..... 2.00  
Pangburn, E. Marlar, pastor.. 4.50  
Gregory, A. W. Harris, pastor 5.75

Totals by districts will be given next month.—J. Wilson Crichlow, Conf. Chairman, Commission on Benevolences.

#### A MESSAGE FROM BRO. SAGE

For the past twelve days I have been a patient in the Barnes Hospital in St. Louis. The doctors here have given me a very thorough and patient examination, and I am scheduled to submit to a very important surgical operation Saturday, March 5. While this operation is very important, it is not considered a dangerous one, and is performed under a local anesthetic. If this first operation is successful the doctors may recommend a much more serious one a little later. If this second operation should be performed I will be here several weeks.

My honored and much loved friend, Dr. J. E. Godbey, whom everybody in Arkansas knew and loved, was a patient here when I came and occupied a room just across the hall from mine. Last Monday he quietly breathed his last and passed to his heavenly home. A great and good man has gone to his reward. I counted it a privilege to be near him when he died.

A few days ago I had the joy of an unexpected visit from my beloved friend, Dr. Marion Nelson Waldrip. We were next door neighbors for two happy years in the old days at Pine Bluff and it was a happy privilege to meet him again. I have also enjoyed two visits from Bro. Milton Lark, a former Arkansas man, who

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is now serving a suburban charge near the city. Yesterday I had a much appreciated visit from my good friend, Rev. W. H. Hansford, a former Arkansas with whom I enjoyed very cordial and brotherly fellowship in the days when he was a member of the Little Rock Conference.

Dr. C. W. Webdell, the fine Methodist chaplain of the hospital, shows me much kindness. Dr. Ivan Lee Holt, another Arkansas boy who has made good in one of the most important churches in our connection, sent me a lovely shower of roses and carnations from his church last Monday.

This is a great institution, splendidly equipped and well managed. The doctors, nurses and attendants are uniformly kind and obliging.

I hope my friends will remember me in prayer.—J. A. Sage.

#### HOLLY SPRINGS CIRCUIT

We are delighted to state that the good people of Caddo Gap, out of their willingness to sacrifice for the Kingdom of God, cheerfully granted us a release on last Thursday from our work in their public school. This is but one of the many evidences of their fine spirit of co-operation. Since my appointment on the Holly Springs Circuit, early in January, I have been away on every week-end from Caddo Gap, returning usually on Monday afternoon. There has always been a supply teacher furnished in my place without any thought of remuneration. We shall long remember their Christian interest in us and their words and deeds of encouragement.

We arrived at Holly Springs Saturday, February 27. We were surprised Saturday night with a generous "pounding" by the good people of Holly Springs. More good things than I could find space to mention were brought. Our dining table was filled and the floor around it was covered. We are very happy among these fine people, and we feel that the Lord has been good to us to give us such a wholesome environment in which to begin our itinerant ministry.—Earl S. Walker, P. C.

#### KINGDOM EXTENSION INSTITUTES IN NORTH ARKANSAS

Having just completed the round of Kingdom Extension Institutes for the nine Districts of the North Arkansas Conference, the writer wishes to bear testimony to the high quality of the Methodism of this Conference. It is to be regretted that, since so many jibes have been made about Arkansas, including uncomplimentary references to "The Slow Train Through Arkansas," few Americans

appreciate the splendid citizenship of this American Commonwealth.

One of the Kingdom Extension Institutes was held at Fayetteville, the seat of the State University, which sits, like a queen, at the foot of the Ozarks. We were privileged to visit Mount Sequoyah, which rises several hundred feet above the city, where our Methodist Assembly is situated. Rev. Samuel M. Yancy, the superintendent, is perhaps the best story teller in Southern Methodism, and has made the Assembly a great center of inspiration and power for Methodism west of the Mississippi river. Bishop Paul B. Kern calls Mount Sequoyah his home.

One of the Kingdom Extension Institutes was held at Conway, the seat of Hendrix College, an institution with assets worth \$650,000 and with an endowment of over \$1,000,000. It is easily one of the best liberal arts colleges to be found in the entire country, and Dr. J. H. Reynolds has wrought notably in the development of this splendid institution of learning. Another educational institution, of which Arkansas Methodists are justly proud, is Galloway College, at Searcy, where Dr. J. M. Williams has been able to develop an atmosphere for the training of girls which has attracted wide attention. Arkansas Methodism has developed what is known as the Trinity system, with Hendrix College, of senior grade, at Conway, and Galloway College, of junior grade, at Searcy, under the same administration.

Perhaps no Conference in Southern Methodism has extended more hospitality to progressive ideas, especially in the field of Christian Education, than the North Arkansas Conference. It is claimed that the first Pastors' School in our Church was opened within the bounds of this Conference. Remarkable provision for the training of Christian leadership has been made through the Conference Board of Christian Education, which has paid the expenses of instructors in Standard Training Schools, as well as of some leaders in the local church schools, who have taken advantage of the Leadership Schools conducted each summer at Mount Sequoyah.

The influence of Dr. Stonewall Anderson is still felt in the thinking and constructive programs of the Conference. Dr. O. E. Goddard, an outstanding missionary leader, hails from the North Arkansas Conference, and Rev. J. Q. Schisler and Rev. A. W. Martin, who are making a valuable contribution to the work of the Church, as members of the staff of the General Board of Christian Education, are products of the Bear State. The writer was accompanied on his Arkansas tour by Rev. J. W. Crichlow, presiding elder of the Conway District and chairman of the Conference Commission on Benevolences. He has been remarkably successful as pastor and presiding elder in promoting the financial interests of the Church, and the stimulating influence of his leadership was shown in the following remark recently made by a brother presiding elder of the Conference: "Brother Crichlow always makes us feel rich in our poverty and makes us happy in our distresses."

A memorable day was spent in Hot Springs, a picturesque city of 25,000 inhabitants, built along a narrow valley flanked by four mountains. Nestling here among the foothills of the Ozarks, Hot Springs offers the magic virtues of its healing waters to health-seeking pilgrims from every

part of the world. Prior to 1929, it was estimated that 250,000 persons sought recuperation and recreation at this famous Mecca annually. Owing to the curative powers of its hot springs, the United States Government erected its first Army and Navy Hospital here, under an act of Congress in 1822. A new Government Hospital is now in process of erection at a cost of \$1,500,000.

The Sisters of Mercy of the Catholic Church maintain at Hot Springs a unique institution, known as St. Joseph's, built at a cost of \$1,000,000. The first three floors are used for hotel purposes, and the two upper floors constitute a well-equipped hospital, with laboratories, operating rooms and other modern arrangements and equipment. Hot bathrooms such as may be found in other parts of the city, are installed on one of the floors of the hospital portion of the building. Thus St. Joseph's includes within a single building the best features of a modern hotel, a scientific hospital and the most up-to-date bathing sanatorium.

Southern Methodism ought to have a great national sanatorium at Hot Springs, and the last session of the General Conference instructed the General Hospital Board to study the situation, with a view to establishing, whenever practicable, such an institution at this famous American resort. It is earnestly hoped that some layman of large financial resources, who desires to perpetuate the use of his fortune in service to suffering humanity, will make it possible for our Church to establish at Hot Springs an institution of healing of nationwide influence.

After a three weeks' tour of North Texas and North Arkansas, the writer returned to Georgia with a stronger faith than ever in God and in the ultimate triumph of the Christian Church. He had delivered 36 addresses in 21 days in behalf of the world program of Methodism, and the response to these lay messages had been cordial and enthusiastic.

When God's honor roll of saints shall be finally completed, it will be found that the names of many sons and daughters of Texas and Arkansas are graven thereon in letters of gold.—Fred T. Barnett, in Wesleyan Christian Advocate.

#### INDUSTRIAL CIVILIZATION STANDS ON INSURANCE

"It would be as difficult to think of commerce and trade without insurance, as it would be to think of banks without deposits," said Henry Swift Ives recently.

This striking statement is true beyond argument. Not a ship would put to sea without insurance to protect it and its cargo—no investor would put a cent into a new business unless he knew that an insurance policy stood between him and loss of his savings from fire, injury to workmen or the public, or other hazard. Banks and business houses would be in constant danger of ruin if they did business without insurance against theft, burglary or defalcation, etc. Automobile owners would continually be facing the possibilities of bankruptcy brought on by a single accident for which they were responsible. In almost every phase of life an insurance policy plays a necessary part, protecting us against misadventure in a way nothing else can.

There is no such thing as a bank without deposits. And there could

be no such thing as an industrial civilization without insurance.—M. & P. News Bureau.

#### PERSECUTING BISHOP CANON

I am not a churchman but I am getting tired of this persecution of Bishop Cannon and have more respect for him as time goes on than for his persecutors. It is purely a political affair. If the persecutors would use as much zeal as venom in their endeavors for righteousness in their own back yards they could find plenty of work and the world would be a better place to live in. I would rather have Bishop Cannon for a neighbor than saloons, bootleggers or racketeers.

These people that uphold certain lawbreakers, and probably patronize them, and then try to fasten something on a political or personal enemy can't be as good Americans as they pretend to be.—A. Scott in Boston Transcript.

#### ATTITUDE OF THE ANTI-SALOON LEAGUE ON PROHIBITION REFERENDA

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

Senator Bingham's remarks in support of his defeated resolution calling for referenda on Prohibition in the various states apparently created the impression in some quarters that the Anti-Saloon League has changed its position of opposition to such procedure. The fact is that neither the Anti-Saloon League nor its recently elected president, Bishop E. G. Richardson of Philadelphia, have given any expressions favorable to prohibition referenda. Commenting on statements attributed to him, Bishop Richardson on January 21, made the following written declaration:

"Apparently from some reports that are reaching me, an erroneous conclusion is being drawn from some of the statements that I made to the reporters recently in Washington. The few reports that I have seen are generally correct in their statements. I must believe, however, from some word that reaches me from various parts of the country that undue emphasis is being laid on some of the statements that I made, and others are being wrongly interpreted.

"I was asked whether I believed in a referendum on the subject of Prohibition. I replied in the negative and gave my reasons for my negative position. As has been reported where I have seen the reports of my interview, I stated that a ref-

#### ADVICE FOR YOUNG MOTHERS

Texas, Ark. — "Twice during periods of expectancy I took Dr. Pierce's Favorite Prescription. I also took some of the 'Golden Medical Discovery' and was perfectly

satisfied with the result, for I was greatly benefited," said Mrs. W. F. Hubbard of 209 Grand Ave. "I never had anything to improve my health so much and I am glad of this opportunity to make such a statement and hope it will be the cause of some other prospective mother being benefited." All druggists sell

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#### IS IT INSURED?

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erendum would be unconstitutional and meaningless.

"I then went on to say that I conceded the right to every citizen to oppose the Prohibition Amendment if he conscientiously did not believe in it. Those citizens who do not believe in the Prohibition Amendment have just as much right to try to have it repealed, or further amended, as I have to try to keep it where it now is. I went on to state that the Constitution provides a way by which this can be attempted. These Constitutional processes provide a way for a Constitutional referendum.

"According to the Constitution, amendments may originate in the Congress, or they may originate through the Legislatures of the various states. If the opponents of the Prohibition Amendment can secure action through the Legislatures of thirty-six states asking for the repeal or modification of the Eighteenth Amendment, they have an absolute right to do so.

"In brief, this was my statement to the press in Washington, and on this statement I am willing to stand."

The resolutions adopted by the National Board of Directors of The Anti-Saloon League of America on January 18, contain the following statement of attitude on Prohibition referenda:

"Any question of the repeal or of the modification of the 18th Amendment . . . should originate in exactly the same way as did the adoption of the Amendment. It should originate with the people, who, voicing their wishes to their representatives in Congress and the State Legislatures, elected to represent their views, can retain, amend or repeal any part of the Constitution. The Anti-Saloon League of America does not hesitate today to leave these questions in the hands of the people to be settled by them in the Constitutional way by an expression of their views in the election of members of Congress and of State Legislatures. This method provides for the only referendum to obtain the view of the people which is known to the Constitution, and this kind of referendum can be held every two years. The Anti-Saloon League of America will oppose any effort to short circuit the regular constitutional process for changing the prohibition statutory law or for amending the constitution of the United States. Furthermore, the League opposes all sham proposals of the opponents of prohibition."

The immediate and decisive defeat of the Bingham referendum resolution by a vote of 55 to 15 demonstrated that his proposal did not have the support of the Anti-Saloon League or any other dry organizations. However, reports of the discussion and particularly Senator Bingham's reference to the erroneously reported attitude of Bishop Richardson raised doubts which should be dispelled by the actual record expressing the attitude of each.

## GRAY'S OINTMENT

Nothing Better for Boils and Sores  
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After coughing for more than 80 years, the Rev. J. J. Richards, 1849-BX, Arbor Ave., Dayton, Ohio, discovered a new treatment for Chronic Bronchitis and recovered quickly. It goes right to the root of the trouble and speedily overcomes constant coughing and difficult breathing. Soothes and heals. Write for Free particulars 1849-BX.

## For Children

### THE LOST DOLLAR

Bert Cline wanted a dollar, he wanted it more than anything else, but he knew nice crisp, green dollar bills do not happen in one's path just because one is thinking about them and wishing for one. And yet, there it was right in the grass beside the driveway. He touched it with his toe to make sure—yes, it was a dollar bill all right. He picked it up, smoothed it out and then rolled it up in a little, tight roll and put it down in the very bottom of his blouse pocket. Then he sat down on the step as if he were going to have a real conversation with a little voice that kept saying:

"You know very well it is not yours; you know Mrs. Wells was here this morning and got in her car right where you found it, and, of course, she must have dropped it. She is always collecting money for something."

"Yes," but Bert told the voice, "I didn't see her drop it, and the wind might have blown it in from the street, and, if it did, I never could find the owner."

"Well, you should go and ask mother about it, anyway," the voice whispered back.

"No, I won't; I found it and I'm going to keep it, and buy a new ball-mitt. The gang is going to put me out if I don't get one; Benny told me so last night."

Just then the telephone rang, and Bert heard mother say, "Yes, Mrs. Wells?" and then: "Oh, that's too bad. No, I haven't been out on the driveway since you were here. Just hold the line, I'll go look right away."

Bert sprang up and hurried around the corner of the house, then slipped in the back door and on upstairs to his own room. He smoothed the dollar bill out again and put it between the pages of a book he had been reading, but, somehow, he did not seem to care about rushing down to a nearby shop to buy the mitt he had looked longingly at every day for a week.

Hanging over Bert's desk was a very fine picture of his grandfather, together with several medals won for bravery during the Civil War. He had been a captain in the army at Gettysburg. Bert had been named for him, Albert R. Cline. As far back as he could remember, he had begged his father to tell him again and again the stories of those trying years and the experiences of bravery and hardships of his grandfather. And now, the kind, blue eyes seemed to be looking right at Bert, and the voice that had encouraged and led his soldiers on to victory was saying:

"Don't keep it, Bert; there is only one right way, and that is the honest way. It belongs to someone else, and you do not want anything unless it is your own."

Bert looked back at the pictured eyes, and before he knew it he answered aloud: "All right, sir, I won't."

Then catching up the dollar bill, he rushed downstairs, calling as he went: "Mother, I heard Mrs. Wells telephoning you about losing some money. I found a dollar bill in the driveway. Shall I take it over to her right away?"

He did not stop to explain when he had found it, and mother did not

### RELIGION IN LIFE

Magazines carry with them an atmosphere of their own; and I cannot be with them, or pick them up for even a casual survey, without having a feeling that an influence, almost personal, goes out from them.

As I write, I look up at the shelf above my desk, at the rows of my magazines—Methodist Reviews, Biblical Reviews, The Hibbert Journal, Harpers and the Atlantic Monthly—and there seems to stand out from them an atmosphere that is reminiscent of college hall and chapel, of the charm of soft light falling on rows on rows of books.

But, though I love these old friends, I could not help but welcome with a great deal of enthusiastic interest the latest addition to my magazine shelf, which, in its brilliant

ask. She only called to him from the kitchen: "I'm so glad you found it, Bert; she had just collected \$10 to send some sick girl she knows to the mountains for a week, so hurry and tell her, she is so worried about it."

Hopping over the back fence, and springing across some vacant lots, he was soon telling Mrs. Wells about the lost dollar. After she had thanked him, she laughed and said, "I've always heard that one good turn deserves another, so won't you come down in the basement and help me carry up some baskets of Harold's junk? I am cleaning up his den. You know he will be home tomorrow, and I'm going to ask the Salvation Army to come and get a lot of things that he will never miss."

Bert followed her downstairs, and there right on top of one of the baskets was a ball and a mitt. It looked almost new and just his size.

"If you see anything there that you want, Bert, just help yourself. Maybe you would like that baseball and mitt. Harold was just about your size when we got it for him. He never used it much, and I know he would like for you to have it."

"Oh, Mrs. Wells, it's just what I want more than anything, and it's just the size!" Bert exclaimed as he slipped his hand in it.

The baskets were soon carried out, and Bert was hurrying back. Catching sight of Billy Banks, his chum and captain of the ball team, he called to him across the alley fence:

"Hello, Billy, see my new mitt. I guess I'll be all right again with the gang now. I'll be over after awhile." —Ellen Morris in Christian Standard.

### MONEY FOR YOU

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. Geo. H. Hakes, 290 Broadway, New York, N. Y.

## 666

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UNION PLANT COMPANY  
Texarkana, Ark.

mid-winter covering of scarlet, stands out most conspicuous in the midst of the sober greys and browns of the others. I have read and re-read some of the articles in this Winter Number of "Religion in Life," and, as I have read, there has come to me the realization that here is a magazine that has a personality of its own. There is about it the dignity of scholarship, with the freshness and vitality of life itself.

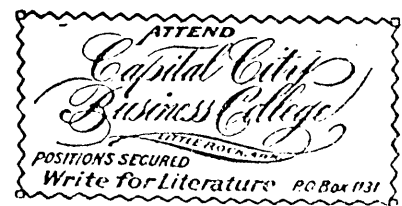
I have seen magazines that seem to breathe out an air as of a fetid breath from the nauseating pools of a miasmatic swamp, a poisonous breath from the slime and filth of life, but from this magazine there comes a breath of that purity of air that comes from the heights of life, the sweetness of that perfume that goes with high thought and noble deed.

A resume of the contents of this number would contain the names of many of the best of our leaders of contemporary thought. The first article in this initial number is by Bishop McConnell, and the title of his article is taken from the name of the magazine, or vice versa. It is on "Religion in Life," and is alone worth the price of the magazine. It

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SANDWICHES DRINKS

leads up through avenues of Science, Philosophy and Religion to that thought that seems to have been ever present in the mind of Jesus—that religion and life are indissolubly bound together.

Another very interesting article to me was that on "Christian Doctrine of Ibsen's 'Peer Gynt'" by O. E. Rolvaag. (Since writing this article the great Norwegian novelist and critic has passed on to carry on his study and writing in that other land of clearer knowledge.) I had read "Peer Gynt" a number of years ago, but gained more from this study of Rolvaag's than I had from the reading of the book itself. It is a revelation to look at great literature through the eyes and minds of great and good men.

"Recent Arrivals on My Shelves," by Dr. Lynn Harold Hough, is a very fine, scholarly and interesting review of some of the best latest books. Like him, I had also fallen under the spell of Dr. Gaius Glenn Atkins, and his review of Dr. Atkins' latest book, "The Life of Cardinal Newman," made me long to possess it.

What a wonderful privilege it would be to have enough money to buy the books you want instead of having to look at them with longing eyes and then turn away with a sigh!

I have selected these items of interest from this new magazine almost at hap-hazard. There are many others of equal or possibly even more value. It is a worthy successor to worthy predecessors. It is published by The Methodist Book Concern, New York City, and the price is only \$2 per annum.—George A. Freeman.

**FEATHERSTON**—Samuel Eldridge Featherston was born Sept. 28, 1884, in the New Home community, North of Bentonville, Ark., died Feb. 29, 1932. August 14, 1912, he was married to Miss Ollie Allison. To this union were born four children, all of whom survive. Besides his wife and children he leaves his parents Mr. and Mrs. George Featherston, four brothers: Clarence and Charley of Muskogee, Okla., Harley and Bill of the New Home community, and a sister, Mrs. Carrie Barton of Muskogee, Okla., and many other distant relatives. All except one year of his life was spent within the bounds of the New Home community. Last August the entire Featherston families of this connection met at the home of the parents and celebrated the Golden Wedding anniversary with all present, as there never had been a death in fifty years in the circle. Brother Sam's going is the severing of the family tie.

When in the teens he was converted under the ministry of Rev. John E. Brown, at Bentonville, and immediately united with the New Home Methodist Church, and was still an active member of this Church at his death. He was a steward and loved the task, and worked well at it. He had his place in the congregation that will long look vacant to all who attended there. His last call away from his home was to call on his pastor in the parsonage at Bentonville. He developed pneumonia, and was soon taken from among those who loved him so well. He was also the leader of the entire community, and was a member of the Board of Education at the Consolidated Schools of Bentonville. This Community will not soon produce his equal in public interest and religious activity. Funeral services were conducted at the New Home Church by his pastor, Rev. W. C. Hutton, assisted by Rev. R. S. Hayden of Bentonville, and a former pastor, Rev. O. M. Campell, of Elm Springs. His body was laid to rest in the Bentonville Cemetery. A good man has gone from among us to be at rest with the Master.—A Friend.

**Norton**—Rev. N. S. Norton, a local elder, died at his home at Drasco, Ark., January 29, 1932, and was buried at Wolf Bayou, or Oak Grove Church, on the Pleasant Plains Circuit. Bro. Norton was born in N. Carolina and came to Arkansas many years ago. Taught school and preached throughout this mountain country. He was a good man, lived a good life, reared a good family, leaves several children and wife. He was the father of Rev. J. U. Norton of Wolf Bayou. The funeral was conducted at the Oak Grove Church, by the writer and two other ministers, Rev. Mr. Grant and Rev. Mr. Moss. A large crowd attended and felt that one of our best members, friend and father was gone. His death came as the setting of the sun after a cloudless day, and all was well.—Hoy M. Lewis, pastor.

## Sunday School

### Lesson for March 13

#### JESUS COMFORTS HIS DISCIPLES

LESSON TEXT—John 14:1-18.

GOLDEN TEXT—Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you, Let not your heart be troubled, neither let it be afraid.

PRIMARY TOPIC—Jesus Plans a Home in Heaven.

JUNIOR TOPIC—Jesus Plans a Home in Heaven.

INTERMEDIATE AND SENIOR TOPIC—Jesus Comforts His Disciples.

YOUNG PEOPLE AND ADULT TOPIC—Jesus Comforts His Disciples.

The hopes of the disciples were utterly shattered when Jesus told them about the cross. He had told them that he was going away and that they could not follow him. He consoled them by

I. Pointing to the Coming Reunion in the Father's House (vv. 1-3).

1. He asked them to trust in himself even as God (v. 1). Faith in the God-man, Christ Jesus, will steady the heart, no matter how intense the grief or how great the sorrow. Faith in God and Christ is one and the same thing, for Jesus Christ is not merely another God, but one with God. Christ himself is divine and therefore the revealer of divinity. Jesus Christ is the same object of trust as God himself. The believer should repose in him the same confidence and yield unto him the same submission as to God. Trust in Jesus as God is the secret of a quiet heart.

2. He informed them that he was going to the Father's house to prepare a home for them (v. 2). Heaven is the Father's house. Heaven is an eternal dwelling place. There is in it abundant room for all. There are "Many mansions." All who come to God through Christ will find room.

It is a prepared place for a prepared people.

3. He assured them that he would come again and escort them to the Father's house (v. 3). Jesus will not wait for his own to come to him, but will come and call forth from the graves those who have died and transform living believers, taking them all to be with himself forevermore in the heavenly home.

II. Revealing the Way to the Father's House (vv. 4-11).

Jesus informed the disciples that they knew the way to that place to which he was going. To this Thomas interposed a doubt, in answer to which Christ asserts that he is

1. The way to God (v. 6). He is something more than a mere guide or teacher—he is the way itself. He is the door of the sheepfold—the very entrance to the tree of life.

2. The truth (v. 6). He is not merely the teacher, but the truth incarnate. In Christ's incarnation the spiritual and material worlds were united. Therefore, every line of truth, whether spiritual or material, converges in him. No one can ever have the real truth about anything who does not have Jesus Christ. In him we have especially the truth about God. To pretend to know God while at the same time rejecting Jesus Christ is utter folly. Only as Christ reveals God can we know him (John 1:18).

3. The life (v. 6). Christ is not merely the giver of life, but he is the essence of life. Only those who receive Christ have life in the truest sense.

III. Assuring Them That His Work Was to Continue (vv. 12-14).

Jesus' going away was not to end

the work which he had begun. This, no doubt, means that through the ministry of the Spirit-filled disciples the work which Christ began would assume larger proportions. There would be a much greater number of conversions than under his ministry. The means by which they were to get the power to do such wonders was prayer. God will surely answer prayer, not only because he loves his children, but through answered prayer his own name will be glorified.

IV. Promising Another Comforter (vv. 12-17).

The word "Comforter" means literally "one called to the side of another to give help, protection and deliverance." This Comforter is the Holy Spirit. Jesus was the Comforter while here on earth. The Holy Spirit was to be "another" Comforter. The condition upon which they might enjoy the comfort of the Spirit was obedience to Jesus (vv. 15-17).

V. Assuring Them of His Return to Them (vv. 18-24).

Although Jesus went away he did not leave his disciples as orphans. He is spiritually present all the time. The Father and the Son make their abode with the disciple who loves and obeys Jesus Christ.

## Gray Hair

### Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

## HEADACHE

When you feel a headache coming on, it's time to take Bayer Aspirin. Two tablets will head it off, and you can finish your shopping in comfort.

Limbs that ache from sheer weariness. Joints sore from the beginnings of a cold. Systemic pain. The remedy is rest. But immediate relief is yours for the taking; a pocket tin of Bayer Aspirin is protection from pain wherever you go.

Get real aspirin. Look for Bayer on the box. Read the proven directions found inside every genuine Bayer package. They cover headaches, colds, sore throat, toothache, neuralgia, neuritis, sciatica, lumbago, rheumatism, muscular pains, etc.

These tablets do not depress the heart. They do nothing but stop the pain. Every druggist has Bayer Aspirin in the pocket size, and in bottles. To save money, buy the genuine tablets by the hundred. Don't experiment with imitations.



## Fifty and Fit



A MAN is as old—or as young—as his organs.

At fifty, you can be in your prime.

Why go along with "fairly good health" when you might be enjoying vigor you haven't felt for years?

There's a simple little thing anyone can do to keep the vital organs stimulated, and feel fit all the time. People don't realize how sluggish they've grown until they've tried it. The stimulant that will stir your system to new life is Dr. Caldwell's syrup pepsin. It will make a most amazing difference in many ways.

This famous doctor's prescription is a delicious syrup made with fresh herbs, active senna, and pure pepsin. It starts its good work with the

first spoonful. That's all you need to drive away the dullness and headache of a bilious spell, and rid the system of that slow poison that saps your strength. It's better than a tonic for tired bowels, and unlike habit-forming laxatives you can take it freely or give it to any child. And it isn't expensive.

Get some syrup pepsin today, and take a little tonight. Don't wait until you're sick to give your system this wonderful help. You can avoid those spells of biliousness or constipation. A spoonful every now and then is better than constant worry about the condition of your bowels, or fear of auto-intoxication as you grow older. Dr. Caldwell's syrup pepsin protects the system. All druggists keep this preparation.