



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, SEPTEMBER 14, 1933

No. 37

SHALL I FORGET?

I am a humble pensioner, myself, for my daily bread;
Shall I forget my brothers who seem in greater need?
I know not how it happened that I have more than they,
Unless God meant that I should give a larger part away.
The humblest wayside beggar and I have wants the same—
Close side by side we walked when God called out one name;
So, brother, it happened the name He called was mine;
The food was given for both—here, half of it is thine.
—Author Unknown.

"DOES SCIENCE LEAVE ROOM FOR GOD?"

UNDER the above caption Dr. R. O. Taylor, late provost of Cumbria, England, in a little book published by the Cokesbury Press, Nashville, (price \$1.25) ably discusses a profoundly interesting question. The following excerpts will, in some measure, indicate his approach to the subject:

"Looking the question fully in the face, as I have been doing for almost half a century, I must give the same answer as before. Science does more than leave room for God. It makes room for him, more room than ever. For not only has it widened the realm of law and made evident the reasonableness of the Universe, but it has shown the visible and tangible world, which we describe as the material, to be more permeable by the Unseen, and more closely allied to mind than we dreamed. Moreover, it has created a mentality which is mainly interested in what can be experienced, and is curious to know what can be experienced. This scientific curiosity is not attracted by the rumor of any declaration of the Unknowable, but it is attracted by the prospect of exploring and adopting a fuller form of life. In consequence, a new importance has accrued to the primary appeal of Christianity, the offer of a field of verifiable experience—Phillips' 'Come and See.' This has greatly affected both the teachers of religion and the world outside, and is probably one of the predominant causes of the renewed interest in religion. But the attention to experience, which has been so fruitful in certain centers of religious life, still arouses such suspicion in the breasts of a certain type of theologians, professional and amateur, that it seems necessary to point out how science has exalted the appeal to experience, and produced an inclination to examine and follow up experience, which is bound to affect religion more and more."

"Matter can no longer be regarded as a rival to any idea of an invisible world. On the contrary it has become a window, or at least a feeler into the invisible. Whatever philosophers may have thought, the plain man believed the difference between matter and spirit to be a clear-cut distinction between the visible and the invisible, the tangible and the intangible. Matter seemed to him solid and impermeable. How then, if there were God or spirit, could they permeate it? Matter was intangible; how could it be affected by the intangible? The problem has disappeared. Science reveals the existence of an invisible and intangible world, of which this outer world is but a manifestation. It is not hard to conceive that one invisible, intangible world is connected with and even penetrated by such another. Science seems to have brought us nearer to that nature mysticism of which Wordsworth is so great an exponent, a frame of mind intent on the unseen, but yet valuing the seen as the expression of the unseen, and

AND IT CAME TO PASS, WHEN HE HAD MADE AN END OF SPEAKING UNTO SAUL, THAT THE SOUL OF JONATHAN WAS KNIT WITH THE SOUL OF DAVID, AND JONATHAN LOVED HIM AS HIS OWN SOUL. AND SAUL TOOK HIM THAT DAY, AND WOULD LET HIM GO NO MORE HOME TO HIS FATHER'S HOUSE. THEN JONATHAN AND DAVID MADE A COVENANT, BECAUSE HE LOVED HIM AS HIS OWN SOUL.—I Sam. 18:1-3.

therefore as a guide and even a corrective to our spiritual perceptions."

BAPTISM OF PATRIOTISM NEEDED

WHAT are some of the weaknesses so manifest today? There's that fundamental one—Sabbath desecration. The Sabbath in this country has never been in so much danger as it is in today. Where Sabbath desecration abounds, almost every other sort of sin and immorality abound, for the simple reason that without the Sabbath there is no public worship, and without public worship and the preached Word, sin does much more abound. Divorce is another great national evil that has reached alarming proportions. Lawlessness, and what is worse, connivance at lawlessness, is on the increase. Public and private morality has taken a toboggan slide, as one has expressed it.

No nation can long exist when these things begin to take a strong hold upon her. America needs today a new baptism of patriotism—a patriotism that manifests itself in moral principles and Christian character. We do not believe that this new baptism of patriotism can come apart from allegiance to the Word of God. But, if our nation be builded upon this Book, and the Rock of Ages which this Book reveals, the winds may blow and the rains descend, but the House of America will not fall, because, verily, it is the House of God.—Alabama Christian Advocate.

SACRIFICIAL GIVING

IN prosperous days, when money comes easy and is plentiful, many Christians contribute to the church with much the same feeling that they have when they pay lodge dues or grocery bills. Supporting the church is one of those things which are expected and are not burdensome. It may be done with little religious feeling, and often simply with a sense of pride in helping the local church to make a record of which its members may be proud. In saying this we would not be understood to suggest that giving under prosperous conditions has no religious motive or value. With some it may have a deep significance; especially is this true of a small element who, recognizing partnership with God, share liberally with Him out of their abundance.

Today, in most cases, all this is changed. Few have large incomes. Often those who had most now have a bare living. Indeed, some are in dire poverty. Many who had fair incomes and enjoyed comfort and little luxuries, now, by calculated economy, simply "make the two ends meet," while countless numbers are partly or wholly dependent on private charity or state doles. Consequently contributions to the church rest on a different basis. If we are able to give and to live, we must carefully count the cost of all we use, and be prepared to limit ourselves to necessities. Often the decision will be made after earnest prayer. Sometimes it will mean fasting. Sometimes it will mean the wearing of old or cheap clothes. Thus living, with a determination to render to our Lord his part, we may transform our daily life into a sacra-

ment. ministering only to the absolute needs of the and reserving for holy purposes all that can be salvaged, we become spiritually minded. Things largely lose their significance, and become sacred. Thus poverty enriches, mission uplifts, and giving fills and enlarges. Official giving results in spiritual living.

THE MISSOURI CONFERENCE

REPRESENTING the Western Methodist Assembly and the General Board of Temperance and Social Service, I visited the Missouri Conference in session in Hannibal Aug. 31-Sept. 3. Bishop Frank Smith was presiding and in his courteous and accommodating way accorded me all the time I needed to present these interests. His presidency for the quadrennium has been highly appreciated and resolutions were offered requesting his return; but he insisted that, while he would gladly return if appointed, he preferred that the resolutions be withdrawn. While expressing full appreciation of his splendid services, the Conference acceded to his wishes. Rev. J. N. R. Score, formerly a member of North Arkansas Conference, now pastor of St. Paul's Church, Houston, Texas, preached a series of unusually strong and impressive sermons and delivered the memorial address. Although yet a young man, he has developed into a very attractive, scholarly, effective, and spiritual preacher, and his sermons were peculiarly adapted to a Conference. I suggest that he be invited to preach at our Conferences in Arkansas next year. I am willing to give bond for his behavior and utterances.

Although the membership increase was small and the collections were poor, the spirit of the preachers was good and the temper of the Conference fine. Rev. F. C. Tucker, the efficient pastor of the great church at Columbia, reported that satisfactory adjustments had been made of the overwhelming debt so that ample time for payment could be had. The building, one of the most beautiful in our connection, was, on account of the presence of Methodist students in the State University, financed by all Missouri Methodism. As the Northern Methodist Church, with almost as many students as our own, has no organization at Columbia, it is our duty to care for the large body of Methodist students there. Rev. Walter A. Hearn, a Hendrix graduate and son of Rev. T. A. Hearn, is reported to be doing fine work. Nine of my former students and two of my college mates are members of this Conference; but my mates are superannuated. Eleven members, an unusual number, died during the year.

Memorials to General Conference recommending limited terms for bishops and presiding elders and urging union with other Methodisms were adopted. It was agreed that during the coming year all ministerial members of the Conference should contribute 2% of their salaries to supplement the salaries of the underpaid preachers. A resolution to hold the sessions of the Conference in November was defeated. A strong delegation to General Conference was elected, most of them members of the last Conference.

The entertainment was excellent. Bed and breakfast were provided by the host churches and dinner and supper, served by the local churches, were paid for with funds collected for that purpose on the basis of 1% of salary of pastors. I had delightful entertainment in the parsonage of Rev. W. L. Scarborough, pastor of the Park Church, with whom as a member of the Board of the Western Assembly I have been pleasantly associated. I had been entertained in his home thirty years ago at Lineville, on the line between Missouri and Iowa. With two churches, Methodism is strong in

(Continued on page 2, Col. 3)

The Arkansas Methodist

PUBLISHED EVERY THURSDAY.

A. C. MILLAR, D. D., LL. D. Editor and Manager
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, 1018 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, 1018 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

SUPT. J. H. Glass has moved the office of the State Anti-Saloon League to 341 Donaghey Building, and will be pleased to have friends call there.

BORN to Rev. and Mrs. A. E. Grimes, of Umstead Memorial, Newport, at St. Vincent's Hospital this city, Sept. 10, a daughter, Mary Alice. At last report all were doing well and the parents were happy.

MRS. Burnett, wife of Rev. S. K. Burnett, our pastor at Lonoke, who was critically ill some weeks ago, after treatment at the Methodist Hospital, is recovering and is expected soon to be quite well.

THE Annual Convention of the Arkansas Education Association will be held in this city on Nov. 16-18. It is expected that some 2,000 members will attend. At this crisis in public education it is important that this body of progressive teachers be maintained and its action wisely directed.

REV. S. M. Yancey, Supt. of the Western Methodist Assembly, is preaching in a meeting at Capitol View Church in this city this week and next. Rev. C. D. Meux, the pastor, reports that his people insisted that they wanted this meeting. He has just arranged for a 100% circulation of the paper among his people.

RICHMOND Township, in Little River County, has the distinction of casting a 100% dry vote in the recent repeal election. Rev. J. B. Pickering is our faithful pastor at Richmond and did effective work for the prohibition cause. The editor had the privilege of speaking to his fine people during the campaign.

WHITWORTH College, Sept. 23, will produce a pageant, in the Court of States at the Chicago Exposition, celebrating the 75th anniversary of the founding of the College at Brookhaven, Miss. This fine junior college, presided over by Dr. G. F. Winfield, is a part of the Millsaps College System. The editor regrets his inability to accept the invitation to be present.

MR. Fulton Farris of Cato, on the Salem-Levy Charge, in May brought in eight subscribers and last week eight more. He is one layman who believes in his church paper. If one layman in each charge would do as does Bro. Farris the question of circulation would be settled. Bro. Farris is a brother of Rev. J. K. Farris of North Arkansas Conference.

THE Annual Convention of the Woman's Christian Temperance Union will be held in this City on October 19-20. Our pastors are urged to co-operate with the women of their communities in sending large delegations to this Convention. The W. C. T. U. has been the great educational force in the fight for the suppression of the liquor traffic, and should now be strengthened to continue the battle.

GOING to and from Chicago, the editor traveled beyond St. Louis on the Wabash Railway. This is a fine road, runs splendid trains, and affords the best of service. Its connections at St. Louis make it possible for one to leave Little Rock on the Mo. Pacific Ry. at 3:00 p. m. and arrive in Chicago early the next morning. If you are going to the Exposition at Chicago, you would be pleased with the Wabash.

REV. J. F. Simmons, our pastor at Nashville, writes: "Commencing last Sunday our membership have been asked to sign a card renewing their church loyalty. The church membership was distributed among 30 workers to see each member. Good results are coming from it. Rev. Luther B. Bridgers, one of our general evangelists, will help me in a meeting commencing, Oct. 8. Sept. 15 the Woman's Missionary Society and the Board of Stewards are going to entertain at supper the whole church membership."

DR. Paul Hutchison, one of the editors of The Christian Century, who has been studying conditions in Germany, predicts that Hitlerism will result in the return of the Empire through the recall of one of the grandson's of the deposed Kaiser, and suggests that this young man is now working in Ford's factories in Detroit. If monarchy is to come, the new Kaiser might be better prepared for his task by his experience as a laborer in this country. He would certainly know some things that his royal ancestors did not know.

VOLTAIRE, the great French atheist, is reported to have said: "Whether Englishmen know it or not, it is the English Sunday that has made and kept England great." The English Sunday was for a long time the American Sunday; but in recent years we have been gradually losing our regard for a sacred Sunday, and have almost accepted the Continental European Sunday, with the result that we have lost many of our high ideals. If our people had had the same regard for the Sabbath day that they had twenty-five years ago, we would not have backslid on Prohibition. Now we not only have beer, but it is sold on Sunday without any kind of restrictions.

THE editor enjoyed preaching last Sunday night to a fine congregation at Gardner Memorial Church, North Little Rock. In recent years that church has made remarkable progress under the able leadership of Rev. I. A. Brumley and Rev. F. A. Lark. A large and convenient building has been nearly completed with incurrence of only a small debt which is being gradually reduced. This year considerable improvement has been made on parsonage and lawn. Bro. Lark, the efficient and popular pastor, reports 47 additions to membership this year, and thinks that the Benevolences will be paid in full and salary almost in full. All departments of work are active. Although most of the members are salaried and wage workers and have suffered in the depression, they respond to expectation and resolve to care for all of the interests of the Kingdom. This is a church with a creditable past and hopeful future.

SOME church mergers result in loss and the creation of a new small denomination composed of the remnant that refuses to fuse. Methodist union, consummated last year in Great Britain, has had no such results. At a recent conference of ministers of the United Church it was found that less than ten had failed to stay in the Union, and practically no churches held back. On the other hand, it was reported that, by merging small churches in villages, fewer, but stronger churches resulted with practical economies in support and greater working power. There are hundreds of places where this happy outcome would follow, if those in authority in American Methodism would encourage merging. In this period, when home missionary funds are short, would it not be good sense and practical religion to seek such a consummation?

THE EXPOSITION AT CHICAGO

BECAUSE of my limited income this year, I had not intended to visit the Exposition; but when I found that I was to make an official trip to the Missouri Conference at Hannibal, as that is comparatively near Chicago and I could go with little more expense, I decided to take in the Exposition. I spent only one day, but having seen the Expositions at Chicago, St. Louis, and Atlanta, I knew how to see the sights rapidly and what I did not care to see; hence I was able in twelve hours to observe the things that seemed to me most worth while. Except as the results of invention since 1893 are exhibited, it seemed to me that this Exposition is hardly equal to those of 1893 and 1904. The principal buildings, with their right lines and squat elevation, are not architecturally comparable with those of the earlier Expositions with their immense arches and curved roofs; and the loud coloring is decidedly jazzy. Covering less space, they are more easily reached, and as ample provision is made for sitting and eating, one can cover much territory with little discomfort. I found the foreign exhibits, such as those from Italy, Sweden, Czechoslovakia, China, and Japan, the most interesting. The handiwork of their artisans is marvelous, and should be seen by all youth who visit the Exposition. Italy, in a brief outline, shows her wonderful record in statecraft, art, and science. Japan combines the ancient and the modern. The Hall of Religion has some rare sacred art; but the minor faiths and denominations, such as the Mormons, Christian Scientists, and Salvation Army, outclass, with the exception of the Lutherans, the major denominations. The Southern Churches are conspicuous for their absence. Our own denomination and the Southern Baptists have positively nothing, and, except for the mission work of Northern Churches among the negroes and mountaineers, one would not suspect that there were any Churches in the South. The American Bible Society's display is impressive. As the State buildings were on the other side of the lagoon from the one which I traversed, I did not see any State exhibits; but I understand that our section was poorly represented. Beer was advertised in almost every eating place, and I could see a few people drinking; but compared with the immense crowd, the number drinking was extremely small. It was said that in the "Streets of Paris" there were indecent scenes of nudity. Certainly the announcements would indicate that they were very vile.

I would advise young people, who can afford it, to visit the Exposition. If possible, they should stay for four or five days, as they will wish to see many things that are perfectly familiar to older people. Expenses may be kept very reasonable. I roomed at the Y. M. C. A. Hotel, which is only a short distance from railroad stations and the Exposition. Rooms may be had there as low as \$1 a day, and the cafe cost is light. The price of admission to the Exposition is only 50 cents, and it is wholly unnecessary to see the exhibits for which an extra charge is made, as most of them are practically the equivalent of side-shows at a circus. There is convenient transportation in the grounds for one who becomes weary and needs to ride long distances. Being on made ground, along the lake shore, near the business section of the city, the grounds are much more convenient than those of the former Expositions. This exposition has cost the tax-payers nothing and the receipts are expected to meet all its cost and expenses.

One thing that every one should see is the picture of "The Nazarene," a recent painting of The Christ, by H. Stanley Todd. It represents Christ as virile and courageous, instead of meek and weak as most of the paintings do. It is in the Hall of Religion and no extra charge is made for it.

I used the Wabash Railway beyond St. Louis and found its service and connections excellent. Its station in Chicago is convenient to the hotels and Exposition. I recommend it to friends who travel between St. Louis and Chicago.—A. C. M.

THE MISSOURI CONFERENCE

(Continued from Page 1.)

Hannibal, a thriving city of 23,000 on the Mississippi River. The name is very familiar to me, because my boyhood home, near Brookfield, was at the half-way point on the Hannibal and St. Joe Ry., as it was then known, now a part of the great Burlington System. It is celebrated as the home of the humorous writer, "Mark Twain," and a hotel and a bank are named for him, and his old home and the famous cave are objects of interest to all strangers.—A. C. M.

GOOD-BYE, VACATION—HELLO, WORK

I am back from my vacation, and I've had a hummin' trip;
I've got hayseed in my suit case, and alfalfa in my grip!
I've got oats in my umbrella and corn tassels in my cane;
I've got honey in my eyebrows and fried chicken on the brain!
I've got syrup down my shirt front, and my shoes are full of bran.
But the emblem I'm most proud of—is my coat of golden tan!
'Twas one morning in the wheatfield Mother nature took her brush,
Ran it lightly o'er my features—and, behold, I wore a blush!
But in time the crimson faded, like the blighting of a rose;
Darker grew my blazing cheek bones; darker bloomed my blistered nose;
Ah, the pride that welled within me—how it thrilled my inner man,
When I knew I was possessor of a full-fledged coat of tan!
I am full of "pep" and happy—and as healthy as a Turk!
Well, so-long, ol' pal, "Vacation"—I'm all "set" again for work.
—James Edward Hungerford.

A LAYMAN'S REBUKE

I wish I had the ability to express in words my thoughts regarding the present moral condition of our people; but in my own way will state that if the 18th Amendment is repealed the blame can be placed on Church members. It is heartbreaking to see the stand taken by a large per cent of our church members. To a large degree the present religious falling down of our church members, can be charged to our preachers. Not as a whole, but the fact is that for the last 15 or 20 years many of our preachers have been trying to preach beautiful-sounding sermons that please the fancy of their congregations, and have failed to condemn sin, and have been afraid because of their own standing with their church membership to openly condemn the evil ways of some of their own members. The time has come, if the church expects to survive, to clean house from preachers down through the membership, and, if the members are going to do the things the worldly element are doing, they must be converted or dropped from church membership. The cases are too plentiful that the outside crowd point to a church member that is doing as they do and on many instances worse.

I am working now in R. F. C. work with about 25 men. Only two or three voted against the repeal of the 18th Amendment, and yet about 90% of the 25 are church members. The church has let down more on the liquor question than on any other evil practice.

Again, I say it is high time for the church to clean house and be able to say that its members stand foursquare for prohibition. If we continue much longer the way we are going, I can see nothing ahead for our children but civil wars or complete

overthrow of our government. Any people that is commercializing the Holy Sabbath will finally fail and the whole country will fall. Bible history gives us many such cases. Evil practices and breaking the law are merely results of the breaking down of the Holy Sabbath. Again, I say it is high time for our church to awake and not be afraid to preach a sin-condemning gospel.—A Layman.

THE BIBLE LOST IN THE CHURCH

By James R. Kaye, Ph.D., LL.D.
Author of the New Analytical Bible, The Teachers' Guide, etc.

There is but one instance of that kind recorded in the Scriptures. When Josiah came to the throne of Judah the people were committed to idolatry of the most debasing nature. The good, constructive work of Hezekiah, aided by Isaiah the prophet, had been demolished by his apostate son, Manasseh, who instituted the most disastrous form of idolatry which was afterwards encouraged by his son Amon.

Josiah, the son of Amon, saw the working of this evil, and in the most vigorous manner attempted to uproot idolatry and banish it from the land. It was in the midst of these reforms that the Temple was repaired, and while that was being done Hilkiah, the high priest, found the Book of the Law in the house of the Lord.

It was brought to Josiah. In it he read the prophecy that, if the people departed from Jehovah, the most terrible judgments would be visited upon them. This is set forth in Dent. 28-30, and especially in 29:25-28. This book contained Deuteronomy at least, and it may have been a copy of the entire Pentateuch.

During the reign of Manasseh in which idolatry flourished, the sacred books had undoubtedly been destroyed and lost sight of. The book found by Hilkiah was most likely the Temple copy of the law that had been hidden or cast aside when the sanctuary was profaned.

The reading of these Scriptures stirred Josiah to the depths, and more vigorously than ever he prosecuted the restoration of the worship of Jehovah, and the bringing of the people to higher religious levels. This was the third great revival, and to it the prophet Jeremiah gave his powerful support.

The Bible lost in the house of the Lord! When it was found and it got back into the souls of the people, it brought about a religious upheaval. How suggestive is this historical event has already occurred to you. There is a vital truth here, so applicable to our own time, that it should burn itself into our souls.

The Bible lost in the Church of today! Of all places where the Bible should be lost! We can understand how the Bible would be lost to those who have no religious interests, who care nothing about the Bible, and lost to those who would do all in their power to destroy it, but to be lost in the Church!

The supremely serious thing is that such is the case in our day. The Bible is lost in the Church in the increasing denial of its divine inspiration, a denial that carries boldness and defiance of the most outspoken nature. The divine character and authority of the Bible have been preached out of it by pulpits all over the land.

The Bible is lost in the Church in the denial of the deity of Jesus Christ. And this is done by men who hold up the Christ of our redemption as an ideal man, but in and through it all is that traitorous gesture that

reminds us of the kiss of Judas.

The miracles to which our Lord pointed in evidence of his divine claims discredited with a sneer, not by the common sneering skeptic, but by men who teach and preach this book—the Bible in its miracles, the acts of Jesus Christ, lost in the Church. And those men who deny his own claims of divine Messiahship, and deny that He exercised divine power in doing the things that can be explained only in terms of such power, and are so interpreted by Him, will extol in the most inconsistent manner this same Jesus, not as the Son of God, not as the Word that is God, not as one who has the divine right to forgive sins, not as the sinner's substitute and ransom, but simply as an ideal man.

The Bible is lost in the Church in the most positive denial of a lost world, atonement for sin satisfying the demands of a holy law, and the need of regeneration. This Unitarianizing of the pulpit and pew is widespread and is on the increase. Is it any wonder that such churches are nothing more than Sunday clubs with a thin religious veneering? They have flagrantly denied their Lord and the mask should be torn off. Our Lord did not hesitate to unmask the hypocritical Pharisee who rendered void the Scriptures in their day, and the true follower of Christ should not hesitate to expose and denounce the hypocrisy that has the temerity to stand in a sacred position, and exercise the most destructive influences in the denial of the fundamentals of the Word of God.

We have placed our hand upon things that have to do with the basic facts of the Scriptures, but the Bible is lost in the Church in still other respects. The preacher may be sound enough in his views of the Bible, but for all he does with the Bible, for all the use he makes of it, it is a small factor in his work. It has the most superficial place in his preaching. Very little of its infinite riches reaches his hearers. They know nothing of its marvelous system. All sorts of topics are discussed. Such preaching contains nothing of an expository nature.

Hundreds of congregations listen to this type of preaching and for a period of years they do not learn one really great thing about the Scriptures. The young people are brought up under it, and are utterly incapable of answering the simplest questions on the basic doctrines of the Bible. Their minds are blank, and how any deep spiritual life can be sustained by feeding on such crumbs is a mystery.

The Bible is lost in the average Church in that there is practically no "searching the Scriptures." It is given little or no attention. It is before their minds less than anything else. Side issues occupy infinitely more of their time and thought. Under these conditions it is a hopeless task to induce those people to take up a systematic study of the Bible. In that church there is no Biblical atmosphere. From Sunday to Sunday, from prayer meeting to prayer meeting, you hear no one saying in glowing enthusiasm, "The Bible is a new book to me; I never saw it that way before; I never knew it had such a marvelous structure." A new book! It is a lost book, lost in the Church.

When, in the true sense of the word, the Church finds its Bible, as it was found back in the days of Josiah, it will revolutionize things as it did in Judah. There will be a spiritual house-cleaning. The souls of men will be awakened, the dry bones will have

breathed into them the breath of life. The place will be surcharged with a divine presence, and sinners will ask, "What must I do to be saved?"

It is the only thing that will quicken the deadness of the Church of today. The things we have substituted to keep the Church alive are just as deadening as the traditions with which the Scriptures were overlaid by the Pharisees which Christ so emphatically denounced. The wonder is that thousands of churches have continued to exist.

The picture is not overdrawn. You will not have to go far to have it verified. What a glorious opportunity you have to bring to these people these treasures of the Word of God. In all of these churches where the Bible is largely lost are earnest souls hungering for the food they never receive. Their spiritual life is starved. They can scarcely formulate just what it is they need and want, but when they are given a glimpse of the unfolding of the Bible, as you are in a position to give them such a vision, it is like a fountain in a desert, food to a famished soul.

If the Bible is found at all it will be found just where it was lost. It was cast aside in the Temple when the people turned from Jehovah. You will not go to a blatant infidelity, to a godless and antagonistic science to find a lost Bible; you will find it in the Church. The janitor may dust it every week, but it is not on the outside where you will find the cobwebs.

Somebody had to find that Bible in the Temple, had to bring it forth to read it to the king. In how many instances it may be your sacred privilege to find this book for those to whom for a long time it has been a lost Bible. (Permission to print given by John A. Dickson Pub. Co., Publishers of the New Analytical Bible, Chicago.)

THE VALUE OF THE CHURCH CONFERENCE

Like most Methodist preachers I knew that our Discipline provides for a Church Conference, but the importance and value of it never occurred to me until it was thrust upon me. Due to the fact that every department of our Church School has some specific task in the financial program of our Church, we thought it necessary to call all the workers of our Church together once each month to apprise them of our financial status. In these meetings we found it convenient to hear reports and discuss other matters of importance to the Church. It soon developed that our membership became interested in these monthly meetings and they were all invited. The meetings were interesting and helpful, but I did not want to continue them without being able to justify them as Methodist. In order to do this I consulted the "Discipline and Doctrines" of our great Church. More by chance than design I came upon paragraphs 110-116 relating to the Church Conference. This revealed that we were not including anything in our monthly meetings which was not provided for in the order of a Church Conference. By adding one or two items we have a real Church Conference.

Democracy is the word that characterizes a Church Conference. We hold our Conference on Wednesday evening following the last Sunday in each month. Thirty or forty minutes are used in a devotional service. After this reports are heard from the general superintendent and all department superintendents of the Church School. The president of the W. M. S. and the chairman of the Circles give

WOMEN'S PAINS

EASED QUICKER
BY LIQUID MEDICINE

Why prolong your discomfort waiting for solid pain remedies to dissolve in your stomach? When you take Capudine for periodic pain, rheumatic or neuralgic pain, headaches, or aches due to colds, you needn't wait for relief because Capudine is liquid and its ingredients are already dissolved. Your system absorbs them at once. Soothing relief follows immediately.

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CAPUDINE

It's already dissolved!

reports of their work. There is a report from the Board of Stewards, represented by the chairman. A treasurer's report is given in detail. All financial obligations are presented. At this meeting the plan of work for the coming month is presented and discussed. Evangelism is always stressed. Any work that concerns the Church is laid on the hearts of the people.

As a result of these Church Conferences our Church has shown a steady increase in all its phases. Our budget although small in actual figures, is large in comparison with the ability of our congregation. However, our budget is practically up to date all the time and we have made only one call on our members for money after the canvass was made. Our special offerings are all paid and 35% has been collected on Benevolences. Personally I never expect to operate without a Church Conference.—Arthur Terry, P. C., Hawley Memorial Church, Pine Bluff.

FROM THE PELICAN PINES

Much obliged for your correction of my story about Bishop Duncan. This happened in Missouri. Duncan was a great sufferer from hay fever. When presiding over the Conference he kept a handkerchief across his knees, and another busy wiping his "weeping" eyes. His hay fever did not promote his amiability and he rubbed it in on the brethren. He was pouring it on one poor circuit rider in particular. "Brother, don't you know you cannot get on in the Methodist ministry with such poor reports as you bring up here?" "I'm sorry, Bishop. I did the best I could. We have had a hard year and my report would not be as good as it is, if a grass widow living on my circuit had not made us a liberal contribution." "Stop right there. You say a grass widow made you a liberal contribution. What do you mean by a grass widow? I have been hearing that term all my life, but never understood it. What do you mean by it?" "I don't know that I can explain it, Bishop; but I think it means a widow whose husband died with hay fever."

I heard this on Duncan down in South Carolina. He was presiding at a District Conference. "Brother, have you preached the sermon on education to your people?" "I have not, Bishop." "Well, the book makes it my duty to know why you haven't done your duty. Why haven't you preached the sermon on education?" "I have prepared it, Bishop, but have not delivered it." Speaking to the pastor, the Bishop said: "Put Brother up to preach at this District Conference and we will all get the benefit of hearing a prepared sermon on Education." "Thank you, Bishop; but I haven't got it with me." "Where is it?" "At home in my library." "Well, brother, I carry my sermons in my head." "That is all right, Bishop; but if you got one of my sermons in your head, it would bust it wide open!"

If they had put the question, Shall the saloon return? millions who vote to repeal the amendment would vote, "NO!" But that is what it means.—S. A. Steel, Mansfield, La.

SORES BOILS CUTS BURNS
Are Healed Promptly By
GRAY'S OINTMENT
Used Since 1820 25c at Drug Stores

Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

PRESENT-DAY TRENDS

The fifteenth assembly of women preachers was held in Milwaukee July 5-7. Great interest was shown in the groups of ordained women in other countries. In England and the Netherlands they are grouped in similar organizations. The United Lutheran Church is continuing its study of the election of women as "congregational representatives," and the Church of Scotland at its 1933 session approved sending down to the Presbyteries a resolution "removing the barrier of sex ineligibility" in the matter of ordaining women as deacons and elders in the kirk sessions.

Statistics in the Congregational Church show that five women were ordained in 1931 and the number of women ministers in full standing in the communion is 114—not a large number compared with the whole roster of preachers. Some of these women serve as pastors, some as assistants, Board secretaries, directors of religious education, teachers of Bible in colleges, and some as missionaries. Many women in this church favor ordination for all women who spend their full time in church work other than preaching, on the ground that it would lend added dignity to professional church work.

A petition from 208 women in the Transvaal has been presented to the General Assembly of the Presbyterian Church in South Africa claiming the right of women to be admitted to the eldership. This petition has been sent to the Presbyteries and sessions for action.

The report of the annual meeting of the Ministry of Women in England in 1932 tells of the honor paid their president, Miss Maude A. Roydon. Glasgow University has conferred the honorary degree of Doctor of Divinity upon her, and she has preached in Glasgow Cathedral. She has also preached in St. Giles Cathedral, Edinburgh.

After the General Assembly of the Presbyterian Church in England in 1932, a resolution was brought forward to the effect that the "home church committee should prepare a roll of those persons who not being ministers of the church are authorized to undertake preaching and pastoral services." In refusing to substitute the word "men" for "persons" it was distinctly brought out that "the mind of the committee was that if educated and well-equipped women should offer themselves to Presbyteries and Synods we ought not to refuse them." A committee was appointed to draw up regulations governing the admission of women to the ministry in the event the church finally decided to take that step.—Bulletin.

SUGGESTED PLAN FOR DISTRICT OR ZONE PRAYER RETREAT FOR FALL

THEME:—My Witness of Christ to The World.

Time: At least one hour, preferably just before or after lunch.

Hymn 197 (Methodist Hymnal)
Read in unison by group as material for meditation or may use The Largest Prayer.

Quiet corporate meditation—ten

minutes or more.

Hymn 325 sung at close of meditation.

I. The Place Of Witness

(a) In the early church—

Acts 1:4 Waited in obedience for power, long period of waiting.

Acts 1:8a Promise—shall receive power.

Acts 1:8b Shall witness to world.

Acts 1:14 They obeyed.

Acts 2:4a The power came.

Acts 2:41 The witness given by Peter—Result 3,000 converted.

2:44-45 Had social implications.

There was an emergency. They pooled their resources and met it. Had to help their brother.

Acts 8:5 Persecution immediately broke out, but didn't stop witnessing. Scattered abroad, but kept on witnessing.

Acts 17:6 Result—turned the world upside down.

(b) In the early Methodist Church—

Early class-meeting—Saved England from a revolution such as France had. Saved North America in pioneer times. The witness of Wesley and his early preachers—Thousands converted.

II. The Witness the World Needs

To-day

(a) Through life of prayer—Jesus prayed all night before a crisis. Martin Luther spent three hours a day in prayer. Can we have power without prayer?

(b) Through action—Albert Schweitzer left all to give his life to serving humanity in darkest Africa. We prove our love to God whom we have not seen by the way we show love to our brother whom we have seen. Wherever one of God's children is in want—there is a mission field. "Religion means work—work in a dirty world."

(c) Through word—

Timothy 1:8a; Romans 1:16; Mark 8:38.

Question for discussion: Am I giving the witness that is needed today by my life, by my actions, by my words?

Period of confession and sharing of experiences.

Prayer—a number should take part.

Hymn 350, "O Jesus I have promised."

The Largest Prayer

In the castle of my soul is a little postern gate,

Whereat when I enter I am in the presence of God.

In a moment, in the turning of a thought I am where God is,

This is a fact.

"When I enter in to God all life has a meaning,

Without asking I know

My desires are even now fulfilled.

My fever is lost in the great quest of God.

My troubles are like pebbles on the road,

My joys are like the everlasting hills.

So it is when I step through the gate of prayer

From time into eternity.

When I am in the consciousness of God

My fellowman is not far off and forgotten,

But close and strangely near.

Those whom I love have a mystic value;

They shine as though a light were glowing within them.

So it is, when I slip through the postern gate

Into the presence of God, large

things seem small."

TUCKERMAN AUXILIARY

The W. M. S. sponsored a "Fellowship Picnic" on July 7th at six o'clock p. m. The invited guests were the young business and professional women who were being asked later to organize a circle of their own.

All assembled at Church at 5:30 for the following program:

1. Quiet music (10 min.)
2. Opening Hymn, "My Faith Looks Up To Thee"—verses 1, 2, & 3.
3. Meditation and Prayer.

4. Solo (Conference Hymn 497)—Mrs. Norene Bush.

5. Welcome to Guests—Mrs. Taylor Dowell.

6. Talk: "What W. M. S. has meant to me as a member"—Mrs. K. K. Kimberlin.

7. Talk, "What W. M. S. means to me as a pastor"—Rev. L. E. Mann.

Closing Prayer.

Dismissal for picnic.

I felt the meeting was a success and hope to see greater results follow these efforts.—Mrs. Alice C. Graham, President Local Auxiliary.

ZONE MEETING AT HIGHLAND, TEXARKANA

Zone No. 5 of the Texarkana District held its regular quarterly meeting at Highland Church, Sept. 1. Representatives from six auxiliaries and two pastors were present.

The session opened with a devotional service led by Mr. Chris Hoover of Highland. Mrs. Lesley Moseley, president of the zone, was the leader. In the absence of Mrs. J. F. Averitt, Zone Secretary, Miss Maxine Cooper was elected. Mrs. Ellen Egger graciously extended the welcome. The response was given by Miss Hallie Mae Terry. Mr. Egger sang a beautiful and touching hymn, "Christian Prospect." The work of The World



LYDIA E. PINKHAM'S TABLETS

FOR the relief and prevention of periodic pain and such like ailments peculiar to women. Not just another pill to deaden pain. It reaches the cause of the trouble and so helps to prevent future disturbances. If yours is not a surgical case, persistent use should bring permanent relief. Chocolate coated. Small box 50 cents.

Try Lydia E. Pinkham's Pile Suppositories

Bring welcome relief from the agony of itching, burning, bleeding piles. Simple to use, highly recommended, 75 cents.

Friend's Club was discussed and emphasized by Mrs. Mosely and six members of Mena's club. Glenora Clement, Jewel Hamilton, Betty Ann Strauss, Billy Ruth Morden, Estelle Bales and Betty Harrison gave interesting numbers consisting of songs, readings, and prayers.

"Stewardship" was the theme of the adult morning program. Mrs. Martin read passages of Scripture in keeping with that subject. Prayer was offered by Mrs. Hunter. Mrs. Walter Hicks and Miss Joe Harrison gave interesting talks on "If God Owns All, Why a part?" and "Business for Service or Business For Profits." There was a round-table discussion on various phases of Stewardship. The morning session was closed with prayer offered by Mr. Harmon of Cherry Hill. The ladies of Highland served a very delicious picnic dinner, which, played a great part in making the day a complete success.

The afternoon session opened with prayer by Mrs. V. O. Burgess. A standing vote of thanks was given the Highland Auxiliary for its gracious hospitality. Encouraging reports were given by each Auxiliary president or the pastor. Mrs. Mosely made special effort to select a responsible organizer of Young People's and Children's work where they had not been organized. The reports were followed by two special numbers rendered by a Highland quartette.

The subject for discussions was, "Christian Education". Mrs. Mosely gave the introductory talk, followed by talks from Bro. A. W. Hamilton and Bro. Jas. Simpson. Attention

was called to the Texarkana District Missionary Conference to be held at Hatfield, October 5.

The day was one of inspiration and pleasure for the members. The next meeting will be in Mena, December 1. Notwithstanding the continued rain and bad roads, the attendance was gratifying.—Reporter.

NEWPORT FIRST CHURCH AUXILIARY

The September meeting of the Society of the First Church was a delightful event when twenty members met at the home of Mrs. C. M. Erwin with Mrs. Henry M. Owen and Mrs. Hugh U. Williamson sharing hostess honors.

The lovely and spacious rooms were decorated with brilliant garden flowers and Mrs. S. R. Phillips, president, presided during the brief business session and Mrs. M. M. Derington gave the devotional and Scripture reading on the theme, "Peace."

Mrs. Erwin had charge of the splendid program on Japan and talks on the following subjects were given: "Forces Unfavorable to the Establishment of Christianity in Japan" and "Those Already Existing," Mrs. Ollie Howard; "Factors in the Message and its Supporters," Mrs. C. A. Coltharp; "Forces Favorable to the Establishment of Christianity in Japan," Mrs. M. A. Umsted and "In the Nature of Christianity," Miss Mabel Stayton.

The notes from the Missionary Bulletin were given by Mrs. A. G. Anderson, one of especial interest being the notification that the ground has been broken for the erection of the Esther Case Memorial building at Ewha College, Seoul, Korea.

A pleasant social hour was enjoyed during which dainty refreshments were served by the hostesses.—Reporter.

ZONE MEETING AT WIDENER

The Widener Methodist Church, was the scene of a profitable session of Zone 3 of the Helena District. Miss Marie Holmstedt, District secretary, was present, also guests from Hughes, Forrest City and Colt.

The meeting was called to order by the chairman, Mrs. H. J. Shearer.

Mrs. G. B. Fogg gave a devotional appropriate to the day's topic, "Christian Social Relations," followed with prayer by Rev. Porter Weaver.

A gracious address of welcome was made by Mrs. T. D. Rambo with an equally gracious response by Mrs. C. W. Hulén.

Special musical numbers were vocal solos by Morris Shearer and Miss Muriel Morris.

Mrs. W. H. Buford gave a thorough presentation of the subject, "Social Ideals of the Churches," as set forth by the Federal Council of Churches of America. Her talk set forth clearly the principles of practical, every-day religion.

Miss Holmstedt made a talk on the importance of using the good literature our church makes available in our denominational papers, and of choosing the right sort of secular reading matter for ourselves and our families.

The morning session closed with prayer by Rev. Mr. Dodgen.

A delicious luncheon was served by the Widener Auxiliary, assisted by Misses Gladys Williams, Helen Percy and Juanita Pelke.

The meeting was called to order at 1:15 for adoption of the report of the resolutions committee and then adjourned to meet on the fifth Tuesday in October at Hughes.—Reporter.

Christian Education

PICTURES AT HUNTER MEMORIAL

Sunday night, August 27, I had the pleasure of visiting Hunter Memorial, Little Rock, and delivering the illustrated message on "The Romance of the Country Church." I enjoyed the visit. Rev. I. A. Love is the popular pastor, and he is doing a fine piece of work there. His people love him and gladly follow his leadership. Miss Hildegard Smith is the Superintendent.—S. T. Baugh.

HUMPHREY AND SUNSHINE

Sunday, September 3, was spent with Rev. Earl Lewis and his people of Humphrey and Sunshine. I drove 74 miles that morning, reaching Humphrey in time to teach a Sunday School class and preach at 11 a. m.

In the afternoon we drove to Sunshine, 15 miles from Humphrey, where we held an institute and talked with the people about their work, and stirred up enough interest that 16 of them drove into Humphrey for the night service.

Sunday night we put on the pictures, "The Romance of the Country Church," to one of the largest crowds I ever saw in the Humphrey Church.

Mr. P. H. Mathews is superintendent at Humphrey, and Mr. George Stender is superintendent at Sunshine. Rev. Earl Lewis, the pastor is in high favor with his people.—S. T. Baugh.

PICTURE DATES FOR THIS FALL

The picture service, "The Romance of the Country Church," will be at the following places on dates named. There are two or three places pending which will be named if we get together on a date.

St. Charles, Sunday, Sept. 24, 7:30

Ulm, Sunday, Oct. 1, 7:30.

Murfreesboro, Sunday, Oct. 8, 7:30

Hatfield, Tuesday, Oct. 10, 7:30

Amity, Sunday, Oct. 22, 7:30

Good Faith, Sunday, Oct. 29, 7:30.

More than a dozen requests for the pictures are on file now, which we will not be able to fill before Conference. I regret this, for it has been my desire to respond to every request. Any week night dates arranged for during September or October will be announced later.—S. T. Baugh.

JONESBORO CHILDREN'S WORKERS

I thoroughly enjoyed the hospitality of the Jonesboro District parsonage Thursday afternoon, Sept. 7, when workers with children from the three Jonesboro Churches and Nettleton came together for fellowship and informal discussion of problems. All entered heartily into the discussion.

Mrs. Sam Wiggins, who is director of Children's Work in Jonesboro District, and who was the hostess for the occasion, served delicious cookies (baked by Victoria Wiggins) and punch.

Perhaps we who work with the children of our Church, could more often enjoy parties like this all over our Conference.—Mrs. I. A. Brumley, Conf. Dir. Children's Work.

WAKE UP YOUR LIVER BILE— WITHOUT CALOMEL

And You'll Jump Out of Bed in the Morning Rarin' to Go

IF YOU feel sour and sunk and the world looks punk, don't swallow a lot of salts, mineral water, oil, laxative candy or chewing gum and expect them to make you suddenly sweet and buoyant and full of sunshine.

For they can't do it. They only move the bowels and a mere movement doesn't get at the cause. The reason for your down-and-out feeling is your liver. It should pour out two pounds of liquid bile into your bowels daily.

If this bile is not flowing freely, your food doesn't digest. It just decays in the bowels. Gas bloats up your stomach. You have a thick, bad taste and your breath is foul, skin often breaks out in blemishes. Your head aches and you feel down and out. Your whole system is poisoned.

It takes those good, old CARTER'S LITTLE LIVER PILLS to get these two pounds of bile flowing freely and make you feel "up and up." They contain wonderful, harmless, gentle vegetable extracts, amazing when it comes to making the bile flow freely.

But don't ask for liver pills. Ask for Carter's Little Liver Pills. Look for the name Carter's Little Liver Pills on the red label. Resent a substitute. 25c.

If you are not satisfied with the way you feel, send this coupon for your free copy of this extraordinary book entitled "The Interesting Story of What Makes You Feel Good—The Most Glorious Thing in the World is to Feel Good."

With it we will also send you a free sample of Carter's Little Liver Pills. If you would do the best thing you ever did for yourself and your family, send for this free book before you forget it.



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LITTLE ROCK

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Church News

MEETING ON STRANGER'S HOME CIRCUIT

We have just closed a wonderful meeting at Clover Bend with 48 souls saved, and the church wonderfully revived, and we have 27 for baptism next Sunday. We have held three meetings on our charge with 73 conversions. We are in our meeting at Lauratown, and are expecting a great revival. We expect that Clover Bend Church will soon be the leading church. Twenty-five were saved at Arbor Grove; only one at Stranger's Home. Rev. O. R. Findley of Jonesboro did the preaching at Stranger's Home. He preached some wonderful sermons. The preaching was in charge of the pastor at Arbor Grove and Clover Bend and he will hold the meeting at Lauratown. We are hoping to raise all of our Conference Claims, and to send in a list of new names soon for the Methodist.—T. O. Love, P. C.

LITTLE ROCK DISTRICT BROTHERHOOD

The Brotherhood met Sept. 11 at First Church, with the P. E., Dr. Jas. Thomas, presiding. Rev. L. R. Sparks and Rev. A. C. Carraway led in prayer. Then followed a sweet season of song and prayer.

Dr. Thomas read from Acts and emphasized the importance of prayer.

The roll call showed all pastors present. Minutes of previous meeting were read and approved. Dr. Reeves and Brother Criswell thanked the Brotherhood for prayers and kindness during their misfortunes.

Rev. L. R. Sparks, of Monticello District, Miss Jones, Director of Religious Education of Winfield Church, and Rev. C. C. Neal of Haygood Institute were introduced.

Dr. Thomas spoke of the Conference claims as our base line of operations and introduced Mr. C. K. Wilkerson who spoke of the importance of this work. Dr. Thomas called attention to the Sunday School Day offerings.

Rev. C. N. Baker announced that a Bible Conference would be held at First Church, Sept. 21-24, with Dr. W. R. Smart and Mr. Leo Rippey in charge, and that during the week of Oct. 8 Dr. J. M. Williams, Extension Director of Hendrix College, will speak on "Home Religion and the Family," at First Church. He also an-

nounced that Childhood and Youth Week would be observed the third week in October.

Mr. Arthur Barber, evangelistic singer, was introduced.

Dr. A. C. Millar spoke briefly about his trip to the Chicago Exposition. He explained a plan of increasing the circulation of the Arkansas Methodist and introduced Mr. O. E. Williams, advertising manager.

Mr. J. S. M. Cannon spoke interestingly of the outlook in the District.

Dr. Thomas paid a tribute to the historic work of Austin Circuit and asked Brother Gieck to tell of the improvements to the parsonages and churches. He also asked Brother A. J. Bearden to tell of the progress on the new parsonage on the Hickory Plains Circuit.

Miss Fay McRae, told of plans for Children's Work in the District.

Brother C. B. Wyatt told of the fine Camp Meeting at Salem Camp Ground.

Rev. C. C. Neal, of Haygood Institute, spoke of his work.

The secretary was instructed to write Dr. W. R. Richardson a letter of sympathy.

Dr. Thomas spoke of the closing of the year and dismissed the meeting with prayer.—C. D. Meaux, Sec.

TEXARKANA DISTRICT PREACHERS' MEETING

The preachers of the Texarkana District met at Richmond, Sept. 6, at the call of Presiding Elder Sadler. After a brief devotional, conducted by Brother Sadler, Mrs. W. W. Gardner welcomed the visitors with a short account of the history of the Richmond Church. She paid high tribute to the heroic character of the early Methodist preachers. The fact that Richmond precinct voted 100% dry in July was attributed to the foundation of character laid by them and to the fine work of the present pastor, Bro. J. B. Pickering.

Brother Sadler spoke strongly on the necessity of every preacher doing his best and dealing fairly and unselfishly with all the interests of the church. The pastors reported the present condition of their charges and spoke hopefully of a successful termination of the year. All pastors were present or "accounted for". At 11:00 a. m. Rev. A. W. Hamilton preached a strong and inspiring sermon.

The good people of Richmond generously invited the preachers' wives and a number responded. A bountiful dinner of barbecued meat and all the "fixins" was served under the trees. We never saw a crowd quite so well fed. After dinner the boys held a few "Pre-Conference Caucuses" and departed for home—well fed, and well paid by the day of fellowship.—R. A. Teeter, Sec.

VANNDAL AND CHERRY VALLEY

I closed my meeting at Vanndale August 31. It was said by many, that it was the best meeting that had been held in Vanndale for several years. The Christians of both Methodist and Baptist Churches, were greatly revived. It was what I consider a real revival. There were several conversions, and a number of reclamations and a wonderful amount of good done.

I was fortunate in securing the services of Rev. C. O. Hall, pastor of Huntington Avenue Church, Jonesboro. He did some splendid preaching, is a splendid revivalist, and won the hearts of all the people. He is fine help and does the pastor good, as well as the people. While he won the hearts of the people, he left them loving their pastor better than they did before he came. We had four additions to the church.

On Sept. 3, I begun my meeting at Cherry Valley, and Brother Hall came on Monday night and repeated the good work, as at Vanndale, but we were greatly hindered as it rained nearly every day during the meeting, which only lasted one week, because of the rain and some other hindrances. But we had a fine meeting, much good was done, and the people regretted the closing of the meeting. I have received three into the Church there, and have four more to receive later. In all we had two great meetings. Brother Hall makes a wonderful appeal to men.—I. D. McClure, P. C.

"CURE THE COLD OR LOSE YOUR HEAD"

How a Simple Cold Treatment, "Worth Its Weight In Gold," saved a great physician.

Anyone who has been cured of a severe cold, with its sniffles, coughs, aches and pains, fever, and worse, the dangerous complications which so often arise, is apt to say that the cure was "worth its weight in gold."

In enthusiastically making this remark, the relieved sufferer probably does not realize that quinine, for years accepted by the medical profession as the only safe and sure remedy for the prevention and relief of colds and kindred ailments, was in 1659 actually sold "at its weight in gold" to the rich nobles in the principal cities of Europe.

This was shortly after the discovery of the healing properties of the bark of the cinchona tree, from which quinine is derived, by missionaries in Peru. For centuries, perhaps, the Indians of that land had been using a powder made from the bark of the tree for the relief of colds, but the secret was jealously guarded from the white invaders. With its final divulgence to the good fathers, however, the medicine ultimately reached Europe, where, according to early medical works, "the Jesuit fathers charged the rich the price of its weight in gold, and gave it to the poor who were suffering from colds and fevers."

One of the first to win international fame by the cures effected by quinine was Robert Talbot, an apothecary's apprentice. He carefully preserved the secret of his remedy, but the news of his successful ministrations soon spread from Essex, England, where he started practice and he moved to London where he cured the daughter of Lady Mordaunt of an attack of fever induced by a heavy cold.

He then was summoned by Charles II, who had been stricken with the same ailment, and in curing the monarch obtained royal favor. In 1672 Talbot was appointed physician to the King and was later knighted.

In 1680, when Talbot was practicing in Paris, the Dauphin was seized with a cold, which because of lack of proper treatment, threatened to terminate fatally. Talbot is reported to have offered his service to Louis XIV to cure his son, and the offer was accepted under these conditions: First, if Talbot could not cure the Dauphin, he was to be beheaded; secondly, the healing draught was to be mixed in the King's presence before being given to the Prince. The Dauphin soon recovered and Talbot was made a chevalier.

Eager to learn the contents of the seemingly miraculous remedy, Louis induced Talbot to reveal the formula for 2,000 louis d'or and an annuity of 2,000 livres. The only active ingredient was quinine, and proving himself to be as good a business man as he

was a physician, Talbot immediately bought up all the "quin-quina", as the medicine then was called, in England and France.

The immediate success of quinine, when it first was introduced as a cure for colds and accompanying fevers, was the discovery, perhaps accidental and not realized, by the medicos of that day, that a cold is an internal infection and therefore calls for internal treatment. In those days cold treatments to a great degree consisted of outside applications, poultices and salves, and in many instances, mystic rituals. When internal remedies were administered they generally consisted of some drug which temporarily deadened the pain without reaching the seat of the infection. Under such conditions colds naturally were allowed to drag on until often fatal complications such as influenza, pleurisy, pneumonia, and even tuberculosis developed. Small wonder that Talbot and quinine were hailed as saviors of mankind.

Even today, despite the advance of general knowledge and of education since the hit-or-miss days of Louis XIV and the Dauphin, people still are inclined to trifle with a cold. They forget—or do not know—that a cold is actually a serious germ attack and that unless the cold germs are eliminated, they will spread throughout the entire system. A cold, physicians point out, is a specific disease and calls for a cold remedy, and that alone. Too many people thoughtlessly try to relieve a cold with a cure-all. This, medical science says, is a dangerous mistake. A preparation which blantly proclaims itself a panacea for every ill, or ailment, cannot be equally effective for colds. Many of these remedies make a cold more difficult to relieve because they are constipating and also make the system acid.

Taken with a gentle laxative to relieve the bowels of waste matter, quinine is as valuable today for the relief and prevention of colds as in the days when it was actually "worth its weight in gold." It cleanses the blood of the cold germ and immediately corrects the dangerous inflammations in nasal passages, throat and bronchial tubes. By inducing copious perspiration, quinine relieves the fever, and by its recognized action upon the nerve centers, it quiets the patient and induces strength-building rest.

At the first sign of a cold—a sense of feverishness, tendency to sneeze and headache behind the eye which increases when you look up or down—take quinine, preferably in some form that includes laxative effects, physicians say. Do not trifle or wait until the cold has a firm hold on you, for remember that the great danger of colds lies not so much in the disease, itself, as in the complications.

HORSE RACING—RACKET OR SPORT?

(Since our Legislature, in the passing of an infamous Beer Bill, has demonstrated the fact that it is no longer influenced by considerations of public morals, it is to be expected that, after the 18th Amendment is repealed, it will again be called in special session to modify still further our liquor laws. In view of the fact that for many years efforts have been made to legalize race-track gambling, it is practically certain that an attempt will again be made at such session to pass a race-track gambling bill, and with the evident loss of moral conscienceness, such a movement will probably succeed unless our people in advance pledge their representa-

Build Up that Skinny Child!

Enrich His Impoverished Blood

Sickly, weak, underweight children are usually lacking in rich, red blood. When blood becomes poor, a child becomes rundown. Already weak, he loses appetite, which makes him still weaker. Take no chances on a child gaining strength by himself. Start giving him Grove's Tasteless Chill Tonic right away. This famous tonic contains both iron and tasteless quinine. Iron makes for rich, red blood while quinine tends to purify the blood. In other words, you get two effects in Grove's Tasteless Chill Tonic.

Put your child on this time-proven tonic for a few days and see the difference it makes in him. Good appetite, lots of pep and energy and red roses in his cheeks. Children like Grove's Tasteless Chill Tonic and take it eagerly. It is absolutely harmless and has been a reliable family medicine for half a century. Get a bottle today at any store.

tives against such measure. Our readers are advised to get the facts in the following editorial before their people and prepare them for action.)

Is horse racing a sport or a racket? Many a sincere admirer of the American thoroughbred no longer finds a trip to the race-track the thrilling holiday prospect it was in departed years when on many race-tracks gambling was actually secondary to the public's interest in horses and horsemanship.

The race-track has changed. The avenue of shade trees in the home-stretch has given way to a gigantic superstructure resembling a stock exchange board which has become the pulse center of public interest. Throngs that once flocked to the saddling paddock to admire the pick of the field have given way to hysterical mobs that mill about caged windows where money is wagered on the race.

Such is the modern setting where wholesale gambling parades in a guise of respectability attained through the widespread legalization of pari-mutuel betting. This is the much-publicized system which "protects" the public from the fake odds of crooked bookies by exploiting public avarice on a basis of mass production.

This is the system which lured thousands to Rockingham Park in July for the first big running horse meeting since New Hampshire legalized pari-mutuel betting early this year—the system which the New Hampshire Breeders' Association declared was essential in its efforts to develop the thoroughbred.

Rockingham failed to attract a single horse which has figured in many of American's leading stakes, yet the Association ostensibly formed to develop race horses regarded the meeting as a huge success—not because of the keenness of competition, but because it enticed the public in the midst of hard times to send more than \$5,000,000 through the track's pari-mutuel machines in four weeks of mediocre racing.

Gambling greed and racketeering go hand in hand. Hence, it is not surprising that wholesale charges of doped horses, bribed jockeys and fixed races—insidious things that flourish wherever "easy money" collects—are putting a crimp into business at many race tracks. One racing expert has recently admitted that betting is falling off at most tracks and that "the racing public is becoming jittery." This indicates that in time misguided millions may realize the foolishness of seeking something for nothing and promoters of wholesale gambling may discover that they have killed the goose that laid the golden eggs—Christian Science Monitor.

THE W. C. T. U. COMMENDED

At a meeting of the Headquarters Committee of the Anti-Saloon League of Arkansas, August 30, 1933, the following resolution was adopted, endorsing the Woman's Christian Tem-

perance Union of Arkansas:

Whereas, the Woman's Christian Temperance Union of Arkansas has been a mighty factor in the fight against the liquor traffic and a close ally of the Anti-Saloon League; and,

Whereas, its activities cover so many phases of the work for prohibition, and;

Whereas, a crisis now confronts us, threatening repeal of our state dry laws;

Therefore, be it resolved:

1st. That we very greatly appreciate the work done by the Woman's Christian Temperance Union.

2nd. That we urge upon the pastors of all the churches of the state, to cooperate with the Woman's Christian Temperance Union.

3rd. That the pastors encourage the organization of local unions in towns and communities where there is no organization.

4th. That the churches give publicity to the Annual Convention to be held in Little Rock, October 19-20, 1933, and urge a full attendance.—John H. Glass, Supt.

PASTORS AND PRESIDING ELDERS OF CENTRE POINT CIRCUIT

Mr. W. D. Lee, one of our fine elderly laymen, who is deeply interested in Methodist history furnishes for publication the names of the pastors and the presiding elders of the present Centre Point Circuit, from the year 1839 to 1933 inclusive. The circuit was called the Sevier Mission Circuit from 1839 to 1841 at which time the name was changed to the Blue Bayou Circuit. It retained this name until 1858 when the name was changed to the Centre Point Circuit. The District was called the Ft. Towson District from 1839 to 1844, when it was named the Washington District, which name it held until 1896, when the name was changed to the Prescott District.

Year	Pastor	Presiding Elder
1839	S. Allen	Robert Gregory
1840	Samuel Clark	Robt. Gregory
1841	E. B. Duncan	Robert Gregory
1842	S. W. Moreland	Robt. Gregory
1843	John C. Kolby	Jacob Custer
1844	N. Taylor	Jacob Custer
1845	J. J. Cowart	Jacob Custer
1846	T. G. T. Steel	Jacob Custer
1847	A. Turrentine	Wm. Moore
1848	L. C. Adams	Wm. Moore
1849	Wm. Mulkey	Wm. Moore
1850	Samuel Morris	Wm. Moore
1851	Sam. Morris	Alexander Avery
1852	James Rice	Alexander Avery
1853	A. L. P. Green	Alexander Avery
1854	John H. Blakely	T. E. Garrett
1855	John H. Blakely	T. E. Garrett
1856	B. C. Wier	L. S. Marshall
1857	W. I. McFarland	Wm. Moore
1858	A. Biggs	John M. Bradley
1859	Wm. Winburne	John H. Blakely
1860	Wm. Winburne	John H. Blakely
1861	Abraham Lockett	J. H. Blakely
1862	Moses Hill	John Pryor
1863	R. C. Atchley	John Pryor
1864	R. C. Atchley	John Pryor
1865	John P. Holmes	John Pryor
1866	J. G. Ward	A. B. Winfield
1867	J. G. Ward	A. B. Winfield
1868	Thos. W. Hayes	A. B. Winfield
1869	Thos. W. Hayes	A. B. Winfield
1870	H. D. McKinnon	Cadestesman Pope
1871	W. R. Gardner	Andrew Hunter
1872	W. R. Gardner	C. O. Steel
1873	H. Townsend	C. O. Steel
1874	W. J. Rogers	B. G. Johnson
1875	A. Biggs	B. G. Johnson
1876	A. Biggs	B. G. Johnson
1877	G. W. Mathews	B. G. Johnson
1878	G. W. Mathews	B. G. Johnson
1879	Thos. H. Ware	J. H. Riggin
1880	Thos. H. Ware	J. H. Riggin
1881	Thos. Ware	J. H. Riggin
1882	A. Turrentine	B. G. Johnson
1883	F. D. VanValkenburg	D. P. Holmes
1884	H. W. Brooks	D. P. Holmes
1885	J. M. G. Douglass	D. P. Holmes
1886	J. M. G. Douglass	J. H. Riggin
1887	J. M. G. Douglass	J. H. Riggin
1888	J. R. Sanders	J. H. Riggin
1889	A. D. Jenkins	J. H. Riggin
1890	A. D. Jenkins	T. H. Ware
1891	J. H. Gold	T. H. Ware
1892	H. B. Scruggs	Geo. M. Hill
1893	H. B. Scruggs	Geo. M. Hill
1894	E. R. Steel	Geo. M. Hill
1895	E. R. Steel	Geo. M. Hill
1896	W. T. Locke	W. F. Evans
1897	W. T. Locke	W. F. Evans
1898	J. D. Whiteside	J. H. Riggin
1899	S. A. Hill	J. H. Riggin
1900	F. N. Brewer	J. H. Riggin
1901	J. J. Colson	W. F. Evans
1902	J. J. Colson	W. F. Evans
1903	J. F. Lawless	R. R. Moore
1904	S. K. Burnett	Thos. H. Ware

1905	S. K. Burnett	Thos. H. Ware
1906	S. K. Burnett	John H. Dye
1907	S. K. Burnett	W. R. Harrison
1908	L. E. N. Hundley	Thos. H. Ware
1909	L. E. N. Hundley	W. C. Hillard
1910	J. J. Mellard	W. C. Hillard
1911	J. J. Mellard	W. C. Hillard
1912	M. K. Rogers	W. C. Hillard
1913	M. K. Rogers	W. M. Hayes
1914	B. C. Few	W. M. Hayes
1915	J. H. Bradford	W. M. Hayes
1916	J. H. Bradford	W. M. Hayes
1917	W. C. Scott	J. A. Henderson
1918	J. D. Fomby	J. A. Henderson
1919	W. M. Crowson	J. A. Henderson
1920	A. W. Hamilton	J. A. Henderson
1921	A. W. Hamilton	J. H. Cummins
1922	A. W. Hamilton	J. H. Cummins
1923	G. W. Roberson	J. H. Cummins
1924	G. W. Roberson	J. H. Cummins
1925	E. M. Peters	J. L. Dedman
1926	J. O. Gold	J. L. Dedman
1927	A. J. Bearden	J. L. Dedman
1928	A. J. Bearden	J. L. Dedman
1929	C. R. Andrews	J. A. Henderson
1930	C. R. Andrews	J. A. Henderson
1931	C. R. Andrews	J. A. Henderson
1932	E. L. McKay	L. E. N. Hundley
1933	H. L. Simpson	L. E. N. Hundley

THE CHRISTIAN'S INHERITANCE

He has God as his heavenly Father, Jesus Christ as a living Savior, and the Holy Spirit as his comforter and guide. He has access by faith into the grace of God and also joy through believing. He has peace which passes understanding and the joy of service. He has association and fellowship with the greatest characters in the world. He has a clear conscience as a result of being in harmony with God's purpose for his life. He has an unconquerable spirit and a sure and steadfast hope that reaches beyond the bounds of time into a blessed eternity. "All things are his, whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; and he is Christ's and Christ is God's."—F. C. Cannon.

LET ALL CHURCHES PAY THEIR PASTORS IN FULL

Victory belongs to those who with all their hearts determine to do a thing. The adage of an ancient warrior was: "If your sword is too short add a step thereto." The will to win is more than half the battle.

It is well for the churches to keep these things in mind when they come to pay their pastors. Some churches never pay out, while some less able financially never fail. The difference is that one says "we will do what we can", while the other from the outset determines that it must be done.

The facts just now are that many hard-working, faithful pastors have received up to date a pitifully small amount of their salaries. Many church members would be surprised to learn just how little their pastors have received through all the long months since last conference.

Look into this, dear fellow Methodist, and see what you can do to remedy the situation. The responsibility is with you. A self-respecting man would rather go hungry than become a beggar for himself. Your pastor was sent to you, the officials said how much he should receive for his services and he has labored on, not as a hireling with a stipulated wage that the law would enable him to collect, but as a willing worker who depended upon the people to whom the church sent him to pay what they promised.—N. C. Christian Advocate.

"In what reign," asked the teacher of her class, "do we first hear of railways?"

"In Solomon's," at once replied a little girl, who was asked to think again, and having thought, persisted in her original statement.

"Well," said the teacher, with a weary sigh, "tell us why you connect railways with the reign of Solomon."

"Because," said the scholar, "we are told in the Bible that the Queen of Sheba went to Jerusalem with a very great train!"—Ex.

OBITUARIES

SPURLIN.—William Harm Spurlin was born Jan. 25, 1861, in Hot Spring County. He lived practically all his entire life in bounds of Hot Spring County. He was first married to Miss Annie Harkins of near Lono. To this union was born one child, Alfred Spurlin, who lived only four years. He married Miss Fannie Harvey of Oma, Ark. To this union were born six children: Mary Armstrong (deceased) Walter and Will, Mrs. Dosha Harper, Leuada (died at the age of 3 years) and Grover of Central America. He was married again in 1904 to Mrs. Plinia Cook of Oak Bower, Ark. To this union were born three girls: Mrs. Mamie Crow, Mrs. Rosa Davis and Miss Grace Spurlin, and Judson Spurlin. She preceded her companion in 1929. He was called away July 31, 1932. There were the following step children: Mrs. Hettie Spurlin of Midway, Jodie Cook of Kansas City, Mo., Martin Cook of Vaden, Ark., Little Haugland of Sparkman, Ark., Mrs. Ollie Sibley of Madison, Ark., Mrs. Susie Crow of Madison, Ark.; Brothers: Lee of Midway, Walter C., of Amity, and John of Hot Springs. Two half brothers: Jesse and Jack Spurlin. A host of friends mourn the going of this great and good man. The Masons took charge after the Pastor, Rev. H. A. F. Ault, had paid tribute to such a splendid life. Then the Masons laid the body in its tomb.—H. A. F. Ault, Pastor.

HALTOM.—Sarah Vantrease Haltom was born Nov. 3, 1856, at Social Hill where she has resided all her life. She joined the Methodist church early in life and has lived a consecrated Christian. She was married to Dewitt Franklin Haltom in 1874. To this union were born eight children, four of whom survive her: Mrs. D. Langley of Gurdon; Mrs. W. A. Carroll, Claude, Tex.; Mrs. G. W. Blakely and W. L. Haltom of Social Hill; 22 grand-children, six great-grand-children, a brother, Jim Vantrease of New Mexico, and one sister, Mrs. L. H. Walls of Social Hill. The funeral was conducted by Rev. Fred Harrison of Malvern and her pastor, H. A. F. Ault, and laid to rest in her home cemetery at Social Hill.—H. A. F. Ault, Pastor.

WOOD.—John W. Wood, age 58, died at his home in New Orleans, La., Sunday, July 9. He was born and raised in Independence County, Ark., the son of Mr. and Mrs. J. K. P. Wood. He was a member of the M. E. Church, South, and a Mason. He was married to Miss Beatrice Faulk of Monroe, La., in 1913, and to this union was born one child, a daughter, Jane, who with her mother survives him. He is also survived by his mother of Sulphur Rock, Ark., and two brothers, Geo. W. Wood, Sulphur Rock, Ark., and Dallas K. Wood, of Dallas, Texas, and three sisters, Mrs. Dr. Robertson, of Sulphur Rock, Mrs. S. E. Wells of Evening Shade, Ark., and Mrs. R. D. Fallis, of Charlotte, Ark., and a host of other relatives and friends.

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WEEKLY ANNOUNCEMENTS

The Young People will have their devotional meeting at 6:30 o'clock at the church.

Wednesday evening at 7:30 the mid-week prayer services will be resumed.

The Circles will meet next Monday as follows:

No. 1 for a 12:30 luncheon at the home of Mrs. J. A. Adams, 1408 McAlmont, with Mrs. Anderton, Mrs. Kirkland and Mrs. Thacker co-hostesses. All members are urged to attend.

No. 2 with Mrs. Hubert Mayes, 509 Ridgeway, at 2 o'clock.

No. 3 with Mrs. A. B. Howard, 2522 State, at 2 o'clock. Mrs. Louisa Ostner assistant-hostess.

No. 4 will meet at the church at 11 o'clock. Luncheon will be served at noon.

No. 5 with Mrs. E. W. Beeson, 1319 Gaines, at 2:30 o'clock.

No. 6 with Mrs. C. J. Craig, 1010 W. 11th, at 2:30 o'clock.

No. 7 with Mrs. Irene Brown, 314 West 2nd, at 2 o'clock. Mrs. Niva Edwards co-hostess.

No. 8 with Mrs. Helen Rutherford, 1914 Shadowlane, at 2 o'clock.

No. 9 with Mrs. Elizabeth Wilson, 2307 Ringo, at 2 o'clock. Mrs. John Ostner co-hostess.

No. 10 with Mrs. John C. Buzbee, 1005 W. 24th, at 2 o'clock.

ITEMS OF INTEREST

Mr. R. E. Overman has been seriously ill at his home, 1923 Summit, but is reported to be much better now and we hope will soon be well.

Mrs. Fisackerly, a former member of Winfield, now of Jacksonville, Florida, is visiting her daughter, Mrs. Blanche Chandler, 1310 Izard.

Dr. and Mrs. A. C. Shipp have returned from a motor trip to Indiana where they went to take their daughter, Miss Martha Shipp, who will be a senior at the University of Indiana this year.

Mr. and Mrs. A. B. Howard and son LeRoy have returned from Terdido Beach, Ala., where they have been spending the summer.

Mrs. J. A. Godfrey is attending the Century of Progress Exposition, Chicago.

Mrs. Fred Poe and daughter, Betty LeLaurin, are spending a week in Chicago, attending the Century of Progress Exposition.

Mrs. H. D. Edwards is in Chicago, attending the Century of Progress Exposition.

Mr. Ben D. Brickhouse is ill at his home, 453 Midland.

OUR SYMPATHY

We extend to Mrs. O. L. Hogue, 208 Thayer, our heartfelt sympathy over the death of her father, G. H. Clower, of Star City, who passed away on September 7.

NEW MEMBERS

We have received the following new members by letter: Mrs. Lucille Ron-gey, 1604 Scott, from Crossett, Ark.; Mr. Randolph Cannon, 519 E. 5th St., from Fordyce, Ark.; Miss Elouise Jones, 1401 Spring, from Meridian, Texas; Mrs. J. H. Youngblood, 1603 Commerce, from First M. E. Church, South, Little Rock.; Mrs. J. C. Parks, 1610 Commerce will be taken into the church on the first Sunday in October on profession of faith.

Pulpit and Pen Winfield Methodist Church

Sixteenth and Louisiana

Little Rock, Ark.

ESLEY OWEN HEATH, D. D. Pastor

Vol V.

SEPTEMBER 14, 1933

No. 41

SERMON SUBJECTS

11 A. M. "WHERE DOES BREAD COME FROM."

7:30 P. M. "IS THE NRA EAGLE THE BEAST OF PROPHECY?"

PASTOR'S COLUMN

We list below some arguments that were used by some early Christians against the plan of Pope Gregory to give the Gospel to the Anglo-Saxon people of Britian. If you remember, Gregory saw three Angles on the slave market in Rome and determined to give them the Gospel and he met with the following arguments against his plan. They are the same arguments that many are using today against the Church's program of world evangelization.

First, it was contended that times were too hard to contribute to missions. Half of the people were paupers and were supported by public funds. Gregory himself was feeding 3000 girls and their parents. Crops had failed and malaria had depopulated the land. Plagues and floods were causing horrible devastations and all the money that could be raised was sorely needed in Rome.

Second, it was contended that there was more work at home than could be done. It was contended that there were thousands of Italians who needed the Gospel, and why waste money on the heathen. Gregory was told he was trying to do too much. He was teaching the people agriculture and was trying to reconcile the Arian heresy. He was also an arbitrator in the Roman quarrel with the Lombards and he was trying to reform church music by introducing the Gregorian chants. And, in addition to this, he was trying to abolish slave trade and the people said he was crazy to think of missions at this time.

Third, and this was perhaps the most powerful of the arguments of the opposition, it was argued that the British were savages and incapable of appreciating Christianity. They had never shown any susceptibility to civilization and they had never made any contribution to art, literature or science. "Let them perish in peace," was the cry. You have never seen any people as hopeless as our ancestors seemed to the Romans. Some of them were painted blue. Their religion consisted in part of burning people alive in wicker cages and of shocking rites under the mistletoe of which we preserve the symbol. Their idea of heaven was a place where after fighting all day, you could drink all night. Some of their ancestors still have the same idea.

Suppose Gregory had listened to the arguments advanced against missions in that far away day? Had he done so, the Anglo-Saxon race would not have been the dominant race of the world today. Had it not been for the missionary efforts of Gregory, Paul, Augustine and others, Christianity would have been lost in the wreck of the Roman Empire, as was Latin learning and literature.

We cannot know any more than did the Romans, what people will be our successors in the ages to come. Racial therapeutics is an unknown science. Our religion is the best thing we inherited from Rome, and it is the best thing we have to give others. We can Christianize our successors if we Christianize the world. Not only Winfield, but every Church in our Conference, should pay every dollar of missionary assessment. "Freely ye have received, freely give."

IN THE CHURCH SCHOOL

BIBLE CONFERENCE

A city-wide Adult Bible Conference will be held September 21-24 at First Methodist Church. Dr. W. A. Smart and Dr. M. Leo Rippey will be present as leaders of the discussions.

ATTENDANCE

The plan devised by our general superintendent, Mr. Hayes, whereby each department had as its attendance goal the record of the corresponding Sunday of last year, has been very successful in boosting the summer attendance in our church school. Last Sunday the averages were:

Junior Department	93%
Primary Department	85%
Beginner Department	67%
Junior High Department	64%
Young People's Department	63%

The Hinton Class ranked first with 38 present.

Now that vacations are of the past, we expect our Church School to exceed former records. The last Sunday of this month is promotion day. On the following Sunday the new school year begins. New officers and teachers will be announced.

The Mothers' Bible Class will have a rummage sale next Saturday. If you can give anything to this please call Mrs. J. P. Moore, 4-4552.

Mr. and Mrs. Dewey Price are Co-Counselors for the Senior High Department.

Mr. Owen Heath is one of the new teachers in the Junior High Department.

Several of the members of our Church School left this week for colleges and universities.

Stewart Dabbs is at Hendrix College, Conway.

Earl Parsons, Jr., will attend the University of Arkansas, Fayetteville.

Miss Catherine Owens has gone to New York to enter Barnard College, Columbia University.

Tom McNeely, Jr., went to Clarks-ville where he will attend the College of the Ozarks.

Miss Betty Shepherd has returned from a trip to Chicago.

Miss Helen O'Brien has returned from St. Louis. She will have charge of the Dramatics Department at Mount St. Mary's Academy again this year.

Mrs. V. E. Parsons has returned from Kentucky and Tennessee.

Miss Bessie Freese and Miss Wilma Hogg have returned from Chicago.

"The Sunday School is often an even greater blessing to the teachers than to the taught. If only we will give them the chance both children and young people will do us as much or more good than we do them. There is no better way of learning than to go exploring with some young person."—International Journal of Religious Education.