



Arkansas Methodist

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



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

Volume LVI

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No. 31

WHO SHOULD GO TO COLLEGE?

TWENTY years ago one of the major reasons for going to college, though even then not the most important one advanced, was that it would pay financial dividends. One of my teachers in high school—a teacher of English whom we all greatly admired—had figures to prove that if we would go to college we would add to our eventual income in proportion to the number of additional years spent in school. Disregarding for the moment those vocations where a college degree is obviously a requirement, such as teaching or medicine, it is still perhaps true that for many positions in business one of the first questions asked is: Did you attend college? Did you graduate? Despite this fact, however, it is impossible longer to defend with dogmatic assurance the thesis that four years spent in college will bring a better salary or a larger average income through the years.

We have seen in the last few years thousands of college graduates out of work and on relief, often working at tasks which could have been better performed by those who are known as unskilled laborers. Others have eagerly accepted jobs that require little training and offer small opportunity for the use of intelligent judgment; jobs which might have been more efficiently done by machines, if human labor had not been so plentiful and cheap. If you plan to go to college in order to make a "better living," be prepared for possible disappointment and disillusionment. Practically, this motive is no longer valid; for Christians, it has never been a legitimate purpose!

A worthy tradition has had a not too noble by-product. Generations of men have attended college to prepare themselves for service through one of the professions. Countless sons and daughters of the so-called middle class in our country in recent years have gone to college because it was the fashionable thing to do, because the other young people in "our set" were going, because one's status in society depended in part upon having an alma mater.

The president of one of our universities has suggested that we ought to provide two years of college for such people, during which time they could join fraternities, be "polished up" a bit, get a taste of campus life (mostly social), and acquire a degree. This would leave the other two years of college for those with more serious purposes and real desires for the development of the intellectual virtues. Perhaps his advice should be considered!

There are other and more worthy motives which impel young people to seek a college education. First, there is a realization that life is a trust, a trust to be invested, not squandered. One is under obligation to develop and to use whatever potential talents he has for the service of God and man. Approached in this spirit, the period in college becomes a sacred trust. This does not mean that every such individual should enter the ministry or go to the mission field. We can no longer separate the vocations into sacred and secular in this easy fashion. There is tremendous need for trained men and women dominated by the Spirit of Christ to enter every legitimate vocation: teaching, law, medicine, business, politics, or whatever else offers an opportunity to bring the more abundant life to men and to make the world a more fit habitation for the sons and daughters of God, our Father.

There is another reason why a college education should be accepted only as a trust: Few students pay more than three-fourths of the cost of their education; in many of our church-related colleges the proportion is not more than one-third. Sacrificial giving of money to en-

* **HE CLAVE THE ROCKS IN THE** *
* **WILDERNESS, AND GAVE THEM** *
* **DRINK AS OUT OF THE GREAT** *
* **DEPTHS. HE BROUGHT STREAMS** *
* **ALSO OUT OF THE ROCK, AND** *
* **CAUSED WATERS TO RUN DOWN LIKE** *
* **RIVERS. AND THEY SINNED YET** *
* **MORE AGAINST HIM BY PROVOKING** *
* **THE MOST HIGH IN THE WILDERNESS.** *
* **Psalm 78:15-17.** *

dowments, so that tuition can be lower; scholarships; small salaries for faculty members, not to speak of the hardships which parents may experience in providing their share: all of these things combine to make one conscious of his stewardship. Should not the response be that of the young Negro woman, Dr. Virginia Alexander? She had tithed her income to help other medical students and thus to repay society for the financial assistance given her, and in addition is giving herself in the ministry of healing.

Every individual needs to have the opportunity that college, especially a Christian college, can give to lay hold of the rich intellectual and spiritual heritage of the past, to develop powers of clear thinking and discriminating moral judgment, and to build a noble character that will make life worth living.

It is generally recognized that anyone planning to enter a so-called profession should have not only the broad cultural training offered by four years in college, but also the specialized graduate training available for ministers, lawyers, doctors, engineers, and others whose vocation requires technical knowledge and skill.

Christian young people will attend college—preferably, a church-related college—to prepare for larger service in the church and community, apart from their special vocations. The future of the church depends upon an enlightened, consecrated, college-trained leadership in the pew as well as in the pulpit. Our Christian colleges, not only through courses in religion and through the influence of Christian faculties, but particularly through more adequate student religious activity programs, are accepting this responsibility of developing the future lay leadership of our churches. The demand is for men and women with intelligences alive to the problems and needs of the world today, with intimate acquaintance with Christian religion, and with personal loyalty to the Christlike God and his cause in the world. The future, not only of the church but of democratic government, rests upon the development of individuals who will be capable of facing the pros and cons of disputed issues and, while keeping an open, free mind, will cling to the true and the good and face life with Jesus Christ.

Clearly, all should go to college who are willing to accept the responsibilities that the opportunity of these four years create: to develop a critical intelligence, capable of securing and interpreting the facts; to quicken moral judgment, becoming sensitive to the appeal and challenge of Christian ideals; to train for a worthy vocation, contributing one's share to the welfare of others; and to prepare for leadership in carrying on the work of the church and in promoting God's Kingdom in the world.

The experiences of the last few years have convinced many that the time has come for lengthening the period of education for all. Unemployment bids fair to become a permanent characteristic of our industrial society, at least as at present organized. There is every reason, therefore, to insist upon all young people, intellectually capable, receiving the advantages of a four-year college course, with the possible en-

richment of personal and social life which it offers. If for no other reason, young people should go to college to preserve moral and spiritual integrity and to learn to employ their leisure time profitably.

But some will ask: How is it financially possible for me to go? Young people who are determined are finding a way. Most of the church-related colleges have scholarships and loan funds to assist those who are worthy and who need such financial assistance. Usually these do not cover all the expenses but they go a long way, especially during the first year or two.

There are many opportunities to work one's way through college, both on the campus and off. We are discovering that students who have to work for a part or all of their college expenses tend to make better records, both while in college and later, than those who are not forced by circumstances to appreciate their opportunities so much.

The Federal Government through the National Youth Administration is assisting thousands of students (about ten per cent of most student bodies) to attend college now. We should urge our Congress members to greatly enlarge this service. How else could Federal funds be better employed?

Our church should increase its student loan funds. There is a limited loan fund available now through our General Board of Christian Education for students going into the ministry, and a few of the Annual Conferences have similar funds. To what better service could Methodists put their money than generously to enlarge these loan funds, so that their ministry could be made available to all Methodist students who might need help? The Board of Education of the Methodist Episcopal Church has such a general loan fund, of considerable size, which has assisted thousands of student members of that church to prepare for a larger service.

Go to college, then, if at all possible realizing that the outcome depends upon you; your purpose, your determination, and your stewardship of the opportunities of every sort that college offers you!—N. C. McPherson in the Christian Home.

"THE STORY OF CHRISTIANITY"

THE FOLLY AND FUTILITY OF CHRISTIANITY" is the subject assigned by the American Association for the Advancement of Atheism in a prize essay contest being conducted under its auspices. The first prize is \$50, the second is \$25, and then there are five prizes of five dollars each. Christianity has nothing to fear from this aggressive hostility to its majestic truth. The fact is, the atheistic assault upon faith ought to help to rouse Christians out of their contemporary complacency and so be a blessing in disguise. Opposition from without will never hurt any body of truth as sure and creative as the Christian faith. Christianity need fear but two enemies: betrayal from within and the blight of uninformed complacency. History is full of answers to atheistic propaganda. Here are one or two: The rise of democracy in Christian America as contrasted with its rise in atheistic France; the sacrificial leadership produced in Christian America as contrasted with the ambition, self-seeking, and corruption of the leadership of atheistic France; the recurring purges necessary in atheistic Russia as contrasted with America's history of a hundred and fifty years without an execution for treason against the republic. Only an ignorant and perverted mind could have conceived the subject as proposed; but all the centuries would proclaim that title with "Atheism" substituted for "Christianity."—The Christian Advocate (New York Edition).

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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

UNLESS a grasp of the day before yesterday is
held, men are prone in the press to be thin
and hasty in their advances or unduly despon-
dent in face of difficulties.—Dr. James Moffatt.

THE Czechoslovak Conference vote on the Plan
of Methodist Union was: For the Plan 27,
against, None. The Belgian Conference likewise
gave a unanimous vote for the Plan, 28 for and
none against.

REV. S. G. RUTLEDGE, our pastor at Prince-
ton, bringing subscriptions last Monday, re-
ported two good meetings with many conver-
sions, crops fine, and everything flourishing in
his charge.

REV. J. H. GLASS, State Superintendent of
the Arkansas Anti-Saloon League, entered
the Baptist Hospital last week for a minor op-
eration. He is doing well and hopes to be out
by the end of this week.

THE beautiful little premium booklet, "The
Constitution of the United States," may be
had by any subscriber, new or old, who sends a
dollar and requests it. If you want one, renew
quickly, as the supply is limited.

IF millions of our people can be made to realize
the truth and understand the threat of Fasc-
ism or Communism that lies in centralization of
more and more power in the executive, we would
not need to worry.—Frank E. Gannett.

REV. RALPH H. LEWIS, who went out as a
missionary to Korea a few months ago, re-
ports the work in a very encouraging condition.
In his district new groups of believers have re-
cently been established and plans are being
made for the building of several new country
churches. He declares the workers are in fine
spirits.

REV. FRED G. ROEBUCK, pastor of Lakeside
church, Pine Bluff, reports that his church
is carrying forward a splendid summer program,
with good attendance at all services. Twenty-
four members have been received in the past
four weeks.

EXTRA copies of last week's paper, with the
story of the Chinese woman, which was pub-
lished at the request of the Missionary Society
women, may be had. If anyone wants a copy,
enclose two three-cent stamps, and it will be
mailed to any address.

LESSONS IN SOUL-WINNING, by W. H.
Houghton, President of Moody Bible Insti-
tute, is a valuable little booklet which is offer-
ed free to all preachers. If you would like to
have a copy apply to the Moody Bible Institute,
153 Institute Place, Chicago, Ill.

WHEN we say a man is ruined these days, we
know we are talking about financial mat-
ters. No man is ruined whose hands are clean
and whose faith is secure. There are infinitely
worse catastrophes than the loss of financial
possessions.—Archer Wallace, in I Believe in
People.

REV. S. O. PATTY, our pastor at Beebe, called
last week with some subscriptions, and re-
ported a fine revival which closed on July 25.
The congregations were large. The preaching,
by Rev. J. A. Gatlin of Central Avenue, Bates-
ville, was good. The singing, led by Bro. "Bill"
Forbess, was fine. There were five conversions
and the church was toned up.

THERE is still time for a restoration of con-
stitutional government in America. The re-
covery by Congress of its right to make the
laws is really the constitutional crisis in
America. It is not a judicial crisis nor a lawyer's
crisis nor a conservative or radical crisis, but a
people's crisis. Representative government has
come to its greatest test in the history of Ameri-
can democracy.—David Lawrence.

THE FOURTH BRANCH OF GOVERNMENT,
by Bernard F. Weadock, in the July num-
ber of The Industrial News Review, is an il-
luminating discussion of the transfer of power
to enact laws from Congress to administrative
agencies. This power may be abused by the
adoption of rules equivalent to laws without
making them public and by often changing the
rules without publicity. This alarming destruc-
tion of freedom should be understood. Get this
article. Send 25 cents for it to E. Hofer and
Sons, 1220 S. W. Morrison St., Portland, Oregon.

OUR NEW HOSPITAL

ON Thursday, July 22, on the invitation of
Governor Bailey, members of honorary
State Boards and Commissions met at the State
Hospital for Nervous Diseases near Benton. An
appetizing cafeteria dinner was served. A half
chicken on each plate made it a bountiful meal.
After inspecting some of the buildings and
grounds, the members met in the beautiful little
auditorium, and, after a brief statement by
Governor Bailey, short reports and introduc-
tions were made. The reports were interesting
as showing the many varieties of state activities
and the large number of men and women who
were serving the State without salaries, largely
because of their interest in the work. I was
present as a member of the History Commis-
sion, organized in 1911. It was a profitable
occasion.

The new buildings are thoroughly adapted
to the needs of the patients, and the farm, gar-
dens, and dairy afford opportunity for work for
the inmates, reducing cost of maintenance and
giving helpful exercise to those who are able
to work. Everything about the institution is
clean and sanitary. It would be difficult to
imagine anything better. As our people pass
on the highway, they should stop and visit. They
will be convinced that here is a State institu-
tion that is well located and properly managed.

It was a great pleasure to meet one of my
old students, Dr. Jesse Little, a son of former
Governor Little. He is a member of the medi-
cal staff, and was kind enough to explain many
things.—A. C. M.

BOOK REVIEWS

The Family Encounters the Depression; by Rob-
ert Cooley Angell; published by Charles
Scribner's Sons, New York; price \$1.50.

This study in modern sociology has a two-
fold purpose. It presents the results of case
studies of the effects of the depression on fam-
ily life and offers methods of sociological re-
search. A wide range in family types has been
selected for study, thus giving weight and value
to the discussions. The author points out that
no positive conclusions can be reached from such
studies; that, at this stage in the research, he
can hope to do "no more than lay a modest founda-
tion stone for others to build upon."

Our Faith; by Emil Brunner; translated by John
W. Rilling; published by Charles Scrib-
ner's Sons, New York; price \$1.75.

The author believes that religion, with all its
mighty resources, is for the masses and that it
is the duty of Christian leaders to present it in
such a way as to reach the hearts of the people
and give them an abiding faith by which to
live. In clear and simple language he deals
with the difficult questions of our Christian
faith. "Faith," he says, "means that all things
end in God." "There is but one word strong
enough to conquer despair—and that is faith."
"Only he who believes in God wins the victory
over despair." "Faith means to hear Jesus as
God's word to us, and see him as God's victory;
and that alone means the end of despair." Dr.
Brunner says freedom is the fruit of faith and
that prayer is much more difficult than hard
labor. He insists that Christian fellowship is
necessary for "when we do not share our faith
with one another we remain isolated, selfish
people." He concludes his discourse with these
words: "Faith is the assurance that God has
truly revealed his will to us in Jesus Christ, and
this will is eternal life. How he will realize
his will we do not know, the 'how' is unimpor-
tant for us. Our business is to live in this faith,
to be joyful, and to live even now in this love
which is the inner meaning of eternal life.
Eternal life begins by faith in Christ, and when
it has begun death can have no more dominion
over us."

The Interpretation of History; by Paul Tillich;
published by Charles Scribner's Sons, New
York; price \$2.50.

Dr. Tillich, from his social, educational, po-
litical, and spiritual background, is especially
qualified to present the inner spirit of history
and analyze intelligently the forces that enter
into its making. He goes back to the sources
and traces the different influences to their cul-
mination in our day. Part One is an autobio-
graphical sketch titled "On The Boundary," Part
Two is philosophical; Part Three deals with the
political interpretation of history, while Part
Four approaches it from a theological stand-
point. The author's style is interesting, and a
deeper appreciation and understanding of the
meaning and value of history will be gained by
a careful reading of this dissertation. Dr. Til-
lich says: "The comprehension of what occurs
in history may be achieved in two steps. In the
first step, we arrive at two concepts which de-
fine the ultimate more exactly. The ultimate
is fulfillment and decision." And again: "The
Kingdom of God . . . embraces everything in
the course of history as its transcendent mean-
ing."

CIRCULATION REPORT

SINCE last week the following subscriptions
have been received: Buckner Ct., Mt. Ida
Church, W. A. Stewart, finishes 100%, 5; Hen-
derson, R. H. Cannon, 1; Beebe, S. O. Patty, 2;
Magazine, J. W. Howard, 1; Revels Church,
J. M. Talkington, 100%, 17; Hermitage, J. R.
Sewell, 1; Mammoth Spring, M. A. Bierbaum, 8;
Princeton, S. G. Rutledge, 1; Prescott Ct., E. T.
McAfee, 1; Biggers, J. B. Stewart, 2; Camden,
C. M. Reves, by B. F. Scott, 1; Arkansas City,
M. K. Rogers, 100%, 11; Bauxite, S. K. Burnett,
12; Junction City, J. R. Clayton, 1. Good work.
Let others follow this example. Now is the
time to get your members to subscribe on the
circuits. Remember our aim, "The ARKANSAS
METHODIST in Every Methodist Home in Arkan-
sas." It can be done. Why not this year?

Salaries of Underpaid Pastors—A Plea For Action

The excellent article of Dr. J. Q. Schisler on "Better Salaries for Underpaid Preachers," in the ARKANSAS METHODIST for July 22, illustrates one of the major difficulties in the way of solving this important problem. Dr. Schisler points out very accurately and definitely the shortcomings of the plan adopted by the North Arkansas Conference last fall for beginning an attack upon the problem of helping underpaid pastors. He also points out that any permanent plan for dealing with this problem must have the cooperation and help of all Boards and agencies within the Conference. But he does not place responsibility upon any individual or group for initiating action. And there is the center of our difficulty. Practically everybody in the North Arkansas Conference, at some time or other, has expressed himself as being in favor of better salaries for underpaid pastors. Many excellent general suggestions have been made; but, on the whole, the various individuals and groups who were in position to do something about this matter have failed to offer any definite plan of action.

This article is a plan for action, definite vigorous action that will bring the Conference to grips with the whole matter of adequate salaries for pastors. Where can we start? Here are my suggestions:

1. Support the plan adopted by the North Arkansas Conference last fall for supplementing the salaries of underpaid pastors. It is true that this plan is a makeshift and that in many respects it is "unsound," but it will enable a considerable number of our faithful pastors to do better work. It will also help the men on the poorer charges of the Conference to believe that there is something besides talk to all the fuss that we make over them and their work.

In a meeting of the presiding elders and the executive committee of the Board of Missions at Conway, July 26, a definite plan for distributing whatever money may be received as a result of the operation of this plan was unanimously adopted. Details regarding this plan of distribution will be sent to every pastor in the Conference by the executive committee of the Board of Missions.

2. Let the presiding elders and the executive committee of the Boards of Missions, Christian Education, Lay Activities, and the Woman's Missionary Council get together between now and the next session of the Annual Conference and draw up a comprehensive plan of attack upon the problem of providing adequate salaries for all pastors in the Conference. This plan to be presented to the forthcoming session of the North Arkansas Conference for discussion, amendment, and adoption.

In this connection, I am glad to report that the presiding elders and the Board of Missions have extended to the other groups indicated above an invitation to meet in North Little Rock, September 3, for this very purpose. But each Board, or group, represented in this larger meeting will doubtless need to give careful attention to its share in the total program. Unless the Conference Board of Christian Education, for example, is willing

to assume a large share of the responsibility for educating the members and constituency of the Methodist Church in the North Arkansas Conference in both the meaning and practical methods of stewardship no plan that the conference may adopt will succeed.

In a word, the program finally worked out and adopted cannot be something separate and apart from the programs of the Conference Boards and the presiding elders. To succeed, this program must be set up as one of, if not the major objective of the presiding elders and every other agency in the Annual Conference.

3. Make a resolution now that you will support vigorously and enthusiastically for a period of at least one year, any plan that may be adopted by the Annual Conference. It is our Christian privilege and responsibility to influence the plan in every legitimate way that we can while it is still in the formative stage, but once it is adopted by the Conference it is our Christian duty to back it with all our might until such a time as there is opportunity for reconsideration.

I have certain definite ideas that I think should be included in any permanent attack up on the problem before us. But the Conference may not adopt a single one of them. Whether it does, or doesn't, I shall back whatever plan may be adopted with all the energy and financial resources I may possess.—A. W. Martin, Forrest City.

DISTRIBUTION OF CHRISTIAN LITERATURE FOR EVERY CHURCH AND MEMBER

1. The purpose of the Church press for producing and distributing religious literature should be to save the profit and thereby make and deliver more of it so as to give it to that large portion of the Church affiliation who could not pay the cost if made on a profit-making method.

2. Free distribution can be accomplished by the Church creating and maintaining a fund to supply not only the church school but the religious home and the public as well.

3. As progressive and up-to-date Wesleyan Methodists, every Methodist home should be supplied with the Bible, hymn-book, Discipline, Sunday School textbooks, and the Church papers and other good books. Where there are five hundred members in a local church, then there should be safely estimated one hundred families, each of which should be supplied with their needs, if need be, by the fund raised for that purpose.

4. Next to the Bible, the periodicals of the Church, especially the General and Conference papers, have been the greatest means of grace and the finest instruments for the continued growth and development of a religious education.

5. The Church library should be recognized as a necessity for every Church and provided for in the budget. Set as a minimum standard to supply every Methodist family with a Church paper not only the officials of the Church but of more importance to the non-officials, non-attendants and unchurched. Then if possible, of equal importance a circulating library of the best religious books, magazines, and pamphlets and leaflets for free distribution, suited to every class and age as seekers after religion, young converts, adult members and prospective members.

6. Let the congregation elect a librarian and library committee. As a general estimate the General and Conference Advocates constitute the most valuable literature for general distribution to those members who are either not able to pay for it or don't know the worth until placed in their hands.

7. The best and cheapest method for distribution doubtless is to direct publishers to mail in packages to one address to the church librarian to be delivered to the individual members at Sunday services and by other laudable methods. Thus doing a very great evangelistic service at a saving of expenses of approximately 50 per cent. The sublime results would be to make and develop a high class, intelligent and loyal Christian citizenship.

8. If the Church religious literature which is the Bible of today in the making is placed in the homes of the people they will read it. Otherwise the secular and world literature, which is the Bible of the world in the making of today, will be read.—J. H. Shumaker.

CHILDREN IN COURT

By JUDGE MALCOLM HATFIELD

A young man who recently returned from visiting relatives in a city where a labor dispute was in progress today, learned in court that the world did not owe him a living.

When apprehended in the act of burglarizing a gasoline station, he suddenly informed officers that it was no sin to rob a large oil company. In this particular instance, years of splendid home training were cast aside after an adolescent boy had witnessed the violence and hatreds that accompanied the labor dispute. The sons of rich and poor alike should be carefully shielded from such scenes for they not only cause youngsters to act in an anti-social manner but tend to stimulate class hatreds.

The price of a half fare bus ticket proved the means of landing a thirteen year old girl in the juvenile court today.

Twenty four hours before her apprehension by juvenile authorities for stealing from a ten cent store, this child had heard her mother tell a bus driver that she was eleven years of age. While the mother saved a small amount of money by misrepresenting her daughter's actual age, this proved to be the most expensive ticket she ever purchased for an example of dishonesty was set which the child was not slow in adopting.

A grocer's son was taken into custody yesterday in a nearby city by an inspector of the Bureau of Weights and Measures. The young man frankly admitted that he conceived the idea of short-weighting orders after having once heard his father boast of fraudulent practice by which a slight disadvantage was gained over a customer.

It was also discovered that the young man had deliberately failed over a period of six months of ringing up on the cash register all money taken in. The court was not impressed with the father's indignation and frankly informed him that he had no complaint to make so long as he himself cheated his customers in his son's presence.

The tragedy of a boy with too much idle time on his hands was revealed in court today when a college freshman was convicted of a reckless driving charge in which several persons were injured.

Some ten or twelve years ago the son of the late Calvin Coolidge was approached at his work in a tobacco shed by a young man who casually remarked: "Believe me if I had a car and my father was President of the United States you wouldn't catch me doing this kind of work."

Young Coolidge is reported to have looked up and replied "You would if Calvin Coolidge was your father."

If there were more parents like the late President we would have fewer boys with high powered automobiles and large expense accounts seeking excitement and thrills on heavily congested highways.

Two socially prominent and well-to-do parents were severely lectured in court yesterday afternoon when their only son was implicated in an arson charge.

When the parents attempted to shift the responsibility for their son's conduct to his play-mate the judge turned to the couple and said, "Both of you are so busy with your club, lodge and social obligations that you have no time left to train your child. If I again hear of you employing a high school girl at ten cents an hour to supervise this nine year old boy I will be forced to remove him from your custody."

EVANGELISTIC WORK IN CHANGCHOW, CHINA

By G. B. WORKMAN

Changchow is a city of 230,000 people in the heart of a rich agricultural district, which makes the nature of the city primarily agricultural. Changchow is halfway between Nanking and Shanghai on the main line of the railway, and is the center for a large network of roads and bus lines that spread out through the farming district and connect with most of the main cities nearby. Communication by canal is also good with the Great Lake and the Grand Canal, forming the ancient waterway to Peiping.

In Changchow there are a number of factories which manufacture cotton products; electrical power which is distributed widely throughout the outlying districts. The city carries on a considerable market and mercantile business, serving the city and surrounding areas. In this large city there are Buddhist and Taoist temples, the former being quite famous and important in China, and also a Mohammedan mosque. There is also a background of Confucian literature, and ethics. There is a small Roman Catholic church outside the East Gate and the Protestants are served by three churches, one small church outside the West Gate (under the Southern Presbyterians), and two Methodist churches; Christ Church on the Fu Zeh Ka (street) and Carriger Memorial Church in the best residential district of the city. The Methodist Hospital, Stephenson Memorial Hospital in Changchow, has a chapel which serves the hospital constituency, although many of the hospital staff are members of the Carriger Church and one or two of Christ Church.

There are two Chinese pastors who gave part time to Carriger Church, Revs. I. C. Mao and C. Y. Chang, while George B. Workman, missionary under the General Board, gives a part of his time to this church. Miss Alice Green of the Woman's Department of the

Board, gives part time to the work at this church.

The activities at Carriger Memorial Church are as follows: Sunday School, average attendance 165-200; Church worship service, membership 700; Sunday school for street children, attend 50-60; Staff worker's meeting; Cottage prayer meeting; Happy Children's Club Missionary Society (children); classes with probationers and members; Midweek prayer meeting; Children's Missionary Society; Woman's Missionary Society (once a month); Bible Class for men; Visiting and Classes, (every day except Saturday); Children's Missionary Society; Well Baby Clinic (Mother's Club in connection); Choir Practice; Young People's Missionary Society; Epworth League, carrying a very full program of social, athletic, and other activities. League finances the Hut School for underprivileged children, puts on community musical concerts, etc.

Schools operated under the auspices of the Carriger Memorial Church include the Carriger Kindergarten and the Primary and Junior Middle Schools (all government registered) with a total enrollment of over 700. There is also the Hut School, the Epworth League institution which is administered by the same superintendent. The Hut School has 70 students, mostly from families of the ricksha coolies, or people of similar class. The school is supported by the Epworth League of the Carriger Memorial Church. The other schools are entirely self-supporting except for about \$75.00 annually from the China Conference Sunday School Board.

Two short-term Bible schools, whose progress include Bible study, singing, recreation, hygiene, story telling, and evangelistic service, are held each year, one for the District and one for the local church. Standard training schools are held at times and the Adult Education secretaries cooperate at times in the courses.

Special evangelistic services are held during the Chinese New Year and at other times. A Thanksgiving offering is taken and also one at Christmas time and the proceeds are used for the poor and for Christmas celebrations for church and Sunday schools.

Since Changchow has no public library a reading room was opened at the church, but has been closed at least temporarily because of the lack of funds for staffing, literature and alteration of the building.

A plan is hoped to be developed

for a recreation ground for young people of the city. This is slowly going forward but it is being hampered because of lack of funds.

A course of graded literature is being put into the Sunday Schools, using the latest and best materials, replacing older types of literature.

Individual workers are carrying on various activities, such as English classes, regular appointments for counsel, and so on.

This church is located on the city's main business street, near the very center of the city in a densely populated area. The families who live near the church are largely of the poorer class. There is a great opportunity here for combined social and evangelistic work. The Department of Woman's Work of the Board of Missions conducts Centenary School, which this church serves. The church plans a new building to replace the present one, an old Chinese theater which is caving in. The building fund is still short about \$600.00 in spite of the \$2,000 from the sale of local land and \$2,000 raised by the local church. Help is needed badly to put this building up so that this congregation may have a place of worship, to say nothing of serving such a needy community. The church last year paid all the preacher's salary and all budget expenses, except \$5.00 monthly (all figures in Chinese currency). A church here is greatly needed for such a needy area.

The workers at the North Gate church include Pastor V. Y. Taiang, Miss Alice Green, a part time worker from the Woman's Department; G. B. Workman, part time worker from the General Board; Mrs. Tsu Ling-ing, Bible woman; and Miss Sung, superintendent of the Centenary School.

There are two country preaching places connected with the Changchow Circuit, where preaching services are held by the pastor of the circuit once or twice a month. At one place there is a building, at the other place, services are held in the homes.

Very close cooperation is maintained between Centenary Institute and the Christ Church, as is the case between the Carriger school and church at that center.

The hospital chaplain is Rev. C. Y. Chang, who devotes part time to this work; Miss Kyung is the woman evangelistic worker.

The activities consist of daily chapel services (except Sunday); Monday there is a Bible class for nurses; Tuesday evening, prayer meeting for the staff; Thursday devotional and literary class for servants and Bible class for nurses; Friday, Bible class for nurses, Miss Kyung as leader.

Visitation of patients in wards and the clinic is carried on regularly; there is a student volunteer group of six nurses; a young people's fellowship is being planned to include members of the entire staff.

Every Sunday evening there is a devotional service for the foreigners of the city, with the foreigners leading the service.

At Christmas the hospital provides presents, a festivity for the large number of prisoners in the jail as well as their own patients, and the churches and schools hold celebrations.

Both churches and the hospital have representatives to attend the Conferences, such as the Young People's Summer Conference, Epworth League Conference Union meetings, and the Girls' Student Volunteer Conference.

A SERIAL STORY Parsonage Family

By
SUSIE McKINNON MILLAR

CHAPTER XXIV

"Ruth, I can't get used to you," affirmed George. "How can a woman be so beautiful? Are you sure you were not fooling me when you promised to marry me? I can't believe my good fortune. Tell me I'm not dreaming."

"Believe it or not," laughed Ruth, "I'm the same girl you kissed goodbye on the steamer in New York three years ago. The same girl you wanted to be engaged to the night of Grace's wedding. How long ago that seems!"

"Seven years is a long time, and you remember how impatient I was. I wanted us to marry that very night and use the same decorations Grace had used. Mr. and Mrs. Burton were so kind to us; but, I'll say! they had their way about it! I had to wait. Now we may be engaged with their consent, but we still must wait another year to be married. That's hard. I'd rather be married now before you change your mind. A year's too long."

"But years pass quickly and we have lots of things to find out about each other. I love the way you look and the sound of your voice, but how do I know what you're really like? After all this time away from you, how do I know that we'll like the same things? How do you know that we'll not get into each other's hair and fight the live-long day? Mother's right about it. We'll not be too old next summer. We'll have loads of fun this winter. I have all sorts of plans worked out."

"Don't forget when you're planning all this that I'm a business man now and can't come and go as I please. I'm partner in the new firm of Burton and Howard, but I'm only a junior partner, and Mr. Burton is still boss."

"That's a swell new firm. I believe I'll come into it, too. Burton, Howard and Burton. How's that for a name?"

"That's fine. Mr. Burton will boss me and I'll boss you."

"And," interrupted Ruth, "I'll boss Daddy. How's that for a vicious circle? But you needn't get the idea that you can boss me because I'm ten days younger than you are. Let's not quarrel about the firm any more now. Let's talk about our announcement party. Mother said she'd have a dinner for us and announce our engagement. I think it would be lovely to have the dinner for Harriet and Dr. Crawford when they marry."

"That's just next week."

"They marry at home, don't they? They can come here for the dinner and reception and still have time to catch their train. I'm so glad they are going to marry. They've been in love with each other a long, long time, haven't they? But Harriet wouldn't admit it, even to herself, until he accepted that position in the State Medical College and was about to leave. Harriet couldn't stand that. I don't blame her. If he'd gone off without her, she'd have followed him."

"Would you follow me if I should decide to go somewhere else to work?"

"I'll tell you more about that later. You'd better not risk it. You might have me on your hands when you least expected me—or I might not show up at all."

The winter with its round of work and play kept George constantly on the go. Brother and Sister Moore at the next session received an appointment at the other end of the Conference. Brother and Sister Howard moved into the apartment with Bob and Tom. Grace and Graham insisted on George's rooming in their home, although Grace protested that Uncle George spoiled his young niece and nephew, Grace and Graham, the Burke twins, who even at the early age of three bid fair to rule the entire family.

George loved his work, but it did not satisfy him. He loved Ruth devotedly and felt confident of her love. But, would she marry him if he gave up his business career and took up the work his heart urged him to do? This new vision of service had come to him early in his college life and had stirred his imagination. But it had not been strong enough to supplement his earlier dream of successful business career. Lately it had returned with greater strength and frequency until now it was with him constantly. For the first time in his life, he had a problem that appeared to have no solution.

April blossomed into May and George grew thinner day by day as he tried to settle his problem. "I'll stay with this job. The other is just a dream. I'll put it out of my mind. I can do God's work in this job as well as in that. I might change and make a failure. It's right to succeed. I'll need all I can make to give Ruth the kind of life she's used to. I'll think no more about it." But the dream persisted.

"George, what is the matter with you?" demanded Ruth as they rowed idly on the lake at Burke's lodge where they'd gone for a picnic supper. "I've never seen you look so pale and thin. Worry lines are written all over your face. Have you and Dad lost a fortune? or quarreled? Are you worrying about the thirtieth of June, our wedding day, and wondering how you'll ever manage to take care of a wife? Don't take it so hard. I'll promise not to be troublesome. I think it will be fun to be married and live in a house of our own."

"That's the greatest earthly happiness I can imagine!" declared George. "There's not a flaw in you. You're perfect. There are no business losses and your Dad and I have not quarreled. But you're right, dear. There is something wrong with me. I have a clear and urgent call to preach. I know that I should heed this call. It is on my conscience. I have made every effort to strangle it, or to crowd it out of my life plans, but it refuses to be shut out."

"Stop it, George!" exclaimed Ruth. "That's not funny. Don't try to tease me. Your career is off to a splendid start. Our plans are made. Why, we've even agreed to take Mrs. Andrew's home until we have decided on the plans for our own. And here you begin talking about preaching! Why, you've never preached a lick in your life? What makes you think you could? You'd have to start at the very bottom, and no telling how long it would be before you made enough

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to live on. No, I say it's simply out of the question."

"But, Ruth, you would not have me turn my back on my duty, would you?"

"Duty, nothing! I guess you owe some duty to me. If you're any good, I guess you can serve God in business as well as in preaching."

"But I can't. I'll have to accept this call, and offer myself to the District Conference next month. If they'll recommend me, I'll join the Annual Commencement this fall and accept any appointment they give me. Then we'll take up our life together in a cozy little Methodist parsonage."

"Oh, you make me perfectly furious," exclaimed Ruth. "We'll do no such thing. If you do this foolish thing our life together ends before it even begins!"

"But, Ruth, you love me don't you? I love you better than my life. We could do this thing—I feel—"

"Oh, hush," interrupted Ruth; "take me home. I don't want to see you again until you come to your senses."

"Darling, don't make it so hard for me," begged George.

"You're the one who's planning to make it hard for me, not only now but for the rest of my life. No, I refuse to talk any more about it. Don't try to see me until you've given up this mad idea."

(To be continued)

WHO FOOTS THE BILL?

Strikes cost money. That salient fact must not be overlooked as violence steals the headlines. But as dangerous as it is when mobs run rampant through the country, halting mail trucks and interfering with other people who want to work, the long term factor that strikes are costly cannot be overlooked.

First, they are costly to the minorities who decide to strike. Secondly, they are costly to the greater numbers who are forced out of employment in their own plant or who are laid off because a customer plant has been closed or a source of supply cut off. They are costly to the shopkeepers, the doctors, lawyers and candlestick makers in every community. With losses running into billions of dollars, they are cutting heavily into the national income, out of which comes the living standards of all the people.

These standards are felt immediately by the various groups directly affected. But the toll that the present wave of strikes and compulsory wage increase will take in the future of the buyer of manufactured goods cannot be calculated.

Let's look at it calmly. From 70 to 80 per cent of the cost of manufacturing products is labor cost. As these costs go up and up, the selling price of goods must go up, too. That is when the consumer begins to feel the effects of an economy dictated by violence rather than by peaceful consultation. And the farmer, caught in the squeeze, finds himself pinched as the goods that he buys in the city become dearer and dearer.—Industrial Press Service Co.

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Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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LEADERSHIP SCHOOL FOR NEGRO WOMEN

The Woman's Missionary Council of the Methodist Episcopal Church, South, is co-operating with the Colored Methodist Episcopal Church in holding a Leadership School for Negro women, August 23-28, in a six-day school in Little Rock. The Woman's Missionary Societies of both Little Rock and North Arkansas Conferences are requested to secure Negro women suitable for leadership training to attend this school. Registration will be made with Rev. N. B. Turley, P. C., Miles Chapel, 1804 E. 5th St., Little Rock. Room and board for the six days will be \$5.00 and registration fee \$1.00. Class sessions will be at the East End Negro School 8th and Calhoun Sts. It is desired that all Auxiliaries, Zones, and Districts in both Conferences co-operate in sending delegates. Mrs. B. J. Reaves and Mrs. Guy Cazort will be counsellors. Miss Mae McRae will teach a course and Mrs. J. G. Bowman will have a class in handicraft.

"HEATHEN"

People are much more alike than they are different. If we should list our differences they would be much fewer than we think.

After one of the great battles of the World War the nurses found a poem scrawled on the back of an envelope in the waistcoat pocket of a Tommy who had made "the supreme sacrifice." It was written about his Indian fellow soldier. Color and creed did not signify much in those awful days; but life counted. The British Tommy found the Indian buddy a comrade:

"I used to think him 'heathen,'
Just because—why, don't you see—

He didn't speak God's English
And didn't look like me.

"He had a burnt complexion—
Which is 'heathen,' goodness knows—

He ate a 'heathen's' rations,
And he wore a 'heathen's' clothes.

"But he's kind to little kiddies,
And there's written in his eyes
A willingness to offer up
A Christian's sacrifice.

"Yes, you'd know him for a 'heathen'

If you judged him by the hide;
But bless you, he's my brother,
For he's just like me inside."

—Onward.

LEOLA AUXILIARY

The Missionary Society met July 26 at the home of Mrs. N. S. Phillips. Mrs. J. E. Cox led a very interesting program from the year-book.

A duet was rendered by Messrs. Phillips and Cox.

Miss Helen Harrison gave a splendid reading. There were 12 members and two visitors present.

Delicious ice cream and cake were served by the hostess, assisted by Mrs. W. L. Bugar, Jane Bugar and Alice Lee Davis.

Our attendance is holding up well

Christian Education

LITTLE ROCK CONFERENCE HONOR ROLL, CHURCH SCHOOL DAY OFFERINGS

Below is a complete list of the pastors of all charges that have reached their goal on Church School Day and Young People's Anniversary. We earnestly request that, if any pastor whose name does not appear on this Roll, is under the impression that his charge is paid out, he will please write us at once so that we may get our books straight. We have tried to keep up with the apportionments as made out by the Presiding Elders, but in some cases we are confident that an adjustment has been made that we do not have on our records. We sincerely thank all charges that have sent in offerings and earnestly request those that have not to do so at their very earliest convenience.—Clem Baker.

Honor Roll—H. D. Sadler, Earl S. Walker, J. C. Williams, O. C. Robison, J. L. Dedman, G. W. Warren, A. J. Bearden, W. C. Watson, C. M. Reeves, L. C. Gatlin, P. D. Mann, Leland Clegg, Mouzon Alton, E. T. Miller, Van W. Harrell, W. L. Arnold, R. B. Moore, H. B. Watts, A. J. Shirey, A. E. Jacobs, Neill Hart, Gaston Foote,

through the hot weather. We meet each Monday afternoon and have good programs. We are busy making quilts and we sell ice cream every other Saturday. Our next meeting will be at the parsonage. Miss Vera Atchley will have charge of the program.—Cor. Sec.

ZONE MEETING, FAYETTE- VILLE DISTRICT

Zone Number One of the Fayetteville District met at Goshen on July 15, Mrs. W. A. Lindsey, chairman, presiding.

The devotional service was led by Mrs. J. W. Workman who gave an interesting discussion of a passage from John 16.

Springdale, Fayetteville, Prairie Grove, Farmington, Lincoln and Goshen each reported their work through one of their delegates.

An interesting discussion of the World Outlook followed. Helpful suggestions were made as to various uses of this periodical and also as to methods of circulation.

Mrs. Mary D. Miser of Paragould was introduced and gave an inspiring account of the Prayer Retreat which was held at Conway in June.

Mrs. E. T. Wayland presented the matter of Scarritt Associate Memberships. Fayetteville now has five Associate Members and has been asked for eight.

A special prayer was led by Rev. W. A. Lindsey that our State be guided in the selection of a successor of the late Senator Robinson, and also prayer was made for the restoration to health of the daughter of Evangelist John E. Brown.

The afternoon session was opened with a devotional service led by Rev. O. D. Peters.

Mrs. Lillian Holt of Springdale presented the work of Baby Life and Baby Specials. An offering was taken and the baby of Rev. and Mrs. Poe Williams of Elm Springs was made a Life Member.

Lincoln was selected as the place of meeting for the Zone at the next session. The attendance was good. The fellowship at the co-operative luncheon was especially enjoyable.—Mrs. C. E. Mayfield, Zone Sec.

M. W. Miller, M. K. Rogers, T. T. McNeal, E. L. McKay, R. A. Teeter, A. C. Carraway, Earl Lewis, M. O. Barnett, W. C. Lewis, F. A. Buddin, J. A. Henderson, S. T. Baugh, F. G. Roebuck, Wilfred House, F. N. Brewer, J. B. Hefley, L. E. Wilson, W. D. Golden, V. D. Keeley, B. F. Roebuck, C. R. Andrews, T. M. Armstrong, C. H. Farmer, R. L. Long, Everett Vinson, J. E. Cooper, C. E. Burdette, C. D. Meux, K. L. Spore, F. R. Harrison, C. D. Cade, O. E. Holmes, G. W. Robertson, C. H. Gilliam, W. J. Clark, J. D. Montgomery, A. W. Hamilton, J. A. Simpson, H. H. McGuyre, Edward Harris, Arthur Terry, H. S. DeVore, J. L. Simpson.

CONGRATULATIONS TO E. T. MILLER AND AUSTIN CIRCUIT

Our congratulations this week go to Rev. E. T. Miller and the Austin Circuit for going far beyond their goal on Church School Day and Young People's Anniversary. The amount accepted was \$28.00. The amount paid was \$35.35. Each of the six churches on this charge sent in a magnificent offering with old Concord leading with \$10.00.—Clem Baker.

PINE BLUFF DISTRICT FIRST TO REACH ITS GOAL ON CHURCH SCHOOL DAY OFFERINGS

Mr. Wilkerson's report on Church School Day and Young People's Anniversary this week shows every charge in this District having reached its goal and every pastor's name on our Conference Honor Roll. This also places the name of the Presiding Elder, Rev. J. E. Cooper, on this roll along with some 64 pastors. This is the second year in succession that Brother Cooper has led the Pine Bluff District in achieving this goal. Our sincere congratulations go to Bro. Cooper and the 21 fine pastors who make up the leadership of the Pine Bluff District.—Clem Baker.

CROSSETT TRAINING SCHOOL SET FOR WEEK OF AUGUST 22

Under the leadership of Rev. T. T. McNeal the pastor a Christian Workers' Training School will be held at Crossett the week of August 22-27. Two courses will be given as follows: "St. Mark's Life of Christ" with Dr. C. J. Greene of Hendrix College as instructor; and "Teaching Children in the Church School" with Miss Fay McRae as instructor. The Board of Managers is composed of Mr. A. T. Sparks, Chairman; W. A. Phillips, Edwin Bird, Mrs. Dr. Spivey, Mrs. Alex Moseley, Mrs. D. C. Hastings, and Brother McNeal.

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ity, we look forward to this being one of the best schools to be held in the fall series in the Little Rock Conference.—Clem Baker.

CHURCH SCHOOL DAY OFFERINGS, LITTLE ROCK CONFERENCE, FROM JULY 1 TO SATURDAY, JULY 31

Arkadelphia District	
Mt. Pine	\$ 2.00
Bethlehem	3.25
Manchester	6.66
Carthage	10.00
Willow	2.50
Prev. reported	256.00
Total	\$280.41

Camden District	
Centennial	\$ 3.00
Strong	11.41
First Church, El Dorado	75.00
Prev. reported	279.00
Total	\$368.41

Little Rock District	
Des Arc	\$ 3.05
Mt. Tabor	8.55
South Bend	3.56
Old Austin	3.50
Mt. Zion	6.74
Concord	10.00
Hickory Plains	5.00
Mt. Carmel	5.96
Prev. reported	601.75
Total	\$648.11

Monticello District	
Hamburg	\$ 13.65
Arkansas City	5.00
Watson	5.00
Prairie Chapel	2.00
Winchester	5.00
Prev. reported	104.17
Total	\$134.82

Pine Bluff District	
Sherrill	\$ 3.50
Bayou Meto	1.00
Wofford's	2.14
Mt. Carmel	2.00
Sulphur Springs	3.00
Star City	1.00
Center	1.30
Wesley's Chapel	2.20
Mt. Olivet	3.00
Prosperity	2.00
Union	3.00
Gillett (add)	5.00
Wabbaseka	3.50
Gillett (add)	1.00
Mt. Home	3.00
Cornersville	3.00
Glendale	3.00
Humphrey	6.00
Prev. reported	463.65
Total	\$512.34

Prescott District	
Murfreesboro	\$ 17.10
Holly Grove	3.05
Boyd's Chapel (add)	4.00
Prescott Ct.	5.80
Blevins	12.50
Prev. reported	190.97
Total	\$233.42

Texarkana District	
Walnut Springs	\$ 3.61
Wickes	1.36
Lockesburg (add)	3.00
Dierks	8.00
Green's Chapel	2.00
Richmond	5.00
Prev. reported	259.42
Total	\$282.39

Standings by Districts	
Little Rock District	\$ 648.11
Pine Bluff District	512.34
Camden District	368.41
Texarkana District	282.39
Arkadelphia District	280.41
Prescott District	233.42
Monticello District	134.82
Total	\$2,459.90

When answering advertisements, mention the ARKANSAS METHODIST.

CHURCH NEWS

CHURCH EXTENSION NOTICE

Because of conflicting engagement, it has become necessary to change the date of the meeting of the Appropriations Committee of the Board of Church Extension from September 8, to September 14. All applications must be in the hands of the Secretary on or before September 9.—T. D. Ellis, Secretary.

CENTER POINT CAMP MEETING

The Center Point camp meeting will be held this year August 13-20. This is 100 years since the first camp meeting was held, according to Hon. W. D. Lee. We are building and repairing a good many tents. The people extend the most cordial invitation to old friends to attend this year.—W. W. Nelson P. C.

ARK. METHODIST ORPHANAGE

I have been thinking recently about my brethren of the ministry of the Arkansas Conferences. First of all, I have doubt whether any two Conferences have a better group of Presiding Elders than our two Conferences have. They all seem to be alert, active and doing magnificent work. My own Presiding Elder is a hard-worker, and the brethren follow him without any question.

In talking with the brethren from various parts of the State who call to see me, I am delighted to know that we are getting along so well and I hope that this year will prove to be the best of all the years in recent times in our Church development. I am praying for a general revival and for the up-lifting of our membership.

We have many members who do not amount to anything in the Church. They do not attend and do not make any contribution and the question of tithing, either by thought, time or income, seems never to have impressed many whom I love.

I am praying God to use me to lift some of my friends out of the slough of despond. May the spirit of the Almighty God descend upon our Church.—James Thomas, Executive Secretary.

ARK. METHODIST ORPHANAGE

Received in Home during July: American Bottling Co., 4 cases soft drinks; Mrs. R. C. Bradford, Cabot, bushel nice apples; Mrs. G. C. Morris, West 33rd St., City, rides for 4 boys; Mrs. T. S. Southernland, Lonoke, dress for Barbara; Mrs. John Durham, New Orleans, dress for Ann; Mrs. Tom Miller, City, cash, four dollars, used on summer vacations; Mrs. H. H. Terry, City, cash, one dollar, used for summer vacation; Vinita Bettis, S. S. class, Capitol View, pajamas and socks for Lena Mae; Young Woman's Circle, Asbury church, pajamas and socks for Peggy; Mello Cream Doughnut Co., North Little

Rock, 22 doz. doughnuts; Unknown Friend, City, bag of girls' clothing; Mrs. Virginia Gresham, Rison, box nice clothing for Beatrice.

The family has made the best of staying at home for the past three weeks. Each one doing his or her best to keep happiness supreme in the home.

We have played indoor and outdoor games. Have had splendid programs of music and readings, S. S. sessions, radio sermons, sewed, crocheted, cooked, cleaned house and yards and feel much has been accomplished by doing our bit and being loyal citizens.—Mrs. S. J. Steed, Matron.

ARK. METHODIST ORPHANAGE

During July we have received the following cash offerings for the Home: Point View S. S., Traskwood Ct. \$.45 Blevins Sunday School 8.00 Miss Flora Stuck, Jonesboro, gift 5.00 H. M. Martin Dairy, L. Rock, Rt. 3 2.00 McDonnell-Streepy Class, Pulaski Heights 2.50 Susanna Wesley Bible Class, First Church, Texarkana 10.00 Brookland Sunday School 1.00 —James Thomas, Superintendent.

REPORT OF LITTLE ROCK CONFERENCE TREASURER

As Treasurer of the Little Rock Conference, I report the following remittances received on Conference Claims since the beginning of the new Conference Year up through July 31: (* indicates payment in full.)

Arkadelphia District	
Arkadelphia Station	\$ 200.00
Benton Station	150.00
Carthage-Tulip	109.00
Dalark Ct.	46.50
Friendship Ct.	25.00
Holly Springs Ct.	75.00
Hot Springs Ct.	74.35
Hot Springs-First Church	566.67
Hot Springs-Oaklawn Church	115.00
Malvern Station	475.00
Princeton Ct.	30.25
Tigert-Pearcy	16.14
Traskwood Ct.	24.30
Total	\$1,907.21

Camden District	
Buckner Ct.	\$ 35.00
Camden	937.00
El Dorado Ct.	160.00
First Church, El Dorado	1,750.00
Wesley-Vantrease Memorial Charge, El Dorado	47.00
Centennial, El Dorado	7.50
Fordyce	200.00
Kingsland	1.60
Louann	5.00
Magnolia Station	375.00
Magnolia Circuit	63.25
Strong Ct.	82.00
Taylor Circuit	98.00
Total	\$3,761.35

Note: Last month reported Centennial Church-El Dorado as having paid \$10.70; \$3.00 of this should have gone to the Sunday School Fund and we have now transferred it.

Little Rock District	
Bryant Circuit	\$ 31.91
Carlisle Station	137.25
Carlisle Circuit	61.88
DeValls Bluff-Des Arc	14.00
Hazen	200.00
Hickory Plains Ct.	80.00
Keo-Tomberlin	61.51
Little Rock-Asbury	1,210.00
Capitol View	210.00
First Church	1,400.00
Forest Park	100.00
Henderson	31.00
Highland	145.00
Pulaski Heights	425.00
Winfield	50.00
28th Street	55.00
Lonoke	306.00
Primrose Chapel	123.25
Roland Circuit	20.00
Total	\$4,661.80

Monticello District	
Crossett	\$ 350.00
Dermott	43.64
Fountain Hill Ct.	30.30
Hermitage Ct.	4.00
McGehee	175.00
Monticello	150.00
Montrose-Snyder	34.15
New Edinburg Ct.	50.00
Wilmar Ct.	20.00
Wilmot Ct.	87.00
Total	\$ 944.09

Pine Bluff District	
Good Faith-White Hall Charge	\$ 67.00
Gillett Ct.	23.70
Humphrey-Sunshine	15.00
Rowell Ct.	30.15
St. Charles Ct.	320.00
Sheridan Ct.	18.00
Sheridan Station	140.00
Star City Ct.	202.50
Swan Lake Circuit	53.00
Pine Bluff: Carr Memorial	75.00
Hawley Memorial	20.25
First Church	600.00
Lakeside Church	600.00
Total	\$2,164.60

Prescott District	
Bingen Ct.	\$ 12.00
Forester	25.00
Glenwood-Rosboro	25.00
Hope Church	400.00
Mineral Springs-Center Point	32.67
Mt. Ida Ct.	20.00
Murfreesboro-Delight	282.82
Prescott Station	385.00
Prescott Circuit	12.50
Springhill Ct.	38.50
Washington-Ozan	53.50
Total	\$1,286.99

Texarkana District	
DeQueen	\$ 150.00
Dierks	70.00
Doddridge Ct.	55.00
Foreman Circuit	8.65
Lewisville-Bradley	77.00
Lockesburg Ct.	163.00
Mena	76.00
Stamps-Garland City	126.33
First Church, Texarkana	1,225.00
Texarkana Circuit	100.00
Winthrop Ct.	32.00
Total	\$2,082.98

Miscellaneous	
Sale of Centennial Manuals	\$ 10.70
Golden Cross-Forest Park	6.75
Capitol View	26.50
28th Street	3.00
St. Paul Church-Washington-Ozan Charge	1.00
Pulaski Heights Church	55.05
Total	\$103.00
Grand Total	\$16,912.02
—C. E. Hayes, Conf. Treas.	

FAIRVIEW

A successful revival has just closed at our church near Camden. The interest was good and the crowds were large. Bro. Arnold had charge of the preaching and Mr. Arthur Barber of Memphis, (who lost his eyesight at the age of six), led the singing and accompanied the pianist with his accordion. He also played other musical instruments, sang beautiful solos, and altogether added greatly to the spirit of the meeting.

We are sponsoring a Vacation School for the Negroes at their school (Lafayette) near here. In the absence of anyone else, I acted as supervisor. They furnished their own pianist and teacher for the Beginners, who did their work admirably. We enrolled fifty-seven interested pupils and the results were entirely gratifying. Two girls from our church, Patty Rennicks and Jeannette Miller, also taught. The school lasted two weeks. The array of articles (numbering about 140) was very pretty, especially the articles made in the shop under the direction of their Prof. Manly, Smith-Hughes teacher. Many of us can only agree with our supervisor, Miss Julia Reid, in wishing that even more of our societies would do this.—Mrs. J. W. Miller.

REVIVAL AT FORESTER

Sunday, July 25, we closed one of the greatest revivals that it has been my privilege to attend in years. The Holy Spirit was there in great power and beginning with the second week we had conversions at every service both morning and evening. We had eleven one morning.

The entire community is feeling the effects of the great outpouring of God's Spirit in our midst and it is still the principal topic of conversation.

There were 63 conversions, most of whom were men and boys. So far there have been 69 additions to the churches and more will come in later.

It was a community wide revival, sponsored by the Methodist and Baptist churches.

Rev. J. D. Baker, our most beloved Presiding Elder, did the preaching and more than justified his reputation as a great evangelist. He is Spirit-filled and his messages were full of unction and power, stirring all that heard them. We thank God daily that we have

Hot Weather is Here—Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calomels, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

the privilege of having Brother Baker for our Presiding Elder. Our District is truly fortunate.

Rev. R. W. Lawrence, Baptist evangelistic singer of Little Rock, was Brother Baker's co-laborer. He is a consecrated man of the highest type and an untiring worker, and is one of the best organizers of young people's and children's groups and leader of congregational singing that we have ever had. He is gifted with his brush and decorates the church with countless Scriptures, mottos and choruses. Anyone having the leadership of these two men is very fortunate.

Forester is facing a new day, not only on account of our gracious revival, but we have the additional privilege of having a resident Superintendent in the person of Mr. W. A. McKeown, who is not only a most capable business man, but one who puts Christ first in his life.

Brother James Draper, the Baptist pastor, who is a most godly and efficient young man, and myself assisted in the campaign.—O. C. Birdwell P. C.

EVANGELIST HAWKINS REPORTS REVIVAL

After we closed the fine meeting in Umsted Memorial Church, Newport, in which there were 50 conversions, as reported to you by the pastor, Rev. Hubert Pearce, I helped the Rev. H. W. Jett, at Haynes, in a ten days' meeting that was a fine spiritual meeting with fine crowds attending and 29 conversions. Brother Jett is a fine brother, hard worker and very much in favor with his people. He will have a fine report this year I am sure.

We are now in the first week of what looks like might become a great work of grace at Newark. Large crowds and much interest and we are praying and working for a great Holy Ghost revival.

Rev. Ray D. Seals, the pastor, is doing fine work and is beloved by his people. We will help him also at Oil Trough.

Rev. Roy T. Johnson, Neelyville, Missouri, is assisting here as choir director and young folks' worker and is doing the work in a fine way. Johnson has been with me in some great meetings.

The H. C. Hankins evangelistic party has open dates in September. Pastors wanting our services should write to me at once, for we only have a limited number of open dates. This fall will be a great time for revival campaigns.—H. C. Hankins Evangelist, 415 Holcomb St., Springdale, Ark.

REVIVAL AT HICKORY RIDGE

The meeting started July 4. The Presiding Elder of the Helena District Rev. A. W. Martin, preached Sunday night. Rev. J. J. Decker, pastor at Harrisburg, did the preaching. He did old-time, evangelistic preaching. The morning service had an average attendance of 20. The evening service an average of 148. We had eight conversions and two reclamations and eight additions to the church.

The business houses closed at 7:45 each evening and they also made it possible for electric fans to be placed in the church.

A religious census was taken under the supervision of the pastor. The Young People's division did the work. Rev. J. J. Decker and the pastor made ninety-three calls in homes and places of business within two weeks, outside of the homes in which we were entertained. This visitation called for 418

miles to be traveled. The membership is largely rural, except about 40 homes in the town of Hickory Ridge. The visits were not confined to Methodist homes.

The young people enjoyed a sunrise breakfast and received a blessing in a brief service after breakfast. There was almost 100 per cent attendance of the Young People's Division. The church was greatly revived. The effects will last. The people are taking the lead in organizing a mid-week prayer service and everyone is looking for something to do. This makes it easy for the pastor to work with the church. This marks the greatest year of the four and there is yet much to be accomplished before Conference. The people are spiritually full and their cup is running over. The preaching of Rev. J. J. Decker aroused the responsibility of the parents as to their duties as Christians. The entire community was revived. The pastor is finding ready cooperation in winning souls, carrying on the Kingdom and completing the program of the church.—C. Everett Patton, P. C.

NEW CHURCH AT SARDIS, BAUXITE-SARDIS CHARGE

We broke ground for our new Sardis church July 26. Excavation for the basement has been completed and all the gravel and sand and most of the lumber are on the ground and we are now ready to begin pouring the concrete.

The new structure will be a brick veneer costing about \$6000, and will replace one of the oldest churches in Arkansas. We do not know just when this church was first organized but the present title dated back to 1869 and I am sure the organization was effected prior to this date.

Among the members of the congregation who have entered the ministry are: Rev. J. B. McDonald of Florida; Dr. W. C. Watson pastor at Malvern; the late Rev. J. Frank Simmons who was pastor at Dermott at the time of his death; and the present pastor, S. K. Burnett, who joined the church at the age of nine, there received his recommendation for license to preach and there made his second attempt at preaching.

Those who entered the medical profession are Dr. Minor Steed of Deming, N. M.; Dr. Chas. Steed of Gurdon Ark.; Dr. J. A. Simmons of Arcadia, Fla.; Dr. Edgar Hodges of Little Rock the late Dr. Will Poe of Texas; and the late Dr. J. E. Elliott of Little Rock.

It was here that Judge T. M. Meahaffy of the Supreme Court of Arkansas and his first wife Annie Poe, grew to manhood and womanhood.

Those who entered the business world are Luther and Walter Elliott, Jink Steed, Robert Green, Gus, Claud, Fred and their father, Frank Caple, Ned, Oscar and Fred Poe, all of Little Rock, and A. B. Poe, former Little Rock merchant, now of El Paso, Texas, Bert Simmons of Chicago, Ill., Fred Simmons of Brinkley, Ark.; Estis Simmons of Memphis, Tenn., Paul Simmons of Little Rock, Lonnie Tull of Benton and Tom Mashburn of New York City and many others whose names and addresses we do not remember.

Those who have gone out from this church and who are not now members here and who have already made substantial contribution to the building of this new church are: A. B. Poe of El Paso,

Carl Miller of El Dorado, Robert Green of Little Rock and John Fletcher Green of Hot Springs.

REVIVAL AT WAVERLY

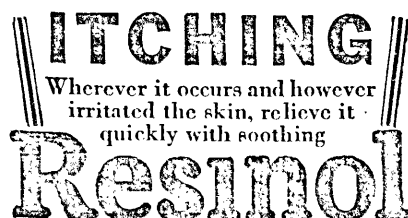
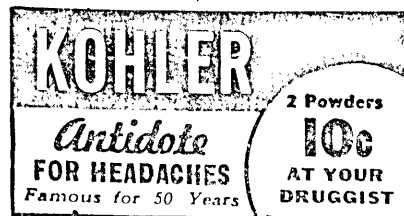
We have just closed one of the most successful revival meetings that has ever been held at old Waverly Church on Princeton Circuit, by Rev. S. G. Rutledge, assisted by Rev. A. J. Bearde of Hot Springs Circuit. There were nine additions to the church and 12 reclaimed. The whole church was revived. Bro. Bearde did some wonderful preaching. He drove his points and illustrations home with such power and conviction that he melted the whole congregation until they were willing to kneel in humbleness to God. Thank God for men like these who feel that God has called him to his ministry. May we have more like them.—Mrs. J. R. Lawrence.

LAKE VILLAGE

Rev. and Mrs. Ralph E. Johnson, of Nashville, Tenn., are doing most excellent work with us. They are to be with us three weeks. Two weeks are now in history with great results. They are gripping our people as no evangelistic workers have in years. After arranging about sixty chairs in the church, we are turning away people by the score at each evening service.

Bro. and Mrs. Johnson are in four services daily: At 9:30 to 10:30 a. m. Hymnology. The people of the several denominations are enjoying this great work with us. The hymns will ever mean more to us because of this great work. At 3 p. m. a service with the children. The children are delighted with "Uncle Ralph" and "Aunt Irma." These children are being impressed with the meaning of the Christ as never before. At 7 p. m. the service for the young people. This service is truly great. As many as fifty children are in the children's service and as many as sixty young people are in the young people's service. At 8 p. m. the regular evening service.

"The Old Fashion Way." Yes, we are having "the old-fashion meeting" again. Thursday evening the first "altar call" was made; nine responded; fell on their knees in the altar and wept and prayed till God for Christ's sake spoke peace to their troubled souls. Friday evening the second altar call was made. Ten came and were happily converted. Three young married couples were among the number of converts. Now, the surprise to all is the fact that old-time conviction has come to Lake Village, and old-time conversions are seen. Yes down on their knees weeping and praying till deliverance comes. We are praying for and expecting great things next week.—Alva C. Rogers, P. C.



OKLAHOMA LETTER

Since the last assembling of the Oklahoma Conference, last November, six of our preachers have answered to last roll call: A. C. Briggs, J. F. T. Fizer, D. M. Geddie, D. V. York, J. Y. Bryce, and A. M. Belcher. These brethren were all on the retired list, and were men who had rendered heroic service to the Church.

This is particularly true of Bryce and Belcher. Rev. A. M. Belcher was admitted on trial into the Indian Mission, (now Oklahoma) Conference, October 6, 1889 at Atoka. He gave 35 years to the service of the Master in Oklahoma, superannuated 13 years ago, served as supply five years of that period, making in all 43 years active work. He died at the home of his daughter, Mrs. W. H. Prichett, Muskogee, Oklahoma, July 19. Brother Belcher was licensed to preach at Clarksville, Ark., soon after receiving license to preach he entered Central Collegiate Institute as a student, where he spent three profitable years in preparation for more efficient work. In the spring of 1889 he was appointed by the P. E. of Cherokee District to what was called Bartlesville Circuit. His circuit was in the Osage Nation. Mrs. Prichett, in whose home Brother Belcher died, was an infant. Quite a thrilling incident occurred while he was serving this charge. Some Osage women came to the Belcher parsonage and stole the baby and carried her over across the line. There was quite a commotion in the little town. Search was at once instituted, and much to the joy of the parents, the beautiful babe was found in the home of a fine Indian mother, where a number of her friends had assembled and the babe was loaded with beads and some valuable presents. The Indian woman explained that the child was so beautiful she wanted her, that she might bestow gifts upon her. There was no intention of stealing the child and keeping her permanently. A strong and lasting friendship sprang up between the Ind-

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FAYETTEVILLE, ARK.

ians and the preacher and his family. Wherever this good man labored, marked progress attended his efforts. Arkansas Methodism has not made a more substantial contribution to Oklahoma than A. M. Belcher. July 21 the funeral rites were conducted from the Church at Wagoner where in 1891 he had laid the foundation for the prosperous Church we now have in that city. Rev. A. S. Cameron, pastor, conducted the funeral service, assisted by Rev. R. S. Satterfield, P. E., Vinita District, Rev. Wiley Smith, and the writer. Bro. Belcher belonged to the old guard in Oklahoma. From the beginning of his ministry down to the close of his useful life we have been the best of friends. He leaves his widow, Mrs. Cora Belcher, her youngest son and two daughters, and three sons by a former marriage to mourn his departure. Hundreds of men and women in Oklahoma rise up and call his name blessed.

The pulpit of First Church, Okmulgee, is being supplied through July and August by Rev. Robert Frank Naylor, son of Rev. Frank Naylor, a former Arkansas preacher who rendered several years of efficient labors in Arkansas and then came to Oklahoma where he proved to be a great spiritual leader in the new State. The pastor of First Church, Rev. W. B. Slack is taking a special course in Union Theological Seminary. Mrs. Slack is a daughter of Rev. Frank Naylor, Sr. Young Naylor will return to Yale University where he will continue his studies until he obtains his B. D. degree.

Rev. B. L. Williams is another Arkansas man who is endearing himself to the people of Henryetta, one of the industrial centers of Eastern Oklahoma. The church, under the wise leadership of this untiring pastor, is experiencing great prosperity.

Wetumka Church has the good fortune of having another first-class Arkansas man for pastor, Rev. J. E. Snell. He is in his fourth year at Wetumka. The material interests of the Church are being well cared for, and decidedly spiritual gains are in evidence.

Rev. W. U. Witt is heroically meeting the demands of his important field, he being superintendent of our Indian Mission Conference. Southern Methodism has no more important Home Mission than our Indian Mission. Our Indian people love Brother Witt. He commands their utmost confidence, which is an indispensable asset if success is attained among our Indian people. Regardless of the many wrongs suffered by the Indian, he still believes in the Southern Methodist Church. The Indian Mission Conference will meet September 17, at New Town, 2½ miles North west of Okmulgee, Bishop Smith presiding. He is held in highest esteem by our Indian brethren.

Rev. J. F. Jernigan, one of Arkansas' grand old men, has spent the greater part of July in Okmulgee, visiting his granddaughter, Mrs. Speed. He preached for Bro. Snell, Wetumka, July 18, and for Bro. Williams at Henryetta, July 25. The writer had the privilege of

A VISIT TO OKMULGEE, HENRYETTA, TULSA AND WETUMKA, OKLAHOMA

On July 5 in company with my son-in-law Mr. A. M. McKennon, his wife, Bubba and Katsy, we drove to Fort Smith. Stopping at the Goldman Hotel, I had a seventy-five cent dinner for fifty-one cents and a good rest before my driver for the remainder of the trip arrived. The courteous, manly Edward Speed arrived on time and we had a pleasant trip to Okmulgee. Reached Okmulgee at 6:30 p. m., where I received a most cordial welcome from his mother and family. Another visitor in the Speed home at this time was Mrs. J. T. Bridewell of Heber Springs, Ark. She became a delightful new friend and we spent happy hours swapping stories. I could not tell one that she did not match. The following is a sample of her stock in trade: "At the age of seven she had a fight with a small boy who had a string tied around a puppy's neck that he was treating rather badly. She whipped him and as the victor she carried the puppy home. Her dress was torn and she looked rather the worse for wear. Her father demanded an explanation. She told the truth and a doctor who had witnessed the battle,

renewing acquaintance and friendship that began 45 years ago with this good man.

In 1812, when this scribe was pastor of First Methodist Church, Okmulgee, a Sunday School was organized with the assistance of Miss Sarah Purvine and Rev. Mr. Whitson, who was for many years a member of the old Arkansas Conference, on what was known East Side Methodist Sunday School. There were 25 enrolled, ten years later a church was organized and at once a building was enterprised. The people were in moderate circumstances and slow progress was made. For a number of years the congregation worshipped in the basement. Rev. J. L. Chunn was sent to take charge of the church in 1935. On June 13, 1937, the congregation moved into the new auditorium, Bishop A. Frank Smith preaching the sermon. The name of the church was changed from East Side Methodist Church to Butler Memorial Church. The building and grounds are valued at \$15,000.00. There is a good parsonage, and more than 200 enrolled in Church School. It will pay a salary of \$1800 next year. When the building is completed, which will be soon, there will not be any indebtedness. The church is distinctively missionary in spirit.

I appreciate the honor conferred upon Mrs. Butler and myself in renaming the church. After 55 years in the active ministry, I find it a difficult matter to be satisfied to sit around and eat the bread of idleness. Therefore I teach a Bible class of men at the First Presbyterian Church, preach frequently for Presbyterians, occasionally for the Baptists and Holiness people, and now and then for the Methodists. I often think of my student days at Altus in the long ago where I had the privilege of association with the Burrow family, Dr. F. M. Paine and family, Dr. H. R. Withers and family, Rev. C. H. Gregory and family, the Brinks family, and a host of others. Quite often I run across a former student of Central Collegiate Institute. All I have thus far met are an honor to it.—M. L. Butler, Okmulgee, Okla.

had come to the house to defend her if need be. Her father said, "Gladys, I will have to whip you." The doctor came forward, threw off his coat, unbuttoned his collar and said, "George, if you whip her, I'll whip you." Gladys jumped up and cried, "Whip me, Daddy! Whip me, Daddy!" She told me after the end of the story that she never wanted a whipping so bad in all her life.

My first trip was to Tulsa, which is forty-six miles from Okmulgee. There I saw the Boston Avenue M. E. Church South and the Rev. Forney Hutchinson, the genial pastor of this lovely church. Meeting him so cordially I said, "If I knew you as well as I did Dr. Hunter, I would call you Forney."

"Call me Forney," he said. "My first Conference was Dr. Hunter's last, and he said to me, 'Forney, I leave my mantle to you.'"

Dr. Hutchinson kindly showed us through the beautiful million and a quarter dollar structure on which there is a small remaining indebtedness at this time.

I attended church several times while in Okmulgee. Heard a strong sermon by a good Baptist preacher, also a sermon by the son of Rev. Frank Naylor whose conversion I witnessed in 1874 in the greatest revival held in Arkansas. It was in Fayetteville and we converted four saloon keepers, three joining the Methodist Church and one the Christian Church. The revival was conducted by the Rev. J. J. Roberts. The meeting lasted from the fourth Sunday in January till middle of April.

Visiting in Henryetta, I found the Henry Bailey family from Calico Rock. Mrs. Bailey is a niece of Dr. John H. Dye. From there we drove to Wetumka to visit my old friends, Rev. J. E. Snell and wife. They are the same dear folks in Oklahoma that I knew in Arkansas and are doing a wonderful work.

I returned to Henryetta to spend the week-end in the Bailey home. We attended church at eleven o'clock, and I was introduced to the pastor, Rev. B. L. Williams. He was very brotherly and requested me to pray the closing prayer. I found him a man after my own heart. He backed my prayer with "Amen's" and "God Grant" from start to finish. His "Amen's" were very inspiring, since for the past twenty years I have been praying for preachers who do not even grunt.

Bro. Williams invited me to deliver the evening sermon. I used as my subject, God's and man's worst enemy, and the devil's best friend, "Sin." I had preached for thirty minutes, the customary time now days, and lacked ten minutes of being through. I asked the congregation if they were exhausted and one dear brother said, "Preach on, Squire, we will stay with you till daylight."

I met Rev. W. T. Reedy, whom I had not seen for nearly fifty years. After my sermon at Henryetta, he came to say something nice about my preaching and called me some name, for he had not recognized me. "No, my name is Jernigan." I had not recognized him. "What Jernigan?" "Jim." "Who are you?" "Reedy—W. T." "Yes." And we hugged. He, like myself, had changed from a young man to an old one, he 82 and I 86. It was refreshing to meet him. Bless the Lord! I also met Bro. M. L. Butler, genial brother.

I will return to Scranton on the

28th, after having had one of the most delightful and beautiful visits of my long life. I have an invitation to come to this lovely home again and I sincerely thank this fine family for kindness to me.—Jas. F. Jernigan.

American Democracy

American Democracy!

What is it? We mouth the words as if they possessed some magic able to transform a nation of self-seeking potential autocrats into an El Dorado of brotherhood. But it has deeper implications than those of its political phases. It is really a social philosophy. It may be operative in any society, however small or however large, only by the mutual, free consent and effort of every member of that society.

Democracy, in its purity, guarantees to every member of the group equal rights and exacts equal obligations. This is true in whatever sphere of life it may be applied, or in all of life as is the demand of the Christian ideal.

Democracy breaks down at the point of native-born human inequalities. Variations in intelligence and psychological and biological organization result in profound differences illustrated and emphasized by racial and national tradition. The modern term "complex" as applied to psychic states very well defines a condition which roots in experience—racial and individual—and which offers a real barrier to any true democracy.

No people, under the illusion of its own superiority, is likely to be very democratic in its relation to other peoples, who are viewed as in any way its inferiors. On the other hand, a people which has a long tradition of servitude is not likely to be democratic while still in servility, nor when suddenly thrust into a position of advantage. There is a growing question in the minds of many as to whether democracy has yet demonstrated that it is the ideal form of social organization which we once fancied it to be. Europe is just now trying out other social theories which are akin to but not democracy.

The basic question is, of course, whether or not we really want democracy, or some sort of autocracy. Is it not our own way that we want? Do we really want a social order where rights and privileges, and duties and obligations will be parceled out on a basis of absolute justice and equality, or is it, rather, a larger measure of advantage for ourselves which we seek? Now, we may contend that we are willing, and even anxious, that others fare as well as we, but are we willing to bear our fair share of the effort necessary to bring about such a situation?

As Christians are we really in earnest when we assert our interest

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in missions and pledge ourselves to give a small amount annually for their promotion, or are we merely following a tradition? How anxious are we about the injustices of our social order? Do we trouble ourselves greatly about the people who live in the poorer sections of our city or do we studiously keep away from those sections lest our smug complacency get a jar?

To take a definite case, how anxious are we to see to it that justice is done to such public enemies as the names, Dillinger and Al Capone, symbolize? Would we risk our lives in an effort at their apprehension? Or would we, perhaps, shut our eyes to their identity? Did we display heroic spirits, dedicated to the cause of American democracy embarked upon a great reform, and do our part as citizens in the enforcement of the Eighteenth Amendment? Or did we hide behind the officers of the law, and from that safe vantage ground complain that law was not enforced and finally, by our indifference, allow a liquor-controlled group to set up an autocracy of license? And thus despite the fact that the liquor traffic is diametrically opposed to any true conception of democracy, which is co-operation of all for the best interest of the least capable individual rather than for his exploitation?

Democracy is the paternalism of the majority in the interest of all, even the most ignorant and misguided minority, not to grant its will but to work its good.

Democracy in religion, education, politics, industry, and trade can only become a reality when every normal individual concerned is ready to accept the obligations as well as the privileges of organized society. If the Monarch accepts the authority which crowns him with power, he must also accept responsibility for the proper use of that power. Just as soon as, and in the measure that, any individual fails to accept the responsibilities as well as the privileges of a democracy, that democracy crumbles.

It is only a matter of how long we can endure the encroachments of official autocracies, which set up within its borders and parasitically feed upon it, and which, unmotivated, devour the last remnants of human liberties, through bankruptcy of the state, and the establishment of a hybrid autocracy in the form of a dictatorship.

The final question for serious consideration is as to whether a pure democracy is possible in any society. Can two people weigh issues and settle them without personal bias or ambition? Can a community, a state, a nation or a world come to this ideal pure democracy? Is the church, its champion, ever deceived?

Are men by nature democrats or autocrats? Is human society capable of universal, harmonious organization into a democratic whole; must it forever be divided along lines of individual and group interest, into contending forces ever striving to subdue each other? Is the dream of Alexander, Caesar, Napoleon, and Napoleon forever to beguile them into bloodshed and rapine in the vain hope that they may, at last, make the world homage to their greatness and ship at their shrines?

The only hope for democracy lies above the horizon of human history lies in the spirit of Jesus Nazareth. If love fails to build democracy of the world, no

other earthly power, thus far discovered, can do it. The question, then, is: Is a Christian democracy desirable? And, if so, can Christian men and women be Christian enough to establish and maintain it.

Our principles of American democracy are in the crucible. What the issue is depends upon how powerful the spirit of Christian democracy is in America. American democracy holds the ideal of liberty and justice for all as a result of government of the people, by the people, and for the people. Christian democracy stands upon that same ground, but with the added implication that the motives shall be brotherhood and love, social obligation rather than personal liberty and individual irresponsibility. Christian ethics puts society equally at the center, and impartially and according to ability grants benefits and imposes obligations.

American democracy must be more democratic, if it is to escape the present attack of autocracy. Forces everywhere are crowding in to take away our heritage. Industry, politics, religion, and society, in general have failed woefully, when measured by the ideals of our tradition. Who would be so bold as to claim that industry is democratic in practice, or that politics is devoid of personal and party ambition, or that religion and society in general are not pregnant with snobbery? Only in proportion as the citizens, all of the citizens, of any state gladly accept the obligations as well as the privileges of democracy can that state actually become democratic.

The Christian American citizen is in a strategic position. He holds the only sure position in the struggle against human selfishness, the arch-enemy of democracy. Democracy in America, or anywhere, will succeed just in proportion as its citizens are wise and good.—C. W. Severance in Christian Advocate.

REPEAL PROPHETS HAVE FAILED

Postmaster General James A. Farley, generalissimo of the administration wet cohorts; William H. Stayton, chairman of the Board of the defunct Association Against the Prohibition Amendment, and J. J. Shouse, its president; Mrs. Pauline M. Sabin, President of the Moribund Women's Organization for National Prohibition Reform, and the other wet leaders and organizations promised the voters during the repeal campaign that repeal would:

1. Greatly reduce taxes.
2. Balance the National budget.
3. End unemployment and eliminate "public relief" community drives.
4. Prevent the return of the saloon.
5. Abolish bootlegging and blind pigging.
6. Restore reverence for law.
7. Eradicate drinking among youth, since legal dealers would not sell to minors.
8. Reduce crime.
9. Curtail drinking and drunkenness among women.

These are but a fraction of the social benefits and moral blessings which the voters were assured would be the natural result if legal protection were thrown around the liquor traffic.

Not one of these promised benefits materialized. The prophets of repeal have made no attempt to keep faith. Taxes have increased; the deficit for the fiscal year end-

God's Test of Spirituality

And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst there.—Ezekiel 9:4.

God's appraisals are so different from ours. Isaiah spoke truly when he said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." God's estimates are made on the plane of heart values while our are often based upon external qualities.

Very often we emphasize tithing as an evidence of the genuineness of spirituality and no doubt it has its place. We think in terms of doctrinal correctness as being basic in a vital relationship with God and without question such is the case. Again we sometimes tell the people that freedom in the Spirit must be experienced if one really knows Christ. And thus it goes while in the last analysis God does not insist that these are the unailing earmarks of genuine spirituality. Many times a pastor has pleaded with his people for their faithfulness, insisting that such was a proof of their genuineness. That all such characteristics are ever related to real piety none will gainsay, yet one could be the possessor of these qualities and yet be lacking in the kind of spirituality our God approves. God goes deeper than all these evidences as vital as they are.

In this rather strange picture of Ezekiel's we see God's real test of spirituality. In his vision the prophet beheld while the command was given for the men with destroying weapons to draw nigh. In their midst the prophet saw one girded with linen and with an inkhorn at his side. Curiously the prophet watched and his interest was rewarded as the command was given to the man with the inkhorn to precede those who would destroy and mark each forehead of those who sighed and cried because of the abominations which were done in the midst of the city. At last the man returned with the word it was done as commanded and in his wake followed those who destroyed, but with the command to spare every man who had the mark in his forehead.

Here was the test God himself put against His people—only those who sighed and cried because of sin

ing June 30, 1937 was one of the largest of peace-time history; unemployment has been reduced less than in England, France or Germany; the saloon has returned in multiplied numbers and in a more vicious form; bootlegging is unabated; federal figures show that even with the growing proportion of "suspended sentences" our jails and penitentiaries were never so overcrowded; drinking among boys and girls has increased by leaps and bounds, and many of the "legal" dealers advertise for and cater to youth and drinking among women has reached proportions never before dreamed of.

Thus far none of the wet prophets who bewailed conditions during prohibition have publicly expressed any concern over these multiplied evils of repeal.—W. G. Calderwood.

were to be spared. Dr. Skinner said a minister and a church might exhibit almost any type of piety, save one, and souls remain unconverted. And that one quality which he insisted as essential to soul winning was, "a sense of the powers of the world to come." Aye, true it is that we may possess many evidences of genuine piety and yet lack that one essential quality—soul passion. We may become absorbed with the various activities which are important in the proper prosecution of our divinely given task and still forget the one of greatest importance—soul passion. Jeremiah's head was a fountain of tears. Isaiah was gripped with a mighty passion for his people. Paul wished himself accursed for his brethren's sake. And thus it has ever been throughout each succeeding generation; the ones who have really accomplished things for God have been those who have carried a soul passion—the acid test of real spirituality.

One might ask, "Can the test of Ezekiel find its application today?" It can. We see the Master on the hill overlooking the favored city as His passion urges a heart-cry to His lips, "O Jerusalem, Jerusalem, how oft would I have gathered thee . . . but ye would not." Remember, "as he was so are we in this world." "If any man have not the spirit of Christ he is none of his." His nights of prayer and passionate concern tie Him to our human sphere and challenge us to follow after Him. God can find many more whom He can bless than He can burden. We are prone to covet that sweet and indescribable exhalation of the Spirit's presence, prizing it above all other emotions and yet the truth of the matter is that a burden for souls is to be cherished as a blessing any day.

We can sometimes think we have a burden for souls when it is not a real burden. Casual concern is sometimes mistaken for real soul passion. We feel responsible for the lost; we urge the revival effort; we are willing to give ourselves to its immediate sway; we are glad to pay the bills, but all is not a real burden. Many profess to carry a passion for the lost, but their too apparent neglect of personal work and their consistent absence from the grueling toils of the altar service belie their testimony. Remember Ezekiel spoke of this class of people in the preceding chapter (7:14) "They have blown the trum-

CHILLS AND FEVER

Fast Relief for Malaria With This Proven Treatment!

Don't go through the usual suffering. Stop Malaria chills and fever in quick time.

Take good old Grove's Tasteless Chill Tonic! This is no new-fangled or untried preparation. It's a famous medicine you can depend on.

Grove's Tasteless Chill Tonic contains tasteless quinidine and iron. It quickly stops the chills and fever. It also tends to build you up. That's the double effect you want.

The very next time you feel an attack of chills and fever coming on, go right to your drug store and get a bottle of Grove's Tasteless Chill Tonic. Start taking the medicine immediately and you will soon get the relief you want.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

pet . . . but none goeth to the battle." Some are absorbed in a sentimental concern mistaking it for a genuine passion. They are extremely solicitous for the reputation of the days since gone, and in their mistaken zeal for those days departed they think themselves bearers of the burden of the Lord. This, in fact, was one of the indictments Ezekiel placed against the people of his day. Others have mistaken their personal concern for soul passion. Things have not gone just as they would have liked them; they are contrary to their judgment and in the confusion of the moment they mistake their personal prejudices for a zealous concern for the work of God. We have sometimes seen those who carried a mighty burden for the cause—but it was their personal cause, and not the lostness of souls.

But what does constitute a real burden? We may not be able to answer this query as accurately or comprehensively as might be wished. Yet we are certain there are at least three essential qualities that mark a God-born passion. The first of these is a sense of the lostness of souls. To realize that those about us are not merely our neighbors—they are eternity bound souls. They are not only our relatives in the flesh, they are immortal beings with destinies to settle; they are not only business associates, they are living souls with capacities for eternal weal or woe. In our constant closeness with human flesh we are prone to forget that men are actually lost. This keen sense of eternal values is surely a part of real soul passion.

Beside this heart-gripping sense of soul values is a genuine grief that our Lord is being dishonored. Every curse we hear cuts our heart because it cuts His too. Every neglect of His precious appeal hurts us sorely because we know it stabs His aching heart once more. Every cruel and thoughtless rejection of his warm and generous love causes us to become a partaker of His sufferings for we feel with Him in the unbelievable rejection of human hearts. With these soul gripping reactions there is yet one more—a repugnance for sin. Oh, how easy for us to become accustomed to sin. Its presence is so real, so constant, so untiring that at last we succumb to its place in this world of ours as inevitable and we lose our feel of that underlying tragic note in human existence. And ere long that keenness of shock and hurt we formerly felt is gone. We are no longer jarred by its brazen impudence. We assume the attitude of one with whom we once lunched in a prominent restaurant amidst tobacco smoke and worldly atmosphere. We remarked that such surroundings hurt us, to which he simply replied, "Oh, I have gotten used to it." May God help us never to get used to the presence of sin. Whatever else soul passion may include these three qualities are at least a part; the sense of the lostness of souls, a genuine grief and sympathy with our Lord, and a repugnance toward sin.

Can we in sober contemplation of this test God gave Ezekiel in his vision long ago, and the same test He still puts to us today, answer with content in our hearts? Does it not the rather urge us to our knees that we may search our hearts in earnest that we may be the actual possessors of that one paramount and essential quality of real spirituality—soul passion?—H. V. Miller in Herald of Holiness.

FOR THE CHILDREN

THE SUNFLOWER BIBLE (A True Story from the Ohio River Flood)

Announcement was made by the superintendent that a prize of a leather Bible would be given to the boy or girl raising the largest sunflower. Seed was given out and sunflowers began sprouting all over Newtown. Frank wanted that Bible, so he watered and tended his sunflower faithfully day after day. Even Jack who grew the well-known bean stalk didn't give his plant more care.

Then came the day for measuring. Each one brought his sunflower to the superintendent's desk. The foot rule showed the first flower to have a diameter of nine inches; the next measured eleven inches and the next ten and a half. Then came one that measured eleven and a half inches and it looked as though it had won the prize. But there was a commotion at the back of the room and in came Frank a little late to Sunday school lugging his sunflower. The superintendent laid his rule across it but it fell short; for the width of the sunflower outran the length of the ruler. Frank had won the prize. His sunflower had a span of 13 inches.

The Bible came in a lovely box and was kept that way until Frank began reading his Bible every night before going to bed. Then he found a place for it on the top shelf of the bookcase. Later when the teacher in his sister's department asked that every pupil bring his Bible to Sunday school Frank allowed his sister to take his Bible but carefully stipulated that she must always return it to its place in the bookcase.

When the Ohio River went so far over its banks in January Newtown was in the path of the flood. But Frank's house was high up in the town so his family did not worry. One night they noticed the people on the street below moving out in boats and they were told the water was going to rise into their house that night. They quickly gathered up the radio and a few clothes which they put in the attic room in the house next door as they had no second story to their house. But, like most of the flood-threatened people of the Ohio Valley, Frank's family stayed in the house unwilling to believe that the water would really evict them. At length they went to bed.

In the middle of the night, after a very sudden rise in the river, they were awakened by the father who told them the water was already above the floor of the house and still rising. They called for help and were taken off in a rowboat. In the excitement of getting away they all forgot about the Sunflower Bible on the top shelf of the bookcase. But Frank's father told him that he didn't see how the water could possibly reach that high. He comforted Frank by rehearsing how in 1884, when the river had reached the greatest height ever known, it had come only to a certain level in the town, and after a long journey to the next village higher up they found shelter for the night.

Later the father went back to see how far the water had risen and was barely able to make out his own house and the one next door by their roofs appearing above the water. When the flood had reced-

ed they found that the radio and their clothes stored in the attic of the neighbor's house had not been harmed but everything downstairs in both houses had been ruined and the bookcase had overturned. In the middle of the room they found Frank's Sunflower Bible water-soaked and covered with mud.

The American Bible Society has given Frank a new Bible, not so beautiful in its cover as the Bible he had won as a prize in Sunday school, but as he reads his new one he finds within its covers the same beautiful truths.—G. B. Cameron in Ex.

THE BAKED BIBLE

Several hundred years ago the people of Bohemia were forbidden to possess or to read the Bible. An edict was issued by the Emperor of Austria, to which country Bohemia then belonged, declaring that the nation was Roman Catholic, and commanding all people to obey the rules of that church. And the priests forbade the common people to possess a Bible. But many of them did own one and they refused to give them up. So the priests sent out soldiers to search the houses and seize the Bibles. When the people of any village heard that the soldiers were coming to their locality, they made haste to hide their Bibles in some secret place. So although the soldiers searched the houses thoroughly and roughly yet many Bible were not found. Often boys and girls were given the task of watching and reporting the approach of the soldiers to their homes. So faithful and so shrewd were these children that the soldiers could not make them tell where the sacred book was to be found.

One day the report came to a house, "The soldiers are coming here!" There was only a young girl

STALIN DISOWNED MOTHER

Josef Stalin, the "Red Dictator" severed all relations with his own mother prior to her recent death because she had returned to the faith of her childhood and had become actively interested in church affairs, reports from Russia indicate.

Stalin also had ordered that his mother was not to be permitted any longer to carry the name of "Stalin."

After her death it was found that she had willed all her properties, in the amount of 9,000 rubles, to the local Orthodox Church and asked to be accorded a Christian burial. She insisted in particular that a cross, and no communist emblems, be shown on her tombstone.

When Stalin heard of this will, he ordered the money confiscated and his mother's body cremated with no religious ceremony whatever. The leaders of the religious community of Thilisi, where Stalin's mother was a member, were arrested for "having influenced the woman."

Likewise, Woroshilow, the Soviet Red Army chief, has disowned his brother, Sergei, because the latter resigned from the Red Army and announced his intention to become a priest. In a letter to his brother Sergei Woroshilow said he was convinced only true Christianity could give humanity what Communism thought it could give but would never succeed in giving on account of its materialistic philosophies.—Correspondent in The Guardian.

there and she was kneading dough for bread. On hearing the breathless whisper of the sentinel, the quick-witted girl spread out her dough, placed the Bible in the center and quickly doubled the dough over it, put it into a big pan and slipped it into the oven.

When the soldiers arrived a few minutes later, the girl met them at the door, and in answer to their demand for the Bible calmly told them to search and see if there was one in the house. They looked in every corner of the cottage, but found no Bible. If they opened the stove door they only saw a large loaf of bread rising in the oven.

Years afterward the grandson of the heroine of this story emigrated to America and settled. He brought with him the Bible which his grandmother had saved from the soldiers. It has been carefully kept as a relic of days which, fortunately, are no more. What would you do if some policeman should come to your home and demand every Bible that you had in the house?—S. S. Wilson in Stories to Tell.

IN THE PULASKI CHANCERY COURT

Board of Commissioners, Street Improvement District No. 399, Plaintiffs,
vs.
No. 55869
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 Pulaski 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:

D. T. Pool (Central Loan & Inv. Co., Agent), W. 100 ft. Lots 1, 2, 3, Block 419, Du Vall Addition; 1935 tax \$116.13; 1936 tax \$116.13.

V. C. Johnson, Lots 7, 8, 9, Block 1, Fulk's Sub. Add.; 1935 tax \$137.88; 1936 tax \$137.88.

Tax deed to Fidelity Co., Mercantile Trust Co., Lot 10, Block 1, Fulk's Sub. Add.; 1935 tax, \$46.29; 1936 tax, \$46.29.

People's Trust Co., Tr., Lot 2, Block 2, Fulk's Sub. Add.; 1935 tax, \$46.29; 1936 tax, \$46.29.

People's Trust Co., Tr., Lot 3, Block 2, Fulk's Sub. Add.; 1935 tax, \$46.29; 1936 tax \$46.29.

Tax deed to Fidelity Co., Mercantile Trust Co., Lot 4, Block 2, Fulk's Sub. Add.; 1935 tax, \$46.29; 1936 tax, \$46.29.

People's Trust Co., Tr., Lot 5, Block 2, Fulk's Sub. Add.; 1935 tax, \$46.29; 1936 tax, \$46.29.

People's Trust Co., Tr., Lot 6, Block 2, Fulk's Sub. Add.; 1935 tax, \$46.29; 1936 tax, \$46.29.

Tax deed to Fidelity Co., Mercantile Trust Co., Lot 7, Block 2, Fulk's Sub. Add.; 1935 tax, \$46.29; 1936 tax, \$46.29.

Elizabeth C. Herndon (Peoples Bldg. & Loan Ass'n, Mortgagee), Lot 8, Block 2, Fulk's Sub. Add.; 1935 tax, \$46.29; 1936 tax, \$46.29.

Oliver Clark, Admr. Estate of Carrie P. Clark, deceased (Home Owners' Loan Corp., Mortgagee) Lot Frl. 19, Block 13, Rapley Add.; 1936 tax \$55.87.

Oliver Clark, Admr. Estate of Carrie P. Clark, deceased (Home Owners' Loan Corp., Mortgagee), S. 15 ft. Lot 20, Block 13, Rapley Add.; 1936 tax, \$10.36.

Helen H. (M.) O'Neal (People's Trust Co., Agent) W. 60 ft. Lot 12, Block 1, Lot 18 Rapley Add.; 1936 tax, \$44.64.

E. P. Ellington (Prudential B. & L. Ass'n, Mortgagee), E. 100 ft. Lot 12, Block 1, Lot 18 Rapley Add.; 1936 tax, \$95.97.

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.

INTERNATIONAL Sunday School Lesson

Lesson for August 8

GOD FEEDS A PEOPLE

LESSON TEXT—Exodus 16:11-20; 17:3-6.

GOLDEN TEXT—Every good gift and every perfect gift is from above, and cometh down from the Father. James 1:17.

PRIMARY TOPIC—When God's People Were Hungry.

JUNIOR TOPIC—God Feeding His People.

INTERMEDIATE AND SENIOR TOPIC—How God Provides for Our Needs.

YOUNG PEOPLE AND ADULT TOPIC—God's Supply Adequate for a Nation's Need.

Israel, led by God is on a journey to the promised land. But to reach their goal they must pass through the wilderness. Not only are there weary miles to travel, but there are privations to be endured. Life is like that.

"People may be strong and hopeful at the beginning of a project, and most effusively and devoutly thankful at its close, but the difficulty is to go manfully through the process. Israel was in the desert, and never were spoiled children more peevish, suspicious, and altogether ill-behaved. If they could have stepped out of Egypt into Canaan at once, probably they would have been as pious as most of us; but there was the weary interval, the inhospitable wilderness! So it is in our life. Accept it as a solemn and instructive fact that life is a process . . . More than a beginning and an ending" (Joseph Parker).

Note how elemental are man's needs in the final analysis—bread and water. The very things we take almost for granted as we concern ourselves with life's weighty interests and profound problems become, if lacking, the only things that have any real meaning. And who is it that can provide them? No one but God Himself.

I. Bread from Heaven (Exod. 10:11-20).

Observe first of all that this was a divine provision. There are responsibilities in life which we may bear—and must bear, but in the ultimate meeting of our real needs we must look to God.

Secondly, we note that it was a daily provision. What forehanded folk many of us are, and no doubt rightly so, for God puts no premium on improvidence. But once again we must recognize, as did Israel in receiving the daily manna in the wilderness that ours is indeed a moment by moment existence. We plan bravely for the next decade or the next generation, but as a matter of fact it can only come to pass "if the Lord will." Read James 5:13-17.

Finally, it was a limited provision—enough for the day and no more, except for a double portion on the sixth day, and none at all on the Sabbath. These provisions were made clear to Israel, and yet there were those who attempted to lay up for the morrow, and some even went out to seek manna on the Sabbath day.

We marvel at their stubborn obstinacy, but we are not often just like them. Some there are who are always expecting that the laws of both God and man should be set aside for them, but, mark it well, they ultimately come to grief. The

spiritual application is obvious, and most serious. God has provided a way of redemption, and has made clear how man should and must relate himself to it. Folly it is to ignore God's plan, and vaguely and wishfully think that there is some other way.

II. A Rock In the Wilderness (Exod. 17:3-6).

"And the people thirsted"—for the daily manna was not enough—they must have water. Needy, yes, constantly needy are God's children. "Every life knows the bite of necessity . . . every soul cries out in pain because there is wanting some completing favor, some culminating and all-contenting benediction. Here it is bread; there it is water; but everywhere a famine . . . in many a case a famine of soul, a spiritual destitution, a consciousness of a void which time cannot satisfy or space content."

God always provides. There is a rock in the wilderness. But what pleasure does a murmuring people find in a rock when they famish for water? It is God's delightful custom to meet our needs in unexpected ways and by means which we do not understand. Even our physical necessities come from unthought of sources.

III. The Bread and the Water of Life.

Let us make certain that we do not miss the spiritual truth of our lesson which is revealed by Scripture itself. Paul speaks in I Corinthians 10:1-4 of this very incident in the experience of Israel, and says that they "did all eat the same spiritual meat and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." See also John 4:14.

Hungry and thirsty soul, you who are still unsatisfied after tasting all that life apart from Christ has to offer, will you not, just now, take him who is the living bread, and come to the Rock which flows with living water?

Quarterly Conferences

PARAGOULD DISTRICT: FOURTH ROUND

Paragould E. Side Ct., at Bard, Aug. 15, Pr. 11 a. m., Q. C. 2 p. m.
Paragould Ct., at Wood's Chapel, Aug. 22, Pr. 11 a. m., Q. C. 2 p. m.
Paragould E. Side, Aug. 22, 7:30 p. m.
Rector, Aug. 29, 7:30 p. m.
Walnut Ridge Ct., at Old Walnut Ridge, Sept. 5, Pr. 11 a. m., Q. C. 2 p. m.
Walnut Ridge, Sept. 5, 7:30 p. m.
Biggers Ct., at Datto, Sept. 12, Pr. 11 a. m., Q. C. 2 p. m.
Corning, Sept. 12, 7:30 p. m.
Knobel-Peach Orchard, at Knobel, Sept. 19, Pr. 11 a. m., Q. C. 2 p. m.
Paragould First Church, Sept. 19, 7:30 p. m., Pr.
St. Francis Ct., at Pollard, Sept. 26, Pr. 11 a. m., Q. C. 2 p. m.
Piggott, Sept. 26, 7:30 p. m.
Maynard Ct., at M., Oct. 3, Pr. 11 a. m., Q. C. 2 p. m.
Pocahontas, Oct. 3, 7:30 p. m.
Lorado-Stanford Ct., at S., Oct. 10, Pr. 11 a. m., Q. C. 2 p. m.
Hoxie-Portia, at P., Oct. 10, 7:30 p. m.
Ash Flat Ct., at A. F., Oct. 16, Q. C. 2:30 p. m., Pr. 7:30 p. m. (Saturday).
Hardy Ct., at Williford, Oct. 17, Pr. 11 a. m., Q. C. 2 p. m.
Mammoth Spring, Oct. 17, 7:30 p. m.
Gainesville Ct., at Gainesville, Oct. 24, Pr. 11 a. m., Q. C. 2 p. m.
Marmaduke, Oct. 24, 7:30 p. m.
Smithville Ct., at S., Oct. 31, Pr. 11 a. m., Q. C. 2 p. m.
Imboden-Black Rock, at Black Rock, Oct. 31, 7:30 p. m.

ATTENTION, PASTORS! Please have three copies of the names and addresses of all those you are nominating for any office ready when your Fourth Quarterly Conference convenes. Give one copy to your recording steward, one to the presiding elder, and keep one for yourself. Also, have report of trustees ready in accord with paragraph 110 of Discipline.
—E. B. Williams, P. E.

PRESCOTT DISTRICT: FOURTH ROUND

Bingen Circuit, at Pump Springs, Aug. 8, 11 a. m., Q. C. 1:30 p. m.
Washington Ct., at Ozan, Aug. 8, 3:30 p. m.
Nashville Station, Aug. 22, 11 a. m.
Emmett-Bierne, at DeAnn, Aug. 29, 11 a. m.
Blevens Ct., at Friendship, Aug. 29, afternoon and night.
Amity Ct., at Sweet Home, Sept. 5, 11 a. m.
Prescott Station, Sept. 5, p. m.
Mt. Ida Ct., at Mt. Ida, Sept. 12, 11 a. m.
Okolona Ct., at Trinity, Sept. 19, 11 a. m.
Murfreesboro-Delight, at M., Sept. 26, 11 a. m., Q. C. 2:30 p. m.
Gurdon, Oct. 3, 11 a. m.
Pike Ct., at Jappany, Oct. 3, 2:30 p. m.
Spring Hill Ct., Oct. 10, 11 a. m.
Prescott Ct., at Midway, Oct. 9, 11 a. m.
Bluff Springs-Shiloh, Oct. 10, 3:15 p. m.
Mineral Springs Ct., at Center, Oct. 17, 11 a. m., Q. C. 2:30 p. m.
Glenwood-Rosboro, at R., Oct. 17, 7:30 p. m.
Columbus Ct., at Fulton, Oct. 24, 11 a. m.
Hope, Oct. 24, p. m.
Forester-Oden, at O., Oct. 31, 11 a. m.
—J. D. Baker, P. E.

TEXARKANA DISTRICT: FOURTH ROUND

Doddridge Ct., at D., 11, Sept. 5.
Texarkana Ct., at Rondo, 11, Sept. 12.
College Hill, 11 a. m., Sept. 19.
Ashdown, 7:30 p. m., Sept. 19.
Winthrop Ct., at Wallace, 11, Sept. 26.
Dierks-Green's Chapel, at D., 7:30, Sept. 26.
Stamps-G. City, at S., 11, Oct. 3.
Lewisville-Bradley, at L., 2:30, Oct. 3.
First Church, 7:30 p. m., Oct. 3.
Richmond Ct., at R., 11, Oct. 10.
Horatio Ct., at H., 7:30, Oct. 10.
Lockesburg Ct., at L., 11, Oct. 17.
DeQueen, 7:30 p. m., Oct. 17.
Foreman Station, 11 a. m., Oct. 24.
Foreman Ct., 2:30 p. m., Oct. 24.
Fairview, 7:30 p. m., Oct. 24.
Cherry Hill Ct., 11 a. m., Oct. 30.
Hatfield Ct., at Hatfield, 11, Oct. 31.
Mena, 7:30 p. m., Oct. 31.
Gillham Ct., at Pullman, 11, Nov. 7.
—J. W. Mann, P. E.

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 Pulaski 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, \$116.66.

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.

Kato 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. Peary (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 Boulloun, 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.

Dr. Hammons To Preach

We always welcome to Winfield's pulpit our Presiding Elder and former pastor, Dr. J. D. Hammons, who will preach for us next Sunday morning. Miss Katherine Darnell will sing.

BOARD HAS INTERESTING MEETING

In spite of hot weather and vacations, 23 members of the Board attended the meeting Monday night. Mr. Hayes, Chairman, led the devotional. Comments on the financial report were made by Mr. Moore, treasurer, and Mr. Verhoeff, finance chairman. Plans for the fall work were discussed by the Board. Mr. Thigpen reported on visits to the Winfield Boy Scout Camp and spoke of the fine work being done by our Boy Scout and Girl Scout troops and urged a greater interest on the part of adults.

Mr. Cannon gave a very interesting review of the much talked of and very helpful book, "The Return to Religion" by Henry C. Link. Mr. Larsen is presenting a copy of the book to the church library where it will be available to any one who cares to read it.

The Ashby Class also has this book in their rental library, proceeds to be used toward their contribution to the Building Debt.

NEW MEMBER

Winfield congregation welcomes Mr. Jack Parsons, 321 State, who joined last Sunday, August 1. Mr. Parsons, who is connected with the Arkansas Fire Prevention Bureau, comes to us from Batesville.

PERSONAL ITEMS

Dr. and Mrs. C. F. Shukers left last week for Lawrence, Kansas, for a visit with Mrs. Shuker's mother. From there they will go to Chicago where Dr. Shukers will enter the medical school.

Miss Muzette and Marsile McCoy are leaving for a visit to Salt Lake City and Chicago.

Mr. and Mrs. Cannon will leave next week for the Layman's Conference at Junaluska, N. C. They will visit Pittsburgh and Atlanta before returning home.

Mr. and Mrs. Carroll Thomas are back from a trip to Mexico.

Mrs. Carrie Boren left this week to spend two months with her daughter, Mrs. George Blank, in Brooklyn.

Miss June Banzhof had her tonsils removed Monday.

Judge and Mrs. Carmichael are making an extended trip which will take them to Honolulu, Australia, New Zealand, and Fiji Islands.

Mrs. C. C. Arnold has received word of the death of her sister-in-law, Mrs. Oscar Ashburn of Pavyonia, Ohio. Mrs. Ashburn will be remembered by many people in Winfield as she was a frequent visitor in Little Rock.

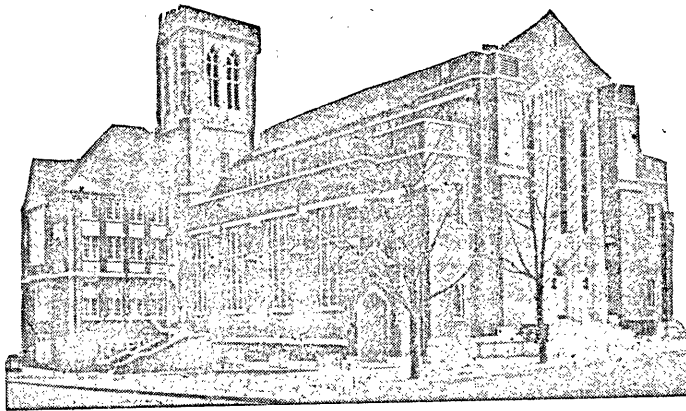
When The Thermometer Goes Up Collections Come Down

Summer time is hard on the Church Treasury. How does your pledge stand? Those members who keep their pledges paid promptly during these vacation months can't realize what a joy they are to the Finance Committee.

VOL. IX

Pulpit and Pew

NO. 31



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 Division
11:00 A. M. Dr. J. D. Hammons. Subject: "Happy Only When Dissatisfied"
5:00 P. M. Leaguers to leave for Pinnacle for vesper service

THE PASTOR'S MESSAGE By GASTON FOOTE

City Road Chapel, London

In London we again visited City Road Chapel, the "Cathedral of Methodism." (I have as my traveling companion a life-long friend who is minister of a Methodist Church in Oklahoma City.) City Road Chapel was built by John Wesley himself in 1777 and here he preached during the latter years of his life. The chapel is beautiful and worshipful, yet simplicity characterizes the whole of it. The choir loft is divided and the singers face each other. The pulpit throne is of intricate wood carving located in the front center of the chapel and is elevated about six feet from the floor level.

We had the pleasure of attending a regular Sunday morning service here which we enjoyed thoroughly. The worship service was helpful but we Americans thought rather long. Songs, prayers, scriptures and responses lasted exactly one hour. Then the minister preached until 12:25 p. m. (Let this be a lesson to critics of services in America that run until 12:01). And, as you might expect, one venerable old gentleman near me went to sleep before the sermon even started. To him the gospel was utter peace. He awakened, however, in time for the benediction which saved him considerable embarrassment. But he was a thorough gentleman for he lingered long enough to tell the minister he greatly enjoyed the services.

Hard by the chapel is the house where Wesley lived, now used as a museum. We were shown the little prayer room where Wesley usually spent an hour each day from 5 to 6 a. m. in communication with God. On the dining room table is the famous Wesley tea pot with the equally famous inscription used in thousands of Methodist homes throughout the world as a table grace:

"Be present at our table, Lord,
Be here and everywhere adored.
These creatures bless, and grant that we
May feast in paradise with Thee."

Sunday School From Seniors Up

Classes will be held next Sunday for all from high school age through the Adult Division. We are sincerely hoping that the health conditions will be such that the entire school may be opened the next Sunday.

JOINT VESPER SERVICE AT PINNACLE FOR FIRST CHURCH AND WINFIELD Y. P.

Members of the Young People's and Senior Departments will meet at the church at 5 o'clock Sunday evening to go to Pinnacle mountain for a joint vesper service with members of the Young People's Department of First Church.

Jim Major, President of our Young People's Department, will lead the devotional and Rev. Chas. Thigpen will be in charge of the singing. Rev. Charles Hozendorf, Assistant Pastor of First Church, will be the speaker.

Following the service sandwiches and cold drinks will be served.

It is hoped that as many young people as possible will take advantage of this opportunity for better acquaintance with the young people of First Church and to get the inspiration afforded by the vesper service.

GIRLS DECORATE CLASS ROOM

If you were to walk into the class room occupied by Mrs. Raines' girls in the Junior High Department the first thing you would notice would be the sun shining through blue and other colored vases which rest on glass shelves in windows which are draped with gold gauze curtains.

This is part of the work done by the girls under the leadership of Mrs. Raines toward making their room a more attractive place in which to meet. The work was done earlier in the summer, but at a time when we did not have space to mention it in the Pulpit and Pew, so we are giving them credit at this late date.

GIRL SCOUT HONORED

Miriam Boosey, a member of Winfield's Girl Scout Troop No. 4, has been chosen as one of seven delegates from the Southwestern states to attend the first international encampment for Girl Scouts and Girl Guides ever held in this country. It will convene at Camp Andree, Briarcliff Manor, New York, from August 9-23. Delegates from 26 foreign countries will attend.

Our hearty congratulations to Miriam who has won many scouting honors.

Y. P. CONFERENCE AT MT. SEQUOYAH

Elizabeth McNeely and Lex Davidson will represent Winfield Young People at the Young People's Conference at Mt. Sequoyah, August 12-24.

Charles Hegarty one of our boys who is home for the vacation, will also go from Little Rock but will be a representative of the Highland Park Methodist Church, (Brother Steel's church) which is on the campus of the University at Dallas.

CONGRATULATIONS

Mr. and Mrs. Cecil Jennings Plummer, 1403 Parker, N. L. R., are happy over the birth of a daughter, Cecile, born on July 23. Our congratulations and best wishes to Mr. and Mrs. Plummer.