



Arkansas Methodist

OFFICIAL ORGAN OF THE LITTLE ROCK AND NORTH ARKANSAS CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH



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

Volume LII.

LITTLE ROCK, ARK., THURSDAY, AUGUST 24, 1933

No. 34

PUNGENT PARAGRAPHS

LET us now buy beer by the bottle and the barrel and thus balance the budget.

THE prophecy in the proverb, "Every dog has his day," is now in process of fulfillment: The dry dogs had their day, and now the wet dogs are having their day.

SINCE Congress and Legislatures have, by legislative fiat, converted an intoxicating liquor into a non-intoxicant, it should now be possible by similar methods, to transform black into white and instantan to change depression into prosperity.

SOME one has suggested that there is a parallel between the condition of Lazarus and the supporters of the 18th Amendment. We wonder if any persistent puzzle-propounder can submit an answer to the conundrum.

IF it is right to license the sale of beer, it should be right to buy and use it; and since the powers that be have urged repeal of prohibition laws so that revenue may be raised from the sale of liquor, is it not now a patriotic duty to buy and drink?

OPPORTUNITY FOR THE COLLEGE

IN the May number of the Christian Education Magazine, is a fine article by Prof. R. L. Campbell, Professor of English in Hendrix College, in which the following thoughts are presented on the "Opportunity for the College: 'She can become again, in the words of Woodrow Wilson, 'A nursery of principles and honor.' Let her continue to do her share in equipping men and women with tools for carrying on the workaday affairs of life. This is a task by no means to be slighted or despised. But let her add to this a two-fold aim toward the accomplishment of which she will bend her most vigorous efforts: First, to guide her students in the formation of a lofty and genuine philosophy of life; second, to give them the ability to recognize and use the unbounded treasure of non-material wealth that is available to man. If she will do these things, there is not an institution in the land that can challenge her position or exceed her contribution to society.

"There is convincing evidence that the liberal arts college is not blind to her opportunity. On every hand there are indications that the emphasis in undergraduate education is shifting from the narrowly professional and utilitarian to the humanistic point of view. It is coming to be assumed that courses in Mathematics, Physics, and Chemistry, are not designed solely to train up another generation of scientists or technicians, but also to afford any intelligent human being some insight into the limitless secrets of his universe. Students in Biology are not all prospective 'medics.' Some of them merely want to learn more about that marvelous thing called physical life. Work in the Bible and in the field of religion is not provided for ministers alone, but for any who are curious to see how this strange conception we call religion, has molded and been molded by human development. Our students are not taught History and Literature primarily that they may become more clever lawyers. And certainly not merely that they may teach . . . But when we regard all knowledge—Science, the Arts, and the so-called Humanities—as material out of which we may evolve a satisfactory attitude toward ourselves, toward our fellows, and toward the Infinite, then the educational process makes sense. It is a wholesome sign, then, that the college is showing an inclination to present material not as the professional equipment of a limited few, but rather as a common heritage of the human race."

Those of us who know Hendrix College believe that that institution is in a very true sense seeking to do the things mentioned above. It has an unusual number of graduates who are successful in

* AND SAMUEL SAID, HATH THE LORD *
* AS GREAT DELIGHT IN BURNT OFFER- *
*INGS AND SACRIFICES, AS IN OBEYING *
* THE VOICE OF THE LORD? BEHOLD *
* TO OBEY IS BETTER THAN SACRIFICE, *
* AND TO HEARKEN THAN THE FAT OF *
* RAMS. FOR REBELLION IS AS THE SIN *
* OF WITCHCRAFT AND STUBBORNNESS *
* IS AS INIQUITY AND IDOLATRY.—I Sam *
* 15:22-23. *

their chosen occupations; but the glory of the college is that these students were primarily prepared to live as human beings, with correct ideas of their origin and destiny, should live. Hendrix endeavors to know the highest needs of her students and to provide adequately for them. She is practically ideal and ideally practical.

THE CONSECRATION OF POSSESSIONS

THE most truly consecrated men we have ever known have been those whose possessions were included in the act of consecration. When Jesus said to the rich young ruler, "One thing thou lackest," he was touching a tender spot in many an otherwise good man. "Where your treasure is there will your heart be also" is a true statement. If our treasures are consecrated to God we shall throw our whole heart into His service. David Livingstone, whose heart was fully consecrated to God, made a noble statement also concerning the consecration of his possessions. It were well if every Christian could make this sentiment his own.

Said Livingstone: "I will place no value on anything I have or may possess, except in its relation to the Kingdom of Christ. If anything I have will advance the interest of that Kingdom, it shall be given up or kept, as by keeping or giving it, I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this."—Alabama Christian Advocate.

THE BEGINNING OF THE TEMPERANCE MOVEMENT

LYMAN Beecher not only inaugurated the movement which led to the abolition of dueling in the United States, but he had much to do with the beginning of the "Temperance Movement" in New England over a hundred years ago.

In the August Atlantic Monthly is the following account of his initial effort to stop drink among the ministers of his day.

"A year or so after coming to Litchfield, Lyman Beecher went to two ordinations in succession where the reverend members drank heavily. The ministerial society actually furnished the drinks—they were 'on the house.' 'The sideboard with the spillings of water and sugar and liquor looked and smelled like a bar of a very active grog-shop,' commented Beecher. While none of the ministers were really drunk, many were considerably exhilarated. He resolved never to attend another such affair."

"The next year, when Lyman was thirty-six, at a meeting of the General Association of Connecticut (an organization of the Congregational ministers of that state) a committee, appointed a year before to look into intemperance, reported that, while it was increasing in an alarming manner, 'they were obliged to confess that they did not perceive that anything could be done.' 'The blood started through my heart when I heard this,' exclaimed Beecher. 'I arose instantly and moved that a committee of three be appointed to report at that meeting the ways and means of arresting the tide of intemperance. The committee was named. I was chairman, and on the following day brought

in a report, the most important paper I ever wrote."

"The . . . gave a long list of concrete recommendations among them that parents should cease to 'ardent spirits' on their tables; that church members cease to regard them as essential to household employees. This report was adopted and into effect. The next year marked improvement was reported. The Massachusetts Association took similar action. The movement spread throughout New England and eventually to the entire country. The American temperance movement was launched."

Later Beecher, in a series of sermons, provoked by certain tragic experiences in his ministry, in concluding, asked what is the remedy for intemperance, and his answer was: "It is the banishment of ardent spirits from the list of lawful articles of commerce by a correct and efficient public sentiment such as has turned slavery out of the half of our land and will yet expel it from the world."

His prediction seemed to be fulfilled in the adoption of the 18th Amendment; but now it seems that we must do all our work over again, and re-educate our people to know the evils of intoxicating liquors and seek to banish it from "lawful articles of commerce." Men with the spirit of Lyman Beecher will continue to thunder from pulpit and platform until our people will again outlaw the hellish stuff.

A CONSTITUTIONAL QUESTION

THE International Reform Federation, of which Dr. Wm. Sheafe Chase is superintendent, has addressed the following appeal to President Roosevelt: "The International Reform Federation of Washington, D. C., respectfully calls your attention to the unconstitutional nature of the so-called State Ratifying Conventions, authorized by various State Legislatures, which are neither representative nor deliberative Conventions, as was intended by the framers of the Federal Constitution, but are in reality referenda, nowhere permitted by it. We ask you to refer the question of their constitutionality to the Attorney General, in order that there may be a saving of unnecessary expense of testing the matter in the courts up to the Supreme Court of the United States."

While we have favored a popular referendum, if it could be legally held under the Constitution of the United States, there are many good constitutional lawyers who doubt the legality of conventions whose delegates simply register a popular vote and have no right to deliberate. This question should be settled not merely for the purpose of defeating Repeal but in order to settle definitely the character of convention which may be held for ratifying purposes. As it is highly probable that the convention method will be demanded in many cases, it is supremely important that its legal character should be promptly and definitely determined to avoid embarrassing confusion which might, in some exciting contest, even provoke civil war.

However, we doubt whether an opinion of the Attorney General would be sufficient to satisfy doubters, even if the Attorney General should be willing to express his opinion; hence we suggest that it would be best to hasten action in certain States so that the question in proper form may at an early day be settled by the Supreme Court. In fairness to himself we think that the President might well reply to the appeal of the Reform Federation that he would be pleased if the question might be speedily determined by being brought before the Supreme Court. We who have stood for the retention of the 18th Amendment should insist that everything in connection with it shall be in strict conformity with the Constitution.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY.

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ANNIE WINBURNE Treasurer

Owned, maintained, and published by the Methodist Episcopal Church, South, in Arkansas.

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Our Foreign Advertising Dept. is in charge of JACOBS LIST, Inc.
Address correspondence to the Home Office of Jacobs List, Inc., Clinton, S. C.
Arkansas Advertising Manager, O. E. Williams,
1013 Scott Street, Little Rock, Arkansas

SUBSCRIPTION RATE

One year, in advance\$1.00
Subscribers should watch the date on label and remit before expiration to avoid missing any issues. If date is not changed within two weeks, notify the office. Mistakes will be cheerfully corrected.
Office of Publication, 1013 Scott Street
Little Rock, Arkansas

Make money orders and checks payable to the ARKANSAS METHODIST
Matter for publication should be addressed to the Editor, and should reach the office Monday, or earlier, to insure appearance in the next issue. Obituaries should be brief and carefully written.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.

Personal and Other Items

DR. and Mrs. J. M. Workman, of Glenwood, have returned from an automobile trip east, visiting relatives. Miss Elizabeth joined them at Greenville, S. C. George has been assigned to work in China under our Board and sails Sept. 8 with wife and babe. The raising of funds for his going is romantic. Dr. Rawlings will tell the story in our church press.

A DOLF Hitler has set more than one precedent. The most remarkable of them must certainly be that he has persuaded a great people to vote away its freedom. The path of history is dotted with tyrannies, and seizures of power have been common in most periods, but never before has a nation enjoying full right of free speech thrown out its arms to a tyrant and voluntarily riveted the chains about its own neck.—The Nation.

THE Railway Signal, London, commenting on an incident in connection with Victor Smith, aviator, son of a Methodist preacher, says: "One prominent firm of distillers offered Mr. Smith \$5,000 if he would agree to ask for a whiskey and milk as a 'pick-me-up' immediately on leaving his plane. He refused. A tobacco firm offered him \$2,000 if he would say that he had smoked a certain brand of cigarettes on his journey. Again he refused. At the hotel a special 'South African Cocktail' was prepared in his honor. He declined it with thanks."

CHRISTIAN Faith and Life, a review which last year was highly recommended by Bishop DuBose to those who, after the suspension of our own review, might desire a sane, religious journal to take its place, with the July number has also suspended. This is greatly to be regretted, as it was proving to be just what our thoughtful and inquiring ministers and laymen needed. Unfortunately, in this age of light reading and superficial thinking, such a serious periodical cannot command adequate financial support. The Biblical Review, edited by Dr. W. W. White, a similarly satisfactory review, had to suspend about a year ago for lack of funds. Religion in Life, a Christian quarterly, edited by a fine group of scholarly men, two of whom are of our own denomination, was started shortly after the Methodist Episcopal Church dropped its own review. With shorter articles and rather more popular in style, it should take the place for us of the defunct reviews. It is published by the Abingdon Press, New York City, price only \$2.00. Let us get behind this review and sustain it lest we be without anything of the kind in this parlous age.

CLAMOR against taxes should never be allowed to obscure the fact that the employees of so-called private industry are just as really supported by the public, as are those in government service directly. At their worst, we know of no government wastes so glaring as the excessive compensation paid by American business in recent years to banking and utility officials insurance heads, and industrial executives—often for hoodwinking or swindling the public—not to speak of the incredible sums dissipated in selling, promotion, advertising, and "service."—The Nation.

IT is a horrifying fact that Germany is today ruled by men of a type such as have never before governed a great nation: drug addicts, murderers, thieves, forgers, and moral decadents. These are not mere random terms of abuse; they describe the commonly recognized character of most of the chief leaders of the movement. The academic life of the nation has been destroyed. The magnificent civil service, which has ever been the backbone of Germany, has been wrecked; today its offices are filled with men whose only qualification is that they are infatuated devotees of the Nazi cause.—Harrison Brown in The Nation.

WE have been having a hard time the last few years, but few people realize that a comparison of 1931 (dry), a depression year, with 1914 (wet) shows an increased volume of trade for the dry year of 82% with an increase of 178% in bank deposits, 211% in savings bank deposits, and 48% in national income. This seems to indicate that the depression has been due to the fact that our social arrangements have not kept pace with the increased efficiency of machinery. Certainly Samuel Crowther, the economic writer, is justified in saying, "Every figure of wealth that we know has steadily climbed since prohibition."

THE Folsom Training School at Smithville, Okla., will not open this fall, is information that comes from President W. B. Hubbell. Arrangements had been made under which it was hoped the school would open under the auspices of the Oklahoma Conference; but it seems that the Board of Missions will not agree to the opening until the Oklahoma Conference takes formal action. This is greatly to be regretted, as this school has given opportunity to many youth without funds to work for the expenses of education. It is sincerely hoped that in the near future this splendid school, to which President Hubbell and his fine faculty have sacrificially given their best efforts, may again be opened. President Hubbell authorizes this announcement in order that he may be relieved of further correspondence on the subject.

NEXT WEEK'S PAPER

IT is the custom of many of the denominational papers to omit one or two issues each year, usually, in the summer. So far this year we have not done this; but, as there are five Thursdays in this month, unless we have an unusual amount of advertising, the issue of Aug. 31 will be omitted. Our subscribers should understand that this year, even more than formerly we are dependent on advertising for funds. This accounts for the extra space given to advertising last week. We trust that our readers will appreciate the service rendered their paper by advertisers and give them the patronage they deserve.

BOOK REVIEW

Colonel Roosevelt, Private Citizen; by Earle Looker; published by Fleming H. Revell Co., New York; price \$2.50.

Theodore Roosevelt, always an interesting and picturesque figure, always demanding and receiving public attention, again comes before the public in this very able work, which will get a hearty welcome from Roosevelt admirers, old and new. Many of his achievements are known to us all and their value to National Progress clearly recognized, but, in this work Mr. Looker brings to light new actions of this great personality as a private citizen, actions which have to a great extent influenced the currents of our history. We predict that this book will be read with wide and increasing interest.

Progressive Social Action; by Edward T. Devine; published by the Macmillan Co., New York; price \$1.75.

This is a clear statement of the social and economic problems which confront us today, a careful analysis of their international, economic and religious application. Dr. Devine has been a

close student of these questions and engaged in major relief work for many years, and is amply qualified to suggest a program for progressive social action. The entire book is well worth a careful reading. Some of the subjects discussed are "World Citizenship," "The Emerging World Order," "Debts, Tariffs, The War System," "Practicable Measures," "Economic Citizenship," "Old Rights With New Meanings," "Industrial Democracy," "Rural Problems," "Planning and Controls," "Three Persistent Problems, (1) Poverty, (2) Disease, (3) Crime;" "The Housing Problem: (1) Present System, (2) Social Policy, (3) Immediate Program;" "Historic Origins of Social Ideals," "Leadership, Catholic, Jewish, Protestant," "Social Creed of the Churches," "Religious Citizenship." The discussion on "Religious Citizenship" is especially timely and inspiring.

Man Wants But Little; by Wilson Wright; published by Albert and Charles Boni, Inc., New York; price \$2.00.

Surprisingly well has the author caught the atmosphere and local color of rural Latin American Life. The story is interesting and full of action, the characters graphically pictured and well sustained. The amazing feature is the skill and truth with which the author has caught and portrayed the mental attitudes and viewpoints of his characters. Mr. Wright's style is pleasing picturesque, simple and direct. He has given us a story far beyond the average.

Personality And The Fact Of Christ; by Harold Paul Sloan; published by Cokesbury Press, Nashville, Tenn.; price \$1.50.

The Cokesbury Press rightly proclaims this as a "Cokesbury Good Book." Bishop DuBose in his introduction says: "Dr. Sloan has met an urgency of thought in one of its higher ranges. Not only has he given us a reverent study of the consciousness of the Galilean, who thought and spoke beyond the majesty of all the great and wise; but he has approached his subject from the viewpoint of human personality, and in a way which must not only challenge the interest of the modern mind, but at the same time, contradict those behavioristic and self-conscious tendencies which, for a long time, have marred and perverted the critical and philosophical reasoning of the schools." The author, speaking of Christ says: "He is the consummation of ages. He is the glory of our race. He resolves all our discords and gives meaning, purpose, majesty to what otherwise must have been the tragic failure of all human history. This sublime fact of Christ and his Cross, then, standing in human history is the complete solution of history." And again speaking of Jesus' crowning purpose for us, he says: "It is time that serious men, who have but this short span in which to live and choose and serve in God's infinite purpose, left him to his shrinking puddle. The ocean of personality of holiness, of God, is before us. Yes, we have but one august moment in which we are privileged to build our part in the eternal ages. We but see relationship, serve an infinite purpose, and then it is eternity."

The Christ Of The Mount; by E. Stanley Jones; published by The Abingdon Press, New York; price, \$1.50.

This book is an attempt to give to us, in this age of restless doubt and perplexity a philosophy of life, a philosophy, sane and workable and within the range of all who give it their thoughtful consideration. It is based on the teachings of Jesus as set forth in the "Sermon on the Mount." Dr. Jones has done much to bring about a clearer understanding and a truer sense of Christian fellowship between the East and the West, and to give to both peoples a keener insight into the teachings of Jesus and a deeper spiritual life. He says: "I know of no problem in East or West which, if faced in the spirit of Jesus, would not be settled in one of two ways: We would either solve that problem, or, if we failed to solve it, we would grow taller and finer in the process of an attempted solution. We might fail, but it would be the failure of Calvary, which was the world's greatest failure and the world's greatest success." And again, "The scrutinizing, shifting centuries have seen no reason to alter what he said either about himself or about life. He is the Christ of the Final word." Like all of Dr. Jones' books, you will find this both helpful and inspiring.

CHRIST ENRICHING THE WORLD

(A sermon by Rev. W. W. Anderson, 95 years old, at Jonesboro First Methodist Church Anniversary, July 30, 1933. Scripture read by Rev. William B. Ricks: Psalm 24 and Matthew 5, 13-17.)

I am very thankful for the greetings I have had from the few members of the church that were here when I was pastor those long years that are passed. For four or five years after I was pastor I kept up pretty well with the history of the church of Jonesboro. A few years later, I was here in a great revival, one of the best. Bro. M. M. Smith was the preacher. The greetings I have had from those people who remember me, have struck to my heart considerably. I am not a great preacher, but I am going to take a great text today in Hebrews 13, beginning with the 8th verse, "Jesus Christ, the same yesterday, today, and forever." I want to combine with that, a few words from Paul, "In all things ye are enriched by Him." So my text reads, "Jesus Christ, the same yesterday, today and forever, in all things ye are enriched by Him." I'm going to talk on the subject of "Christ enriching the world." The text is one of the most significant, "Jesus Christ, the same yesterday, today and forever." That is the foundation of the truth that lies at the base of all our Christianity, the eternity of the Lord Jesus Christ. If He had not been eternal, He would not have been divine. If He had not been divine, He would not have been eternal. So, if I were to undertake to say that the Lord Jesus Christ was only a man, it would spoil our religion and the foundation and the beginning and end of our Church. That stands as the one fact for the beginning of the Church.

I don't feel like this morning that I can do justice to this subject without referring to the history of the Lord Jesus Christ. We find, with the introduction by Isaiah, that He should be high, exalted and extolled. No man should hear His voice in the streets like a man crying his wares, or declare that He had come as the Messiah in that way. Isaiah says: "Unto us a son is born, and His name shall be called wonderful, counsellor, the mighty God, the everlasting Father." The prophet goes on and writes great things about Him and says, "Who will believe our report." Who will believe what we say? "To whom is the arm of the Lord revealed? When we see Him there is nothing in Him that we should desire him. He was despised and rejected, a man acquainted with grief."

There is another great fact connected with that—God made this human family that is before me today in His own image, and the Messiah must come in the same image which the Lord had bestowed upon man. Sin had entered into the world and destroyed the connection between God and man, and defaced the image and marred the exterior.

We are in an age the like of which has never been. There never will be another age like this. Christianity grew out of the work of just a few men; out of the commission that Christ gave, "Go into all the world and preach the gospel to every creature. He that believeth shall be saved: he that believeth not shall be damned."

I note the fact that when Jesus Christ came into the world, He came in the form of a little child. The wise men in the East, when they saw His star, went in search of Him, and found Him lying in a manger. He did not look like a King. There was

nothing in Him that men could desire Him. Yet they recognized that He was of God and they gave Him gifts. They knew He was a great person. His growing up, we do not know much about. The Scriptures are silent on that. Thousands of things have been written and said, but we don't know much about it. In His growing up to manhood, the first His mother had any knowledge of His commission in the world was when they went up to Jerusalem to the Passover and Jesus taught in the Temple. There's a great lesson in that fact. There were three days of searching, anxiety, and agony looking for Him. The angel had told her that He should be great, and when they found Him, he said, "Don't you know that I must be about my Father's business?" I don't know how much more He said to his Mother. That was the beginning, and after a time we see him at a marriage feast and he is a grown young man. Then He began his public work. That was a demonstration of his eternity and He got his genealogy from David down. Mark said He was the Son of God. Luke gave us a beautiful story of Jesus. Christ gave the world something they had not thought about receiving.

Paul said, "Let me die, I have seen the Lord, I have seen the end." Luke wrote one of the greatest books of all time, one of the finest literary books of the world. Christ began his work as a demonstration of his eternity and his great mission. He began, not to say great speeches, not to gather great crowds together. He began by the simple sermon on the Mount.

A few years ago at our General Conference, there was a great cry about a Constitution for the church. One was drawn up, but it was rejected. Why not turn to Matthew and let the Church accept the only one that God could accept, with all its power? I call your attention to this the second text, "In all things you are enriched by Him." Nothing in all the world has as great a place as the word of Jesus Christ. It stands as the supreme utterance in the world everywhere. I know it to be the most wonderful gospel that was ever given to the human family and that it is one of the richest of the world today. Paul, when talking about it, said, "Be justified that you have peace with God." There has never been anything equal to that one sentence, "Peace with God," made possible by the coming of Jesus Christ into the world. It remains supreme over all things and in all the lands of the earth and in all ages past and nothing meets it today. This gospel has made us rich. The proclamation of the news of the gospel has entered into the lives and thoughts of the Church; for every day we see multiplied numbers of books and multiplied numbers of articles in magazines with this gospel in them.

All blessings belong to this world. God made this world for you. He made a world adapted to all our needs, the lands, the forests, the streams, the electric current that runs our machinery. We are enriched by the eternity of Jesus Christ, our Lord and his gospel. So, we as a church shall have everything that we need. We enter into all that we think would bless humanity. We reached out into foreign lands and sent the news of salvation to the end of the world. Everything we do today is to lighten the burden of life and make humanity in the image of our Lord Jesus Christ.

This gospel is sufficient to save you, but we can not have it with the things of this world. You must have

salvation through a great power. When He comes and touches the heart, He drives back the sin and lightens the heart with the power of Jesus Christ.

The subject is too great. The world is being enlightened with the gospel. We wish today we could stand the test of purity and everyone of us be children of God. Paul says, "In the fullness of time, God sent his son into the world and because ye are sons of God, he has sent forth the spirit of his Son into your hearts." We are conscious that God blesses us as we grow in this great faith. Paul said in his letter to the Romans, "For being justified by faith, we have peace with God." One of the greatest blessings that God ever gave to man was the privilege of having peace with God. The Christian experience I have had makes me know that I am at peace with God. I can feel as Paul said "For being justified by faith we have peace with God." Oh, the blessings of experience! The experience of peace with God. If I am at one with him, if Jesus Christ reigns in any heart and fills my soul, it is an experience that no man or the devil can take away from me. I beseech you to enter into that relationship with God the Father, the Son, and the Holy Ghost. And go preach and teach, and sing and pray, until you spread the gospel to the ends of the earth. God help us to live better. May God help us to turn our attention to the soul and leave the things of the world.

BRO. JERNIGAN AT THE JONESBORO ANNIVERSARY

After the sermon by Rev. W. W. Anderson Rev. J. F. Jernigan said: "This will probably be the last time some of you will ever hear a man of ninety-five years preach. You may never hear another man sing in his eighty-third year. It is a wonderful moment."

"If I may be a little reminiscent, you will please bear with me. I knew Jonesboro before it could walk. I knew Jonesboro before it could crawl, commercially, intellectually, or other wise. I have been identified more or less with this church and other churches in this town. I praise God for the forward movement that has been made in all churches. How many remember the Conference in the old frame church? Just a few. Dr. Barbee preached one of the most soul-stirring sermons I have ever heard, and the only sermon at the Conference. He preached one hour and fifteen minutes. I wonder what some of you modern people would have done? As the old negro said, 'He preached from the time he opened his mouth.'

"I can not keep myself out of this. I am the hero of this story and I am not. When he finished his sermon, he said: 'Jernigan, conclude for me.' He gave God the glory and God gave him the grace. I said, 'I do not know anything to follow this great sermon except to sing, 'I was once a poor sinner.' The Amens began to roll. I sang as I had never sung before. The tears just rolled, and God came down our souls to greet."

"In that day I could sing, shout, and call mourners at the same time and I did it. I don't know whether there are any here today who are unsaved, but if there are, won't you come down and accept Christ? We got through with the song and called on Brother Kilgore to pray. He could bring God down right in our midst. Captain Nesbet was sitting up on the left of the platform and he shouted hallelujah, glory to God. He was not usually emotional, but now he was crying out, 'Glory to God.'

"Here I stand, forty years from that

day. That was in 1893. Here I stand better or worse, but I trust better.

"I am now going to sing a song. It is our Centennial Song and was written in 1874. And, now in the way of apology to these Baptist brethren, Brother Barton and others, I will say this is a Methodist song until I get to the last verse, and when I come to the chorus I want you all to sing like a set of negroes, and I want to substitute in the chorus 'Sunday Schools are marching on' instead of 'Salvation is marching on.' "

LABOR SUNDAY MESSAGE, 1933

(Issued by the Executive Committee of the Federal Council of the Churches of Christ in America, through its Department of the Church and Social Service. Requested to be read in the churches on Labor Sunday, September 3, 1933, or on the first available Sunday thereafter.)

In this period of long-continued hardship and human suffering, the churches, in giving spiritual help and physical relief to individuals, should not forget to lift high the ideals and principles of their faith upon which a better world must now be built. The voice of the prophet needs once more to be heard, both proclaiming the need of personal righteousness and calling men and nations to repentance for unchristian relationships in our economic life, crying in the wilderness of modern times, "Making straight in the desert a highway for our God."

The teachings of Christ which bear on economics are not expressed in technical terms. They deal primarily with motives and human values. They are therefore the more searching and timeless. They center upon the priceless worth of the humblest human being; the fundamental place of love in human life; the religious significance of daily bread, shelter and security. They give supreme emphasis to the motive of serving the common good as over against private self-seeking: "Whosoever loseth his life for my sake, shall find it."

These teachings strike at the very root of the exploitation of human life for profit, at the mania for gambling and stock speculation, and at all ef-

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PROTECTION
AGAINST OLD AGE

forts to acquire wealth while making no personal contribution to society. Jesus' teaching of love and brotherhood are in sharp contrast with the present shocking inequalities of wealth and income. His teachings clearly set forth principles that demand an industrial and economic system dedicated to the common good.

As an expression of the specific ideals for which the Churches should stand in seeking to bring in this better social order, we would point to those articles of the recently revised Social Ideals of the Churches which deal with economic questions. They include the following declarations:

The Churches Should Strive For

"Practical application of the Christian principle of social well-being to the acquisition and use of wealth; subordination of speculation and the profit motive to the creative and co-operative spirit.

"Social planning and control of the credit and monetary systems and the economic processes for the common good.

"The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage, as a minimum, and above this a just share for the worker in the product of industry and agriculture.

"Safeguarding of all workers, urban and rural, against harmful conditions of labor and occupational injury and disease.

"Social insurance against sickness, accident, want in old age and unemployment.

"Reduction of hours of labor as the general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect.

"Such special regulation of the conditions of work of women as shall safeguard their welfare and that of the family and the community.

"The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of co-operatives and other organizations among farmers and other groups.

"Abolition of child labor; adequate provisions for the protection, education, spiritual nurture and wholesome recreation of every child.

"Economic justice for the farmer in legislation, financing, transportation and the price of farm products as compared with the cost of machinery and other commodities which he must buy.

"Justice, opportunity and equal rights for all; mutual good-will and co-operation among racial, economic and religious groups.

"Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a co-operative world order.

"Recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; the encouragement of free communication of mind with mind as essential to the discovery of truth."

No one can contemplate the profound changes involved in any successful carrying out of these Social Ideals without realizing that they make unprecedented demands upon the moral capacity of individual leaders and of the whole people. What we lack in order to accomplish these ends, is neither material resources nor technical skill—these we have in superabundance—but a dedication to the common good, a courage and an unselfishness greater than are now manifest in American life.

If violence and bitterness are to be

avoided in the process of social change, the privileged must actively participate in the movement toward economic justice, thus creating a spirit of fellowship instead of conflict in social progress. A heavy obligation also rests upon labor and its leaders to establish and maintain a co-operative relationship in the economic process. It is the church's business to teach, to inspire, to provide the moral and spiritual dynamic for basic change. The time is at hand. Lest blind selfishness destroy civilization, let us move forward more boldly in our economic life to the realization of our ideals of justice and human brotherhood.

Suggestions for the Observance of Labor Sunday

1. Ministers are requested to read the Labor Sunday Message from their pulpits on Labor Sunday (September 3rd) or on the first available Sunday thereafter.

2. A copy of the Message may be posted for a period on the church bulletin board. Many churches give out copies to their congregations at the close of the Labor Sunday service, or at least secure copies for all church officers and members of their official boards.

3. Ministers usually preach special sermons on the relation of Christianity to industrial problems, and the ideal of a Christian social order.

4. The prayers of the day will naturally turn the hearts of men to God in petitions for all who suffer under the deprivations and anxieties of unemployment and for divine light and leading toward building a Christian social order in which there shall be fullness of life for all peoples.

5. A union service may be arranged for a number of churches with speakers representing labor, employers, city or state officials, social workers, and the churches. Special delegations may be invited to attend from labor organizations, employers' organizations, the Y.W.C.A., Y.M.C.A., etc. Such union services held out-of-doors in public parks have been very successful in many cities. A less elaborate program is easily arranged by conducting a union service in one of the churches. Suggestions in regard to names of speakers may be obtained from local councils of churches, denominational social service commissions or the Federal Council of Churches.

6. The Presidents of local Ministers' Associations or of Councils of Churches are requested to give the Labor Sunday Message to the local press for release Monday, August 28th with the endorsement of the Ministers' Association or Council of Churches after such action is taken by them. Such local endorsement and release is most helpful and will be appreciated.

7. Include Labor Sunday Message quotations in local broadcasting.

8. Lay plans now for Young Peoples' Societies, Bible Classes, Women's Missionary Societies, or other church groups to conduct studies of our economic life in the light of Christian ideals, and to undertake practical programs of social action. (See bibliography.)

Brief Bibliography

These books and pamphlets may be ordered from the Social Service Department, Federal Council of Churches, 105 East 22nd Street, New York City:

"Social Ideals of the Churches"—revised December, 1932. 5 cents.

"Prayers of the Social Awakening"—Walter Rauschenbusch—Pilgrim Press, 1925. \$1.00.

"Our Economic Life in the Light of

Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

REPORT OF THE SPIRITUAL LIFE RETREAT AT BREVARD INSTITUTE

By Mrs. Lester Weaver

The Committee on Spiritual Life Work of the Woman's Council held the third Prayer Retreat at Brevard Institute, N. C. July 14-16 inclusive. Miss Daisy Davies, chairman of the Committee, was in charge. Ninety women were registered, representing fifteen Conferences, and was the largest body who have attended any of the Retreats.

Brevard Institute was host, and nothing was overlooked for the comfort and pleasure of the retreatants.

Besides Miss Davies and members of her committee, the main speakers were Dr. F. S. Brockman, returned missionary to China, and Dr. L. M. Thomas II, of Emory University. Dr. Thomas brought his own fresh, personal experience and emphasized his experience of God's guidance in every detail. When he spoke, God seemed strangely near and personal. Dr. Brockman, who has been a speaker at all three Retreats brought a rich experience gathered from many fields, especially experiences of suffering and peril on mission fields, and through it all an experience of joy in service and fellowship with God.

The theme for the first day was "God and Myself." After a half hour of silent meditation and worship, Dr. Thomas introduced this theme with a discussion of "My High Calling," basing it on the experience of Isaiah, (Isaiah 6: 1-6). The King was dead and in his great sorrow and need Isaiah turned to God. When he saw God, he was humbled. He saw his own sinful heart and made confession of his sin.

"No fault can be corrected, no sin uprooted until it is seen and recognized. There is then no peace until it is cast out. Forgiveness sounds the deepest note in worship. Forgiveness merges into illumination, strength and moral purpose, eagerness and courage. All these come racing back into the soul." So Isaiah, after seeing his sin, confessed. He felt a new call. His answer was, "Here am I, send me". His high calling ended in a new dedication to a new job.

Until we find God life has no goal.

Christian Ideals." By a committee of the Federal Council of Churches. 1932. Cloth \$1.50, Paper 90 cts.

"Religion Lends a Hand—case studies of actual programs of churches in industrial relations," race relations, international peace and rural economics. By James Myers. \$1.50.

"Unemployment: A Discussion Outline for Young People and Bible Classes," with paragraph source material and bibliography. 35 cents a copy.

"What Can We Do About the Depression?" Judson Press. 25 cents.

"Information Service." Industrial Review of the Year, June 24, 1933. 15 cents.

"Permanent Preventives of Unemployment." 25 cents.

"Suggested Readings"—a bibliography prepared for study of the wider questions of the cure of unemployment, and a Christian social order. 6 cents.

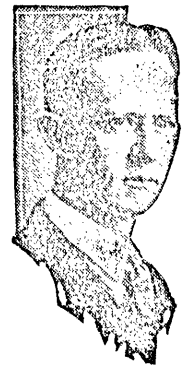
Faith in a creative, holy God is the rock on which one must build his life, if it is to amount to anything. Except with a creative God as the foundation every year of life increases the danger to those whose lives we touch. To the child life is a primrose path, but there are grades to be made, the possibility of death and the actuality of death to friends and loved ones. We must suffer our part of pain. With every added year temptations become greater and there must be greater power. With every added year of life, we must strike deeper into the solid rock of Christ.

Dr. Brockman, discussing the theme, "God and Myself," spoke of "My Fellowship With God." These times have sent us back to God; have made us feel that we need him. All through life we find God greater than we had thought. Are we to take fellowship with God literally? Luther spent three hours a day in prayer. Jesus prayed all night. The history of the Christian Church shows that prayer has been the great power of the human race.

Man has a passion for God. It seems strange God would associate with us. It is hard for us to understand that God longs for our fellowship. God more passionately wants us than we want Him. "The Hound of Heaven," a poem, represents man trying to get away from God, but he could not. Everywhere he went God was there, pursuing him. The only person whom Jesus found impossible was one who had everything. "You lack want," Jesus said to him. Blessed are those who have nothing. God has plenty. There is no trouble about his resources. God wants somebody with an empty bucket. If you bring him your little bucket, He will fill it; if you bring him your large bucket, he will fill it; but if you bring your bucket already half full He can only fill it half full. There are not enough people hungry for God.

When we enter into fellowship with Christ we enter into fellowship with his sufferings also. "Can you drink the cup that I shall drink of?" he asked his disciples. Can you enter into the fellowship of his sufferings?

Dr. Thomas stressed the fellowship



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of Christ's sufferings. Runyan's pilgrim lost his burden at the foot of the Cross but got another burden. If we would have fellowship with Christ, we must find another burden; not only a new joy, but a new burden. The more we understand Jesus the more we ache. We gain another burden, the fellowship of Christ's sufferings, the burden of service. Joy is not the goal of fellowship with Christ, but it is an inevitable result. Jesus never sought joy for himself—never used righteous indignation for himself. Jesus' heart was broken when Peter denied him, because Peter had crippled himself. What processes enter into fellowship? What will make us willing to suffer with him? (John 14:21-23).

Dr. Thomas said that he took a walk with Jesus and jotted down things He told him to do. If he did not do them within forty eight hours he lost the fellowship of Christ. We must be obedient. You had better have a prayer period in your life, a prayer room in your home. "The only prayer room I ever saw was in the home of a Roman Catholic."

There are three stages in fellowship with God: A sense of his presence, a sense of his person, and a sense of "woe is me if I do not his will."

Dr. Brockman recommended the following books as helps on the theme of "God and Myself." "Prayer," by Fred Hyler. This he considered the best, nothing in its class; "Devotional Diary," revised, by J. H. Oldam; "Creative Prayer," Mrs. Herman; and "Imitation of Christ."

Jesus did not tell his disciples there was no cross, no danger, no betrayer. But he did tell them of abiding things that these perils could not alter. Worship can take the common things of daily life and fill them with meaning spiritually. There is this warning in worship. It is so much easier to build a beautiful cathedral than a beautiful civilization. The peril is that we may be content to build a beautiful cathedral and stop there. Isaiah found in his worship experience a new dedication and commitment to his social message.

We cannot know God without carrying a burden. Without a burden we should not even talk about fellowship with God. Fellowship is a great task to be carried with God. Ask him what part of the burden He wants us to carry—what is our part in the building of the kingdom.

Friday evening, after a half hour of corporate, quiet meditation was spent in an old-fashioned Love Feast, led by Mrs. Brockman. After this a period of sharing of experiences was given with a general discussion.

The general theme for Saturday grew out of the discussion Friday and was "My Brother and Myself."

Wherever there is a person without an opportunity to measure up to the fullness of Christ there is a mission field. We may sum up God's attitude towards my brother and me thus: (1) God's interest in us, (2) God's interest in others, (3) What God wants to do about it.

Jesus revealed his high estimate of persons in four ways:—

I.—By his public declarations—Through his words. Man is more than a sheep, more than the Sabbath, more than a sparrow. He is worth dying for. How difficult to get those closest to him to share his vision! How narrow was Peter's vision of His sheep! He thought of them only as those of the household of Israel. He had to be aroused by a vision. Three times the sheet was let down. "Peter,

every individual is my sheep, in spite of race or color."

II.—By his acts:—His continued faith and his high estimate of personality. Jesus was always adding something. "Simon Peter has gone to sleep," "Simon Peter has denied you," "Simon Peter preached a great sermon at Pentecost," "Simon Peter is arrested," wrote Jesus. And so writes Jesus on every page until we become what He expects us to become.

III.—Jesus revealed his high estimate of human personality by his attitude towards those who wronged him: When he was refused passage through Samaria his heart was broken, not for himself, but for what they lost by it. He didn't keep a page of grievances but of possibilities.

IV.—Jesus revealed his high estimate of personality by his scathing denunciation of those who wronged a child of his. "Better a millstone around his neck than to cause one of these little ones to perish." They brought to him a woman with a scarlet letter. Jesus was dumb with anger at the double standard of morality. He denounced the rich man who allowed Lazarus to lie at his door. The love of Jesus is one of the most dangerous things in the world. He looks at children in factories and then He looks at you and me who keep them there. He looks at us who are doing so little when we might be doing so much by taking seriously our commission to be his followers. "Religion means work in a dirty world. Religion means peril—blows given and taken as well. Religion means transformation. You are not called of God if you are ashamed to scour and to scrub." (From the Monk in the Kitchen).

Dr. Brockman said, in speaking on "Human Personality and Modern Society", there is no danger of our over estimating the danger of the present crisis in the world. The world, in several thousand years, has not been in such peril, or in greater stress and strain. We need a deepened sense of the gravity of the situation. Something is wrong. It affects every aspect of life and every country in the world. It threatens civilization itself. The human race is nearer together. The world today is about the size that Georgia was sixty years ago. Everybody's problem is associated. Improvements and inventions have as great possibilities for destruction as for making civilization. Bodies of little children are being picked up daily in New York city in ash cans. In China people are starving. What has happened? I think I know the cause—GREED. The dominating philosophy is let everybody get all he can from everybody else. There are some ameliorating circumstances. The Christian Church stands for a different philosophy. The philosophy of Jesus is that nothing is of value but PEOPLE. The Kingdom of Heaven is interested in people. The world is interested in gold. The ideal of the world today is like that of the Roman Empire, Gold. How can we deal with this problem? What can I do? We can be enthusiastic if we do not begin with some individual.

If you are conscious of persons, it will not be long before you will be doing for them. We are responsible for all we meet. You can not escape. Jesus loves them.

In the discussion led by Miss Haskin she said, We are prone to put the whole responsibility upon the preacher. It does not do much good to hold out our cup for the leader to fill if we do not do our part. We do not come to church to do our part. How am I fulfilling the social teachings of

Jesus? God is walking about in the man on the street. If we would get near to God we must get near to the man in the street. "Religion is not doing something because I ought, but waiting upon God because I must." God is not a problem to be solved but a toiler to be joined. Where shall we begin? Begin at home with our own family. Hardest place to be a Christian is at home. Do not allow ourselves to be hurt by criticism and misunderstandings and do not criticize. Go to pastors. Talk to them and work with them. Call attention to the "Social Creed of the Churches." See that it is read once a year. We are so well satisfied with ourselves that we take the social

habits around us and accept them as right.

Sunday was given to the theme, "My Witness To The World."

Dr. Thomas discussed witnessing in the early Church. The people brought their Bibles and, directed by the leader, read how the disciples waited for

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the coming of the Holy Spirit, and how they were filled with power—began to preach—many converted. Then came persecution. How quickly they were scattered abroad, crossed over racial lines, crossed over national lines. They carried their prayer rooms with them and the gospel was spread over the world.

In the early Methodist Church it was customary after the sermon to conduct a class meeting. This was an examination. What would happen if the preacher began an examination in our churches today? The secret of the early Methodist Church lay not so much in the leaders as that the Holy Spirit found such leaders ready to do his bidding.

The harder the suffering the more favorable for witnessing; the deeper the difficulty the greater the chance to witness. Thank God for difficulty; it is the time witnessing gets attention.

Why are we as individuals and as churches failing to give to the world the witnessing it needs? We are drawing our mission lines in; bringing home missionaries. We must have the spirit of Missions. Missions must not die.

Sunday night Miss Davies gave suggestions for Spiritual Life Groups. Jesus had an inner circle of three whom He took with him when He went away to pray in emergencies. In all crises He got them together. He tried to get over to them the value of prayer, but could not, except that they saw the way he prayed was different from the way they had prayed. Thus prayer groups are little groups through whom God can work to bring about the impossible. All through the mountains you see power plants, hidden away, generating power that turns on the lights and turns the mills—hydro-electric power plants. That is what prayer groups are—they are power plants to generate power to bring in God's kingdom.

Conference chairmen of Spiritual Life Groups told of what the work has meant in their Conferences, in many instances bringing about impossible results, seemingly.

Mrs. Brockman told of her six prayer groups in China. They met once a week, and considered this their most important engagement, never considered letting anything prevent them from keeping it. They brought their prayer books, in which they entered items on which they agreed to pray. When answers came they wrote date and answer. There was a great official in a Chinese school, a very learned and influential man for whom they prayed. He was converted and became a great power for God. The Y. M. C. A. wanted land in a certain city for a building. Mr. Wannamaker had given money for the building if the land could be gotten. No land was for sale that was suitable. The prayer group prayed and first they had money given. Then they were bold enough to ask the owner who had refused to sell to give the land, and he did. When they failed to get answers to their prayers they prayed the harder.

Sunday night the Retreat closed with administering of the Sacrament, when each retreatant wrote what she was resolved to do when she went home to try to bring in the Kingdom. —Mrs. Alice Graham, chairman Spiritual Life Work N. Arkansas Conf.; Mrs. Lester Weaver, Secretary.

Christian Education

CONWAY DISTRICT CHILDREN'S WORKERS MEET

Mrs. R. E. Sanders, chairman of the Central Zone of Conway District Children's Workers, presided at an all-day meeting at the Conway Church Friday, August 18.

Mrs. J. W. Crichlow led the devotional, emphasizing the fact that we must learn from our children.

Miss Lula Doyle Baird, District Director, gave the high points of her stay at Mt. Sequoyah, emphasizing the splendid fellowship among workers there, as well as many splendid courses, one of them being "Enrichment Materials for Children's Workers" taught by Miss Skinner.

The Conference Director then led a discussion on Vacation Bible Schools: "What Was Worthwhile About Your Vacation School This Year?" and "What Will You Do Differently Next Year?" We then learned two new songs which children like to sing.

After enjoying sandwiches, cake and tea together, we met again to hear Mrs. C. Thompson's orchestra give two numbers.

Mrs. Sanders lead a brief discussion of Childhood and Youth Week Observance. Mr. Boyd, a Junior teacher of boys in the Conway Church, told what he learned while visiting in the homes of his boys and their parents.

A definite schedule was planned by the group for the passing around of the Friendship Box, in order that it not remain in any one place too long. Conway passes it to Vilonia Sept. 1.

Churches enjoying the Fellowship of this meeting were Conway, Morrilton, Plumerville, Vilonia, Mt. Vernon and Naylor. Forty-three workers were present.

Miss Baird announced a District Meeting in North Little Rock for Sept. 15th. The Zone Meeting adjourned to meet again in three months. —Mrs. I. A. Brumley, Conf. Dir.

PINEY GROVE YOUNG PEOPLE ORGANIZED

One of the fine results of our good meeting at Piney Grove Church, Percy Circuit, was the organization of the Young People of this church, with the following officers:

Miss Lorene Fogle, President; Mr. Earl Ermev, Vice-President; Miss Johnnie Lucas, Secretary-Treasurer.

They have a group of fine young people which compose the Sunday School class meeting Sunday morning. Now this same group will hold a Sunday evening worship service—S. T. Baugh.

NEXT SUNDAY, AUGUST 27

Sunday morning, August 27, is Missionary Sunday in the Sunday School. Pastors, Superintendents, or those charged with preparing Missionary Program, should see that a helpful and interesting program is presented to our people in every Sunday School. This is a type of work which should go on without any let up throughout the year.—S. T. Baugh.

FALL LINE UP

Just now we are completing our plans for every day until Annual Conference meets in Hot Springs early in November. In a short time picture dates will be announced through the paper. Have more requests for the showing of the pictures, "The Romance of the Country Church," than I can fill until the first of the

Church News

REVIVAL AT BELLEVILLE CHURCH

We closed a twelve-day meeting at Belleville Church Thursday night, August 17. This church is located on 71 Highway two miles south of Lockesburg. Rev. F. C. Cannon and his wife of Lake Village were with us several days and on Sunday night of the first week he preached a very helpful sermon. Rev. W. W. Christie was with us on Tuesday of the second week and preached a feeling sermon at the eleven o'clock hour. The services were well attended, and the membership of the church was revived in the old-time way. We had four additions, and a great number of church members resolved to live better lives by discharging their Christian duty in the church.

Belleville is one of our best country churches, surrounded with a group of people who love God and find joy in serving Him. I think I never served a people that were more helpful to their pastor in a meeting than they were. The fruits of our labor will be seen and felt many days hence.—E. B. Adcock, P. C.

REVIVAL AT ROCK SPRINGS

Just closed a great revival at Rock Springs. Received 19 on profession of faith and baptized one infant. Our congregations approximated 200 at all night services and 60 at day services. The pastor did the preaching and the members of the church did the personal work. The Holy Spirit was with us. Every song had the ring of power in it and there was great rejoicing. Constructive work was done that will last. Two more meetings will be held. We expect to round up a splendid year's work.—J. C. Williams, P. C.

REVIVAL ON DODDRIDGE CIRCUIT

We have just closed another real revival at Olive Branch church. Results are 126 saved at the altar and 59 additions to the churches. Old men said this was the best revival ever held at this church. A prayer meeting was organized. This should cause the Benevolences to be paid. The pastor received a cash donation and a carload of flour fruits etc. The pastor did the preaching. The Lord gave the victory.—C. E. Burdette, P. C.

BRANCH CIRCUIT

We have closed two meetings on Branch Charge and have one more to hold. Brother Whaley of Paris was with us at Branch and did the preaching. There were 11 conversions and 10 accessions. Bro. Whaley is a strong, plain gospel preacher, and is fine in conducting evangelistic services.

At Cole's Chapel Bro. Adcock of

year, but will get to them as rapidly as possible.

Answering the requests of many pastors, we have some institutes for local churches planned for this fall.

Young People's Conference Officers meeting to plan for the fall's program for the young people of the Conference.

Assist Rev. W. T. Hopkins in a circuit-wide revival campaign in September, in addition to keeping up with correspondence, meeting special committees, etc.

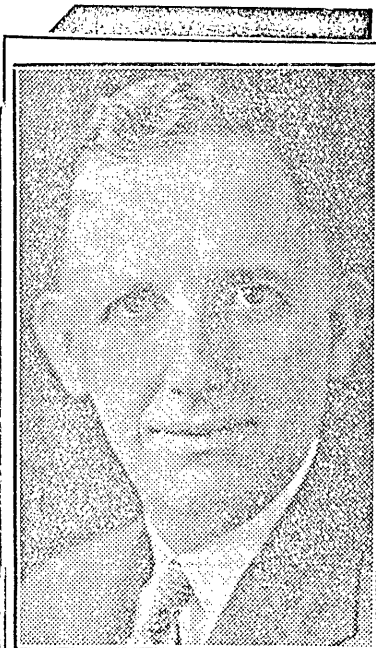
May we ask an interest in the prayers of all those who love the Country Church that the Holy Spirit may lead us in all that we do?—S. T. Baugh, Ext. Sec.

Charleston did the preaching. The spiritual life of the church was greatly strengthened and three new members were added. Bro. Adcock is one among our best preachers, strong, forceful and spiritual. He is fine in working with children and young people.

Our third quarterly conference has been held and things seem to be taking shape for the closing out of a good year with a good report to the Annual Conference.—J. B. Stewart, P. C.

REVIVAL AT POINT VIEW

Point View is a large community eight miles west of Benton spreading between the Benton-Malvern highway and the Benton-Lonsdale road. There is no church building in the community and at present the Methodists are using the beautiful little three room school. Until this year it was found



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that there had been no Methodist services in the community in twelve years. There had been a strong church there served by some of our best circuit preachers. The last church building was built at Point View about 25 years ago by Brother Jack Taylor and about twelve years ago the building was sold and the ground fell back to the previous owner.

Sunday, August 13, we closed a great meeting at Point View. People looked back with pleasant memories on the good times of years past and with earnestness prayed for them to return. Nine people accepted Christ and seventeen joined the church. A Sunday School with 40 members was organized.

The pastor preached to 200 people

at the eleven o'clock hour. There was the old fashioned dinner-on-the-ground and in the afternoon a Young People's service attended by 60 young people. One accepted Christ. A large number resolved to help make the church a success.

The pastor enjoyed being in the homes of the people and getting acquainted. An experienced singer was found in the community and was a great help in making the occasion a success.

The meeting at Lonsdale was not in vain. New interest was created. Rev. Joe Warren from Oaklawn played and led the singing.

Bro. J. A. Henderson held the meeting at Tigert Memorial ending with seven conversions and eight additions. —Alfred Doss, P. C.

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Once a day take Kruschen Salts—one-half teaspoonful in a glass of hot water first thing every morning. Besides losing ugly fat SAFELY you'll gain in health and physical attractiveness—constipation, gas and acidity will cease to bother—you'll feel younger—more active—full of ambition—clear skin—sparkling eyes.

A jar that lasts 4 weeks costs but a trifle at any drugstore in the world—but demand and get Kruschen and if one bottle doesn't joyfully satisfy you—money back.

Working Women

KEEP WELL AND HOLD YOUR JOB

Do you lose money and risk losing your position by being absent a few days each month? Don't do it any more. Take Lydia E. Pinkham's Tablets.

They will quickly relieve those cramps and discomforts which force you to go home. If you take them regularly they should prevent future troubles.

These tablets are chocolate coated, easy to swallow, convenient to carry. You can get a box from your druggist for 50¢. Let them help you, too.

**LYDIA E. PINKHAM'S
TABLETS**

A Uterine Sedative

SUCCESSFUL MEETING AT NEW HOPE

We have just closed a very successful meeting at New Hope with Rev. Otto Teague of Norphlet doing the preaching. Brother Teague is a good earnest consecrated preacher, and the spiritual temperature of the church was raised to a very high degree by his wonderful messages. Members rededicated their lives to the Lord, and made new resolutions to give themselves more whole heartedly to the work of the Kingdom in the days which are to come—Reporter.

BECAUSE THE MINISTER HAS NO TIME CLOCK

The minister does not have to punch a time clock, but many of his congregation do. At any rate, they have to be at their work at a fixed hour, and put in a definite number of hours each day. These men and women may naturally wonder what the minister does with his time. Many of them think the minister has an easy job. To all appearances his time is his own; he can come and go as he pleases, and where he pleases; there is no one to supervise his hours, to reprimand him if he is late reaching his desk in the morning; and even if he does not appear at all on certain days, no one is there to rebuke him, or to dock him a day's pay. The minister is master of his own hours. No one in his church will lay out a schedule for him, or follow him around day after day, to see that he makes effective use of the hours. If his time is to be carefully planned and wisely used, it is he who must see to it.

His freedom to organize his own time offers him opportunities. It gives him a chance to demonstrate the kind of a man he is. The large responsibility of his office is upon his shoulders. What he thinks of it and how he meets it will be revealed by the manner in which he lays out his schedule of work and adheres to it. Under the direct scrutiny of no eye but that of his own conscience, he has full freedom to give the most honest day's work for the pay he receives—that he is capable of giving.

A ball game may be inviting on a bright afternoon when there is work to be done; he can choose between the two. A good story may intrigue his morning hours when a sermon is to be written; no one will decide for him which to do. A country road may have a lure on a clear day when studying awaits him; no one but he may be the wiser as to which he chooses. Carefully written sermons each week, or else hasty outlines wait upon his decision. Well planned sermons worked out in advance, or else last minute preparation on Saturday night, depends on his personal choice. Systematic calling week after week, or else occasional spurts, is a matter of his own habit formation. Vague

pulpit prayers given on the spur of the moment, or else clearly thought out and carefully written prayers born of private devotions, rest with him.

His freedom to organize his own time has also its dangers. It can be a searching revelation of character. With no fixed schedule of hours to follow, he may easily become careless. He can waste his time on trivial matters, and no one will be the wiser. He can let the hours slip by in day-dreaming. He can be downright lazy, and do only what he has to do to keep up appearances. And all the time his rationalizing tendencies will be finding explanations for work neglected or work only half done. The result may be the formation of unfortunate habits of work, low standard of achievement, evasive habits of thinking, careless habits of living. All this makes for disintegration of character, only half-consciously realized. And it deprives the congregation of the kind of personality it has a right to expect.

Any minister will therefore first of all be doing himself a large service if he will "check up" on himself. Let him buy an ordinary notebook, and take a few minutes each day to record in detail how the hours of the day were spent; let him keep this up systematically for six months or a year. It will grow more interesting as the days pass; the man will begin to see himself with different eyes. Wasted time will be easily detected. He will see where he has been merely putting in motions, thinking he was accomplishing something. Better ways to balance his time will become clear. A more effective organization of his energy will be quickly discernible.

His new system of work will be of large service to the congregation, also. For he will become a better minister. His habits of work will be far more effective. His ways of thinking will be more honest and more direct. His personality will have a wider appeal and a finer influence. His character will become more Christian. He will be getting the most out of life because he is putting the most into life. He will be a laborer together with God—Carlos G. Fuller in Presbyterian Banner.

MISSIONARIES MUST BE RECALLED!

Twenty million women march regularly into the beauty parlors of this country and march out again transformed, recomplected, unwrinkled, curled, tinted, plastered—five times more women than all the young men who marched under our flag in the World War.

They spend one million and a half dollars every day becoming beautiful or hoping to—spent forty-five million dollars more last year, Wesley Stanger figures, than the value of refined sugar, two hundred and twenty-five million more than the nation pays for its automobile and truck bodies, and three hundred and eighty-six million more than it pays for its fancy breakfast foods.

Are these not some ugly facts to be faced by the serious-minded men of affairs who look upon beauty as but a thing of slight consequence in comparison with pig-iron statistics, the appointment of postmasters, and the high price of tariffs.—(Providence, R. I.) Evening Bulletin.

Rev. L. W. Evans has a remedy for coughs caused by T. B., colds, pneumonia or influenza, also malaria, chronic or otherwise, that is worth investigating. Address him at 1813 West Tenth St., Pine Bluff, Ark.

QUARTERLY CONFERENCES

LITTLE ROCK DISTRICT—4th Round

Des Arc-New Bethel at D. A., 11 a. m., Sun. Sept. 3.
Carlisle Station, 7:30 p. m., Sun. Sept. 3.
Austin C. at Mt. Zion, 11 a. m., Sun. Sept. 10.
Lonoke, 7:30 p. m., Sun., Sept. 10.
Roland C. at Harris' Chapel, 11 a. m., Sat., Sept. 16.
Carlisle C. at Zion, 11 a. m., Sun., Sept. 17.
Forest Park, 7:30 p. m., Sun., Sept. 17.
Ashbury, 7:30 p. m., Wed., Sept. 20.
Bryant Ct. at Congo, 11 a. m., Sun., Sept. 24.
Douglassville-Geyer Springs at D., 3:30 p. m., Sun., Sept. 24.
Capitol View, 7 p. m., Sun., Sept. 24.
Hickory Plains Ct. at Cross Roads, 11 a. m., Sat., Sept. 30.
Hazen-DeValls Bluff at D. B., 11 a. m., Sun., Oct. 1.
Highland, 7:30 p. m., Sun., Oct. 1.
Pulaski Heights, 7:30 p. m., Wed., Oct. 4.
Mabelvale-Primrose at P., 11 a. m., Sun. Oct. 8.
Henderson, 7:30 p. m., Sun., Oct. 8.
Hunter Memorial, 7:30 p. m., Wed., Oct. 11.
England, 11 a. m., Sun., Oct. 15.
Keo-Tomberlin at Keo, 3:30 p. m., Sun., Oct. 15.
28th Street, 7 p. m., Sun., Oct. 15.
Bauxite-Sardis at Bauxite, 11 a. m., Sun., Oct. 22.
First Church, 7:30 p. m., Mon., Nov. 6.
Winfield Church, 7:30 p. m., Tuesday, Nov. 7.

—James Thomas, P. E.



DAVID D. TERRY

—FOR—

Congress

FIFTH DISTRICT

Conway, Faulkner, Franklin,
Johnson, Perry Pulaski,
Pope, Yell Counties

DEMOCRATIC PRIMARY
SEPTEMBER 12

Get Rid of Malaria!

Banish Chills and Fever!

To conquer Malaria, you must do two things. (1) Destroy the infection in the blood. (2) Build up the blood to overcome the effects and to fortify against further attack. There is one medicine that does these two things and that is Grove's Tasteless Chill Tonic! The tasteless quinine in Grove's Tasteless Chill Tonic destroys the malarial infection in the blood while the iron builds up the blood. Thousands of people have conquered Malaria with the aid of Grove's Tasteless Chill Tonic. In addition to being a noted remedy for Malaria, it is also an excellent tonic of general use. Grove's Tasteless Chill Tonic is pleasant to take and contains nothing harmful. Even children like it and they can take it safely. For sale by all stores.

WEEKLY ANNOUNCEMENTS

The Young People's Department will meet at the church at 7 o'clock Sunday evening for their devotional service. Mr. Dewey Price will be the speaker on "Religious and Moral Codes."

PLEASE NOTE: There will be no issue of the Pulpit and Pew next week, as the Arkansas Methodist has decided to omit the printing of the paper on the 31st.

ITEMS OF INTEREST

Mrs. Heath was in Little Rock two or three days last week to see her physicians. She has now returned to Nashville.

John Ricks has been attending the Century of Progress Exposition and will spend several days in Toronto, Canada, before returning home.

Miss Evelyn Florian left last week to spend several days attending the Century of Progress Exposition.

Miss Olive Smith is leaving this week for Chicago, where she will visit friends and attend the Century of Progress Exposition.

Miss Florence Lawson has been spending her vacation in Chicago, attending the Century of Progress Exposition, and in St. Louis.

Misses Farris Wood and Betty Jeane Anderson, of El Dorado, have been visiting their grandparents, Mr. and Mrs. J. W. Anderson. Mr. and Mrs. Anderson have as their guests this week a niece and nephew, Mrs. Jesse Coyle and Eugene Irvin, of Memphis; also Mrs. P. G. Anderson and children.

A wedding of interest to Winfield Church is that of Miss Emma L. Overton and Mr. Robert Emmet Wiley, which occurred at the home of the bride on Monday afternoon, August 14. After a wedding trip in the East they will be at home at 2022 Gaines Street. We extend our best wishes to Mr. and Mrs. Wiley.

CONGRATULATIONS

To Mr. and Mrs. L. L. Donahey, 1201 W. 8th St., North Little Rock, upon the arrival of a daughter, Shirley Maxine, on August 11.

To Mr. and Mrs. E. L. Villareal, 5115 Woodlawn Ave., upon the arrival of a son, Thomas Eugene, August 14.

To Mr. and Mrs. J. E. Koon, 312 W. 28th St., upon the birth of a son, James Kenneth, August 9.

Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana

Little Rock, Ark.

ESLEY OWEN HEATH, D. D. Pastor

Vol V.

AUGUST 24, 1933

No. 39

SERMON SUBJECTS

11 A. M. Dr. J. H. Reynolds, President of Hendrix College, will talk on: "THE CHURCH IN THE RECOVERY PROGRAM."

8 P. M. Joint services with First Church at Winfield.

DO YOU KNOW

That the young people of Winfield are being offered an unusual opportunity for musical expression and instruction in choir work?

Mrs. I. J. Steed, our Director, has organized five choirs. The Junior Choir and the Junior High Choir, ranging from six to fourteen years of age, will be offered classes in history and the rudiments of music. The Senior High Choir and Adult Choir will be offered class training in voice culture. These combined choirs will present a program once each month.

ANGEL CHOIR: Ages 6 to 9.

JUNIOR CHOIR: Ages 9 to 12.

Sponsor for girls, Mrs. Charles Craig 6540

Sponsor for boys, Mrs. W. N. Freemyer 4-0670

JUNIOR HIGH CHOIR: Ages 12 to 15.

Sponsor, Miss Blanche Alley 4-4469

SENIOR HIGH CHOIR: Ages 15 to 18.

Sponsor, Mrs. H. J. Skinner 3-0371

ADULT CHOIR includes young people in the Young Peoples Department.

Call Sponsors for further information.

Mrs. Steed will be assisted by Miss Kate Bossinger, organist, and Mrs. R. E. Overman, assistant accompanist.

Rehearsals for the Junior Choir are **NOW** being held at the church each Wednesday afternoon at 3 o'clock; for the Junior High Choir each Wednesday afternoon at 4 o'clock. The Senior High Choir will meet each Thursday evening at 7 o'clock; the Adult Choir each Thursday evening at 7:30, at the church.

The Builder

A Builder builded a temple
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
Men said, as they saw its beauty,
"It shall never know decay;
Great is thy skill, O Builder!
Thy fame shall endure for aye."

A Teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each store with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the Builder's temple
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the Temple the Teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Was a child's immortal soul.

—Author Unknown.

IN THE CHURCH SCHOOL

ATTENDANCE

The Couples Class led last Sunday with a total of 36 present. In the departments the averages were:

Junior	87%
Beginners	81%
Primary	72%
Adult	65%
Junior High	58%

Miss Beatrice Banzhoff, a teacher in the Primary Department, spent the past week in Crowley, Louisiana, visiting relatives.

Mrs. Fred Kaufman, superintendent of the Primary Department in Sapulpa, Oklahoma, visited in our Primary Department last Sunday.

Shirley Smith, 1770 Park, and Margaret Rawls, 2810 Arch, of the Junior Department, are both ill. Shirley had an operation on her eyes and will be absent for some time. Margaret has malaria.

Miss Margaret Paynter, superintendent of the Junior Department, and Miss Alice Cunningham, a Junior Department teacher, are visiting at Miss Cunningham's home in Walnut Ridge.

Jett Ricks, Jr., a member of our Boy Scout Troup, left Sunday afternoon with a party of Boy Scouts, to visit the Century of Progress Exposition, Chicago.

Miss Flora Hamilton, secretary of the Junior High Department, has just returned from a two-weeks visit at her home in Quitman, Ark.

Mrs. Jesse Cox, superintendent of the Junior High Department, is spending two weeks in Hot Springs.

Fred Barnard, secretary of the Senior Department, has as his guest Richard Hoffman of Texarkana.

The Young Peoples' Department will meet at the Church at 7 o'clock Friday evening to go to Jennings Lake for supper and a swim.

Members of the Bullington Class will meet at the Church at 6:30 Friday evening to go to Ferncliff for supper and a swim.

Mrs. J. R. Bullington returned home from St. Vincent's last Sunday after a short illness. She is doing nicely and we hope will soon be well.

Mr. G. H. Kimball, Hazen, and Mary were in town over the week end. They are living on Mt. Nebo this summer.

Miss Janie Morrison, a member of the Lila Ashby Bible Class, will leave Saturday for Chicago, to attend the Century of Progress Exposition.

Carolyn Towland is in Nashville, Ark., visiting relatives and friends.