



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 LVI

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No. 30

A STORY OF THE FRUIT OF MISSIONS

(The address below was delivered at the Missionary Conference on Mt. Sequoyah, July 23, by Miss Sui Lin Shao, who had been dean of Ginling College Practice School. She is now studying at Scarritt College, Nashville, Tenn. It is published on request of the representatives of the Woman's Missionary Societies.)

It is a great privilege to stand before you to bear testimony how the power of God has worked in many pagan families through the missionaries. If you have time to hear me, I can tell you incident after incident how many lives have been brought to Christ until they are so enriched that they are ready to live and die for Christ.

I am going to tell you about one girl and her family which I know best. This girl was born into a family with two elder sisters. Being the third daughter of the family she was at the point of being given away, but her mother found it hard to separate from her so she was kept at home. It was in a well-to-do village of 500 people, all of the same family name. Materially they were rich and prosperous, but they were very conservative, very superstitious. They believed in spirits; they worshipped kitchen god, god of water, god of earth, god of fire and many others, except God, our Heavenly Father. None of them had heard of Christianity.

This girl's father was a very devout Buddhist. When the grandmother of the family was very sick, the father decided to be a vegetarian, hoping that in so doing he could accumulate merit to prolong his mother's life, as taught by Buddhism and Taoism. In order to show his sincerity and earnestness he had a special kitchen built entirely separated from that for the rest of the family. Every morning before daybreak he climbed up to a hill top, on his knees, to worship the gods, asking if they would transfer ten years off his life to that of the grandmother. One early morning he came back home with great joy and told the grandmother that the gods had finally consented to give her ten years of his years. She was very glad to hear that she could be well again. People in the village heard the news and came to congratulate her for having such a devoted son that the gods would prolong her life. Many of them praised the father and came to realize what devout Buddhism would mean.

Unfortunately the grandmother died. It was a great shock to the village people, especially to the father. He began to be suspicious of Buddhism. He questioned and said, "I am only a common man. Still I will not cheat my children. Why should the Buddha cheat me? I have done my best to serve him, why should he break his promise?" He could not understand. He questioned. He studied. He discussed with people. He was restless. He went around seeking for peace. As he could not find peace anywhere else he decided to try Christianity. He stepped into a church. There Jesus Christ caught him. There a pastor became his friend. He went again and again until he accepted Jesus Christ as his Savior and found peace in Him.

He came back to the village and began to spread the gospel. He not only talked about the Christian message; he also put into practice the little he knew. To his wife's great astonishment he took the kitchen god off the kitchen niche, broke it into pieces, and set it on fire. He told the mother not to bind their girls' feet. He stopped worshipping the ancestors on their birthdays, as he usually had done. People in the village thought that he was crazy. At first the elders in the village excused him, thinking

* **AND THE LORD WENT BEFORE THEM** *
* **BY DAY IN A PILLAR OF A CLOUD,** *
* **TO LEAD THEM THE WAY; AND BY** *
* **NIGHT IN A PILLAR OF FIRE, TO** *
* **GIVE THEM LIGHT; HE TOOK NOT** *
* **AWAY THE PILLAR OF THE CLOUD** *
* **BY DAY, NOR THE PILLAR OF FIRE** *
* **BY NIGHT, FROM BEFORE THE PE-** *
* **PLE.—Exodus 13:21-22.** *

that he must have been too much upset at the loss of his mother. Later they found that he had gone too far in his contact with Christianity for at that time Christianity was despised. Only people of no account would join the church. It was a disgrace to the family and to their ancestors to have one member to be a Christian. The clan leader took it very seriously and finally set a date for the father to decide either to forsake Christianity in order not to disgrace the family or to forfeit his rights as a descendant of the family. The day came. The father had to choose one way or the other. He chose the Cross. It meant he was disinherited. It meant he and his family had to leave the village. As the elder daughters were already betrothed they were asked to live with their mother-in-law. Therefore the father his wife and their third daughter left the village, leaving all their rights and earthly property behind them, but with the Cross as their guide.

They came to live outside of Huchow where the father's second cousin was a landlord. The father was asked to help to supervise the laborers and the fields. Every Sunday the father and his family put on their best clothes and went into the city where Rev. John L. Hendry was preaching. He talked with the laborers about the salvation of the Cross. Soon the laborers and others went with him to church. It did not please his cousin who finally told the father to leave the place if he had to be fooled by Christianity. So the father and his family had to move again.

This time he decided to move into the city. Not far from the church he rented a garden from which he hoped to raise enough to sell and support the family. At the same time he could enjoy the privilege of attending evening prayer meetings and Bible study groups as well as Sunday church services.

He worked hard, but as he was not accustomed to hard labor, it was too much for him. Before the end of a year his health was broken. He died. At his death bed his wife asked him, saying, "How could you leave us like this?" His last words were, "Have faith in God; He will take care of you."

Being a country woman herself, being so far away from any of her relatives, the mother had a hard time. Yet she worked, trying her best to raise her two little daughters. She sewed, she washed, she scrubbed floors for others. She did all the work she could find. No honest work was too low for her. Yet for many a day, as she told people later on, they had only one meal a day. At that time nobody except God knew that they were hungry. She was too proud to tell anybody but God. She did not understand much about Christianity, yet she brought her girls to church on Sundays as their father would do, and she herself began to be more interested in being a Christian.

By the end of the second long year Miss Lochie Rankin opened the Memphis School for Girls. It was a girls' boarding school. The mother was asked to be the head cook while the girls had opportunity to go to school. One was

in the primary school while the other was in the kindergarten. Several years later Miss Mildred Bonner started a Bible School for Women. The mother was asked to read the Bible and prepare herself to do rural evangelistic work. So she did. She could not read and write well but she could tell the story of Jesus and his love very effectively.

After finishing the courses in Memphis schools, the two girls went to Virginia school, a high school, where they were given work to do to cover part of their expenses. Here the elder of the two dedicated her life to do Christian work. Here she was inspired by the women in the United States who put aside every tenth egg for the Lord's use so the missionary enterprise could be carried on. So she pledged herself to give one-tenth of her income, whatever it might be. Here she shared her experience with her schoolmates and encouraged those who were persecuted for their faith in Christianity. Here she studied and taught until her sister finished the courses there and an opportunity was opened for her to go to college.

Miss Sallie L. McKinnon, Miss Sue Stanford and Miss Mary Blackford offered to lend her \$300 (mex.) each year toward college expenses. With \$300 of your money she hoped to get her B. A. degree in Ginling College. But before the end of the third year word came that Virginia school needed her to be its principal, or the school would be closed. She wept; she prayed. She talked it over with her friends. Finally she decided to give up her degree and go to Virginia school to carry on during the critical period. In 1929 she had the opportunity to return and finish her college work.

For the last seven years she has been leading children and adolescents in China to know Christ and to serve Him. As high school girls are expected to teach the less privileged, she helped the girls to be better teachers and supervised the free schools. Every week she had Sunday school normal classes through which her girls learned to be better Sunday school teachers. She believes that one of the best ways to lead adolescent girls is to put responsibility upon them and give them opportunities to serve others. She remembers her early pledge and has used her tithe in helping two girls through high school and through college with the cooperation of her friends.

She has paid her debt and at the same time saved enough to cross the Pacific ocean. She is now in the United States trying to be prepared for better service when she returns to China. She is very grateful for what she has enjoyed. She realizes that she is one of the chosen few. There is only one out of 1,000 girls that has a high school education and only one out of 96,000 that has a college education; and those who are privileged to study abroad are still fewer. She is full of gratitude because all of her early dreams have come true, and every one of them has turned out to be more wonderful than she has dreamed.

This girl is now standing before you bearing living testimony to what Christian missionaries have done for her and her loved ones until all her neighbors and relatives agree that their family is the happiest one in the world, and they, too, like to know the secret of their joy.

This sketch is not intended to show what every member of the happy family has done. It only shows what the grace of God has manifested in the family through the missionaries you all know and love. She is sincerely hoping that you will remember her in your prayers so that she may not fall short of appreciating opportunities and privileges that she has enjoyed and is still enjoying.

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METHODIST EVENTS

Leadership School, Mt. Sequoyah, July 27-Aug. 10.
Y. P. Leadership Conf., Mt. Sequoyah, Aug. 12-24.
Camp Meeting, Mt. Sequoyah, Aug. 24-29.
Other events will be published as soon as given.

Personal and Other Items

IN order to make popular education truly good
and socially useful, it must be fundamentally
religious.—Guizot.

REV. J. E. COOPER, P. E., Pine Bluff District,
and Mrs. Cooper are visiting their daughter
in New York City, and Bro. Cooper is attending
the Ministers' Week Conference at Union Theo-
logical Seminary. He expects to return in three
weeks.

REV. JAS. A. ANDERSON, D. D., retired min-
ister of North Arkansas Conference, whose
home is Conway, Ark., and Mrs. Mathilda Gray-
son, of San Antonio, Texas, and Greenwood,
Arkansas, were married, July 24, in San Antonio,
by Bishop Arthur J. Moore, and left immedi-
ately for their home in Conway.

REV. ALVA C. ROGERS, pastor of our church
at Lake Village, reports that Rev. R. E.
Johnson, evangelist, Nashville, Tenn., began a
meeting on July 18 that is to run through Aug.
8. The church would hardly hold the congrega-
tion the first night. Mr. and Mrs. Johnson are
taking well with the people. They are intro-
ducing the new Hymn Book.

RICHARD MAXWELL, who regularly sings
over the Columbia Broadcasting System,
will sing this editor's song, "America, Our
Fatherland," on his broadcast Aug. 5, 9:30-9:40
Eastern Daylight Savings Time, which will be
7:30-7:40 Central Standard Time, local time in
Arkansas. This editor would be pleased if
friends would tune in and hear the song as sung
by this popular broadcasting singer.

MRS. WALTON C. SMITH, Fayette, Mo., an-
nounces the engagement and approaching
marriage of her daughter Edna to James Glenn
of Washington, D. C., son of Rev. J. C. Glenn,
P. E., of Kansas City District, and Mrs. Glenn,
in the Central College Church, Fayette, Mo.,

August 29. Miss Edna has made a brilliant rec-
ord in Central College where she graduated last
June. James Glenn a graduate of Hendrix Col-
lege, is a junior in the Law School of George
Washington University and is employed in the
General Accounting Department of the Federal
Government.

BOOK REVIEWS

John Carlisle Kilgo, President of Trinity Col-
lege, 1894-1910; by Paul Neff Garber, Pro-
fessor of Church History in Duke Univer-
sity; published by the Duke University
Press, Durham, N. C.; price \$3.00.

This biography of one of the South's great
educational leaders is as fascinating as fiction.
Coming to the presidency of Trinity College
when it was small, without prestige and lacking
funds and equipment, he left it, on his election
to the bishopric, on its way to become one of
the leading institutions of the nation. The fol-
lowing description, in a few words, outlines this
wonderful career: "John Carlisle Kilgo, while
president of Trinity College, played an impor-
tant role in the educational progress of the New
South. Under his leadership, Trinity obtained
national recognition because of high scholastic
standards. He helped to lay the foundations for
modern Duke University. His contributions
were made during a period of controversy in
North Carolina; when the State was witnessing
a struggle between the defenders of the *status quo*
in political, economic and social life and the
champions of the new South. He did not believe
that an educational institution should be
isolated from the forces of society, and he
aligned Trinity College with the progressive ele-
ments of Southern civilization. President Kilgo
refused to allow Trinity College to adopt a spirit
of intolerance in order to cater to public senti-
ment, and he ever remained true to his convic-
tion that an educational institution should make
public sentiment rather than be subservient to
it. His championship of academic freedom,
which culminated in the famous Bassett episode
in 1903, affected the future of every Southern
college. Dr. Kilgo upheld the religious and
moral factors in higher education. He never al-
lowed the constituency of Trinity College to for-
get that there should be a union of the forces
of religion and education in the common task
of producing a nobler civilization. This book
portrays the outstanding life of a Southern edu-
cator in a period of economic and political tran-
sition. Academic freedom, leadership along
various educational lines, and the upholding of
moral and religious principles were his guiding
motives and with them he conquered." This
unusual biography should be read by every one
interested in denominational education. It will
inspire to stronger efforts to build and maintain
our Christian colleges. While the biographer is
an intense admirer of his subject, still he is
honest in dealing with him, and so, regretfully,
acknowledges that later, after Dr. Kilgo became
bishop, he became re-actionary and aligned him-
self with those who opposed denominational
progress. Although one of the foremost pulpit
orators of Methodism, he did not as a bishop
fully meet expectations. Nevertheless, South-
ern Methodism owes him a debt of lasting grati-
tude for his outstanding activities in behalf of
real Christian education in denominational in-
stitutions. Trinity College (now Duke Univer-
sity) is his permanent monument.

WESTERN METHODIST ASSEMBLY

THE trustees of the Assembly held their reg-
ular annual meeting on Mt. Sequoyah, July
22, with all members present, except Bishop
Kern, who is in Europe, and Dr. J. Fisher Simp-
son, who was on duty at Lake Junaluska. The
reports of Supt. S. M. Yancey and Judge Geo.
Vaughan, Treasurer, showed the finances and
property in good condition. The past year was
prosperous, and the present season promises to
be the best in the history of the Assembly. The
Board of Christian Education had completed the
rooms in the Epworth Hall (now known as the
Parker Hall, after Dr. F. S. Parker, who was
Epworth League Secretary when the building
was projected). The cafeteria had been en-
larged, a stone wall built in front, walks laid,
dormitories and cottages improved, trees and
shrubbery planted, the road re-surfaced, and all

things on and around the grounds kept in per-
fect condition. The following officers were re-
elected: Bishop P. B. Kern, President; A. C.
Millar, Vice-President; H. U. Campbell, Secre-
tary; George Vaughan, Treasurer; and S. M.
Yancey, Superintendent; and all committees re-
appointed, including an additional committee to
appraise the value of the property for report to
the General Conference, and to set up a re-
vised system of accounting. It was decided to
authorize the Superintendent to raise funds for
further repairs and improvements to be ready
next year, and to keep before our people the
need of a swimming pool and a great auditorium.
If our readers know of any persons who would
be interested in financing such buildings and
improvements, they should communicate with
Supt. Yancey. The discussions in the meeting
were helpful and the spirit optimistic. Our
Methodist Episcopal people put on two interest-
ing and well attended programs and are coming
back next year in large numbers.

As the Elza-Stephens-Rommel Hall, the
building erected by the Missionary Societies of
the patronizing Conferences, had been com-
pleted, a dedication service was held. Mrs.
E. F. Ellis, Treasurer, told the story of the build-
ing and the memorial tablet of bronze was un-
veiled. Mrs. J. W. Mills made a brief congrat-
ulatory address, and Mrs. J. M. Stinson, Presi-
dent of the Board of Control, presented the
building, which was then dedicated by Rev.
A. C. Millar, who also complimented the Mis-
sionary Societies on their splendid work and
expressed the appreciation of the Assembly
trustees for this valuable addition to the facili-
ties of the Assembly, a beautiful three-story
brick (with roof-garden observatory), valued at
more than \$40,000, and affording accommoda-
tions equal to those of a small modern hotel.

During the writer's stay the Missionary Con-
ference was in progress with a phenomenally
large attendance, and a strong program. Dr.
W. T. Watkins, Professor of Church History in
the Candler School of Theology, Emory Uni-
versity, in addition to instructing a class on the
Book of Acts, delivered a series of addresses on
the "Meaning of the Kingdom of God." His
addresses and class lectures showed unusual
ability in interpreting and clarifying difficult
questions. It was the opinion of his hearers that
he should be known among us as "The Clarifier
of Scriptures." Dr. Emory Ross, who is secre-
tary of an organization in New York (156 Fifth
Ave.) that is specializing in acquiring and dis-
seminating information about Africa, charmed
and instructed those who heard him. His lec-
ture, with moving pictures, on Africa was one
of the outstanding features of the program. Dr.
A. W. Wasson, Foreign Missionary Secretary,
Dr. O. W. Moerner, Dr. H. P. Myers, and many
others presented various phases of the Mission-
ary and Educational work. Miss Sui Lin Shao,
who had been dean of the Ginling College
(China) Practice School, and is now a student
in Scarritt College, delivered an address that
was so appealing as a human interest story that,
by request of the women, it is reproduced in the
ARKANSAS METHODIST and extra copies furnished
to all who requested it. The spirit of the mis-
sionary-minded group was unusually fine and
the fellowship peculiarly helpful. This is the
first time such a program had been given, and it
seemed to be the mind of all that a similar pro-
gram should be presented next year. With
rain—and dew—besprinkled grass and shrub-
bery, the Assembly grounds were never more
beautiful, and the weather, with two refreshing
showers on Sunday, and a really cold night fol-
lowing, was propitious. The next programs
promise to have even large attendance.—A. C. M.

CIRCULATION REPORT

SUBSCRIPTIONS received since last report:
Magazine, J. W. Howard, 1; Walnut Ridge,
J. L. Rowland, 1; Hermitage, J. R. Sewell, 2;
First Church, Pine Bluff, F. A. Buddin, 15.
Brethren, accept thanks for this work. Others
should make haste to work their lists of re-
newals and new subscribers so that all may have
the benefit of the paper this summer and fall
during a very interesting period in our church
history the voting of the Annual Conference on
the Plan of Methodist Union. Let it be remem-
bered that the objective is the ARKANSAS METHO-
DIST in every Methodist's home in Arkansas.
This can be attained. Why not this year?

THE PASTOR'S PRAYER

I do not ask
That crowds may throng the temple,
That standing room be priced;
I only pray that as I voice the Message
They may see Christ!

I do not ask
For churchly pomp or pageant
Or music as wealth alone can buy;
I only pray that as I voice the Message
He may be nigh!

I do not ask
That men may sound my praises,
Or headlines spread my name abroad;
I only pray that as I voice the Message
Hearts may find God!

—Bishop Cushman.

HUNGRY TO COME BACK

Have you seen the Arkansas lowlands,
and the beautiful Ozark hills?

Have you heard the plaintive music of
the nesting whip-poor-wills?

Have you smelled how sweet the roses
smell on a moonlit night in June?

Have you known the peaceful silence
of a lazy summer noon?

Have you seen the miles of cotton-
fields snow white in July?

Have you seen the beautiful landscape
underneath an Arkansas sky?

Have you heard the corn growing on
a sultry August night?

Have you heard the wild geese honk-
ing further Southward on their flight?

Have you seen those beautiful chrysan-
themums blooming in the fall?

Have you ever heard in winter the
cardinal's cheery call?

Then you know why I am lonely, why
I am hungry to go back.

Why no wealth, nor fame, nor power
can replace the things I lack.—Mrs. Geo.
F. Stevens, Wichita, Kansas, in Arkan-
sas Banker.

**GREETING BROUGHT FROM THE
CHURCHES TO THE WORLD'S
CONVENTION OF THE W. C.**

**T. U., WASHINGTON, D. C.,
JUNE 3-8, 1937**

By Bishop Edwin Holt Hughes

("No clergyman would risk his professional or moral standing by consenting to pray at a brewers' convention," said Bishop Hughes in opening his greeting. "You can claim the blessing of God Almighty in prayer for your cause. I hail you as comrades in the work of Christ our Lord and as such I as Senior Bishop of the Methodist Church of America, risk nothing in giving this organization my approval and asking for it the benediction of our God.")

Whenever we think of women in relation to some crisis, we nearly always fall back upon the Book of Esther for our illustration. The heroine of that Biblical record has so commended herself to the generation following that even her name remains popular. Personally I have never met any women who were named Jezebel or Salome. But more than one Esther has been introduced to me. If euphony attached herself to deeds, we would be indisposed to say that the beauty of this heroine's act served to work itself into her name, that falls upon our ear pleasantly because it falls upon our hearts approvingly.

And inevitably when we think of Esther, we think of the wise old Mordecai's question to her—"Who knoweth whether thou art come to the Kingdom for such a time as this?" We have been speaking that word not as an inquiry but as an exclamation of assurance, about the Woman's Christian Temperance Union, for lo these many years. In every stage of our reform its representatives have had their leadership. When Haman, standing for the liquor traffic and plotting against the innocent and the just, has appeared, you have gone before the King against him and have waited for the welcome of the royal scepter. He himself builded a scaffold for his foe—Builded it in the

midst of life and waited to hang Mordecai upon its awful height. But when the people discovered how horrible was Haman's instrument of death, they finally stretched his own form upon it. It is not true to say that Haman came back from death; but it is true to say that he left descendants who just now are busily lifting scaffolds for the execution of the new generation. Every day we hear the dreadful strokes as they manufacture the platform of death. Even in Washington alone, our Capital City, wherever you meet, statistics show that since the repeal made liquor selling legal we have executed enough additional people so that their blood shed in automobile accidents alone would sprinkle with crimson guilt all the Haman fold who brought back this curse upon our land, and upon our world. It may be that in this time when God's people who have chosen Him and have been chosen by him are in real straits, you who represent this Union have been brought to the Kingdom.

I am aware that the parable cannot be made to apply everywhere. Part of what the Book of Esther reveals has now been wholly outmoded by the growing morality of the ages, and by the rejection of a wrong conception of royal power. But the real applications are there none the less. Haman literally stole the vocabulary and the attitude that belonged to Mordecai. Already Mordecai had once saved the King's life as against the plotters, insinuating himself into the government, Haman labeled his wickedness as patriotism and sought to pass his ambitious hatred off as loyal love. So your slogans have been stolen from you. Even the glorious word "temperance" out of your official name has been pilfered, until the very promoters of our present fearful intemperance have placed it upon their foreheads and upon the door-posts of their homes. You and your kind have been caricatured. I indulge in no exaggeration when I declare that for a time our uncompromising agitators against rum were actually not more at a disadvantage in certain sections of our public press than were our gangsters and grafters.

But the wolf cannot always live in the robe of innocence. Amid the stolen clothing, beneath the hood of apparent innocence, the fangs are sure to appear. Already the figures of disaster are being revealed. The men who stormed against the alleged and real evils that belonged to the regime of National Prohibition cannot forever escape from the fearful evidence of their new era and against the terrible proofs to the contrary, declare it an improvement. God still keeps the W. C. T. U. in the world in order that King Ahasuerus may not be defeated by King Alcohol.

The men who told us that the saloon must not come back are now either utterly silent or are hiding themselves behind general statements made purposely vague as a mechanism of escape. No one of them is really lifting a voice for us and for our cause. We must fully recover our own vocal powers and see to it that since the Kingdom calls for sincere and persistent and vigorous speech, we arrive in time to serve our own cause and our King by an unfailing witness.

I often think of that Old Testament phrase about the "saving remnant." May I not give my full conviction that the Lord counts you

**Wilfred Grenfell,
Labrador Crusader**

Ancient and leaky, ice-battered, indomitable, 1000 fishing schooners every year used to put out of the harbors of Newfoundland and Southern Labrador, as soon as the ice left them, for six months of fishing "on the Labrador," famous for fogs, gales, and icebergs.

To these crafts some 30,000 fishermen and their families trusted their lives. Birth, sickness, and death took place at sea, or on deserted shores. Superannuated ships sprang leaks and sand in a few minutes. Every year many died of gangrene from accidents that could not be treated. A toothache went on until it got better—or ended in necrosis of the jaw. Rickety children were allowed helplessly to pass the incurable point. Only frames of iron escaped beri-beri, scurvy, pneumonia, and tuberculosis.

On August 4, 1892, the fleet lying in Domino Run, ran up greeting flags as a little ketch-rigged British hospital ship, the first ever to visit this floating city of hoping and suffering humanity, sped in on a fair breeze. There were cheers and salutes, visits and explanations. When the courtesies were over, to the hospital ship's one medicine man, Wilfred Thomason Grenfell, came a hail from a miserable little tub. "Be you a real doctor?"

"That's what I call myself."
"Us hasn't got no money," fenced the helmsman, "but there's a very sick man ashore, if so be you'd come and see him."

Dr. Grenfell went ashore on his first case in the New World. In a hovel he found a tubercular man in the last stages of pneumonia, six neglected children huddled in a corner, with only a future of starvation before them.

Few in Labrador and northern Newfoundland ever sought medical aid (when any was available) until the situation was practically hopeless. Before health could become anything like as prevalent as disease and maimed limbs and early death, a population scattered over a thousand miles of dangerous coast would have to be educated in hygiene and child-care, would have to unlearn age-old superstitions. The whole economic life would have to be reconstructed.

In that enlightened year, 1892, there was nobody in the region who had the vision and the will to alter a whole country, from its monetary system to its spiritual outlook, except Wilfred Grenfell, 27 years old.

Grenfell was born on the Sands of Dee in Cheshire, England. As a child on that treacherous estuary he had known fishing ships fail to come back after great storms. Though he was the son of a Church of England clergyman, the blood of old sea fighters was in his veins.

in that classification? Not all have forsaken Him and have fled. Some voices that spoke for us ten years ago are very silent now. But the Almighty still has many voices and they will not forever cry in the wilderness. So we welcome you here from the wide world because we believe that God has already welcomed you to His kingdom for a great task; because we believe that intemperance and all the breeds of evil that grow in its atmosphere will one day have their protecting walls shaken down by your trumpets. Go ahead; and God be with you!—Union Signal.

The schooling of Wilfred Grenfell was the accepted type of the day in England. Even a second-grade medical college today would look with scorn on the best training a physician could then obtain. Doctors operated in blood-stained frock coats, carried gangrene from patient to patient, talking about "laudable pus." For the young medical students, wenching, drinking, non-attendance on classes or rowdy behavior during lectures were all too often considered normal behavior. But from the rowdier student life, fastidious young Wilfred held himself aloof. Believing firmly in the bodily and spiritual prophylaxis of sport, he organized rowing, swimming, cricket, football and tennis among his fellow students, and among the tough boys of East End London, where his school was situated.

He saw plenty of the effects of drunkenness. Women who had gashed each other's scalps open with broken bottle, men with delirium tremens, seduced and diseased girls, children hopelessly warped from sheer starvation by the rule of the bottle in the home made him early an implacable foe of alcohol. He has fought it on the North Sea and the length of the Newfoundland-Labrador coast. Personally, too, he labors the use of alcohol.

Returning one night from an outpatient case, he stepped into a big tent where Moody and Sankey were holding a revival meeting. A tedious prayer-bore was maundering on, and Grenfell got up to leave. The watchful Dwight Moody saw him and called out, "Let us sing a hymn while our brother finishes his prayer." This brought the young doctor back to his seat, in admiration of the leader's practical Christianity. "When I left," says Grenfell, "it was with the determination to make religion a real effort or frankly to abandon it. That could have but one issue while I lived with a mother like mine."

All his life his Christianity has been vigorously active. In a grog shop he knocked out a blasphemer. When he put to sea to do duty on a hospital ship with the North Sea fishing fleet, it was with the resolve to be a fighting Christian who began the betterment of his fellow man by patching up his body. But he wanted to go on, providing decent resthouses for sailors on shore, entertainment to vie with that of the bar and the brothel, and economic self-respect.

These were the principles Grenfell brought to Labrador and to that frost-bitten, barren peninsula of Newfoundland that points with a granite finger at the Arctic seas. At sea or ashore, starvation threatened. An icy climate grips a barren soil where grew no cereals and few vegetables or cultivated fruits. When sheep or cows were first slain by the fierce sledge-dogs. At sea the power-driven boats of "southern" companies were sweeping the seals into oblivion, slaughtering the young that could not swim. In the forested hinterland the ancient fur trade was dwindling. And for centuries the Hudson's Bay Company had held the inland fur trappers in its economic control. It never paid cash for furs; payment was either in kind or in "counters," good only at company stores.

There were then no agencies of mercy on the Labrador, except the Moravian Brethren and a few clergy, their influence weakened by interdenominational rivalry. What

was needed was a permanent Red Cross, a Salvation Army, circulation of free money, and a few cool millions in capital to start lumbering and quarrying industries to alternate with fish and fur, a chain of hospitals, orphanages and non-denominational schools, and a whole corps of doctors and nurses. What came was Wilfred Grenfell.

After two years of lonely battling, the fame of this young man, working against the suspicion and calumny of old or vested interests, was spreading through Newfoundland and Canada. In a few years more the United States was aroused. Nurses and young doctors went north for the short sub-arctic summer. Boats for hospital duty, for traveling library duty, were donated. And boys from Harvard, Yale, Princeton, Brown, and Johns Hopkins, looking for adventure in their vacation, put heart and muscle into the Sisyphean task. Presently Grenfell had a chain of small hospitals, covering nearly a thousand miles of coastline, connected by hospital ship. Modern surgeons proudly gave their services to Grenfell's fishermen and half-breed Eskimos and Indians.

All the time Grenfell never lost himself in executive detail. For red tape he had the big scissors of the born man of action. When he had become the responsible head of half a dozen ventures, institutions, and industries, he was still personally on call at any instant to attend to anybody's needs, from a young man with love troubles to burying an unmarried ship drudge who had died at sea of a premature birth. Over her grave he placed a cross on which was carved: Jesus said, "Neither do I condemn thee."

Racing across a frozen bay to save a boy's life, the Labrador Doctor found that his dogs were carrying him over "sish" ice, a treacherous, crackled and rotting crust over deathly waters. As he sank through he sprang off his sledge and let the dogs fight their way to the biggest pan of ice he could see, dragging him through the water by the traces tied to his wrists. Coatless, hatless, and bootless he lived the night through by killing three of his dogs for the warmth of their skins.

When morning broke he was drifting rapidly to sea where ice pans were grinding up and down and crushing each other to bits. Making a flag of his last remaining garment, his shirt, he waved for hours at the receding cliffs, but no one seemed to see him. Actually, on shore, the whole village was wringing its hands for its guardian angel.

At last in such an ice-covered sea as not even the Vikings of today had ever before dared to put out, his rescuers, speechless with emotion, grasped his hands. On that shore still stands a bronze tablet that Grenfell erected "To the memory of three noble dogs, Moody, Watch, and Spy, whose lives were given for mine on the ice, April 21st, 1908."

Next summer Grenfell went back to England and brought his mother over for a visit to the New World. Even on the old Mauretania, queen of the seas, Mrs. Grenfell suffered from sea-sickness, and this left her son a free hand with a beautiful young passenger. With New York drawing ever nearer Grenfell proposed to the girl, not even knowing her name.

This was Miss Anne Elizabeth Caldwell MacClanahan of Lake Forest, Illinois. That November they were married. It was in a subzero,

death-white January that Grenfell's bride first saw Newfoundland, since then her home. By her husband's side Lady Grenfell has worked for 28 years. The three Grenfell children were all born in Newfoundland. Wilfred Jr., 26 years old, teaches at St. Mark's School for boys. Two years younger, Kinloch Pascoe is an engineer for the General Electric Company and 20-year-old Rosamond is a student at McGill University.

Grenfell's work has required financial as well as physical and moral courage. To break the vise-grip of the trading companies, he induced the fishermen to start their own stores, purchasing and selling collectively. At the first meeting called to discuss the project, the old traders, bitterly antagonistic, packed the meeting, took up every moment of discussion with denunciations. Outside, the fishermen decided that there must be something in these "copper stores" if the traders were so afraid of them. But Grenfell found that he had to lend his friends the capital (\$10,000) with which to start.

With time, a chain of small co-operatives was doing business along the coast. Not all were honestly or wisely run. One day the St. John's merchants, from whom the supplies were purchased, came down on the Labrador Doctor for \$25,000 unpaid bills. Legally, it appeared, Grenfell was solely responsible. A beautiful new schooner, his personal property, had just arrived. He sold her as she dropped anchor, and threw in every scrap of personal property. The remaining and reorganized co-operatives are now owned by the fishermen themselves and have paid as high as 10 percent dividends to their shareholders.

On the day that George V was crowned, he pressed a button and laid the cornerstone of the "King George V Seamen's Institute," built by Sir Wilfred through the generous help of many friends, in St. John's (Newfoundland's capital), for fishermen and for their sons and daughters who come to the city. When in 1927 the main hospital at St. Anthony was rebuilt in fire-proof construction, crowning a lifetime's achievement, George V knighted the Labrador Doctor, who became Sir Wilfred Grenfell, Knight Commander of St. Michael and St. George, and the Lake Forest Girl, Lady Grenfell.

Among Sir Wilfred's successes have been the flourishing vegetable gardens, the introduction of cows and sheep, the lumber mill, and above all the orphanages. Grenfell found that it took years of explaining, of exhausting lecture tours, to get people to see that orphans will shout spontaneous hymns of gratitude to their Maker if you so improve their economic status that they can get jobs and support themselves. Nothing has paid such a sound return as the orphans.

Years ago Grenfell found himself with one abandoned baby. He had to bring it back to the orphanage on a hospital ship manned only by sailors. The baby got into everything. In a terrible sea it wriggled out of the swiveling cot into which it had been lashed and was found in the scuppers playing peek-a-bow with the raging Atlantic. This dauntless founding was one of the pioneers of St. Anthony orphanage.

Today the brightest children are sent to the States or Canada for a higher education and come back as nurses, teachers, electrical engineers, carpenters, to labor among

their own people. Most have paid back to the Grenfell Association dividends in human service for what it cost to shelter and educate them.

The biggest business men of New York, Boston, Ottawa and London act as trustees for the financial help that, in Grenfell's name, flows northward to Labrador and northern Newfoundland; they quit their affairs to attend annual meetings in New York. Young men and women who give strength and intellect and heart are proud to say they served with Grenfell in the north. The Grenfell Association of America, with offices at 156 Fifth Avenue, New York, manages the cause in the States.

The Grenfell personality has been, undoubtedly, the most valuable asset in the mighty business that his practical Christianity has become. Sheer bonniness has disarmed enemies who met him. His winning smile, his flashing sense of humor, his memory packed to the doors with a lifetime of episodes hazardous, funny, or heart-breaking, bring down the house year after year, charm from hard-headed business men the needed river of gold to flow northward.

Teetotaler, Bible-scholar, sports organizer, the Labrador Doctor has all the old-fashioned virtues, and plenty of peccadilloes to salt them. He is at times excruciatingly absent-minded, and considers precise punctuality a bore. Man-like, he never reads novels; he admires the "Men of Action" series. For music he has no ear. His wife tells him that when the church organ rolled "All People That on Earth Do Dwell," he stood up loyally to what he supposed was "God Save the King."

How, in the lonely years, did this man fight the battle of civilization itself against a backward wilderness, against reactionary influences? It wasn't will alone, though it couldn't have been done without an optimism that no discouragement could crush out. It has been an insatiable zest for life, for the sheer adventure of the conflict, that made Grenfell accomplish more than any one man who had no state treasury, no guns, and only the sketchiest official authority at his back. He says, "Life is short. Things have been crowded into it."

An iron constitution must have seen Sir Wilfred through the worst, a constitution that sleepless nights and grinding days could not wear down. When a man came in with his hands blown off and Grenfell had bone-grafted him two "flippers," he took strips of his own flesh to cover the improvised "hands." As a good English public-school boy should, he has made sport out of his work and treated play as if it called for heroics. In mid-Atlantic when a cricket ball flew overboard, Grenfell plunged in after it, and was only picked up in the troughs of the ocean after a difficult hunt. Indeed, the temperament of the "plunger" has probably carried him through his worst difficulties. When a thing was known to be impossible, when wise-aces shook their heads, when common sense urged retreat, Sir Wilfred "saw it through."

Also, like Clara Barton and unlike many saintly people, Sir Wilfred Grenfell, has always had a bubbling sense of humor. He has laughed his way through many an ugly predicament. On the subject of missions, this practical Christian is outspoken. He says that missionary

MOUNTAIN CHILDREN

By Alva W. Taylor

The purest Anglo-Saxon blood in America is in the southern Appalachian mountains. Here dwell five million Americans, a majority of them on a plane much like that of our colonial ancestors. They are not an inferior people, but an isolated folk living in remote coves and mountain valleys or on the poor soils of the plateaus, and retarded in their economic and social life as a result of isolation. They are a proud, hardy folk, careful about "strangers", loyal to friends, religious, clannish and retarded in their culture only as are all isolated or provincial people.

The mountains are a land of children. The average family is from one to two members larger than in the cities or richer lowlands. They live much out of doors and where there is ample food are ruddy and lovely to look upon. But in whole counties every fifth child under fifteen years is not in school. In four counties surveyed, out of every one hundred children between ten and fifteen, ten could neither read nor write. This is not because their parents do not care; it is because they have no shoes, clothing or books.

"Save the Children Fund" kept three hundred little ones in school in one county last winter simply by supplying them with shoes when they had none. One of the workers said: "If I live to be one hundred I will never forget seeing delicate little girls walking to school in mud barely melted from frozen ground, barefoot and with no wraps. Little 'Blue Eyes' has been running to keep her 'feet from getting too cold; now she has shoes from your shipment." "Save the Children" last winter sent in tons of clothing, supplied by those who had outgrown them; it kept several thousand in school by supplying shoes; and it has in the past two years supplied more than 20,000 text books to children who had none.

There are among these five million of our "contemporaneous ancestors" not less than a million children in need. A majority of them came into the world without the help of a doctor, and many of them negotiate all the ills of childhood without seeing one. The average American family has twice as much per person for food, three times as much for clothing, from four to five times as much for health, education, reading and recreation, and fourteen times as much for insurance (these figures from actual surveys). In twenty-one

money and effort are often wasted by red tape. He sees no sense in praying the Lord to do something when we could do it ourselves if we wanted to take the trouble. To make the world a better place to live in, Sir Wilfred does not believe that you have to overturn governments. He believes, and has gone far to prove, that you can actually make a people and a land over, from obstetrics to the salvation of the soul, within the boundaries of established law and order.

At heart he is a rugged individualist: "Has one man more than another the right to be called 'missionary,' for of what use is any man in the world if he has no mission in it? Christ's life is one long emphasis on the point that in the last analysis, when something has to be done, it is the individual who has to do it."—Donald C. Paettie in July Review of Reviews. (Permission).

mountain counties there is only one physician to each 2,500 people — less than one-third the number required—and even then hundreds live so far from the doctor that the cost of a call is prohibitive. The writer recently visited a beautiful cove with scores of cabin homes, but thirty-two miles from the nearest doctor. When asked what they did when ill the reply was "mostly we just suffer." Forty miles away is a mountain school that would gladly cooperate to supply student workers who would conduct a community house if "Save the Children" or some other philanthropic organization could support a nurse; and the people would build the community house with enthusiasm.

These people love their mountains and cling to them and their cabins as if there were no better world beyond. Perhaps for most of them there is no better world beyond, for when they leave they have little capital and must go to coal mines or factories—as they have by thousands—only to suffer from poor wages, part-time work, crowded living conditions and the loss of that freedom they so dearly love on their little hillside farms.

It is not easy for people who have lived in isolation for from six to eight generations to "pick up and leave." They become habituated to their environment, they love their hills, they are bound by family ties, by tradition, even by an attitude of superiority toward those who dwell in crowded towns; and they have no experience of the better things of life.

The hope of their morrow is in the children and the hope of the children is in health and education. This "Save the Children" comes to give them. It has supplied not only shoes, clothing and school books, but hot school lunches, medicines and the oversight social workers can give. It keeps them in health and in school and gives them an outlook upon a fuller life. Many will thus go to richer lands and many will learn how to improve things at home, for even the mountains are not without resources once a better way of life is learned. If you wish to make a contribution, address, "Save the Children Fund," 156 Fifth Ave., New York City.

BILLION DOLLAR INDUSTRY

The national liquor business is now a billion-dollar industry, as is shown by recent statistics of production. This has risen from \$440,000,000 in 1914 to \$600,000,000 in 1935. The output in 1914 was 103,045,000 proof gallons; in 1935 it was 213,820,000 proof gallons. Capital now invested in the business is estimated at well over a billion dollars.

The manufacture of distilled spirits is concentrated in the states of Kentucky, Illinois, Indiana, Pennsylvania, California and Maryland. Each state produced its special type of intoxicant.

Per capita consumption of liquors is still below the pre-war level. The Institute of Public Administration has estimated that the per capita consumption of tax-paid spirits is only 29 per cent of the amount drunk in 1914. Bootlegging, rather than a change in the habits of the American people, is the cause of the low per capita consumption. The volume of untaxed liquor is estimated to be anywhere from 15 to 60 per cent of the total quantity drunk.—Ex.

When answering advertisements, mention the ARKANSAS METHODIST.

A SERIAL STORY Parsonage Family

By

SUSIE MCKINNON MILLAR

CHAPTER XXIII

That tomorrow night came slowly for George. It fairly flew by after he reached the Burtons'. They lingered long at the table. Finally, Mr. Burton was called to the phone and Mrs. Burton went to the kitchen to give a few last minute orders.

George came and stood by Ruth's chair. "I wish this night would never end. I don't want you to leave in the morning."

"And," declared Ruth, "I don't want to go one bit. I thought I liked that old school. I'd love it if you were going to be there." She giggled and added, "But, oh boy! wouldn't you be out of place? The girls would love it, but I can just imagine Mrs. Dean's face when she discovered you. Do come and give it a try."

"Not I! One girl at a time. Even then I'm lost. I'm timid where girls are concerned. Don't you think so?"

"You're not timid. At least not until lately. Now you seem almost afraid to speak to me or to touch me. I won't break or bite. This is our last night for a long time, and there's much I'd love to say to you. Mother says we may write to each other, but no silly nonsense. As if we would! It's time to say goodbye now, George. Our car's all loaded and ready. We're leaving before day. It'll be a long time until we see each other again."

Mrs. Burton came in just in time to hear this remark and said, "Yes, children, it will be a long time before you see each other again. Now you'd better say goodbye, George, and run along home."

"Mrs. Burton," George stammered, "May I—do you—do you think—would it be—be all right for me to kiss Ruth goodbye?"

"Bless you! Yes, my dear boy, I think it would be the nicest way to tell each other goodbye, especially since you won't see each other again soon." She placed Ruth's hand in George's as she said, "I'll run along and see what Mr. Burton's up to."

Fall days were full days for the parsonage few who were left at home. Tom carried energy and enthusiasm to his work and Mr. Collins, much pleased, insisted that he could just see the paper "come alive" under Tom's touch. He guessed he'd have to sit up and take notice or Tom would soon take over the whole works. Brother and Sister Howard were busily engaged in winding up the year's work and preparing the reports for Conference. Eleven years they'd served these people. Full years and happy, they thought and were thankful. A few things they still longed to try out in Dayton; but if the Bishop and his cabinet should think best, they could move. "Although," laughed Sister Howard, "I've almost forgotten how it's done."

"But it's done by the best of preachers and their families," suggested Brother Howard. "Seriously, my dear, a move to a smaller church with lighter work might be the best possible thing for me."

"We'll wait and see what the Conference says," replied Sister Howard.

Brother Howard came home from Conference with the report: "Returned to Dayton, with Reverend Richard Moore as assistant pastor." Brother Moore was not married, was about thirty years old well-educated, refined, but somewhat shy. He had asked permission to room at the parsonage, and, if agreeable, to board there also. So it was arranged.

He soon fitted into the ways of the parsonage and proved a pleasant addition. Tom and he spent many evenings discussing literature or, perhaps more often, discussing ways and means of solving the great world problems of the day. These friendly though heated discussions frequently drew fire from Brother or Sister Howard. To the Howards Brother Moore soon became "Dick."

In the work of the Church School and all educational and club activities, Brother Moore proved himself invaluable to Brother Howard, who still had his hands full, since the membership had doubled during his term of service.

Bad weather and an epidemic of flu kept both preachers busy. Dick did his best to spare Brother Howard, who seemed frailer than ever and worn out by hard years of service. But Brother Howard would not think of himself when he saw so many suffering and needing his services. He fell victim to the flu. In spite of the best of care, he contracted pneumonia; and for weeks his life hung in the balance.

That Sister Howard might have more time to devote to the care of her husband, Betty came home from college, took charge of the household, and refused to return to college for the spring term. Even the thought that Bob would graduate a few months ahead of her did not move her to change.

"No," she declared, "I know when and where I'm needed. College can wait. I'll stay right here till Daddy is better and Mother can step back into her place of authority. A hired servant might do more work than I, but she couldn't shoulder the worry. I stay right here. That's final."

She ran and put her arms about her mother and said, "Kiss your naughty girl and say yes, you're glad she's playing hooky and she may stay at home, wash the pots and pans, feed the family and their boarder. Isn't he funny and solemn, Mother? He looks like he was afraid of me. He's so grown-up and dignified, I'm almost afraid of him. But, boarder, or no boarder, I'll stay right here."

Betty had her way, and the long days of anxious waiting were brighter for her presence. When Harriet returned in the early summer, Betty went back to college in time to see Bob graduate. She stayed on to finish her work and receive her degree in the late summer. Bob came home and entered upon his new duties as manager for the Burke and Andrews factories. That he might be nearer his work, he took rooms not far from his office. These he shared with Tom, whose irregular hours broke the needed quiet at the parsonage.

George came home and took up his work with Mr. Burton, who urged him to move in with him for the summer, as Mrs. Burton and Ruth were traveling.

Dick threw himself with renewed energy into the work of the church. Brother and Sister Howard were

able to help him now and then with a bit of encouragement and advice. Harriet and George were able to aid with the newly organized work on the river-front. Dick's days were full days—full to overflowing; but to him they seemed strangely empty. Then Betty came home, and Harriet took up her work with Judge Parker and went to share an apartment with Bob and Tom. The long summer days began to shorten into the cool crisp days of fall.

"Betty, you're a wonder," declared Dick as he awkwardly tried to dry the dishes for her after a special dinner the parsonage family had given to welcome Grace and Graham home and to bid farewell to George, who was returning to College.

"I don't see anything so wonderful in washing dishes and pots and pans," laughed Betty. "It seems to me as if I'd been doing that all my life. That's all I can do."

"Indeed, that is only a small part of it. You sing like an angel. You cook better than anybody I ever knew. You minister to the poor and needy. You know every phase of the church work and just how to keep the young people interested and the old ones in a good humor. You know how to make everybody comfortable."

"Oh, forget it," laughed Betty. "Let's hurry up and get through with these dishes or it will be time to cook breakfast before we get a chance to catch forty winks. You just think all this is smart because you're not used to girls. You're fine to try to help me, though."

"I'm afraid I'm not much help when you count the number of dishes I break and the grease I spilled on your pretty dress."

"Oh, you're not half bad. Somebody ought to have caught you while you were young. She could have made a good husband out of you."

"I never wanted to be a good husband. Now I'm afraid it's too late."

"Oh, it's never too late to begin. Why, even I could teach you to sweep and dust and mop and make beds and wash and dry dishes and even cook a bit now and then if you were foolish enough to get a sickly wife."

"But the one I want, the only one I've wanted, isn't sickly. She's the most perfect picture of health I've ever seen. But she's too young. I'm afraid she couldn't love me. How old are you, Betty? Tell me, do I seem very old and dull and stupid to you?"

Betty laughed. "How old am I? Well, you stupid old darling, I'm ages older than you'll ever be. By the way, are you by any chance trying to make love to me? If you are there's a quicker and better way."

Dick walked closer, picked her up, and shook her; then he kissed her and said, "Betty, you little torment! I love you, love you. Will you marry me?"

Betty wriggled down out of his arms and began drying her hands on her cook apron and removing it. She said, "Yes, thank you sir. Shall it be tomorrow or next week? I can be ready in fifteen minutes. But, oh, how I will make you work!"

"Slave-driver, behold your slave," he bantered. "Seriously, dear, I love you. Can you possibly love me? Are you willing to be my wife?"

"Seriously, darling, I want it more than anything. Don't you just love the sound of it, Brother and Sister Moore?" (See Next Page).

Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

HUMPHREY AUXILIARY

An interesting meeting was held in the home of Mrs. J. E. Wallin, with Mrs. E. C. Harrington as co-hostess, Wednesday, July 21, at three o'clock.

Mrs. F. A. Wilson was leader and the topic was "Missionaries." Quiet music was played by Mrs. W. W. Crum.

Mrs. Harrington told of Miss Judson, a missionary to India. Mary Slesser's life in Africa was given by Mrs. Horace Owen and Mrs. Wilson presented Laura Haygood, a missionary to China.

A poem of meditation and prayer was offered by the leader.

Miss Sara Roberts read from Acts 13:1-5 concerning the "Home Church of Two Missionaries" for the devotional.

During the business session the minutes were read and approved and the treasurer reported \$40 de-

(Continued from Page Five)

"Moore and Moore—I love it," he agreed. "How soon will you consent to become Sister Moore?"

"Next week, I think. Let's not tell anybody about it until it's ready to happen. Unless, of course, Bob."

"Yes, Bob must be told," agreed Dick.

"Then we'll get everything ready and go into Daddy's study and have the wedding right there, with just Mother and Daddy and my brothers and sisters. Won't they be surprised?"

"They'll be surprised all right, but not more surprised than I am. You are a most surprising young lady."

"You're not sorry, are you, that I accepted you? Don't you like it?"

"You'd be surprised how much I like it."

They carried out their plans. George came home for the wedding, and Brother and Sister Howard were happy to have all their children together again.

Brother and Sister Moore escaped a big church wedding; but they did not manage to escape a big church reception. There they found favor in the eyes of their congregation.

They finished out the year's work and carried a splendid report to Conference, where they found favor in the eyes of the Bishop and his cabinet. Since the Dayton Church was left vacant by the superannuation of Brother Howard, Brother Moore received that appointment. He and Betty came home and took up their work eagerly, happy in their new companionship and blessed in the wise and helpful counsel Brother and Sister Howard so gladly gave them. Betty and Dick insisted that Brother and Sister Howard remain with them. To this the Howards agreed.

"We're so used to parsonage life," declared Brother Howard, "I doubt if we'd feel at home anywhere else."

"And," laughed Betty. "we need you to come home to. Else who'd ever laugh at my nonsense? The Reverend Richard Moore's much too dignified." (To be continued).

posited to our seat fund. A silver offering of \$2.05 was given.

Reports from the superintendents showed increased activity.

The "Missionary Bulletin" was reviewed by the publicity superintendent.

Plans for a "lawn party" were made and flower committees for the next month were appointed.

A delicious ice course was served to thirteen members and eight visitors.—Mrs. J. G. Mouser, Publicity Superintendent.

28TH ST. AUXILIARY

The regular meeting of the Missionary Society was held Tuesday, July 13, at Boyle Park, with 15 members and 12 guests present. The president, Mrs. R. F. Derden, presided. Committee reports were made. Mrs. Buffington reported interest in the Spiritual Life Group meetings.

Ten new members have been added to the Auxiliary this year. Despite the hot weather, attendance is good.

Following the business meeting, a program on "Great Missionaries," was presented by Mrs. Derden. Those taking part were: Mrs. James Nolting, Mrs. Pierce Osborn, and Mrs. Karl Schaer.

Picnic lunch was served at noon after which games were played.

The August meeting will be held at the church, with Mrs. Chas. Fowler and Mrs. Buffington hostesses.—Mrs. W. S. Perry, Publicity Chairman.

REPORT OF TREASURER LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY, SEC- OND QUARTER

Receipts:	
Arkadelphia District	\$ 638.57
Camden District	860.59
Little Rock District	1,501.98
Monticello District	375.35
Pine Bluff District	436.10
Prescott District	402.25
Texarkana District	373.37

Total from Auxiliaries\$ 4,588.21
Balance from first quarter 212.83

Total\$ 4,801.04
Local reported 5,491.91
Grand total, second quarter\$10,080.12

Amounts included in report to Council Treasurer, are as follows:

Undirected pledge	\$ 3,762.25
Baby Specials	1.95
Baby Life Memberships (4)	20.00
Foreign Scholarships (3)	30.00
Bible Women	115.00
Scarritt Maintenance	70.80

Total to Council second quarter\$ 4,000.00
Total used in Conference 660.86

Total\$ 4,660.86
Balance in checking account at close of second quarter\$ 140.18

The Baby Life Memberships are: Ann Elizabeth Workman, China; Diane Huie, Arkadelphia; O. A. Graves III, Prescott; Jean Jinske, Hot Springs.

I acknowledge the receipt of \$50 from the Council, (see Minutes, page 14), passing it on to the Secretaries who are now attending the School of Mission.

Among the checks written this quarter are, Pastor's School, \$25.00; Minutes, \$200.32; Placing the name of our president, Alice Loving Stinson,

on tablet, Mt. Sequoyah, \$100; Rural work, \$75; Secretaries and Superintendent, Mt. Sequoyah, \$75, and other smaller expenses, including officers. Respectfully submitted.—Jessie Hotchkiss Smith, Treas.

ZONE MEETING AT BUTTERFIELD

The Hot Springs Zone of Arkadelphia District was entertained at Butterfield, Thursday, July 8th. The Woman's Missionary Society at Butterfield was organized three months ago, with Mrs. Arthur Foster, president. The zeal and enthusiasm shown by the members gives promise of an outstanding society.

Mrs. Glenn Teeters of Butterfield, extended greetings and the response was made by Mrs. Horace Greene of Hot Springs.

In the absence of the zone chairman, Mrs. A. G. Patrick, Mrs. James R. Campbell, District Secretary presided. Officers for this zone were elected for 1938. They are: Mrs. H. D. Edwards, chairman and Mrs. S. H. Allman, secretary.

The program was a very interesting one. Mrs. H. King Wade gave a short talk and Mrs. W. S. Orr and her daughter, Miriam sang a duet. Mrs. J. V. Wilson gave a vocal number, accompanied at the piano by Mrs. S. W. C. Smith.

An interesting panel discussion on the Efficient Aim of the Missionary Society was led by Mrs. James R. Campbell. Mrs. W. N. Jones closed the meeting with an inspiring report of the prayer retreat which she recently attended at Hendrix College.

Members were present at the meeting from Malvern, Magnet Cove, Lonsdale, Hot Springs and Butterfield. At noon a bountiful and delicious picnic lunch was served in the grove near the church.—Mrs. James R. Campbell.

LAKE STREET AUXILIARY, BLYTHEVILLE

We continue to meet every Monday with good attendance, although some are vacationing and some are sick. Yet we carry on.

The first and third Mondays are study class days. The second Monday we have our program and social meeting; the fourth is a regular business meeting and when we have a fifth Monday that is turned over to the World Outlook agent who always gives something good. Am glad to say we have our quota of subscribers and others promised. July 22 we met with the small community of Lonoke about four miles from our church and assisted them in holding a business and study meeting, leaving with them several of our Home Mission study books.

They have the following officers: President, Mrs. Jim Fields; Vice-President, Mrs. Ben Hamner; Cor. Secretary, Mrs. Lois Heart; Treasurer, Mrs. Glen Alexander; Mission and Study Teacher, Mrs. Mollie Lane; World Outlook Agent, Mrs. Clara Hodges. The other officers will be supplied. These good women at Lonoke, about thirty in number, have bought a plot of ground and hope by fall to begin a church building. They are now meeting in the community kitchen and Rev. M. N. Johnston from Lake Street Church preaches to them two Sunday afternoons a month. He will hold a series of services out there soon. We are so glad to report this as our Sister Society and are praying for a great harvest at Lonoke.—(Publicity Superintendent.)

Christian Education

BUS TO MT. SEQUOYAH

A school bus has been obtained again this year for carrying young people to Mt. Sequoyah for Young People's Conference, Aug. 12-24. The exact fare can not yet be determined, but it will be less than \$5.00 for the round trip. The bus will leave Little Rock early on the morning of August 12.

Anyone desiring further information, or to make a reservation on the bus, may contact Miss Eula Mary Sherlen, 107 S. Park Ave., Little Rock.

HOME AND FOREIGN MISSION- ARY OFFERINGS FOR JUNE

Arkadelphia District	
Carthage	\$ 2.00
Tulip	.42
Dalark	.90
Midway	1.70
Holly Springs	1.17
Malvern	2.37
Butterfield	.74
Princeton	.38
Total	\$8.94

Camden District	
Bearden (3 mos.)	\$ 7.45
Fairview	1.48
Camden	12.39
First Church	17.05
Parker's Chapel	3.00
Logans Chapel	.25
Fordyce	37.34
Harrell	1.11
Junction City	1.77
Norphlet	1.61
Stephens	2.00
Mt. Prospect	.50
Thornton	1.05
Total	\$87.00

Little Rock District	
Sardis	\$ 1.00
Mt. Carmel	1.47
Salem (3 mos.)	2.87
Geyer Springs (2 mos.)	2.00
Hazen	1.35
Hickory Plains	1.26
Keo (6 mos.)	2.19
First Church, L. R.	14.49
Asbury	10.00
Forest Park	4.50
Hunter	3.00
Pulaski Heights	10.00
Roland	.57
Pepper's Lake	1.00
Total	\$55.70

Monticello District	
Extra (3 mos.)	\$ 1.30
Lake Village (2 mos.)	7.56
New Edinburg	1.46
Rock Springs	1.56
Total	\$11.88

Pine Bluff District	
Wabbaseka	\$ 2.20
Gillett (2 mos.)	2.00
Campshed	1.00
Gould	1.23
Carr Memorial (2 mos.)	4.00
First Church, P. B.	14.77
Lakeside	9.72
Faith (2 mos.)	.50
Rison	2.00
Ulm	1.00
Union	.50
Sheridan	2.00
Pleasant Grove (3 mos.)	1.15
Prairie Union	.65
Tucker	.53
Bayou Meto	1.69
Brewer	.79
Total	\$45.73

Prescott District	
Amity	\$.50
Doyle	.50
Blevins	2.50
Trinity	1.00
Hope	7.50
Center Grove	1.18
Washington (2 mos.)	2.00
St. Paul	2.25
Total	\$17.43

Texarkana District	
Foreman	\$ 4.00
Salvarino	.85
Hatfield (6 mos.)	3.00
Vandervoort	.67
Dallas	.50
Horatio	1.54
Lewisville (2 mos.)	10.15
Mena	5.00
Total	\$25.71

Standing by Districts	
Arkadelphia District	\$ 8.94—8 schools
Camden District	87.00—13 schools
Little Rock District	55.70—14 schools
Monticello District	11.88—4 schools

Pine Bluff District..... 45.73—17 schools
 Prescott District 17.43— 8 schools
 Texarkana District 25.71— 8 schools
 C. K. Wilkerson, Treasurer.

**HOME AND FOREIGN MISSION
 SPECIAL YOUNG PEOPLE'S
 ORGANIZATION—LITTLE
 ROCK CONFERENCE
 MONTH OF JULY**

Arkadelphia District	
Leola	\$5.00
Camden District	
Magnolia	\$1.00
Centennial75
Vantrease	1.00
Total	\$2.75
Little Rock District	
Hazen	\$3.00
Monticello District	
Hermitage (Mission pledge 1936-'37)	\$5.00
Prescott District	
Washington (1936 pledge)	\$5.00
Texarkana District	
Foreman	\$6.00
Mrs. R. A. Thomas, Treas.	

**Is the Sunday School
 a Necessity?**

Educators, ministers, statesmen and prominent men in all walks of life know that something is radically wrong at the heart of modern civilization. The conviction is that we have not kept pace in our moral and religious life with the progress of our material advancement. The more our inventions are, the more power we place in hands for good or for ill. The more widespread our education, the greater becomes our harm unless at heart we are genuinely Christian.

The only answer for the condition that exists today, especially as I speaking in terms of youth, is Christian training and a spiritual birth. There is no substitute in this matter. This is the only hope out of the dilemma in which we find ourselves as a nation. For this training I would put the Christian home first. But God knows that the home, as far as giving time and thought to the training in Christian principles, is almost an obsolete institution. This is generally understood by thinkers in all walks of life to be the condition today. We do thank God that there are exceptions to this general condition. But where are the mothers that take the time every day to teach, pray and train in Christian living, as did Susannah Wesley? With forty-one reasons for granting a divorce, two millions of our American homes in the past decade have passed through the divorce courts.

After the home, for Christian training, comes the church. And the chief agency of the church for this training is the Sunday School. This institution of late has been attacked by leading journalists and critics as inefficient and worthless. I will grant that there is room for criticism because of our inefficiency and blundersome ways. But any institution that furnishes 82% of the church people of the nation and 97% of its ministry, is not to be looked upon with disgust or contempt. It may have symptoms of disease common to institutions, but it is neither dead nor dying. It has life enough to enroll thirty-seven and a half million followers and two and a half million teachers, who represent an unequalled army for God and man.

God only knows what conditions would exist in this nation, were it not for this brittle thread that is holding us to Christian ideals and decent citizenship. A Methodist bishop said that if the Sunday

Schools of his denomination were to be blotted out for fifteen years the membership of his church would be cut half in two. And if they were blotted out for thirty years, just one generation, there would no longer be a Southern Methodist Church.

A questionnaire was sent to many of the leading business men, and educators, statesmen of our nation, asking them to state clearly their ideas relative to the Sunday Schools of our country. They are leaders in different walks of life, and are not fanatics, but have the interest of the country at heart. I quote: "America owes a debt of gratitude to Sunday School teachers and workers next to that of our mothers," says Roger Babson, one of the leading statisticians of this nation. His words have weight. We all know that the Christian mother is the greatest asset to any country. Mr. Babson says that next to her comes the Sunday School teacher and worker.

Bruce Barton, one of the leading journalists of our day, says, "I'm glad to send a message about the Sunday School and its importance. It cannot be over-estimated. If the

church did nothing else except to save and cultivate this character-forming institution, its existence would be fully justified. Secular schools," says Mr. Barton, "take a pride in their alumni. What a list of alumni the Sunday School has! It includes almost every leader in our national life." Does that sound like the Sunday School is not a necessity to our national well-being?

Mr. William Bigelow, editor of one of the leading magazines of the country, says, "I feel that any child who has the opportunity to go to Sunday School, and is properly taught, will graduate into life with a finer, stronger character than it would otherwise be possible for him to have. We need it now more than ever."

Senator Arthur Capper of the State of Kansas says "For generations, the Sunday School has been the chief cornerstone in the foundation of American civilization and character building. There is no substitute for it now as I see. There is greater need for it now than ever before." Senator Capper no doubt knows of its weaknesses, its inefficiency, but he also knows of its

strength, its value to youth, to civilization and the church of tomorrow.

Senator Copeland of the State of New York, who is also a medical man, says, "There never was a time in American civilization when the work of the Sunday School was more necessary than it is at this moment." He also says, "For twenty-five years I was a Sunday school teacher. In this age when law observance is one of our chief problems, the teaching in the Sunday school is a matter of vital importance. If I had my way," says Senator Copeland, "I should have every child in America come under the influence of the Sunday School."

Judge Fawcett, Justice of the Supreme Court of the State of New York, pays a tribute to the Sunday School movement that should be heralded around the world. He says, "The growing increase of juvenile criminality is a proof of a deterioration of character, and an indictment against the home, the parents and the schools. The ideals of youth have been lowered." He further adds, "We must remember that

(Continued on Page Ten)

**NO FOOLING ...
 IT'S BAKED IN LITTLE ROCK**

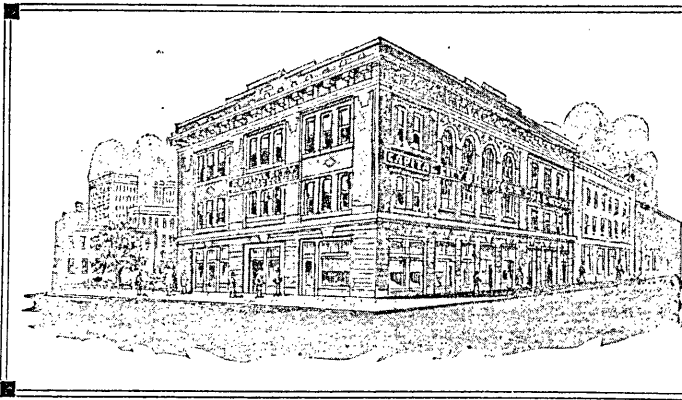


**Extra Freshness
 At No Extra Cost**

**MEYER'S
 BUTTER-NUT
 BREAD & CAKE**

CHAS. T. MEYER

CAPITAL CITY BUSINESS



CAPITAL CITY BUSINESS COLLEGE, INC., occupies the entire second and third floor of the building to the left. This building is the only one on the corner half block which means that it is not crowded up with other buildings.

The building has tall, wide windows on either side which means that it has cross ventilation. The building has a large study hall with electric ceiling fans in the hall and electric ceiling fans in each class room.

A COURSE OF STUDY AT CAPITAL CITY BUSINESS COLLEGE, INC., has been worked out to comply with late investigation and research made by educational groups within the last few years.

The Course of Study here meets a more modern demand in its method of instruction, classification and material used than any other commercial school. The Course of Study here is worked out on quarter basis with each subject given a definite period of time to complete.

Under our new arrangement of class instruction and classification a student is able to predict accurately the amount of time required to finish a course. Under the new arrangement, a student on entering here is allowed to finish with maximum speed in that a definite unit of work is required. Unit of work is based on 6 weeks class grades and recorded on 12 weeks basis.

Courses listed below will indicate the unit of time estimated for a student to finish any given course.

Each student is required to do the same amount of work

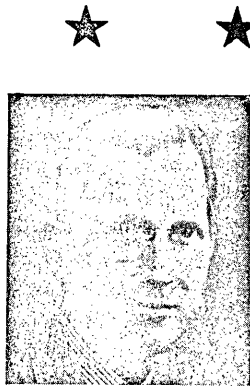
in the unit of instruction. Many students will do the same amount of work much earlier than others.

Accurate records are kept of daily attendance and class work.

CAPITAL CITY BUSINESS COLLEGE, INC., has the best trained teachers and the best supervision for private commercial teaching of any school in the South. The organization and supervision of instruction is most scientific and most thorough in its application than is found in older commercial schools.

CAPITAL CITY BUSINESS COLLEGE, INC., has no traditions forcing it to remain a victim of old methods of instruction found in the other commercial schools.

CAPITAL CITY BUSINESS COLLEGE, INC., meets every demand set up by modern business in training young boys and girls for business and professional training. The school is equipped with all laboratory material and all machines necessary for the most modern commercial training.



Joel D. Suggs, B. S., M. A.
Administration (Half Owner)



James T. Wells
Administration

B. S., State Teachers College, Hattiesville, Mississippi, 1924. M. A., Peabody College, Nashville, Tennessee, 1929. Six years' experience as superintendent of public schools Mississippi and Tennessee. Six years Southern distributor of high school and college Library Material. Five years' experience part owner and Administrator Private Commercial College, Nashville, Tennessee.

B. A., Mississippi, son, Mississippi, Chicago University, years superintendent in Mississippi, Wynne, Arkansas, graduate student, six years Faculty, Merit, Eight years Union City, 1937.

Junior Executive Course

BOOKKEEPING	Hrs. Per Week	Quarter Hours	Cred-its
1. 20th Century Accounting College Edition, 2 Practice Sets	5	5	10
2. Accounting, Hadley's Volumes I and II	5	5	5
3. Business Management	3	3	3
4. Electric Billing and Bookkeeping Machines.			
5. Calculator.			
6. Posting Machine. Machine Practice recorded.			
7. Adding Machine as Lab. work required.			

TYPING

1. Touch System 20th Century Typing College Edition	10	5	10
2. Multigraph.			
3. Mimeograph.			
4. Dictaphone (3 Units).			

SHORTHAND

1. Gregg System New Functional Method Completing 3 books and Advanced Dictation.	5	10	15
2. Business English	5	5	5
3. Word Study (Required), no credit.			
4. Penmanship (Optional).			

COMMERCIAL

1. Commercial Law	4	4	4
2. Commercial and Industrial Geography	3	3	Elect 3
3. Retail Marketing and Selling	2	2	Elect 4

OFFICE MANAGEMENT

1. Secretarial Science	5	5	5
2. Filing (Laboratory Remington Rand), 6 weeks	5	2½	5
		49½	69

TUITION COST:

CASH-----\$175.00 INSTALLMENTS-----\$200.00
Approximate Time Required To Finish Course, 9 Months

Bookkeeping Course

BOOKKEEPING	Hrs. Per Week	Quarter Hours	Cred-its
1. 20th Century Accounting College Edition, 2 Practice Sets	5	5	10
2. Accounting, Hadley's Volumes I and II	5	5	5
3. Business Management	3	3	3
4. Electric Billing and Bookkeeping Machines.			
5. Calculator.			
6. Posting Machine. Machine Practice recorded			
7. Adding Machine. as Lab. work (required).			

TYPING

1. Touch System 20th Century Typing College Edition	10	5	10
2. Multigraph.			
3. Mimeograph.			
4. Dictaphone (3 Units).			

COMMERCIAL

1. Commercial Law	4	4	4
2. Commercial and Industrial Geography	3	3	3
3. Retail Marketing and Selling	2	2	4

OFFICE MANAGEMENT

1. Secretarial Science	5	5	5
2. Filing (Laboratory Remington Rand), 6 weeks	5	2½	5
3. Business English	5	5	5
4. Word Study (Required), no credit.			
		39½	54

TUITION COST:

CASH-----\$150.00 INSTALLMENTS-----\$160.00
Approximate Time Required To Finish Course, 9 Months

Secretarial Course

TYPING

1. Touch System. 20th Century Typing College Edition	10	5	10
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BOOKKEEPING

	Hrs. Per Week	Quarter Hours
1. 20th Century Accounting College Edition, 2 Practice Sets	5	2½
2. Business Management	3	3
3. Electric Billing and Bookkeeping Machines.		
4. Calculator.		
5. Posting Machine. Machine Practice recorded		
6. Adding Machine. as Lab. work (required).		

SHORTHAND

1. Gregg System New Functional Method Completing 3 books and Advanced Dictation	5	10
2. Business English	5	5
3. Word Study (Required), no credit.		
4. Penmanship (Optional).		

COMMERCIAL

1. Commercial Law	4	4
2. Commercial and Industrial Geography	3	3
3. Retail Marketing and Selling	2	2

OFFICE MANAGEMENT

1. Secretarial Science	5	5
2. Filing (Laboratory Remington Rand), 6 weeks	5	2½
		42

TUITION COST:

CASH-----\$150.00 INSTALLMENTS-----\$160.00
Approximate Time Required To Finish Course, 9 Months

Stenographic Course

TYPING

1. Touch System. 20th Century Typing College Edition	10	5
2. Multigraph.		
3. Mimeograph.		
4. Dictaphone (3 Units).		
5. Portable Adding Machine.		

SHORTHAND

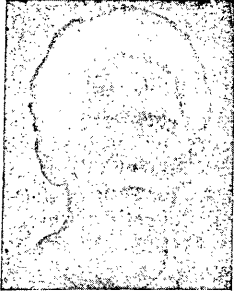
1. Gregg System New Functional Method Completing 3 books and Advanced Dictation	5	10
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MID-SUMMER QUARTER, AUGUST 2; FALL QUARTER, SEPTEMBER

Third and Center Sts.
Little Rock, Ark.

CAPITAL CITY BUSINESS

WESS COLLEGE, INC.



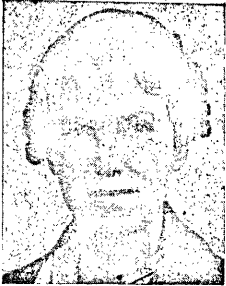
Mrs. Lillian Lea, B. A.
Business English, Secretarial
Training and Advanced
Dictation

B. A. Degree, Henderson Col-
lege, Arkadelphia, Arkansas.
Diploma America Institute of
Filing. Several years English
Instructor Henderson College.
eight years Shorthand and Busi-
ness English, Capital City Busi-
ness College.



Harry Battels, B. S., B. S.
Bookkeeping, Higher Account-
ing Business Management

B. S. in Commercial Education,
Ohio Northern University, Ada,
Ohio, 1928. B. S., Bowling
Green, Ohio, 1932. Five years'
experience commercial teacher,
Ohio. Commercial Instructor
Lima College, Lima, Ohio. Ex-
perience in practical business
administration and practical ex-
perience in newspaper work.



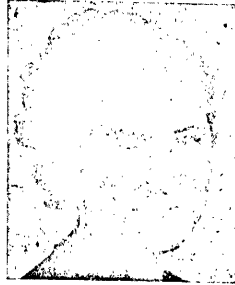
Mrs. Rufus Hanchey
Shorthand

Junior College in Louisiana, ten
years experience in Louisiana
High School; eight years Short-
hand teacher in Capital City
Business College.



Mrs. Allene Harris, B. S.
Typing and Related Office
Machines

B. S., University of Vermont,
1930. L. I., Stetson University,
1928; Graduate of Rubicam
Business College, St. Louis,
Missouri, 1931. Two years' ex-
perience as Commercial and
Typing teacher of a business
college, St. Louis. Two years'
experience as Executive Secre-
tary Country Club Christian
Church, Kansas City, Missouri.



Mary Paysinger
Secretary

Miss Paysinger is in the office
every hour during the day to
serve students in any manner
concerning the relation of the
school in its service to stu-
dents.



ENGLISH	Hrs. Per Week	Quarter Hours Min.	Cred- its Max.
Business English	5	5	5
Penmanship.			
Word Study.			
Principles of Filing (6 weeks, Remington Rand System)	3	3	3
		23	33
TUITION COST:			
\$100.00	INSTALLMENTS		\$112.50
Approximate Time to Finish, Six Months (Two 12-Week Quarters)			

Machine Credit (No Credit)

MACHINE COURSES	Hrs. Per Week	Quarter Hours Min.	Cred- its Max.
Typing			
20th Century Typing College Edition.			
Calculator			
Instructional Book to be completed of 226 lessons. Two to three months required to finish Calculator.			
Electric Bookkeeping Machines			
Instructional book with 76 pages, 43 lessons to be completed.			
Four to six weeks time required to finish.			
Posting Machine.			
Dictaphone (3 Units).			
Multigraph.			
Mimeograph.			
Adding Machine.			
TUITION COST:			
\$100.00	INSTALLMENTS		\$112.50
Approximate Time to Finish, Six Months (Two 12-Week Quarters)			

Business Administration Course

The Business Administration Course includes all of
subjects in the Junior Executive Course plus all sub-
jects in the Higher Accounting Course leading to C. P.
After completing, one is eligible to take the State
Examination for C. P. A. Degree.

ACCOUNTING	Hrs. Per Week	Quarter Hours Min.	Cred- its Max.
1. Hadley's Executive Accounting, Volumes 1 and 2	5	10	10
2. Fenney's Advanced Accounting, Volumes 1 and 2	5	10	10
3. Cost Accounting	5	5	5
4. Auditing	5	5	5
5. Income Tax Accounting	5	5	5
6. C. P. A. Problems	5	5	5
7. Business Law	5	5	5
8. Advanced Business Management	3	3	6
Junior Executive Course		48	51
Business Administration Course	5	10	10
Total			
TUITION COST:			
CASH	\$300.00	INSTALLMENTS	\$325.00
Approximate Time Required to Finish, 18 Months			

Higher Accounting Course

ACCOUNTING	Hrs. Per Week	Quarter Hours Min.	Cred- its Max.
1. Hadley's Executive Accounting, Volumes 1 and 2	5	10	10
2. Fenney's Advanced Accounting, Volumes 1 and 2	5	5	5
3. Cost Accounting	5	5	5
4. Auditing	5	5	5
5. Income Tax Accounting	5	5	5
6. C. P. A. Problems	5	5	5
7. Business Law	5	5	5
8. Advanced Business Management	3	3	6
Total		48	51
TUITION COST:			
FOR HIGHER ACCOUNTING COURSE ALONE, \$150.00			
Bookkeeping Prerequisite. Approximate Time Required to Finish, 12 Months			

Commercial Teacher Training Course

STENOGRAPHIC	Hrs. Per Week	Quarter Hours Min.	Cred- its Max.
1. Shorthand, Gregg System, New Functional Method	5	10	15
2. Typing (2 hrs. per day practice)	10	5	15
3. Business English	5	5	10
BOOKKEEPING			
1. 20th Century Bookkeeping College Edition	5	10	10
2. Accounting (Sherwood's)	5	10	20
3. Commercial Arithmetic	5	5	5
OFFICE MANAGEMENT			
1. Secretarial Training	5	5	10
2. Filing (Laboratory work Remington Rand System)	5	5	5
COMMERCE			
1. Commercial Law	3	3	6
2. Com. and Industrial Geography	3	3	6
PROFESSIONAL			
1. Educational Psychology	2	2	4
2. Test; Methods and Technic for teaching commercial subjects	5	5	5
3. General Psychology Emphasis on Skill	3	3	3
4. Practice Teaching Commercial Subjects	3	3	3
		74	117
All Machine Work will be included in this course.			
TUITION COST:			
CASH	\$175.00	INSTALLMENTS	\$200.00
Approximate Time Required to Finish, Nine Months			

ACCREDITED: The State Board of Education of
Arkansas has approved this school for Commercial
Teacher Certification. This means that any student who
has met the minimum requirements set forth by the
State Department of Education, a minimum of two years
of college work in an approved Art and Science college,
will be admitted into this college and on completing this
course will be certificated for teaching Commercial Edu-
cation in standard junior or senior high schools of the
State.

MID-FALL QUARTER, OCTOBER 25 . . . WRITE FOR CATALOGUE

WESS COLLEGE, INC.

Post Office Box 1131
Phone 6327

the public schools used to begin the day with some words of Christian guidance, but that day of beneficial uplift has been discontinued. More than 4,000 of the 8,000 prisoners sentenced by me in thirty years on the bench, were under twenty-three years of age, and only three of them were Sunday School pupils at the time when they committed their crimes." He says, "I believe Sunday Schools to be the only effective means to stem the rising tide of crime among our youth." Is the Sunday School a necessity?

Ex-President Hoover says the Sunday School is at the root of the religious life, and William Allen White, noted editor of Kansas, says the child who is deprived of the Sunday School and a knowledge of the Bible is "handicapped and predestined to failure."

Will we as a people be contented and as a leader in a sister denomination said, "reached the maximum" in our church work? Will we with other churches be pleased to "nurture" a doctrine with complacent, indifferent, lukewarm, church people, with 75% of the people in every town and city out of the Sunday School and church?

I hurl a challenge to our people everywhere for a Sunday School crusade in this nation, that will enroll thousands of new pupils, save those under our care, and not "handicap and predestine to failure" tens of thousands at our door who can be enrolled in our ranks!—A. S. London in Herald of Holiness.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY

The number of young men preparing for the ministry in the Southern Baptist Theological Seminary during the session of 1936-1937 rose to 410. The total number of men who have studied in the Southern Seminary from 1859 to the present is 7,522. During the session just closed degrees were conferred on 93 men. We may have too many men in the ministry, but we do not have too many well prepared men, and the demand for consecrated men who have been well trained shows no signs of abatement.

The board would request the Convention to maintain an adequate allocation for the seminary from the Cooperative program and the Baptist Hundred Thousand Club. The seminary needs three times as large an endowment as it now has. The board would urge all friends of the seminary to give before the close of 1937 a cash contribution toward the endowment of the Chair of Old Testament Interpretation, a department in which President Sampey has taught for 52 years. Solicitation of funds for this chair will cease after December 31, 1937.

It is well for all our colleges and seminaries that they must still look to the denomination for gifts for current support. This dependence upon the churches for financial aid makes the doctrinal soundness and high ethical standards. Few, if any, of our Southern Baptist schools are rich enough to ignore the wishes of the people who have founded and nurtured them.—Baptist Standard.

CHURCH NEWS

MEETING OF THE APPROPRIATIONS COMMITTEE OF BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Ky., Wednesday, September 8, 1937, at 9:30 A. M.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before September 2, 1937. No application will be entered on the Calendar after this date.—T. D. Ellis, Secretary.

FIFTY YEARS AGO

(Arkansas Gazette, July 26, 1887.)

We take pleasure in calling the attention of our readers to Central College Institute. It is located at Altus, Ark., at the highest point on the Little Rock and Fort Smith Railroad. The beauty and extreme healthfulness of the location, cheapness of board and tuition, excellence of faculty and elevating moral influence commend it strongly to the people of Arkansas. The new president, the Rev. A. C. Millar, who comes from Neosho (Mo.) College, will be in the city for a few days and will take pleasure in meeting educators and prospective patrons. He may be found at the Deming Hotel.

WHY METHODISTS BAPTIZE BY POURING AND BAPTIZE INFANTS

Second Edition

This booklet discusses practically every passage in the Bible referring to adult and infant baptism. Nothing like it on the market. 1900 orders for it before it came from the press. Price 25 cents. Pastors can order 5 to 25 copies at 20 cents each, and have 30 days to pay for them.—Address, Rev. W. A. Swift, Malesus, Tennessee.

TAYLOR CIRCUIT

Sunday night, July 11, our pastor, Rev. Herman Ginther, started a meeting at Philadelphia. Had large crowds, good attention and wonderful preaching. Meeting closed Sunday morning, July 18, with three additions.

Sunday night, July 18, our meeting started at Harmony and closed Friday night, July 23, with three additions. We enjoyed these meetings more than we can express. We have a preacher of whom all are proud. Being in the meetings together we have learned more about him and his family and learned to love them more. He is a wonderful preacher. He preached, worked hard, trying to bring the lost to repentance, trying to awaken Christians to their duty, trying to help us to live so our lights would shine and not be dim. He did not abuse. No, he came humbling himself. He came pleading and praying that we as Christians would awake to our duty and be more punctual at church and Sunday School, and, above all, he revealed unto us a way that was right that we should never go to sleep on our job as church workers, that we should ever be watchful and ready to speak to the unsaved about salvation. I feel like his preaching and teaching and his work have not been in vain. It has helped us to catch a new vision of life.

We hope we will be able to keep our pastor for we need him here and we are praying that God will give him the power to lead us to higher and higher planes of living. We love the church and we love the cause for which it stands. We have Sunday School, and love to mingle with the people at church. The meetings have helped me more than anything to see my weakness, but I hope to grow stronger. I am praying for the pastors. They need help as well as we do. I am praying for the churches, and for the lost. I asked at Sunday School for every one that would give me the name of some loved one for whom they wished us to pray. I received lots of names and I have been able to see one of them saved. I hope to see the others come into the fold.—Mrs. Lee Nipper.

ARK. METHODIST ORPHANAGE

1610 Elm Street

I am now preparing to take a week or ten days of vacation visiting my boy in Chicago, and we are taking an automobile trip through the state of Michigan. I am doing this because I feel the need of a little change and rest.

Nothing has developed of a general interest in the Home for Orphans only to say that we are all well and infantile paralysis has not struck us. We have kept our colony at home as prescribed by the physicians and have kept other children from them, seeking to save our children from this dreadful malady.

Our brethren everywhere seem to be interested in us and this brings happiness to my own heart and life. Pray for us and remember us.

Yours truly,
James Thomas,
Executive Secretary.

DALARK CHARGE

On July 5, 8 p. m., we opened the old tabernacle shed at Manchester church and commenced a meeting. We had contracted with Bro. C. B. Wyatt, pastor of 28th Street Church, Little Rock, early in the year to hold the meeting. He was on time and preached a splendid sermon on Monday at 8 p. m. Continued for eleven days, two services each day, except Saturday. His sermons were good, seemingly getting better until the close. Wyatt is a good preacher, a fine reasoner. He did real constructive work. The interest in the church grew from the first service until the close. People came from all parts of the Circuit and some from the Sparkman Charge. While no one was added to the church roll, yet the church was greatly revived and we feel certain that conviction was deep among the few unsaved that attended. Bro. Wyatt is of sterling value with a life as clean as a pearl. People have utter confidence in him. Loving him and his queenly wife we have no hesitancy in recommending him to any preacher to assist in a revival.

On July 18 the pastor commenced a meeting at Bethlehem, doing the preaching all alone. The meeting ran for eight days with two services each day. The public school dismissed each day for the eleven o'clock service, giving us better than fifty school students to make up a congregation and with what few of the church people that attended, our congregations stood, on an average, 65 each day. The house was packed at all night services. There were nine reclamations and

one grown person received by vows. Everybody seemed to enjoy the services. We commence another revival at Dalark the first Sunday in August 11 a. m. The pastor is scheduled to do the preaching.

On the 29th we open our last meeting for the year at Rock Springs hoping, and believing that we shall have splendid revivals at both places. This being our fourth year on the Charge, we hope to leave the work in fine shape for some good preacher and family.—J. C. Williams, P. C.

BETTER CLEAN OUR HOUSE

Dr. O. W. Fifer's editorial comment in the Western Christian Advocate, on our challenge to Michigan Methodists to get out of the liquor business, "bag and baggage," is well worth careful study. Evidently, Ohio Methodists are tarred with the same stick.

No editorial in recent years received more favorable comment and yet aroused so little action. Read Editor Fifer's words:

"The conditions call for heroic and sacrificial action parallel to that which marked the attitude of Methodists during the long fight which preceded national prohibition. They could not use intoxicating liquors as a beverage, or rent property for saloon or brewery purposes, secure licenses for themselves to sell liquors or sign petitions for the licensing of saloons, or serve as attorneys or act as bondsmen for persons seeking a license, and remain in the church.

Thousands of new members, especially young men, left employment related to the liquor traffic when they joined the church. In hundreds of cases pastors, after private appeal and admonition, acted promptly and fearlessly to secure the withdrawal of or to bring to church trial persons who violated these provisions of the Discipline which legally are in effect now.

It cost popularity, it meant loss of financial support to the church, it meant political vituperation, but it was done! The nation knew that every minister in Methodism was an open and persistent enemy of the liquor traffic in any form, and that any member supporting the traffic in any of the above named forms was violating the Discipline of the church.

The present circumstances are embarrassing to many members of the Methodist Episcopal Church, but there is no reason for any compromise with, subservience to, or employment by the liquor traffic on the part of any member.

The evils of the business have not been diminished. It has not become moral. It continues as the enemy of every ideal the church holds. The General Conference of 1936 sounded "no retreat in this trying hour." It declared: "We favor patronizing, whenever possible, those hotels and mercantile and other business concerns which do not engage in the liquor business. In keeping with the General Rules of our church, we challenge the people called Methodists to have no part in the infamous liquor traffic through any financial gain received therefrom."

Separation from any entangling alliance with the manufacture or sale of intoxicating liquor, and total abstinence from alcoholic beverages are Christian duties and evidences of church loyalty. The price is costly but it is necessary for the honor of the church and the welfare of society.—Michigan Christian Advocate.

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APPROVAL OF DR. REYNOLDS ADDRESS

I have recently read Dr. Reynolds' splendid speech before the Little Rock Ministerial Alliance. It is an appropriate, timely, courageous, Christian deliverance to an undenominational group of representative ministers. It is to be hoped it received their deserved and unre-served approval. Christianity is bigger than sectarianism. Indeed sectarianism is not essential to the existence of Christianity. Cooperation is necessary to carry out the proposals made. Dr. Reynolds has admitted a thing all Christians regret it was necessary for him to admit. "Civilization Slipping"; sad, but true. This is borne out by the following facts:

Senator Copeland, chairman of a Senate committee to investigate racketeering in the U. S., reports: "The cost of crime in the U. S. is thirteen billion dollars each year. There is a scarlet army of 400,000. 10,000 murderers are unjailed, 12,000 murders are committed annually. Murders have increased 350 percent since 1900. Reliable figures on file with the government, show the known annual average crime score in the U. S. since 1919: Murders, 12,000, kidnapping 3,000, assaults 100,000, robberies of banks and business houses 50,000, burglaries and individual holdups 40,000, arson 5,000, car thefts too numerous to list." Not many years ago it was a common saying in this country, "He that opens the school house door, closes the jail door." If this saying ever was true, there is something radically wrong with education in the U. S. today. More than half the people in jail in the U. S. are under 25 years old. I believe Dr. Reynolds largely solves the problem when he says: "Our cultural order is disintegrating, and our education has no central guiding principle around which life may be organized. . . . It has no basic philosophy of life. It is giving to the student nothing to which to anchor, no fundamental principles to guide, no star to illuminate. The dominant atmosphere in which the youth grows up and in which the churches do their work, is secular and materialistic."

Ralph Waldo Emerson said, "We are bogged down in the sensuous," and then adds, sarcastically, "Such people can only show you their spoons." If churches and schools continue to work in such an atmosphere, they may be able to show their spoons, i. e., their material growth.

In the early days of this country the schools did not work under such conditions. They did have central guiding principles around which life might be organized. They did have a basic philosophy of life. They did give the students something to which to anchor. They did have a star to illuminate, and that star was "The star of Bethlehem."

The first colleges of America were organized for the purpose of promoting the Christian religion. Harvard was founded by a preacher of that name, and its presidents for one hundred years were preachers. Yale was founded by the Congregational churches, and its presidents for one hundred years were preachers. Princeton was established by the Presbyterians and for years the great Dr. Witherspoon was its president. Brown University was founded by Baptists in 1746; Rutgers by the Dutch Reformed Church in 1770; Hampden-Sidney by Presbyterians in 1775. The churches in

those days controlled higher education. How well they did their work may be seen from the fact that Christianity soon became the common law of the country. Daniel Webster, in his day, said, "Christianity is the common law of this country." The great Judge Cooley, in his wonderful law book, "Constitutional limitations," says, "Christianity is always recognized in the administration of common law." The following great lawyers and diplomats of other countries have made the same statement. Talleyrand, DeToqueville and John Bright. Even the smaller schools for many years (within the memory of us older people) were flooded with Christian teaching. Dr. Reynolds cites the example of the McGuffey school books. Another great educator recently said: "If McGuffey's school books were put back into the schools, the moral effect would soon be seen." Dr. Reynolds says: "The power of the church over graduate schools is already lost. Some of them are almost hostile to religion." This last statement may be verified by a quotation from a school book. "Rogers English and American Philosophy Since 1800," says on page 132: "It was Darwin's Origin of Species which opened the possibility of a final triumph of science over religion. At first glance, at any rate, there appears to be good grounds for the suspicion that it undermines not only revelation merely, but the whole belief in the existence of God as well."

How strange that in a country whose common law is Christianity, there is not a state school that teaches the "Evidences of Christianity," or even offers a course on Bible history or literature.

William Rainey Harper of Chicago, in his great book, The Trend of Higher Education, says: "It was not so with the colleges founded by the church."

Dr. Reynolds admits that the colleges are not as spiritually minded as they were even thirty years ago, but he does not place the whole blame on the schools, as the same is true of the church, and the ministry. Also it is exceedingly difficult to get spiritually minded teachers out of schools that put no emphasis on spiritual values. It is a well known fact that there are chartered organizations in the U. S., whose sole purpose is to support atheism and antagonize Christianity. When the writer was a member of the Arkansas Legislature there came a man from New York, who was the president of such an organization, for the purpose of getting the Legislature to repeal a law that discounts the oath of all who do not believe in God. He had been a Methodist preacher, was educated at Epworth University, Oklahoma, and later at Harvard. The writer had the pleasure of offering the resolution that put him and his literature out of the Legislature. Then he went about challenging ministers to debate the existence of God.

Religious illiteracy is apparent. How many Christians know anything of the evidences of Christianity? How many are able to give a reason for their hope? How many are able to defend the faith once given to the saints? Dr. Reynolds suggests: "The church college should permeate all student activities and converge with Christian ideals. In the first two years of college work all students should be required to take a course in Philosophy and religion, so that in the

A SENSIBLE CHILD LABOR AMENDMENT

Thirteen years ago Congress submitted to the States a Child-Labor Amendment which in Section 1 said: "The Congress shall have power to limit, regulate and prohibit the labor of persons under eighteen years of age."

The effort was made in Committee to change the drastic language of this proposed Amendment, but the advocates of it flatly refused to do so, believing that such an Amendment was unnecessary and that it would be ratified speedily by the States.

Now at the end of thirteen years, it has become increasingly manifest by the adverse action of several important States this past year, that this proposed Amendment will not be ratified. As a sincere opponent of improper Child Labor I have steadfastly maintained that the proposed Amendment was too drastic in three particulars: First, that it gave the power to "regulate" which is such a sweeping, indefinite term that almost any legislation could be authorized by it, regulating any kind of labor of any person under eighteen years of age. Second, that the word "Labor" is not qualified or restricted in any way whatever. It could be made to apply to intellectual as well as physical labor. Third, that the limit of eighteen years is too high, that hundreds of thousands, even millions, of young people under eighteen can and should be engaged in useful, profitable labor. Finally, that it took from parents and gave to Congress absolute authority as to the regulation and control of any kind of labor whatever in the home, on the farm, or in the school.

For these reasons I have opposed at the meetings of the Federal

beginning of their college course they should be impressed with the importance of religion in civilization. In the senior year, seniors should be given a stiff course in Religion and its Place in our Civilization." "The college must make a frontal attack on irreligion and worldliness." Bravo: "The college must arm itself for the fight that is on. It must not be a pacifist in the conflict with irreligion and worldliness." The Christian religion is built on historic facts. The alleged facts are but two thousand years old. If the basic facts can be set aside the ground will be cut from under the Christian religion, and it will fall hopeless. Serious as the consequences would be the Christian college must not at any time refuse to discuss, or investigate the facts.

Those of us who have been studying the evidences of Christianity all our lives, have no fears. We believe these facts have been established beyond peradventure for two thousand years, and that the gates of hell shall not prevail against them. We believe our Christian scholars will be able to protect the facts from the assaults of atheism, or anti-Christ, so that Christians at all times may be able to know historically, as well as experimentally, "In whom we trust." These things are necessary to our complete rest. No earnest man can completely satisfy his own mind on any subject by a mere theory, however plausible. The fact upon which Christianity stands is the "Rock of Ages" cleft for us. We hope Dr. Reynolds' speech may be given the greatest possible publicity.—B. H. Great-house, Lincoln, Ark.

Council and elsewhere, the resolutions offered in support of this Child Labor Amendment, and have been much disturbed that, because of opposition to improper Child Labor, large and influential bodies of Church people, besides other organizations, have insisted upon ratification. It has been a matter of great satisfaction that very few of the Southern States have so far ratified the proposed Amendment, and these chiefly because of the insistence of the present administration.

It is with great gratification, therefore, that I have read of the introduction in the Senate, by Senator Vandenberg, of a Child Labor Amendment which eliminates the drastic features of the present proposed Amendment and places proper limitations upon Congress in the passage of supporting legislation. The new proposed Amendment reads:

"The Congress shall have power to limit and prohibit the employment for hire of persons under sixteen years of age."

The obnoxious word "regulate" is stricken out. The sweeping words "the labor" are changed to "the employment for hire," and the age limit is reduced from eighteen to sixteen.

Had the advocates of the Child Labor Amendment thirteen years ago agreed to these limitations I have no doubt that the Child Labor Amendment would have been ratified long before this, for now great numbers who have opposed the Amendment in its present form would be perfectly willing to accept this new form of Amendment. Certainly, it is hoped that those who have favored the Amendment, which has failed of ratification because of its drastic features, will now join wholeheartedly in the effort to secure the passage of the Vandenberg Amendment. I have understood that the report of the Senate Judiciary Committee was unanimous.—James Cannon, Jr.

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What the Southern Baptist Convention Says About the State Paper

The problem of Southern Baptists is a problem of wasted life.

Certainly this condition is not attributed to a lack of emphasis on evangelism in our thinking. The explanation is self-evident—"My people are destroyed for lack of knowledge," saith the Lord. If a man has been genuinely converted and still his life is going to waste, there can be only one explanation—lack of information.

The denominational paper is one of the solutions that may be offered to this problem, and the failure of Southern Baptists to support these papers adequately is certainly one of the explanations of the existence of the problem. Dr. Alldredge so clearly presents the situation in his book, "Southern Baptists In World Service," published in 1936, that your committee begs leave to quote from him at length:

"The situation in 1935 was almost unbelievable — nearly 1,000,000 Southern Baptist homes, with only 150,000 of them receiving any sort of a denominational weekly paper! That is to say, there were some 850,000 Southern Baptist homes, having in them almost 3,500,000 Baptists, without a denominational paper—with nothing to tell about Southern Baptist work, at home or abroad; nothing to show them the need and opportunities of service to the broken, suffering world; nothing to give them a vision of our Lord's Kingdom and the certainty of coming triumph.

"And what was more alarming all those 850,000 neglected Southern Baptist homes were thrown wide open to daily and weekly newspapers, laden with the stories of drinking parties, gambling orgies, automobile wrecks and notorious crimes; to radios whose programs were crowded with jazz music, cheap entertainment, raw commercialism and political clap-trap; to movie shows 75 per cent of which dealt with illicit sex relations and crime; and to scores of false prophets, both political and religious, going over the country sowing seeds of every 'ism' and 'schism' which the minds of men have conceived.

"Even more alarming, however, was the fact that while Southern Baptists were increasing in numbers in a marvelous way, there were fewer and still fewer Baptist homes receiving and reading the denominational State papers every year that passed.

"With ever-increasing millions of Southern Baptists wholly uninformed and great hosts of them actually misinformed, is it any wonder that we have found the wretched conditions in the churches which were described above? Rather, how could it be otherwise in view of the democratic principles and usage which Southern Baptists follow? And how can these conditions ever be improved upon or eradicated, so long as the great rank and file of Southern Baptist hosts remain uninformed?"

When we compare this situation with that which obtains with other denominations we are forced to hang our heads in shame.

In 1930, Northern Presbyterians, with a constituency less than half

of that of Southern Baptists, had a missionary magazine with more than 100,000 subscribers; Home and Foreign Fields has less than 15,000 subscribers. In 1933 the Roman Catholics were publishing 310 papers and periodicals with a combined circulation of 7,308,456. Southern Baptists, at that time, had a total of 85 State papers and South-wide periodicals having a combined circulation of 3,877,000. Something needs to be done to put our Southern Baptist State papers and South-wide periodicals in every one of the 1,000,000 Southern Baptist homes, that our people may be informed and the tragic waste of life going on before our very eyes stopped.

That the churches be urged to adopt the budget plan and have the papers sent to each family on the church roll, or else buy copies outright for distribution among the families in the same manner in which the Sunday School and B. T. U. literature is distributed.

In conclusion, your committee feels constrained to say that, on the whole, the situation with our denominational papers seems to be far from satisfactory. We are encouraged by the fact that we have a group of editors among whom are some of the wisest and most consecrated leaders of our denomination. But, because of our peculiar polity—on the whole the wisest and best for church purposes in general—it nevertheless seems to be impossible, under that polity, to inaugurate the kind of procedure in the religious newspaper field which is necessary to the establishment of a system of publications on the strong footing which will enable them to command respect and rating in the news and magazine fields, and to compete successfully for the attention and interest of the people with the many excellent religious and secular publications now in circulation. While it is entirely legitimate to appeal to loyalty as a motive for support, we must recognize the fact that only that small group of our church members who comprise "the inner circle" will respond to the appeal to loyalty, and too often many of them respond, not without the feeling that they are being imposed upon.—J. A. Davis.

LESS MILK USED

Consumption of milk in the United States has been from 100 to 200 million gallons less annually since repeal than it was in previous years, according to reports by the Department of Agriculture. The per capita consumption is from two to four gallons less. There was a consistent rise in milk consumption from 1921 to 1929, when the per capita consumption reached 40.1 gallons. It dropped to 36.7 in 1935. While figures for 1936 are not yet available, the Department of Agriculture reports of three to four per cent decline in milk production to first three months of 1937, as compared with this period in 1936. A survey of fifty-seven cities in thirty-three states, made by Katherine Lenroot, head of the Children's Bureau, in 1936, showed that only 8 per cent of the more than 10,000 families surveyed had an adequate milk supply, and 48 per cent of them had less than half the amount they needed. Comparing the per capita consumption of milk in the United States with other nations, we find that while our consumption is 36.7 gallons, that of Canada is 54.7; Norway, 56; Switzerland, 70.4; Finland, 93.9 gallons.—Ex.

Washington Observations

(The National Methodist Press, Jacob Simpson Payton, Editor.)

Solons Tried In A Fiery Furnace

Washington weather certainly did "catch it" last week. Senator Cope-land warned his colleagues that heat and "the sand of combat, dissension and bitter argument" do not mix. He stood a few seats distant from Senator Robinson's vacant chair and sounded "a warning as to the physical effects which may follow what is being done here." This doctor, turned senator, mentioned certain emergencies which might possibly necessitate Congress remaining in session during Washington's scorching summer months. "But no such necessity," he declared, "drives us today."

The untimely death of Senator Robinson has been attributed to the heat. His apologists also attribute the questionable taste of President Roosevelt's "Dear Alben" letter to Senator Barkley to the same cause. What Indians once did when they took turkish baths by dashing water upon red hot stones in a closed tepee, followed by a plunge into a nearby chilly stream, senators repeat daily by going from the hot and humid noon-day into the air-conditioned Senate Chamber. When they adjourn the shock is reversed by hopping from a refrigerator into a sizzling frying pan. That is a physical ordeal for men most of whom possess arteries a bit hardened by age, and blood sent toward the boiling point in the caldron of debate and nerves stripped of insulation by the verbal scraping of some ruthless antagonist.

When the French statesman Vergennes saw Congress wander from Annapolis to Philadelphia, Princeton, Trenton, New York City, and Washington, he called it an "ambulatory body." During these days it is a strain on the veneration in which Congressmen hold the Father of His Country when they recall that he halted the march on this spot which is only seven feet above sea-level and with a summer temperature exceeded by but few other cities in America. That he had an eye for beauty is evident from the magnificence that has been piled up on these swamps where wisps of smoke once ascended straight as signal fires from cabins, and turtles and water snakes basked in the summer sun. But that the "Planter of Mount Vernon" took fully into consideration the suitability of this site for law-making in July and August must be doubted. "Turn on the heat" is an expression political strategists use when they wish to discomfort their foe. That isn't necessary with old Sol blazing daily above the law-makers. This summer Nature's furnace is working fine.

When A Leader Falls

Congress is a battle ground, and it is also one of friendship's great rallying places. There is a warfare of the floor, and there is a camaraderie of the cloak-room. Stronger than the wear and tear of party opposition and the divisive tendencies of different viewpoints are the fraternal bonds that unite honorable law-makers. When news went forth on the morning of July 14 that Senator Joseph Taylor Robinson had been found dead in his apartment in the Methodist Building, one of the notable revelations was the manner in which love and respect transcend party barriers and political philosophies. It is difficult to

forecast how high a place in history Senator Robinson will occupy as a statesman. Perhaps his name is not attached to enough original legislation to assure him abiding fame. But his reputation for sterling character and his capacity for friendship will be praised as long as the last member of the Seventy-fifth Congress survives.

The Senate is constituted of two classes. There are the theorists—idealists with sensitive consciences who by one fell stroke of legislation seek to usher in new heavens and a new earth in which dwells righteousness. And there are the others—practical men, no less brainy or conscientious, who have learned by experience that in a legislative body contenders must give and take. If they can gain a part of their aims, and hold their gains, they are willing to trust the future to complete their undertaking. Thirty-four years in public life seemed to have brought Joseph T. Robinson to the latter viewpoint.

A Retrospective Glance

Yet idealism never forsook Senator Robinson. When a publicity agent for a certain cigarette approached the Arkansan with a tempting financial offer for a testimonial he at first courteously declined. At last the Senator met the solicitor's persistency by showing him to the door with avowals that the dignity of at least one senator was not for sale. It was this quality of character that led President Wilson to pronounce Joseph T. Robinson "the moral and intellectual leader of the Senate." Senator Robinson was first and last a "Party man." He held to the belief that in the long run lasting benefits were more apt to follow support of his party than by dissipating strength in individual action. Doubt-



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less that accounts for his lessened fervor as a 'dry,' beginning when Mr. Roosevelt almost with his first breath after his nomination announced that the Eighteenth Amendment must be repealed. There is no reason to doubt, however, that in personal conviction and practice, Senator Robinson never departed from his earlier standards. And to his lasting credit these defiant words to Alfred E. Smith and John J. Raskob are recalled, "You cannot substitute the skull and cross-bones of an outlawed trade as the banner of the Democratic Party."

Senators Express Their Religious Faith

At high noon on the day of Senator Robinson's death his colleagues assembled to cast regretful glances toward the vacant chair of the fallen Majority Leader. A clerk was seen to remove the pen and pencil from the desk on which also the senate pages placed no copies of bills or Congressional Record that morning. It was a silent reminder of how suddenly and unexpectedly men may be done with earthly things. Not a word was uttered concerning the Supreme Court bill which for six feverish days seemed to be the only issue of concern to mortals. Instead friends and foes vied in expressing their faith in a higher Tribunal. It may give reassurance by setting down the larger hope expressed by some of our public servants whose thoughts and ambitions often seem to be engrossed in politics.

Senator Barkley of Kentucky ended his tribute to Senator Robinson in these words: "May God rest his militant soul, and if, after the long years of toil and labor and vicissitude here, it shall be our privilege to greet him in another land, we shall rejoice in that reunion and in that faith."

Senator Vandenberg of Michigan said, "It is dark in the Valley of the shadow, but thank God for His promise of the great reunion." Senator Neely of West Virginia expressed his faith thus: "But in this hour of overwhelming anguish we look beyond the cloud of gloom that hangs over us like a pall and there, through faith, we see the star of

hope shining on. In the lustrous light of that constant star we read the assuring promise of the Savior of the world, 'I am the resurrection and the life: he that believeth in me though he were dead yet shall he live. And whosoever believeth in me shall never die.' Fellow senators, in this promise let us put our trust. While dogmas perish and creeds crumble, while agnosticism decays and atheism dies, let us continue to lean upon the Everlasting Arm, believing that the twilight here is but the dawn of a grander day upon some other shore. Believing that the feeble flame that flickers here for a little while will at last leap into a bright and shining light when the spirit of man has winged its flight back to Him that gave it birth."

The Advocates State Their Cases

When these various are read dispositions may have been made of the Supreme Court bill. "When you are in a minority, talk; when you are in majority, vote" is an old rule of senators. At present both sides seem to have mustered enough confidence to welcome the roll call. Whether the result will sound a requiem over the measure is unpredictable in view of the closeness of the contest. What is apparent is that for many a long day arguments in the case will be reviewed by students of this Administration. The proponents of the bill make these claims for it. The Supreme Court should be enlarged at the rate of one justice per year for every one who has reached seventy-five years of age because it will correct the Court's usurpation of the legislation; it will provide younger men who will speed up the work and express the modern viewpoint; it will meet the mandate of the people at the last election; it is wholly within the rights of Congress to change the size of the Court and that course is preferable, since a constitutional amendment would be too slow in the face of the impending social and economic unrest.

Opponents claim that the substitute bill provides for "packing" by "slow motion;" that it would rob the judiciary of its independence by making it subservient to the executive branch; that recent liberal opinions of the Court remove cause for change; that youth is no guarantee of liberalism, as witness Justice Roberts, nor age an assurance of conservatism, as witness Justice Holmes and Brandeis; that the party in power neither in its platform nor in its campaign avowed such procedure; that a change so drastic should be submitted to the people in the form of a constitutional amendment, and cite in favor of this procedure the record of twenty-one amendments in 136 years, nearly all of which have come about expeditiously. These in brief, are the main arguments that have transformed Congress since February fifth from an abode of party peace to an arena of combat where no quarter is asked or offered.

Washington, D. C.

In the breakdown of character integrity first fails. Integrity is the soul's citadel. Integrity guards the soul against the approach of evil and is the soul's regard protecting against recurrent attacks. No soul is safe that fails in truth. Make sacred then every sense of truth and honor.—Ex.

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OBITUARIES

DR. GEO. S. SEXTON

This brief tribute is from a friend of this truly great and good man whom many knew and honored. The first big brotherly love and fine hospitality shown the writer in Texas, was by this splendid man. During the last year of his noble life we were intimately associated. To me and mine he opened his heart of love and his hands of service. The blessing he became to us will last on through three generations. His service was without money and without price rendered to the five members of our family. It was truly a service of love! Close companionship with such a soul during his last year on earth means more than any human tongue can tell.

His influence in every department of life in his home city, Shreveport, (with about 100,000 people) was the most far-reaching and powerful that any man could exert. He listened to the request and heard the call, from the humblest to all those in authority in his city, and everywhere he had to do. A great lover of humanity and servant of his country has ceased his labors and gone home to rest!—His Friend, Irvin B. Manly, Houston, Texas.

SCOTT—Martha Rosetta, oldest daughter of Mr. and Mrs. James Brady, was born, January 27, 1875, near Hawes, Arkansas. She professed faith in Christ early in life and joined the Methodist Church, South, under the ministry of Rev. Augustus Echols. February 11, 1897, she was married to Mr. J. C. Scott, who is one of our good stewards. To this union eight children were born; L. V. Scott of Tucson, Arizona; Rev. M. E. Scott, Norphlet, Ark.; one of our strong preachers, Mrs. R. A. Meek, Mrs. Walter Phillips, Mr. J. B. Scott, Miss Mildred Scott, all of Hot Springs, and Wilson Scott of Arkadelphia. Sister Scott is survived by her husband and seven children and thirteen grandchildren, two sisters, and two brothers. It was a privilege of this writer to know her about three and a half years, and she was a true Christian woman, loved her home, her family and her church. Sister Scott suffered much but with great patience, she never complained, but always greeted her friends with a smile and a word of cheer. On April 3 God saw fit to call her from our midst to her eternal home. Her remains were laid to rest in the Scott Cemetery, a short distance from the Scott home in the presence of a large crowd of relatives and friends. Services were conducted by this writer, assisted by President J. P. Womack, of Arkadelphia and Dr. Kelly, Baptist pastor from Hot Springs.—A. J. Bearden, Pastor.

JEAN—C. W. Jean was born December 2, 1855, in Georgia, and moved to near Atlanta, Arkansas when he was about eight years of age, and lived here until June 7, 1937, on that date being carried to heaven. He leaves a wife and seven children, all of whom are following his Christian example. Bro. Jean was born of pioneer parents and was reared amid environment and social relations that partook of the Old South, and no man was more proud of and cherished these traditions more than he. He lived them. No man exemplified the adage "an honest man is the work of God"

more than did Mr. Jean. He was never satisfied with the things he was doing, the thought he was thinking, nor the words he was saying. He was striving at all times to do better. There was in him an earnest striving to attain the best, noblest and purest life possible in this world. Mr. "Charley" was never known to voice an unworthy motive or thought. His heart was clean and he lived up to the faith and virtues that were taught by the American pioneers, and he was loved by all. The splendor of this man's life was evident to all that came in contact with him; he lived beyond all reproach. When one begins to study the life and character of C. W. Jean, he is seen rising like a mountain above the plains of humanity, and one has to lift his eyes high toward heaven in order to see the summit. His life was a challenge to all that falter and a comfort to all that believe. Columbia County has suffered a great loss. We can't realize what a contribution he made to his friends; to the Methodist Church of which he was a member for over a half a century and which he never failed to support with his means. On being asked by a friend, "How are you today, Mr. Charley?" he would always answer, "I'm all right; I'm going to Heaven every day." One's mind is taxed to find words to express what he meant to all. We like to think of him as one that carried on with unwavering purpose, an undying faith in God, and as one who influenced the character of every youth that lived near him.—Two who knew him well, Wallace and Russ McLendon..

BASSETT.—Mrs. Mollie Stokenbury Bassett was born at Elkins, Arkansas, January 8, 1867. She had spent her entire life in the Elkins community, being born in the beautiful brick home where she passed away on June 25. Her father was Herman F. Stokenbury, a native of Hanover, Germany. After coming to America he settled in the beautiful White River valley just north of Elkins where the family has resided ever since. Her mother was Mary Jane Pruitt, a granddaughter of the well known Judge McCamey. She was united in marriage to Geo. W. Bassett of Durham, Arkansas, October 17, 1897. To this union were born three children, one of whom, a son, Herman N., passed away November 3, 1925. She was converted November 18, 1881, and united with the Presbyterian church at what was then known as Maguire Town, later moving her membership to Elkins where the writer served as her pastor for five years in the Elkins Community Church. A good and noble woman, fittingly described in the 31st chapter of Proverbs, an earnest and consecrated Christian, a faithful companion, a devoted and self-sacrificing mother, a loyal church member, a beloved neighbor and friend has gone from among us. She surely will be missed by all who knew her. The funeral service was conducted at the home by two of her former pastors—the writer assisted Rev. O. D. Peters of Farmington, Ark. The active pallbearers were nephews of Mrs. Bassett, Herman, Roe, Earl and Glen Stokenbury, Ernest Bunch and W. P. Lilly. Honorary pallbearers were J. J. Oliver, Harry Bonnell, Jim Maguire, Hugh Simpson, Clyde West, Claud Williams and Rev. Dave Hood. She is survived by her husband, two daughters, Mrs. Clara White and Mrs. Victor Jones, both of Elkins; three grand-children.

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When your teeth are chattering with chills and your body burning with fever, you want quick and reliable relief!

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dren, Billie, Virginia and Herman Bassett of Fayetteville; and Victor Jones, Jr., of Elkins; two brothers, J. P. and H. F. Stokenbury, both of Elkins and a large number of nieces and nephews.—W. A. Downum.

McALISTER.—March 23, 1876, Thomas N. McAlister was born in Johnson Co., Ark. At the age of seven he was left motherless. This same year he was thrown from a horse, sustaining a bad break of his right arm, which resulted soon in the removal of the arm above the elbow. It was remarkable how few things he could not do with his left hand and his "short arm." He said once, "I hardly know what I could do with another arm. It would only be in my way." About 1890 he came with the family, consisting of his father, two brothers, one sister, and himself, to Crawford County, where for a number of years he lived. He attended a school taught by Fred A. Lark, and did such outstanding work that Fred felt he must have a better chance than he could possibly have in his motherless home, so Fred talked to Father and Mother Lark about him, and Mac was added to the almost innumerable flock of Larks. One more would make little difference. Well do I remember the day Mac arrived. My heart was strongly drawn to him, and in a few days our hearts were knit together as were those of David and Jonathan. And to the last neither had found a better friend. In all the years I knew him I never heard an unclean word, nor did I ever know of intentional act unworthy of a Christian.

Soon after entering Fred's school, in a meeting held in the little school house near the bank of the Arkansas River, under the influence of his teacher, he became the first convert of Fred A. Lark after he was granted license to preach.

When he had finished the work offered by our country schools, arrangements were made which made it possible for him to attend Hendrix Academy at Gentry, Arkansas where Rev. J. M. Hughey was principal. While there he met and loved Miss Grace McGaugh to whom he was happily married at Bentonville, June 28, 1905. To this union were born four sons, Paul, Steele, Jewell, and Lansing the youngest, who has just graduated from the Alma High School. For years Mac taught in the public schools of Crawford County, succeeding himself a number of times in rural districts. He was a good teacher. From 1914 to 1918 he was treasurer of his county. Most of the years of his married life were spent on the little farm north of Alma, a few hundred yards from Mountain View church. For a quarter of a century he served as trustee, steward, and superintendent of the Church School there. I doubt not that he has done the most constructive work ever accomplished in Old Mountain View. Oftimes he worked under the most discouraging circumstances, but his zeal never flagged, and in the last years it was fanned into a flame. It is difficult for me to think that Mac is there no more. He has been promoted. To the very last, which came on March 3, 1937, his thoughts were of the Kingdom of God, of the Sunday School, stewardship and missions. In the last Sunday morning, his faithful companion came to his bedside and found tears coursing down his cheeks. She said, "Don't worry, Tom, everything will come

out all right." Mac replied, "I know it will, I was just telling the Lord to do with me as he sees best." It was very fitting that a simple, impressive service should have been held in his church home, where so many years of faithful service had been rendered, and where so recently he had helped in rebuilding the church, and again it was proper that his body should be laid to rest in Newberry cemetery, near the resting place of Father and Mother Lark, whose parental love had done much to inspire such a noble life.—Milton R. Lark.

PORTER.—Mrs. Jessie V. Porter was born August 11, 1874. She was received into the Methodist Church in September, 1889, by Rev. J. H. Bradford, at Parker's Chapel, El Dorado Circuit, and lived a true consecrated Christian until the day of her death. She was married to P. E. Porter in December, 1892, who with four children mourn the loss of a true wife and a mother. They are Mrs. Jennie Dumas of El Dorado, Arkansas, Wesley Porter, Everett Porter, and Miss Zephie Porter, all of Hampton, Arkansas; one brother, Frank Lawrence, and two sisters, Mrs. Ollie Fitzgerald and Mrs. Ethel McGaugh, all of El Dorado; two half brothers and eight half sisters, and a stepmother. Jessie departed this life July 9, and was buried in the beautiful Camp Ground Cemetery at Hampton. The funeral services were conducted by Rev. Alfred Doss, her pastor. Good bye, dear sister, we will meet again in the sweet bye and bye and sing his praises forever.—Her brother.

HUGHES.—George G. Hughes was born in Meggs Co., Tenn., Dec. 29, 1853, and died July 8. In the fall of 1867 he came to Arkansas with his parents. They settled on the farm where he passed away. His father gave the land that the Square Rock church stands on, in 1878. Mr. Hughes is the last of ten children. He was a member of Square Rock church. He was married to Miss Elvira Cunningham in October, 1881. To this union were born seven children, Mrs. M. C. Satterfield, Abbott, Ark., Jack L. Hughes, Forester, Ark., Miss Martha Hughes, Paris, Texas, John Hughes, Waldron, Ark., Mrs. W. O. Johnson, Salem, Ore., Vander Hughes, Waldron, Ark., Mrs. C. L. Hawkins, St. Louis, Mo. All the children were with him when he passed away, save Mrs. Johnson. The funeral services were conducted by Rev. J. C. Weaver, who had known him since 1887, assisted by the pastor, and Rev. H. A. Stroup.—B. E. Robertson, Pastor.

ELLIS.—Laurence Rogers, son of Elizabeth and Epperson Ellis, was born November 21, 1936 and passed away May 3, 1937. He was called "Sunny" because of his smiling disposition. The services, conducted by the pastor, Rev. J. L. Leonard, at Keo, were beautiful and appropriate. Amid the large floral offering and soft singing of the hymns by the choir the very presence and comforting power of God were felt. The Scripture used was: "He took them (little children) up in his arms—put his hands upon them and blessed them." The application was attractive and tender. The underlying thought was, "The child in the midst." We thank God for our children. Although some of our children, at a young and tender age, go from us, our lives are made better because they have been with us.—C. P. Trice.

FOR THE CHILDREN

MY DAD

My dad, he makes the slickest kite
That ever was, by jing!
Why, it will sail clear out of sight,
When I let out the string.
The other kids they come to me
To get kite pointers now;
An' they're as glad as they can be
That my dad knows just how.

My dad kin take two wheels an make
A coaster that is fine;
The other kids all want to take
Their pattern now from mine;
An' when we all slide down a hill,
Why, I kin pass by each
As though they all was standin' still!
Say, ain't my dad a peach?

My dad kin make a bow that sends
A arrow high!
You oughter see it when it bends
An' watch that arrow fly!
An' now, why, every kid you see
Tries hard to make a bow
As good as what dad made for me,
But they can't do it, though.

My dad kin take a willer stick,
Before the bark is dry,
An' make a whistle jest as slick
As any that you buy.
Gee, but the kids are jealous when
I blow it where they're at!
They all commence a-wishin' then
They had a dad like that!

They's nothin' much my dad can't do
If he makes up his mind;
An' he is mighty chummy, too,
One of the bully kind.
Some dads would yell, "O, go and play;
I'm busy as kin be!"
But my dad, he ain't built that way—
Not on your life, babee!

—E. A. Bininstool.

ROGER OBEYS THE LAW

Roger was lost. There was no doubt about that. He stood looking all around him and there was not a sign of anybody that he knew.

Roger had gone with his father and mother to the State Fair. He had never seen so many people together in his life, thousands of them, all walking round looking at the many interesting things.

He loved to come to the big city and see the crowds of people and the big stores. But better than these, he liked his own home in a village, where he had a big yard to play in and where he had his pets.

His newest pets were a cunning little bantam hen and rooster. So when he came to the chicken exhibit at the Fair, he wanted to spend all his time right there.

Such wonderful chickens! They had nice chickens at home, but these at the show were finer than any he had ever seen—black ones with feathers clear down to their toes; great white ones, so clean they looked at though they had just had a bath; and brown and yellow ones, and some with topknots, and roosters with lovely long tail feathers, and the cunningest fluffy little chicks that Roger called "peeps."

When Daddy and Mother wanted to look at the automobiles, they told Roger he might watch the chickens, but he must stay right there until they came for him.

"Don't get lost, Sonny," said Daddy. "But if you do, you know what to do, don't you?"

"Yes," nodded Roger.

Daddy and Mother were gone a long while. Roger grew pretty tired, and the time seemed so long that he at last decided that Daddy and Mother couldn't find him. He didn't know how to find them, so of course he must be lost.

Well, he needn't be frightened, for he knew exactly what to do. He saw a big policeman standing by a door. He walked up to the policeman and said, "Mr. Policeman, I'm lost."

"Lost are you?" said the policeman, smiling kindly. "Well, well! Then we'll have to find you right away. How did you get lost?"

Roger told him he had stayed to see the chickens while Daddy and Mother had left him for a while, but they hadn't found him, so he must be lost.

"You come right along with me," said the kind policeman, "and your folks will find you very soon."

He took Roger by the hand and led him to a room where another policeman sat at a desk.

"Here's a little man," said Roger's policeman, "that is lost from his folks."

"All right, youngster," laughed the other policeman, "you sit right here on this chair and your daddy will find you in no time. Don't go away, will you?" he asked Roger.

"No sir," said Roger.

It did seem a long while before Daddy and Mother came, Roger grew pretty uneasy. He wouldn't cry for anything, but he did fidget about a good deal.

Suddenly he saw Daddy looking in at the door. With a joyful cry, Roger jumped up and ran to meet him.

"When I was lost, Daddy," said Roger, "I did just what you told me and the policeman helped you to find me, didn't he? He was a kind man."

It was time to go home now. Roger was ready, for he knew the little bantams would be wanting their supper, since it would soon be time for them to go to roost.

The car started and had gone several blocks when suddenly Roger cried, "Daddy, we have to go back. Please turn the car right round, Daddy, I forgot something."

"What did you forget, Son?"

"I forgot to tell the policeman I was going. He told me to sit right still till you found me."

"But I found you, Son. That was all right."

"Yes, Daddy, but I promised him. You said we ought to obey the law, Daddy. Isn't the policeman the law?"

"Well, he stands for the law, Son. You are right. We must respect the law."

Daddy turned the car and took Roger back to the room where the policeman had told him to stay.

"I went away with Daddy," Roger explained to the policeman. "You told me not to go away, so I came back to obey the law. Please, may I go with Daddy now?"

The policeman laughed and told him he might go. Then he put his hand on Roger's head and said, "You're the kind of boy that will grow up into a fine man—just the kind of man that never gives us policeman any trouble."—Etta W. Schlichter in Zion Herald.

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30 Minutes
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Quarterly Conferences

ARKADELPHIA DISTRICT— FOURTH ROUND

Friendship Ct., at Saginaw, Aug. 14, 2 p. m.
Malvern Ct., at Butterfield, Aug. 15, 2 p. m.
Hot Springs Ct., at Mt. Pine, Aug. 22, 2 p. m.
Oaklawn, Aug. 22, 7:30 p. m.
Holly Springs, at H. S., Aug. 29, 2 p. m.
Carthage-Tulip, at T., Sept. 5, 2 p. m.
Leola, at Leola, Sept. 12, 2 p. m.
Dalark, at Rock Springs, Sept. 19, 2 p. m.
Pearcy-Tigert, at Piney Grove, Sept. 26, 2 p. m.
Pullman Heights, Sept. 26, 7:30 p. m.
Princeton, at Providence, Oct. 3, 2 p. m.
Arkadelphia Ct., at Mt. Pisgah, Oct. 10, 2 p. m.
Traskwood, at Traskwood, Oct. 17, 2 p. m.
Benton, Oct. 17, 7:30 p. m.
Malvern, Oct. 20, 7:30 p. m.
Sparkman-Sardis, at Sardis, Oct. 24, 2 p. m.
Arkadelphia, Oct. 27, 7:30 p. m.
Grand Avenue, Oct. 31, 7:30 p. m.
First Church, H. S., Nov. 3, 7:30 p. m.
—Roy E. Fawcett, P. E.

BATESVILLE DISTRICT— FOURTH ROUND

Yellville Ct., at Y., Aug. 8, 11 a. m., and 2 p. m.
Cotter, Aug. 8, 8 p. m.
Mountain Home, Gassville at M. H., Aug. 15, 11 a. m. and 2 p. m.
Evening Shade Ct., Aug. 22, 11 a. m. and 2 p. m.
Bethesda-Cushman, at B., Aug. 22, 8 p. m.
Batesville, First Ch., Aug. 29, 11 a. m.
Newark-Oil Trough-Elmo, at N., Aug. 29, 8 p. m.
Moorefield-Sulphur Rock at M., Sept. 5, 11 a. m. and 2 p. m.
Umsted Memorial-Hope-Dowell, at Um., Sept. 5, 8 p. m.
Calico Rock-Norfolk-Guion, at C. R., Sept. 12, 11 a. m. and 8 p. m.
Calico Rock Ct., at Spring Creek, Sept. 12, 2 p. m.
Stronger's Home Ct., at St. H., Sept. 19, 11 a. m. and 2 p. m.
Swifton-Alicia at A., Sept. 19, 7:30 p. m.
Charlott Ct., at C., Sept. 26, 11 a. m. and 2 p. m.
Tuckerman, Sept. 26, 7:30 p. m.
Weldon-Auvergne-Tupelo, at W., Oct. 3, 11 a. m., and 2 p. m.
Newport, First Ch., Oct. 3, 7:30 p. m.
Pleasant Plains Ct., at O. G., Oct. 10, 11 a. m. and 2 p. m.
Mountain View, Oct. 10, 7:30 p. m.
Melbourne, at W., Oct. 17, 11 a. m. and 2 p. m.
Batesville, Central Ave., Oct. 17, 7:30 p. m.
Viola Ct., at V., Oct. 24, 11 a. m. and 2 p. m.
Salem, Oct. 24, 7:30 p. m.
Desha Ct., at Salado, Oct. 31, 11 a. m. and 2 p. m. —C. W. Lester, P. E.

LITTLE ROCK DISTRICT: Fourth Round

Hazen, Aug. 1, 11 a. m.
Winfield, Aug. 8, 11 a. m.
England, Aug. 15, 11 a. m.
Lonoke, Aug. 15, 7:45 p. m.
Primrose, Aug. 22, 11 a. m.
28th Street, Aug. 22, 7:45 p. m.
Asbury, Aug. 29, 11 a. m.
Roland, at Harris C., Sept. 5, 11 a. m.
Highland, Sept. 5, 7:45 p. m.
Henderson, Sept. 12, 11 a. m.
Capitol View, Sept. 12, 7:45 p. m.
Des Arc, Sept. 26, 11 a. m.
Forest Park, Sept. 26, 7:45 p. m.
Douglasville, Sept. 29, 8 p. m.
Keo-Tomberlin, at K., Oct. 3, 11 a. m.
Pulaski Heights, Oct. 3, 7:45 p. m.
First Church, Oct. 10, 11 a. m.
Paron, at Halsted, Oct. 10, 3 p. m.
Hunter, Oct. 10, 7:45 p. m.
Carlisle Ct., at Rogers C., Oct. 16, 11 a. m.
Austin Ct., at Mt. Zion, Oct. 17, 11 a. m.
Hickory Plains Ct., at Providence, Oct. 23, 11 a. m.
Carlisle, Oct. 24, 11 a. m.
Mabelvale, at Geyer S., Oct. 24, 7:45 p. m.
Bryant Ct., at B., Oct. 31, 11 a. m.
Bauxite, Oct. 31, 7:30 a. m.
—J. D. Hammons, P. E.

INTERNATIONAL Sunday School Lesson

Lesson for August 1

LESSON TEXT—Exodus 18:17-22; 14:10-15.
GOLDEN TEXT—And the Lord shall guide thee continually.—Isaiah 58:11.
PRIMARY TOPIC—A Shining Cloud.
JUNIOR TOPIC—Forward March!
INTERMEDIATE AND SENIOR TOPIC—How God Leads Today.
YOUNG PEOPLE AND ADULT TOPIC—A Nation Following God's Leadership.

The destinies of the nations are in the hands of God. Mighty are the warriors, learned are the advisors, clever are the diplomats, and when they have exercised all their human ingenuity and have only brought themselves and their nations to "Wits' End Cornor," God must lay hold and bring order out of chaos. Happy is that people where rulers recognize God and seek his guidance.

Israel through the human instrumentality of Moses was ruled by God. He had prepared for them a leader and had prepared the people to follow that leader. Now he brings them forth out of their bondage.

I. "God Led Them" (Exod. 13:17-22).

It is significant that he did not lead them by the easy way to Canaan, by the short route through Philistia but rather led them south into the wilderness.

How often it seems to us that we could improve on God's ways. Suffering, sorrow, affliction, we would shun and would go the quick easy road, where all is bright and happy. But God's way is the best way, even though it leads through the wilderness.

His purpose for Israel was that they might not be disheartened by the warlike Philistines (v. 17). Thus it was really his loving-kindness that sent them the long way. See Prov. 14:12, and Prov. 10:29.

Another equally and important purpose of God was that the undisciplined multitude might in the trials and responsibilities of their journey through the wilderness be prepared to enter the promised land.

The miraculous pillar of cloud and fire was God's constant assurance of his presence with them.

Hardly had Israel withdrawn, and the wail over the death of the first-born in Egypt ceased when Pharaoh regretted that he had permitted his slaves to escape, and set out in pursuit. He represents the world, the flesh and the devil in their relentless efforts to hold back those who would follow the Lord. Making a decision for Christ, and experiencing his redemptive power does not mean that the enemy has given up. Temptations, doubts, trials, will come. When you come up out of Egypt do not be surprised if Pharaoh pursues you.

The situation could not have been more difficult. Hemmed in by the flower of Egypt's army, with the Red Sea before them—a group of men not trained in warfare—with women and children to care for, and God forgotten in their disbelief and discouragement.

Moses, who was their great leader in the hour of triumph, tastes the bitterness of their hatred and unbelief in the hour of trial. A leader of men for God must know

that God has called him and have faith in his almighty power, for in the time of crisis he will find those whom he leads ready to condemn him. What is the solution?

II. "Stand Still" (vv. 13, 14).

Sublime in his confidence in God, Moses bids the people to cease their petty complaining, to abandon their plans for saving themselves. "Stand still, and see the salvation of the Lord" (v. 13).

Perhaps these lines will be read by some Christian who is fretting and fussing, bearing all the burdens of the universe on his shoulders. Be still, my friend. God is able to care for you, and for all the burdens which you are needlessly trying to bear. Trusting God will result in real spiritual progress.

III. "Go Forward" (v. 15).

Humanly it was impossible, but "with God all things are possible" (Mark 10:27). When every circumstance says "Stop," when the counsel of men is against attempting anything, when human leadership seems to be lacking—just at that hour God may say, "Go forward."

If every true Christian who reads these words will respond to the Lord's command, "Go forward," hundreds of locked church doors will be opened, new Sunday schools will gather children to hear God's Word, men and women will be won for Christ. Let us "go forward." The God who brought Israel dryshod through the Red sea is just the same today!

IN THE PULASKI CHANCERY COURT

Board of Commissioners, Marshall Street Annex to Street Improvement District No. 349, Plaintiffs,
vs. No. 55687

Delinquent Lands, Lots, Blocks, or Parcels of Land, and railroad tracks and right-of-way, in said district, Defendants.

NOTICE

All persons, firms, or corporations having or claiming an interest in any of the following described lands, lots, blocks, or parcels of land, railroad tracks and right-of-way, are hereby notified and warned that suit is pending in the Chancery Court of Puaski County, Arkansas, to enforce the collection of certain delinquent taxes or assessments on the subjoined list of lands, each supposed owner having been set opposite his or her or its lands, together with the amounts severally due from each, to-wit:

Emily Roots & P. K. Roots, Trs. N. 10 feet Lot 9, Block 8, Capitol Hill Extension Addition, 1934 tax \$2.90.

Est. Frances Roots Mitchell, W. S. Mitchell, Jr., Extr. Lots 10, 11, 12, Block 8, Capitol Hill Extension Addition, 1934 tax, \$36.50.

James G. Taylor and Sallie S. Taylor (Agmt. of sale with E. Murry), Lot 8, Block 9, Capitol Hill Extension Addition, 1934 tax, \$24.50.

Baptist State Hospital, St. Louis Union Tr. Co., and H. J. Miller, Trustees, Lots 1 through 12, Block 4, Centennial Add., 1934 tax, \$416.66.

People's Trust Co., Lot 4, Block 24, Centennial Add., 1934 tax, \$49.94.

Madolyn Cribbs Davis, Lot 9, Block 30, Centennial Add., 1934 tax, \$48.50.

John C. McFarland (People's Trust Co., Mortgagee), N. 12½ ft. Lot 10, S. ½ Lot 11, Block 30, Centennial Add., 1934 tax, \$37.46.

Kate Boyle, S. 37½ feet Lot 10, Block 30, Centennial Add., 1934 tax, \$37.46.

J. C. McFarland (People's Trust Co., Mortgagee), N. ½ Lot 11, Block 30, Centennial Add., 1934 tax \$25.08.

Fidelity Co., Tr., Lot 12, Block 30, Centennial Add., 1934 tax, \$49.22.

Edward W. Allen and wf Dorris N. (People's Bldg. & Loan Ass'n, Mortgagee), N. 14 ft. Lot 10 and S. 20 ft. Lot 11, Block 36, Centennial Add., 1934 tax, \$34.10.

Square S. Currie & wf Allis (Home Owners Loan Corporation, Mortgagee), West 50 ft. Lots 1, 2, 3, Block 37, Centennial Add., 1934 tax, \$61.94.

M. J. Pearry (Home Owners Loan Corporation, Mortgagee), E. 50 ft. Lots, 1, 2, 3, Block 37, Centennial Add., 1934 tax, \$37.70.

Marion Wasson, Bank Comms., in chg. of People's Trust Co., E. 50 ft. Lots 4, 5, 6, Block 37, Centennial Add., 1934 tax, \$37.70.

Lawrence A. Patterson & wf Alva S. (Home Owners Loan Corp., Fidelity Co., Agt.), W. 50 ft. Lots 4, 5, 6, Block 37, Centennial Add., 1934 tax, \$61.94.

Nannie B. Henderson, Lot 11, Block 41, Centl. Fulk. Add., 1934 tax, \$26.18.

Nannie B. Henderson, Lot 12, Block 41, Centl. Fulk Sub. Add., 1934 tax, \$38.18.

Nannie B. Henderson, Lot 13, Block 41, Centl. Fulk Sub. Add., 1934 tax, \$50.42.

Nannie B. Henderson, S. 44 ft. Lot 14, Block 41, Centl. Fulk Sub. Add., 1934 tax, \$42.50.

Frank M. Fulk, N. 6 ft. Lot 14, Block 41, Centl. Fulk Sub. Add., 1934 tax, \$58.10.

W. F. King & Margarette King (Home Owners Loan Corp., Mortgagee) Lot 15, Block 41, Centl. Fulk. Sub. Add., 1934 tax, \$49.70.

L. Kendrix & wf Lucille (Home Owners Loan Corp., Mortgagee), Lot 16, Block 41, Centl. Fulk Sub. Add., 1934 tax, \$49.94.

Clara Hogan (Home Owners Loan Corp., Mortgagee), Lot 17, Block 41, Centl. Fulk Sub. Add., 1934 tax, \$49.70.

J. H. & Lula B. Clayborn (People's Trust Co. & J. D. Walthour, Mortgagees) Lot 20, Block 41, Centl. Fulk Sub. Add., 1934 tax, \$49.34.

People's Trust Co., Tr., Lot 24, Block 41, Centl. Fulk Sub. Add., 1934 tax, \$48.50.

Peoples Trust Co., Tr., Lot 25, Block 41, Centl. Fulk Sub. Add., 1934 tax, \$48.50.

A. Hilton Banks, Lot 30, Block 41, Centl. Fulk Sub. Add., 1934 tax, \$24.50.

Andrew J. Hunter, Lot 8, Block 11, Faust Add., 1934 tax, \$49.70.

William P. Brooks (Home Owners Loan Corp., Mortgagee), W. 50 ft. Lots 5, 6, Block 12, Faust Add., 1934 tax, \$49.70.

Henry E. Fairchild (People's Bldg. & Loan Ass'n, Mortgagee), Lot 4, Block 3, Fitzgerald Add., 1934 tax, \$62.42.

H. W. Pharr & Christine Pharr (People's Savings Bank, Mortgagee), Lot 6, Block 3, Fitzgerald Add., 1934 tax, \$37.94.

L. L. Holcomb, Lot 7, Block 7, Marshall & Wolfe Add., 1934 tax, \$28.46.

L. L. Holcomb, Lot 8, Block 7, Marshall & Wolfe Add., 1934 tax, \$40.46.

L. L. Holcomb, Lot 9, Block 7, Marshall & Wolfe Add., 1934 tax, \$40.58.

Union Trust Co., E. 50 ft. Lots 11, 12, Block 7, Marshall & Wolfe Add., 1934 tax, \$72.00.

Moorhead Wright and Mary H. Bodman, balance of Lots 10, 11, 12, Block 7, Marshall & Wolfe Add., 1934 tax, \$72.00.

Caroline Edwards (George Boullion, Mortgagee), W. 50 ft. Lots 1, 2, 3, Block 8, Marshall & Wolfe Add., 1934 tax, \$62.42.

Estate of Frances Roots Mitchell, Deceased, William S. Mitchell, Jr., Extr. (Union Trust Co., Mortgagee), W. 100 ft. Lots 4, 5, 6, Block 8, Marshall & Wolfe Add., 1934 tax, \$115.70.

C. L. Tipton & wf Theresa, E. 50 ft. Lots 4, 5, 6, Exc. 12 and 15, N.W. Cor., Block 8, Marshall & Wolfe Add., 1934 tax, \$29.30.

Estate of Frances Roots Mitchell, Deceased, Wm. S. Mitchell, Jr., Extr., Lots 12 and 15 N. W. Cor.; E. 50 ft. Exc. 4, 5, 6, Block 8, Marshall & Wolfe Add., 1934 tax, \$3.50.

State Insane Asylum, Lots 4, 5, 6, 7, 8, 9, Block 14, Marshall & Wolfe Add., 1934 tax, \$296.90.

Estate Frances Roots Mitchell, Decd., Wm. S. Mitchell, Jr., Extr., Lot 10, Block 16, Marshall & Wolfe Add., 1934 tax, \$45.50.

Estate Frances Roots Mitchell, Decd., Wm. S. Mitchell, Jr., Extr., Lot 11, Block 16, Marshall & Wolfe Add., 1934 tax, \$45.50.

Estate Frances Roots Mitchell, Decd., Wm. S. Mitchell, Jr., Extr., Lot 12, Block 16, Marshall & Wolfe Add., 1934 tax, \$42.50.

W. H. Farmer (Home Owners Loan Corp., Mortgagee), W. 1-3 of Lots 10, 11, 12, Block 18, Marshall & Wolfe Add., 1934 tax, \$49.34.

Standard Ice Co. of Ark. (Robert E. Lee, Tr.), Lot 1, Block 19, Marshall & Wolfe Add., 1934 tax, \$60.50.

Standard Ice Co. of Ark. (Robert E. Lee, Tr.), Lot 2, Block 19, Marshall & Wolfe Add., 1934 tax, \$49.22.

B. G. & Cora E. Austin (Home Owners Loan Corp., Mortgagee), E. 50 ft. Lot 1, Block 20, Marshall & Wolfe Add., 1934 tax, \$37.94.

Louise C. Redding, E. 75 ft. Lots 7, 8, 9, Block 21, Marshall & Wolfe Add., 1934 tax, \$87.38.

All persons, firms and corporations interested in any of said property are hereby warned and notified that they are required by law to appear within four weeks and make defense to said suit, or the same will be taken for confessed and final judgment will be entered directing the sale of said lands for the purpose of collecting said taxes or assessments, together with the payment of interest, penalty, attorney's fee and costs adjudged against each tract.

H. S. NIXON,
Clerk of said Court.

BONDEASE

formerly known as Skin Ease. Is positively guaranteed to stop ATHLETE'S FOOT, RINGWORM, ITCH, RASH, or BURNING, ITCHING SKIN. Sold by all good druggists. Price 50c. Prepared by Bond Pharmacy Co., Little Rock.

—Advertisement.

A Tour For Women Only

August Vacation Opportunity

You are invited to make a short tour of the far East, directed by Miss Lila Ashby who has made the trip and who is well qualified as a guide. Be at the church Monday morning, at 10:30 to be assigned your reservation. The trip will begin immediately after the business preliminaries are completed.

Excellent musical entertainment on the trip will be furnished by Miss Doris Moreland, violinist, accompanied by Miss Marion Nothwang. An inspirational talk will be made by the ship chaplain, Mrs. W. A. Jackson, during the trip. Rural points of interest will be visited in each of the four countries and interesting people interviewed. Assisting Miss Ashby on this trip will be Mrs. Ashley Ross, Mrs. F. S. Overton, Mrs. Dewey Price, and Miss Zora Cross.

CHARLES THIGPEN TO PREACH

Next Sunday our Associate Pastor and Director of Religious Education, Rev. Charles Thigpen, will preach at 11 o'clock. Although many of our members are away on vacations, we hope that as many as can will be at this morning service.

ABOUT OUR MEMBERS

Miss Maude Hayes will leave next Monday for a trip to Mexico City.

Mrs. Mattie Morton is visiting her daughter, Mrs. Eugene Heath, in Las Cruces, New Mexico.

Mr. and Mrs. Gerland Patten and children will leave Friday for a trip to Washington, Montreal, and Toronto.

A. B. Caldwell, assistant U. S. attorney of the District of Columbia, has been visiting his parents, Mr. and Mrs. J. H. Caldwell.

Mrs. Fin Covey and children have gone back to Mrs. Covey's home at Gentry.

Mr. and Mrs. W. A. Jackson have as their guests Mr. Jackson's parents, Mr. and Mrs. J. J. Jackson, of Dardanelle.

Mrs. Lois Kinser and daughter, Dorothy, are in New York.

FOR THE GIRLS—AT LAST

Little Rock has at last awakened to the importance of giving to the girls of the city a new building for their Y. W. C. A. to house the many important activities of the association. The new home will occupy the site of the present building.

Winfield Church is interested in every worthwhile movement for the girls of the community. It has another interest in the fact that one of its members, Mrs. Charles Loewer, is executive secretary, and another member, Miss Lila Ashby, served as executive secretary for several years.

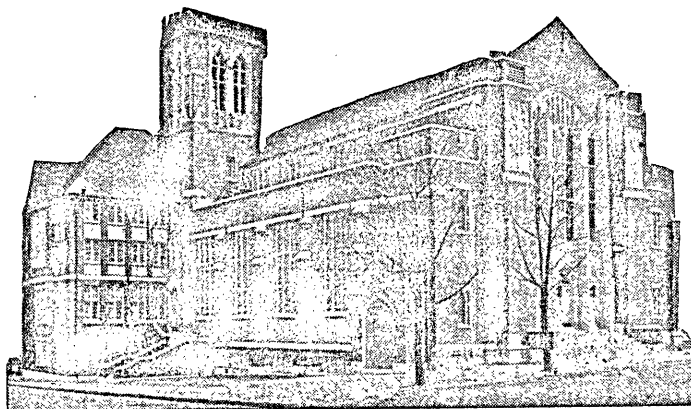
Three Winfield members have served as chairman of the Board of Directors—Mrs. George Thornburgh, Mrs. T. M. Mehaffy, and Mrs. Loewer, and there are always several members from Winfield serving on the Board. Another Winfield member, Thomas S. Buzbee, is serving as Chairman of Trustees.

Winfield congregation extends to the Y. W. C. A. best wishes for the success of its venture.

VOL. IX

Pulpit and Pen

NO. 30



Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This page is devoted to the interests of this church

GASTON FOOTE
Minister

CHARLES THIGPEN
Associate Minister

MRS. I. J. STEED
Minister of Music



MISS MINNIE BUZBEE
Financial Secretary

MISS MARGUERITE CLARK
Membership Secretary

MISS KATE BOSSINGER
Organist

NEXT SUNDAY AT WINFIELD

10:00 A. M. Sunday School for high school age through Adult Department

11:00 A. M. "When We Say 'Our Father'"

—Charles Thigpen

6:30 P. M. Senior and Young People's League

THE PASTOR'S MESSAGE

By GASTON FOOTE

Westminster Abbey

No trip to London is complete without seeing Westminster Abbey. According to tradition the first church on this site was built in 610 A. D. by Sebert, King of the Saxons, and was consecrated by St. Peter himself who suddenly appeared for that purpose. Edward the Confessor, however, is historically regarded as the founder of the church. He was here crowned King and here buried, as has been every English monarch since that time.

Not only are the Kings buried here but all the illustrious dead whom England delights to honor. Here lies the body of the Unknown Soldier. In the north nave is the grave of David Livingstone, forerunner of foreign missions. In the south aisle of the choir you see monuments to Isaac Watts, hymn-writer, and Charles and John Wesley. In the south transept is the poets' corner where you find the tombs of Chaucer, Browning, Milton, Spenser, Shakespeare, Burns, Dickens, Macaulay and others. Truly here is the most sacred spot in all England.

The chapel of Henry VII at the east end of the Abbey is almost unrivaled for beauty. Here is where King George VI was crowned King two months ago. But let Washington Irving describe it: "—the eye is astonished by the pomp of architecture, and the elaborate beauty of sculptured detail. Stone seems, by the cunning labor of the chisel, to have been robbed of its weight and density, suspended aloft, as if by magic, and the fretted roof achieved with the wonderful minuteness and airy security of a cobweb."

Sunday School Resumed Except For Children

Next Sunday classes will be held for all groups from high school age through the adult division.

After an enforced vacation of two weeks, it is hoped that there will be a large attendance in these classes.

MOTHER'S CLASS ADDING COMFORTS

Members of the Mother's Class, of which Mrs. L. E. Hinton is teacher, takes a great pride in their room which serves as the church parlor when necessary. The latest improvements, within the past few weeks, have been a ceiling fan and a beautiful light fixture beneath it, and a comfortable couch upholstered with material which Mrs. Hinton brought with her from Japan. The members themselves have paid for all these improvements and conveniences in the room.

AMONG OUR SICK

Mr. John A. Smith is at St. Vincents Hospital where he underwent an operation on July 13.

Mrs. George Thornburgh has left the hospital and is improving at her home, 1624 Spring.

Mrs. A. T. Toors is still in a cast at the Research Hospital.

Mr. A. Dudek has been confined to his home for several months with rheumatism.

Mrs. Troy Shafer is steadily improving since her operation.

Mr. Guy Dillahunt is still confined to his home after several months illness.

Mrs. James H. Wells is reported as improving after a long illness.

Miss Mary Alice Darr is home from an operation at the Baptist Hospital and is doing nicely.

Among Winfield's shut-ins is Mrs. Fannie Ware, 1101 Welch, who has been in bed for a number of years. So cheerful and so happy is she, in spite of this, that those who go see her are inspired by her radiant spirit.

OTHERS SHARE THIS EXPERIENCE

There is a Winfield family (representative of many) who has been very hard hit financially—the father having work only very irregularly. In spite of that, the family pledged 50 cents a week toward the church budget and every Sunday the envelope containing 50 cents appears in the collection plate. That means \$17.00 paid to date.

The mother said, "We have been able to meet our pledge only because we have paid every Sunday. We do not dare miss once for we know we cannot catch up, but by paying the church first every week, we are keeping our pledge and our inner satisfaction."

Whether our pledge is 50 cents or \$5 a week, the easiest and surest way to meet the entire pledge is to make the payments every week.

There will be no meeting of the Business Women's Circle until September.

BOARD TO MEET

Mr. Hayes, Chairman, is calling the regular meeting of the Board of Stewards for 7:30 next Monday evening.