



# Arkansas Methodist

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



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

Volume LVII

LITTLE ROCK, ARKANSAS, JULY 21, 1938

No. 29

## SALVATION BY FAITH

(Sermon preached at St. Mary's, Oxford, before University, June 11, 1738, by John Wesley.)  
*By grace are ye saved through faith.*—Eph. 2:8.

1. All the blessings which God hath bestowed upon man, are of His mere grace, bounty, or favor; his free, undeserved favor; favor altogether undeserved; man having no claim to the least of His mercies. It was free grace that "formed man of the dust of the ground, and breathed into him a living soul," and stamped on that soul the image of God, and "put all things under his feet." The same free grace continues to us, at this day, life and breath, and all things. For there is nothing we are, or have, or do, which can deserve the least thing at God's hand.

2. Wherewithal then shall a sinful man atone for any the least of his sins? With his own works? No. Were they ever so many or holy, they are not his own, but God's. But indeed they are all unholy and sinful themselves, so that every one of them needs a fresh atonement.

3. If then sinful men find favor with God, it is "grace upon grace"! If God vouchsafe still to pour fresh blessings upon us, yea, the greatest of all blessings, salvation; what can we say to these things, but, "Thanks be unto God for his unspeakable gift!"

Now, that we fall not short of the grace of God, it concerns us carefully to inquire.

I. What faith it is through which we are saved?

II. What is the salvation which is through faith?

III. How we may answer some objections.

I. What faith it is through which we are saved?

1. And first. It is not barely the faith of a heathen.

Now God requireth of a heathen to believe, "That God is; that he is a rewarder of them that diligently seek him"; and that He is to be sought by glorifying Him as God, by giving Him thanks for all things, and by a careful practice of moral virtue, of justice, mercy, and truth toward their fellow creatures.

2. Nor, secondly. Is it the faith of a devil, though he goes much farther than that of a heathen. For the devil believes, not only that there is a wise and powerful God, gracious to reward, and just to punish; but also that Jesus is the Son of God, the Christ, the Saviour of the world; that He will "tread all enemies under his feet."

3. Thirdly. The faith through which we are saved, in that sense of the word which will hereafter be explained, is not barely that which the apostles themselves had while Christ was yet upon earth; though they so believed on Him as to "leave all and follow him"; although they had then power to work miracles, to "heal all manner of sickness, and all manner of disease"; yea, they had then "power and authority over all devils"; and, which is beyond all this, were sent by their Master to "preach the kingdom of God."

4. What faith is it then through which we are saved? It may be answered, first, in general, it is a faith in Christ; Christ, and God through Christ, are the proper objects of it.

5. And herein does it differ from that faith which the apostles themselves had while our Lord was on earth, that it acknowledges the necessity and merit of His death, and the power of His resurrection.

II. What salvation it is, which is through this faith, is the second thing to be considered.

1. And first, whatsoever else it imply, it is a present salvation. It is something attainable, yea, actually attained on earth, by those who are partakers of this faith.

\*\*\*\*\*  
\* **AND THE LORD SAID UNTO GIDEON,** \*  
\* **THE PEOPLE ARE YET TOO MANY;** \*  
\* **BRING THEM DOWN UNTO THE** \*  
\* **WATER, AND I WILL TRY THEM FOR** \*  
\* **THEE THERE; AND IT SHALL BE,** \*  
\* **THAT OF WHOM I SAY UNTO THEE,** \*  
\* **THIS SHALL GO WITH THEE, THE** \*  
\* **SAME SHALL GO WITH THEE; AND OF** \*  
\* **WHOSOEVER I SAY UNTO THEE, THIS** \*  
\* **SHALL NOT GO WITH THEE, THE** \*  
\* **SAME SHALL NOT GO.**—Judges 7:4.  
\*\*\*\*\*

2. Ye are saved (to comprise all in one word) from sin. This is the salvation which is through faith.

3. First from the guilt of all past sin. Now hath Christ taken away "the curse of the law, being made a curse for us." He hath "blotted out the handwriting that was against us, taking it out of the way, nailing it to his cross." "There is, therefore, no condemnation now, to them which" believe in Christ Jesus.

4. And being saved from guilt, they are saved from fear. Not indeed from a filial fear of offending; but, from all servile fear; from that fear which hath torment; from fear of punishment; from fear of the wrath of God, whom they now no longer regard as a severe master, but as an indulgent Father.

5. Again, through this faith they are saved from the power of sin, as well as from the guilt of it. So the apostle declares, "Ye know that he was manifested to take away our sins, and in him is no sin. Whosoever abideth in him, sinneth not."

6. He that is, by faith, born of God, sinneth not, I, by any habitual sin; for all habitual sin, is sin reigning; but sin cannot reign in any that believeth. Nor, 2, by any wilful sin, for his will, while he abideth in the faith, is utterly set against all sin, and abhorreth it as deadly poison. Nor, 3, by any sinful desire; for he continually desireth the holy and perfect will of God; and any tendency to an unholy desire, he, by the grace of God, stifleth in the birth. Nor, 4, doth he sin by infirmities, whether in act, word, or thought: for his infirmities have no concurrence of his will; and without this they are not properly sins.

7. This then is the salvation which is through faith, even in the present world: a salvation from sin, and the consequences of sin, both often expressed in the word justification; which, taken in the largest sense, implies, a deliverance from guilt and punishment, by the atonement of Christ actually applied to the soul of the sinner now believing on him, and a deliverance from the whole body of sin, through Christ, formed in his heart. So that he who is thus justified, or saved by faith, is indeed born again.

III. The first usual objection to this is,

1. That to preach salvation, or justification, by faith only, is to preach against holiness and good works. To which a short answer might be given: It would be so, if we speak, as some do, of a faith which was separate from these: but we speak of a faith which is not so, but necessarily productive of all good works and all holiness.

2. But it may be of use to consider it more at large; especially since it is no new objection, but as old as St. Paul's time: for even then it was asked, "Do we not make void the law through faith?" We answer, first, All who preach not faith, do manifestly make void the law; either directly and grossly by limitations and comments, that eat out all the spirit of the

text; or, indirectly, by not pointing out the only means whereby it is possible to perform it. Whereas, secondly, "we establish the law," both by showing its full extent and spiritual meaning; and by calling all to that living way, whereby "the righteousness of the law may be fulfilled in them."

3. But does not preaching this faith lead men into pride? We answer, Accidentally it may: therefore ought every believer to be earnestly cautioned, in the words of the great apostle, "Because of unbelief, the first branches were broken off; and thou standest by faith. Be not high-minded, but fear. If God spared not the neutral branches, take heed lest he spare not thee. Behold, therefore, the goodness and severity of God! On them which fell, severity; but towards thee, goodness, if thou continue in this goodness; otherwise thou also shalt be cut off."

4. However, may not the speaking thus of the mercy of God, as saving or justifying freely by faith only, encourage men in sin? Indeed it may and will: many will "continue in sin that grace may abound": But their blood is upon their own head. The goodness of God ought to lead them to repentance; and so it will those who are sincere of heart. When they know there is yet forgiveness with Him, they will cry aloud that He would blot out their sins also, through faith which is in Jesus.

5. Yet to the same truth, placed in another view, a quite contrary objection is made: "If a man cannot be saved by all that he can do, this will drive men to despair." True, to despair of being saved by their own works, their own merits, or righteousness. And so it ought; for none can trust in the merits of Christ, till he has utterly renounced his own.

6. But this, it is said, is an uncomfortable doctrine. The devil spoke like himself, that is, without either truth or shame, when he dared to suggest to men that it is such. It is the only comfortable one, it is "very full of comfort," to all self-destroyed, self-condemned sinners. That "whosoever believeth on him shall not be ashamed: that the same Lord over all, is rich unto all that call upon him": Here is comfort, high as heaven, stronger than death!

7. When no more objections occur, then we are simply told, that salvation by faith only ought not to be preached as the first doctrine, or, at least, not to be preached to all. But what saith the Holy Ghost? "Other foundation can no man lay, than that which is laid, even Jesus Christ." So then, that "whosoever believeth on him, shall be saved," is, and must be, the foundation of all our preaching; that it must be preached first. "Well, but not to all." To whom then are we not to preach it? Whom shall we except? The poor? Nay; they have a peculiar right to have the gospel preached unto them. The unlearned? No. God hath revealed these things unto unlearned and ignorant men from the beginning. The young? By no means. Suffer these, in any wise, to come unto Christ, and forbid them not. The sinners? Least of all. "He came not to call the righteous, but sinners to repentance."

8. At this time, more especially, will we speak, that "by grace ye are saved through faith"; because, never was the maintaining this doctrine more seasonable than it is at this day. Nothing but this can effectually prevent the increase of the Romish delusion among us. It is endless to attack, one by one, all the errors of that church. But salvation by faith strikes at the root, and all fall at once where this is established. It was this doctrine, which our church justly calls the strong rock and foundation of the Christian religion, that first drove popery  
(Continued on Page Two, Column Three)

# The Arkansas Methodist

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METHODIST EVENTS  
Missionary Conference, Mt. Sequoyah, July 25-31.  
Temperance Conference, Mt. Sequoyah, August 5-7.  
Leadership School, Mt. Sequoyah, August 8-19.  
Preaching, Bishop Sealeman and Dr. Morrison, Mt.  
Sequoyah, August 20-30.  
N. Arkansas Conference, at Paragould, November 9.  
Little Rock Conference, at Camden, November 16.

## Personal and Other Items

RECEIVED on China Relief Fund, \$1.00, from  
Miss Virginia McLaughlin, Black Rock.

BISHOP W. C. MARTIN'S address is now 1254  
North Cedar St., Glendale, Calif. He writes  
that the ministers and laymen have given to his  
family and himself a most cordial welcome to  
the West Coast.

TUSKEGEE INSTITUTE, Alabama, keeps  
careful records of lynchings. Its latest re-  
port is that there have been no lynchings in our  
country during the first six months of this year.  
This is the first time, since records have been  
kept, that such a record has been made.

AMERICAN progress, which has been the envy  
of the world, has not come about through  
the type of inexperienced administrators we have  
had in Washington who build up on class hatred  
and spend billions of dollars of taxpayers' money,  
regardless of results.—Manufacturers Record.

FARM & RANCH, that fine agricultural paper  
published at Dallas, Texas, in its issue of  
July 15, has an unusually interesting article by  
T. C. Richardson on the wonderful improvement  
in recent years in Scott Co., Arkansas. The  
price of the journal is only \$1.00 for three years,  
and it is well worth it for the sane editorials  
alone.

DR. C. C. STEPHENSON, formerly a promi-  
nent member of First Church, Little Rock,  
but since his removal to Los Angeles, a mem-  
ber of Trinity Church of which Rev. R. P.  
Shuler is pastor, recently passed away. He  
had been an official member of that church and  
lay leader of the Pacific Conference and mem-  
ber of the General Conference several times.  
Mrs. Stephenson had preceded him in death by  
only a few months. They are remembered by  
many friends in our city.

DR. HARVEY W. COX, president of Emory  
University, Atlanta, Ga., was given the  
honorary degree of Doctor of Humanities by  
Boston University for "his wide leadership in  
education and religion in the South, contributing  
to the dignifying, the enlightening and sweeten-  
ing of human life." Dr. Cox was the commence-  
ment speaker at Boston.

REV. AND MRS. E. D. LEWIS of Neosho, Mo.,  
after a year holding training schools in Cali-  
fornia, are building a home on Mt. Sequoyah  
near the Assembly grounds. Mrs. Lewis was  
for many years Extension Secretary of the Board  
of Education of the Southwest Missouri Con-  
ference. Always an enthusiastic supporter of  
the Assembly, she will be a welcome addition to  
the Mt. Sequoyah community.

THE INDEPENDENT RELIGIOUS PRESS re-  
ceived generous and just commendation at  
the hands of the recent session of the Presby-  
terian General Assembly in Philadelphia. After  
commending particularly *The Presbyterian* and  
*The Presbyterian Tribune*, successor to *The Pres-  
byterian Advance*, it said: "The General As-  
sembly believes that weekly Church journals  
are indispensable aids in furthering the work  
and worship of the Church, and would there-  
fore, urge the general and generous support for  
these papers in their endeavors to advance the  
moral and spiritual life of our people.—Ex.

SENATOR ROYAL S. COPELAND, of New  
York, who died on June 16, at the close of  
the recent session of Congress, from overwork,  
in his earlier life was prominent in Michigan  
Methodism. He was a practicing physician of  
the homeopathic school, and a professor of the  
University of Michigan. He was a delegate to  
the General Conferences of 1896 and 1900, and  
treasurer for eight years of the Board of Control  
of the Epworth League. In 1908 he removed to  
New York City and became dean of the Flower  
Hospital Medical College. In 1918 he became  
commissioner and president of the Board of  
Health. Active in the Democratic Party, he was  
elected U. S. Senator in 1928 and re-elected in  
1935. The public press gave him unusual tribu-  
tes for his industry, character, and indepen-  
dence in Congress.—The Christian Century.

## ALDRSGATE AND THE PRINTING PRESS

MOST of the advocates of American Metho-  
dism have brought out special Aldersgate  
editions. Never before have we seen such beau-  
tiful and full exhibits of any celebration as those  
displayed in connection with the heart warming  
experience of Wesley. But those are only a  
small part of the use made of the printing press  
this present year. Literally tons of paper and  
hundreds of pounds of ink have gone into this  
marvelous work.

We look for one of the many by-products of  
this outlay to result in a still larger use of the  
printed page in doing the work of Methodism.  
Our congratulations to all the editors and their  
co-laborers on the wonderful contributions they  
have made. Truly presses humming and souls  
afire will continue the world-wide work of  
Methodism. By continue we mean the great  
advance expected of Methodism through the on-  
coming centuries.—North Carolina Christian  
Advocate.

## BOOK REVIEWS

*We Prophesy In Part*; by Willard L. Sperry;  
published by Harper and Brothers, New  
York; price \$2.00.

The wide experience of Dean Sperry as  
preacher and teacher of preachers gives weight  
to these lectures. In his preface Dr. Sperry  
says: "Sermons are not preached to a motion-  
less world. They are preached to men and  
women who are on the march. When, as in our  
time, that march is long and rapid and forced,  
words which were pertinent yesterday lose their  
pertinence today. Preaching is, for the man who  
does it, a dual transaction which must reckon  
with Christian truth on the one hand and with  
the mind of the hearer on the other." In his  
lecture, "The Austerity of Prophecy," he states:  
"For better or for worse, Protestantism has cast  
its lot with the prophetic type of religion." From  
his lecture, "The Prophet's Woe," we quote: "A  
practical reformer may be prepared to justify

or condone the resort to cruelty; a candid revo-  
lutionary will probably invoke it. But a prophet  
must sicken of the whole business. He must  
know that this spreading cruelty of modern man  
whatever rags of political or economic apology  
it may gather to hide its naked horror, is, as  
John Woolman said of slavery, 'a dark gloom-  
iness hanging over the land.'" "The Christian  
Prophet," "The Edification of the Church," "The  
Cult of Unconventionality," "Our Professional  
Skills," "The Timeliness of Our Sermons," are  
the subjects of the other lectures in this most  
excellent series. Rich in inspiration, they are  
worthy of your thoughtful reading.

*Burning Questions*; by Louis Wallis; published  
by Willett, Clark and Co., Chicago; price  
75 cents.

Dr. Wallis is widely known as a scholar,  
lecturer and economist. What he has to say on  
the subjects, "Why Slum Clearance Fails," "Law  
at Cross-Purposes," "Double Pressure On In-  
dustry," "Social Problems In Unified Perspec-  
tive," "The Problem of Purchasing Power,"  
"Machinery and Economics," "Law and Eco-  
nomic History," by virtue of his scholarship and  
experience, is worthy of careful consideration.  
Much light is thrown on the subject of making  
your living in a monopolized world. The text  
is accompanied by a brief Bibliography and notes  
on the Philosophy of Henry George as Contrast-  
ed With The Economics of Progress and Poverty.

## SALVATION BY FAITH

(Continued from Page One)

out of these kingdoms, and it is this alone can  
keep it out.

9. For this reason the adversary so rages,  
whenever "salvation by faith" is declared to the  
world: for this reason did he stir up earth and  
hell, to destroy those who first preached it. And  
for the same reason, knowing that faith alone  
could overturn the foundations of his kingdom,  
did he call forth all his forces, and employ all  
his arts of lies and calumny to affright that  
champion of the Lord of Hosts, Martin Luther,  
from reviving it. Nor can we wonder thereat;  
for as that man of God observes, "How would  
it enrage a proud strong man armed, to be  
topped and set at naught by a little child com-  
ing against him with a reed in his hand?" Es-  
pecially, when he knew that little child would  
surely overthrow him, and tread him under foot.  
Even so, Lord Jesus! Thus hath Thy strength  
been ever "made perfect in weakness!" Go  
forth then, thou little child that believest in Him,  
and "his right hand shall teach thee terrible  
things. Though thou art helpless and weak as  
an infant of days, the strong man shall not be  
able to stand before thee. Thou shalt prevail  
over him, and subdue him, and overthrow him,  
and trample him under thy feet. Thou shalt  
march on, under the great Captain of thy sal-  
vation, "conquering, and to conquer."

"Now, thanks be to God, which giveth us the  
victory through our Lord Jesus Christ," to  
whom with the Father and the Holy Ghost, be  
blessing, and glory, and wisdom, and thanksgiv-  
ing, and honor, and power, and might, forever.  
Amen.

## CIRCULATION REPORT

SUBSCRIPTIONS received since last week:  
Waldo, G. E. Reutz, 4; Central Church, Quit-  
man Circuit, Jack W. Glass, 2; Magazine, J. L.  
Buck, 1; Blytheville, First Church, H. Lynn  
Wade, 2; Asbury, R. B. Moore, by Hardin Bale,  
8; Hughes, J. J. Galloway, 7; Glenwood, C. D.  
Meux, 3; Beech Grove, Gainesville Ct., M. L.  
Edgington, 100%, 15. These reports are appre-  
ciated and others will be, especially if they come  
promptly. Pastors, who hold meetings, should  
know that at the close of a meeting, when new  
members are received, is an opportune time to  
get subscribers. If the new members begin to  
read their church paper, they soon become fa-  
miliar with the general work of the Church and  
are interested in connectional activities. Pastors  
should also understand that the paper cannot  
present itself. It must be brought to the atten-  
tion of non-subscribers by the pastor or those  
who are already readers. Let us put the paper  
into all the Methodist homes in Arkansas. It  
ought to be done; it can be done; then let it be  
done.

## Repor On

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## The Report of Commission on College Policy

### Background of the Report

The report of the Commission on College Policy was recommended to the General Conference by the General Board of Christian Education by the General Conference Committee on Education. Its discussion before the General Conference showed a misconception of the report. Probably no paper appeared before the General Conference, except the one on Church Union, that was more thoroughly considered. The Commission, headed by John M. Moore, was made up of strong men. Its creation grew from a mandate of the General Conference of 1934 calling for a comprehensive survey and a thorough study of our colleges. The Commission anticipated many of the things which the report embodied. Nothing in the report was either directly or by implication included in the action of the General Conference of 1934.

The Commission served for almost two years, held many meetings, made extensive and thorough surveys of all the colleges of the South, evaluated these surveys, discussed them thoroughly in the Commission, published the results of their studies during the quadrennial, and brought to bear in the wisdom of the conference the church-related colleges of the South and took into account the

work of state higher education. Hence the report has back of it an immense amount of study, a knowledge of higher education throughout the nation, both church and state, as well as a detailed knowledge of the individual institutions of the Southern Methodist Church.

### Report Interpreted as Hostile to Conference Colleges

The discussions of the report before the General Conference interpreted the report as hostile to the small church college and as having as its purpose their death. It is inconceivable that anyone who had studied the report could hold such views. Such an idea was foreign to the mind of the Commission. On the contrary, the members of the Commission themselves are graduates of small church colleges, are strong friends of the small college, and in their discussions over and over in the Commission they faced the problem of how to save it. This spirit is in the report.

The classification of the colleges into three groups was severely attacked. It was stated that the Commission was going into the standardizing business and proposed to use the document as a means of weakening all non-standard colleges. The opposite is the truth. The Commission has no authority to standardize. The classification was based on facts developed in the survey, not on standardizing norms, and was designed to help these colleges to see themselves clearly and to present the facts to the General and Annual Conferences in order

that the whole church might come face to face with the realities of the situation. It will take much to awaken a complacent church.

### Sections One and Two

A study of sections One and Two under the third general recommendation of the report shows clearly that the Commission was striving to bring the general church to the help of the small college. Section One says: "Both the general church and the local churches have a vital interest in our Conference colleges which in turn furnish a trained leadership to the general church, to our Annual Conferences, and to our local churches. The General Board and our Conference Boards share in the matter of supervising our colleges and should share more largely in their support. If we are to achieve the strongest possible system of colleges for the Church as a whole, both the power of the General Board in college matters and its funds must be definitely increased."

These quotations show that the Commission is endeavoring to bring the general church to the help of the small Annual Conference college. It emphasizes that these Annual Conference colleges serve both the general and the local church, and yet heretofore all the burden of support of conference colleges has fallen on the local conferences, and they are simply unable to provide the necessary funds. If a survey were taken of the officers of the General Boards at Nashville, of the bishops and of all connectional of-

ficers and college presidents, it would be found that nearly all of them are the products of the small conference college. This shows the vital interest of the general church in conference colleges, and our Commission is trying to bring that fact clearly to the attention of the general church. The Commission urges that the general church place a large sum of money at the disposal of the General Conference Board of Christian Education so that the Board may assist the conference colleges by annual contributions to them. If what they receive from the Annual Conferences should be supplemented by liberal grants from the general church, their financial status would be materially improved. Congress is going to do that very thing for state colleges.

Section Two of the same recommendations provides as follows: "The colleges of the church now even more than four years ago (the mandate referred to above specifically spoke of these colleges as in a crisis) are facing a serious crisis. Their problems are intensified by rapidly changing economic conditions. Annual Conference and general church-giving to these institutions is pitifully inadequate. Within the past decade there has been a decrease of 60 per cent in new money coming to church colleges, while during the same period federal and state appropriations to public educational institutions have increased enormously. In the light of these facts, the church seems compelled to reaffirm the position taken by the 1934 General Confer-

## VISITING MY BOYHOOD HOME

Fall, at the session of the Missouri Conference, I mentioned that I had been licensed to preach at Bear Branch Church in the heart of the state. Immediately Rev. Wilkie Owen, formerly of Conway and Greenbrier, came to me and said that this church was in the Browning Circuit of which he was supply pastor, and invited me to a "Home-Coming" to spend some time this summer. I accepted his invitation to be there, if we could agree on the date. This was done a few months ago, and it was arranged for Sunday, July 10. When it became known that I was to be at Bear Branch Church, I was invited to preach at the First Methodist Church, Brookfield, my old home church in the morning, at Bear Branch at 3:00 p. m. and at Linneus at night. Leaving about Friday, I went by the Mo. P. R. R. to Kan-ty and by Santa Fe bus to Brookfield, arriving at noon Saturday. Met by my brother-in-law, Mr. Samuel Harwood, I was soon in his home and then spent most of the afternoon with my kin and friends.

Monday morning, at First Methodist Church, I interpreted Southern Methodism to a group of people and then preached at eleven. In these services were a number of old friends and kin, of whom I had not seen for 40 or 50 years. A schoolmate of 61 years ago was on the front row. I had preached once for this church 51 years ago. The building then was a big frame structure; now it is a handsome brick, one of the best in the Missouri Conference of the Methodist Episcopal Church. The pastor, Dr. J. Jones, was taking his vacation, but his son had charge of the services, and the choir sang a patriotic song.

At the close of the service a car was waiting, and was rapidly carried out to Bear Branch Church, about 15 miles north, where the women were just spreading a feast on a long table under the trees. After eating heartily, we went into the church. Brother Owen opened with several prayers. Then Rev. H. E. Corbin, pastor of the church, who had arrived just at the time, delivered an interesting address on the "While Things of Missouri." As I had been at this church, then on the Linneus Circuit, 53 years before, I indulged in some

reminiscences, and then preached. At the conclusion, to my surprise, Bro. Corbin read my patriotic song, had it played on the piano, and then made up a club of 15 half-year subscribers for the *Methodist*. I did not object, because the Missouri Conference now has no Conference organ. While no one was present who was in the quarterly Conference 53 years ago when I was licensed by Dr. John Anderson, P. E., who later was associated with this paper, there were many sons and grandsons and daughters and other relatives of the members of that Quarterly Conference, and it was good to talk of the old folk whom I had known. This church was organized in 1873, and the house, still standing, was built in 1876 at a cost of \$1,500. It is a good old-fashioned building that may stand for 100 years. It is in a good neighborhood and along with other churches on Browning Circuit is making a fine record. The farm houses are modern, the fields are well kept, and a consolidated school provides up-to-date education. Bro. Owen is loved and honored and speaks in the highest terms of his people. Rev. J. C. Crenshaw, formerly of North Arkansas Conference, now serving the nearby St. Catherine Circuit, was present. Some of his churches are already united Methodist churches. He is enjoying his work. It was rather remarkable that Bros. Owen and Crenshaw were formerly Arkansas preachers, and Bro. Corbin had worked on the Mo. P. R. R. in Arkansas and attended Hendrix College for two years. Consequently I felt perfectly at home with the Arkansas preachers and the Missouri people.

After the services Bro. Owen took his family and myself quickly to Browning, about 10 miles northwest, and leaving his folks at the parsonage, carried me to Linneus, about 10 miles south, where I spoke on Methodist Union and preached in the Methodist Episcopal Church, whose pastor is Brother Swan, who had also spent a year or two in Arkansas near Batesville. Here I had pleasant conversation with several schoolmates with whom I had been associated in the nearby country school when I was a mere boy of 10 or 12. Many in the congregation were children and grandchildren of former schoolmates. Brother Corbin, who had preached at Purdin, his other church, came in at the close and accompanied me to the well kept Commercial Hotel where I spent the night. In the morning he conveyed

me to Laclede, five miles further south, Perishing's boyhood home, where I took the bus at 8:00 a. m. for home, arriving safe and sound early Tuesday morning, after a most delightful experience among old friends and boyhood scenes.

Brookfield, originally strictly a railroad division town, half way between Hannibal and St. Joseph, has lost its prestige as a railroad community; and has become a thriving agricultural trading point of some 7,000 population. Fortunately, when it was platted, provision was made for a beautiful park, now shaded by large trees, and a main street wide enough for parking on both sides and the middle. Then a man who had owned 160 acres just outside the town, had planted trees along proposed streets, and now they afford abundant shade. A fine high school building has taken the place of the old one in which I was a student, and the Academy in which I was both student and teacher was closed many years ago.

Linneus, the county seat, had changed but little except that there are some nice new buildings and more shade. Browning and Purdin are thriving villages, as also is Laclede. In the country some houses have been abandoned; some have been improved, and farms seem to be well kept. The creeks, which in my boyish fancy seemed almost equal to small rivers, are now mere rivulets, partly filled with soil washed from the fields. The old pond where I used to swim, and where I nearly broke my neck diving into shallow water, was perfectly dry. By going a mile and a half out of the way to Bear Branch, I was able to see the old farm. The house had been removed, the orchard was gone; but the big barn, which I had helped to build was still there, because its frame work was good oak, sills 6x12, posts 6x6, and other dimension stuff in proportion. It was built to stand. As I passed a certain spot, I remember working around a threshing machine for two days when the temperature registered 115 in the shade, and also handling straw from the threshing machine in the barn loft when I was so choked with dust that it was a week before I got all of it out of my system. The crops were unusually fine. Wheat and oats were in the shock or being threshed. Hay had been made. Corn, waist-high and well cultivated, was extremely promising, provided the grasshoppers do not get it.—A. C. M.

ence—namely, that our Church should have fewer and stronger institutions strategically located."

#### What Crises Do Our Colleges Face?

What is the crisis which the Commission tries to get the General and Annual Conferences to face? In the first place, the last quarter of a century has witnessed a large increase in the financial and educational demands upon colleges as to courses of study, equipments, income, and faculty. These demands require these institutions to meet the requirements of standardizing bodies. Hence much larger outlays in money are required of colleges today than a quarter of a century ago.

In the second place, the states have enormously increased the funds of state colleges and universities. They are literally pouring millions into them. The Federal Government is now proposing to supplement state appropriations by large federal appropriations to state colleges. Many of our own people will not patronize weak, poorly equipped colleges of their Church when they can send their children to strong state colleges for less money.

In the third place, there is a decided falling off in gifts to our colleges. The General Conference of 1934 noted that, and it is even more so now.

The Commission had the above facts in mind when it declared, "our colleges are facing a crisis." These facts caused the Commission to repeat what the General Conference said in 1934—namely, "the Church must have fewer and stronger colleges." The Commission does not want the death of any college; it was guided, however, by the assumption that the conditions named above would continue, that the Church would not be more liberal in the future than it has been in recent years, and if not, that death was inevitable for a number of her colleges. The Commission felt that the Church should squarely face that fact. The General Conference of 1934 said that all colleges bearing the name of the Church must be standard institutions, that the Church must not continue to sponsor colleges that are non-standard. Are these statements by the Commission hostile to the small college? No. On the contrary, they constitute an expression of the highest friendship for them. An unvarnished statement of facts is the only way to arouse the church and the friends of these colleges.

The course suggested by the Commission is perhaps the only course to save the colleges, and the Commission was frank and honest in trying to bring both the local and the general church face to face with the realities of the situation so that together both might seek to find and apply remedies. Praises of the small college such as are indulged in by some speakers are hurtful.

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They are damaging. Why? Because they serve as an opiate, and cause the only people who can help them to feel that the colleges are all right. The Commission wants our people to see clearly the danger facing our colleges. Its report, therefore, is an act of friendship and should be so regarded. If the constituency of these small colleges face the facts honestly, there is some hope that they will raise the necessary funds to save their schools. If they will not do so, the sooner the facts are known the better. However, as long as the feeling obtains that these colleges are gloriously serving the church, as some of the conference orators stated, the friends of the colleges will do nothing. Who is the friend of these colleges; the Commission that honestly pointed out the actual dangers in the situation and suggested remedies, or the conference orators who, as champions of the colleges, are leading the people to feel that the Commission is an enemy of the colleges, that they themselves are friends and saviors of the schools, though they are actually doing little or nothing to help them? Oratory does not erect buildings, provide endowments, or pay debts.

One speaker brought applause when he said, "If our church colleges would become more religious, they would render better service," implying thereby that the colleges are not Christian. The writer challenges any speaker in Southern Methodism to compare at the hands of a capable, impartial group the moral and religious standards of his own members with those of the students in an average church college. The judging group will probably find for the college.

No, what the Church, both local and general, needs is straightforward honesty, an accurate diagnosis of the problem, a full statement of the ugly facts and dangers. This the Commission tried to do. It made constructive suggestions. What will the Church do? It is no issue between the Annual and General Conferences; their interests are one. The injection of localism and conference independence would mean certain death to the colleges. Co-operation suggested by the Commission is the only hope.

Not long ago, moved by a religious appeal, a member gave \$100,000 to a college, this college being in a precarious condition. Two years later the college was closed, and \$100,000 was lost. Was that appeal honest? Should a church permit such appeals in its name?

The Commission feels that common honesty requires the Church to put her colleges on an absolutely honest basis; and if any college cannot get the necessary funds by an exhibit of an honest financial sheet like banks require for a loan, the Church should close it.

That the Commission and the General Board of Christian Education are intensely interested in the small college is evidenced by the fact that not long ago they threw into Kentucky a number of the ablest champions of the small college in the interest of Kentucky Wesleyan College. They were there in the interest of raising funds to make that college effective. They were successful and were typical of the co-operative efforts the Commission stands ready to exert in behalf of other of our small, needy, and needed colleges.—J. H. Reynolds in Christian Advocate.

#### Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

#### VIOLA AUXILIARY

Ladies of the Viola Auxiliary met at the church July 7. Owing to the fact that our literature was mis-sent we did not have a planned program. However a short program was given and business was attended to.

Our meeting started Sunday, July 10. Rev. C. J. Dennesson from Oklahoma City is doing the preaching.

We wish to take this method of thanking the ladies of the Auxiliary for the beautiful quilt top made and given us. Especially do we thank those outside of the Auxiliary for their help in making the quilt. May each of you be blessed by giving as we were by receiving is our prayers.—Rev. and Mrs. W. T. Watson, Viola.

#### HUNTER AUXILIARY

Nineteen members of the Hunter Auxiliary and a host of visitors met at the home of Mrs. Ira Vance on July 14. A birthday dinner was served to 65 persons in honor of Mr. Vance, Mrs. Jayne, and Mabel Hunt.

At two o'clock vice-president Walters called the meeting to order. Prayer by Mrs. Mitchell. After the reading of the minutes and roll call \$1.70 dues were collected. We voted to cooperate with the Baptist ladies in serving at the Brotherhood meetings. A committee was appointed to serve Aug. 5. We gratefully accepted the additional two acres of cotton Mr. Harris gave us. We decided to serve luncheon at the candidate speaking on July 28.

Mrs. Harris presented an interesting program on "Taking Christianity to Foreign Fields." Those taking part in the program were Mesdames Mitchell, Kaylor, Schaefer, Harris and Doyle.

We were dismissed by repeating the Lord's Prayer in unison.—Mrs. Ira Vance.

#### GOOD MEETING AT PIGGOTT

Piggott Auxiliary entertained Zone No. 1 of the Paragould District on June 7 with Mrs. DeVoll, Zone chairman presiding. Quiet music by Mrs. Meizer called the audience to worship. Prayer by Bro. Cravens, pastor of hostess church. Miss Mowery welcomed the visiting Auxiliaries. Response was given by Mrs. DeVoll.

Mrs. Meizer used the song No. 279 as the theme of her Spiritual Life message, the congregation reading and meditating on each verse and Mrs. Meizer making spiritual application, closing with the song, "Take My Life and Let It Be," in meditation. Mrs. Meizer led in prayer.

A lovely luncheon was served by the Piggott Auxiliary.

The noon hour was spent in discussing Vacation Bible Schools, led by Mrs. Earl Polk, chairman of the Children's Division.

Piggott told of the things they had accomplished in conducting theirs.

The afternoon session opened with Mrs. Geo. Metzler at the organ playing "Sweet Hour of Prayer." Miss Carrie Mowery sang "The Lost Chord."

Mrs. T. C. Gallegly spoke on Scarritt College and Scarritt associate. Miss Mowery sang "Give of Your Best." Paragould First Church made Mrs. R. L. Carpenter a Scarritt associate and Mrs. Bartlett of Rector presented Richard Gougou as a junior life member.

On Oct. 6 Corning will hold the District Zone meeting.

We were dismissed by Mrs. Earl Polk.—Mrs. Allene Crutchfield, Sec.

#### NORTH ARKANSAS CONFERENCE SPIRITUAL LIFE COMMITTEE HAS THREE GREAT PRAYER RETREATS

Retreat has been defined as "A going apart in the silence long enough to face God and re-direct your life." The visible results of the three Retreats held under the auspices of the North Arkansas Woman's Missionary Society and directed by Mrs. Alice Graham, chairman of Spiritual Life and Message, assisted by the members of her committee, were very gratifying. There were many evidences of a spiritual awakening and of a re-evaluation of "Religious Living."

#### The Mt. Sequoyah Retreat

Under the direction of the spiritual life chairmen of Fayetteville and Fort Smith Districts, Mrs. W. A. Tittle and Mrs. Florence Pearson, assisted by the district secretaries, Mrs. E. M. Murphy and Mrs. Fred Stone, all local arrangements were complete. Under the guiding hand of Mrs. E. F. Ellis, with Mrs. Trent as house mother the beautiful Woman's Building was in readiness and the Retreatants were made at home. Brother Yancey served very satisfying meals at the cafeteria. The Retreat sessions were held in the spacious social room. Mrs. Alice Graham in charge, opened the Retreat and introduced the



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leader, Rev. Fred G. Roebuck, of Pine Bluff. Bro. Roebuck brought splendid and heart-searching messages, but as a discussion leader, that most difficult of all work, he excelled. From the beginning the note sounded was, not what kind of an experience do you seek to find here, but what will you do about the things we have faced here when you go home. Are you going to be more Christian in your individual life? What about your home and your church and your community, and the peoples in the ends of the earth? What are you going to do about them? The discussion periods were rich in shared experiences of the group. Many rural churches participated and there was a determination registered to begin spiritual life groups where they were not functioning and to strengthen those that were already in operation.

A large number of the preachers attended the Retreat. Rev. Vance Womack assisted in the opening meditations. Seventy persons registered, not including the visitors. The women of this group asked that the event be made an annual affair. Mt. Sequoyah proved a most fitting setting for the Retreat.

#### Batesville-Searcy Retreat at Batesville

Mrs. Vance Thompson of McCrory and Mrs. A. D. Stewart of Batesville, Spiritual Life leaders for the two Districts, assisted by the three Missionary Societies of Batesville, were hostesses to the Retreat, which opened June 21 in beautiful Independence Hall, loaned to the group by Dr. Crockett of Arkansas College. Mrs. I. N. Barnett and Miss Eleanor Neill assisted Mrs. Martin, house-mother, in receiving the guests. The Retreat room was beautiful with many summer flowers which were furnished by the Esther Case Society of Batesville. The meals in the dining hall were most delicious and beautifully served by young ladies of the Batesville churches.

Mrs. Graham opened the meeting and introduced the leader, Rev. A. A. Watkins of St. Louis. Brother Watkins challenged his group from the first. "Sin is a reality, whether we choose to recognize the word or not," was his opening statement. "Why did you come to the Retreat? What did you hope to get? Is there a wall between you and any other human being?" were some of his searching questions. Brother Watkins went to the heart of the matter, but excelled in the use of questions and questionnaires and especially in personal work with individuals. He proved a most unusual Retreat leader. Time for quiet meditation was furnished between sessions and at the noon hour on the second day, when the noon-day meditation was led by Mrs. Charles Cole of Batesville in a most impressive way. This was one of the high lights of the Retreat. Musical numbers were rendered by representative singers of Batesville, both churches being represented. These added to the beauty and worship of the Retreat.

One preacher in the Searcy District brought his representatives and stayed with the Retreat from the opening to the close. The Batesville pastors were also very helpful in leading the meditations and contributed by their presence. Rev. Connor Morehead, presiding elder of Batesville District led the first meditation. Other preachers attended occasionally. Seventy delegates registered.

#### The Helena District Retreat

The third Retreat opened at the Wynne church for the Helena District on Thursday morning, June 23, with Rev. W. J. Spicer host and Mrs. Spicer and Mrs. G. G. Dorris hostesses. Mrs. Graham opened the Retreat and introduced the leader, Rev. A. D. Stewart of Batesville. Brother Stewart brought helpful messages and his dramatic method of preaching made his subjects very interesting. Rev. W. J. Spicer and other preachers of the District assisted in the opening meditations. The largest number of faithful preachers attended this Retreat and stayed with it until the close, contributing their presence, their prayers and their influence. They were much appreciated. Soloists from the Wynne church assisted with the worship by the music they rendered at each service. The hospitality of the Wynne church and their co-operation were very helpful. A large number of the local people attended. About sixty registered, which did not include a large number of visitors. The meals furnished by the local church were very delicious in the cool basement dining hall. The noon-day meditation was beautifully led by Mrs. R. W. Cole of Holly Grove.

At least 200 Retreatants registered, not including the visitors in the three Retreats. Many came for one day or for a part of a day. We hope they will be able to come and stay through the next Retreat and really receive help. Five of the eight Districts in the Conference participated. Batesville also asked that they have a Retreat there again next year. The committee believes that if the Retreats are fully planned a year ahead of time, much better results will be obtained.

Some religious trends stressed in these Retreats were: "Going aside to talk and be talked to by God is needed today in our hurrying, noisy world"; "Not so much talking, but more listening and being quiet before God opens the way for the leading of the Holy Spirit"; "The use of direct questions helps individuals to face their lives and re-evaluate their experiences of God"; "The use of questionnaires helps us to locate ourselves, to drive down new stakes, to tighten the cords."

The committee cannot express their appreciation of the wonderful cooperation of the women of the local churches where the Retreats were held, to the Spiritual Life chairmen and district secretaries who worked to get the group out, and to all preachers who contributed in any way to the Retreats, and most especially to the three leaders who so kindly and willingly gave their time and services to the work without remuneration of any kind. —Mrs. Alice Graham, Chairman of Spiritual Life Work; Mrs. Lester Weaver, Secretary; Mrs. R. A. Dowdy.

#### TEXARKANA FIRST CHURCH AUXILIARY

The executive council of WMS, First Church, met Monday morning with Mrs. Dewey Reasons and Mrs. J. E. Wilson as vestibule hostesses.

Mrs. Harry S. DeVore led the devotional which was closed with prayer.

Mrs. R. B. Coles, Christian Social service superintendent, introduced Sylvia Burk, who told of her work at the negro missionary training school in Little Rock, the course made possible by Missionary So-

cieties of Texarkana Methodist Churches. She also told of the junior church she has organized in a negro church in Texarkana.

Mrs. W. A. Bengé gave items from the Council Bulletin.

The program on "Bringing Korea to Christ" was led by Mrs. J. B. Magee who was assisted by Mrs. D. F. McLaurins who told of the work in Carolina and Holden Institute in Korea; and Mrs. W. F. Meissner who talked on the Mary Helm school and EWA college in the same country.

During the business session, presided over by Mrs. A. R. McKinney, quarterly reports were heard. Chairman reported 271 visits to shut-ins; 136 visits to members; 160 visits to non-going members; and an average attendance of 97 at the circle meetings.

Three new members were welcomed into the Society and 20 visitors attended meetings during the quarter.

Circle Four, Mrs. Will Owens, chairman, will furnish flowers for the church during July.

### Christian Education

#### PRESIDENT REYNOLDS ATTENDS TWO IMPORTANT CONFERENCES

Recently President J. H. Reynolds of Hendrix College attended conferences of two groups, which considered matters of nation-wide interest, at Chicago and at Washington. At Chicago a Commission representing three Methodist bodies in America met to perfect plans for a conference that will effect the final merger next spring. Committees were named by the Commission to blend the Disciplines and laws of the three church groups into one and to unify the various phases of the Churches' activities. These committees will report to the Unification Commission next January. At that time the final draft of

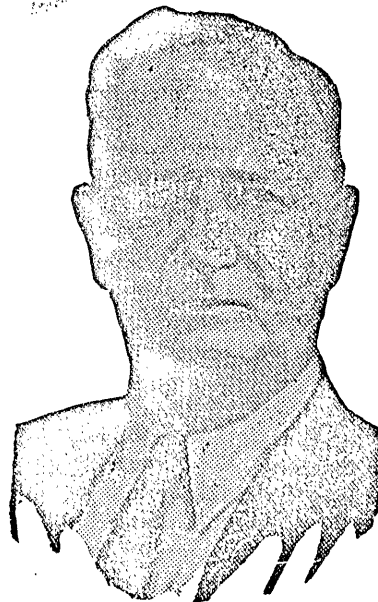
the documents pertaining to the merger will be perfected for presentation to the Uniting Conference a few weeks later.

At Washington, Dr. Reynolds was one of a group of 30 Southern leaders called at the request of President Roosevelt by the National Emergency Council to consider the economic situation in the South, which the President recently declared was the nation's "No. 1 problem." In a communication to this Conference, President Roosevelt said he felt that conditions in the South should be bettered, not only for the South's own good but also for the betterment of the nation as a whole.

The group heard and discussed a presentation of facts and findings as to economic condition in Southern States, which after amendment and modification are to be laid before the President. Only facts were studied and no remedies were sug-

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gested at the conference. The low income of the Southern farmer was regarded as the chief economical problem; and it was agreed that if the average income of the farmer in the South could be raised to equal that of farmers in the rest of the country the prosperity of the United States as a whole would be substantially advanced.

Dr. Reynolds said that he was especially pleased with the President's declaration in favor of equal educational advantages for all sections of the nation.

#### N. ARKANSAS CHRISTIAN ADVENTURE ASSEMBLY

The Christian Adventure Assembly of the North Arkansas Conference for Intermediates was held at Conway July 5-9. Ninety-seven young people attended.

The assembly was organized and the officers elected were: President, Mary Mitchell, Conway; vice-president, Ann Bogard, Parkin; secretary, Nona Mae Morgan, Paragould; treasurer, Hatley Thompson, McCrory; publicity agent, Sally Katherine Houston, Batesville.

The different classes were grouped into committees. They were the Mission Committee, Worship Committee, Citizenship Committee, and Recreation Committee. A Lost and Found Committee was appointed.

The courses offered were: "Choosing Our Heroes," by Rev. S. O. Patty; "African Bridge Builders," by Mrs. Ira Brumley; "How to Get Along With People," by John Bayliss; "Worship," by Miss McGill; "World Peace," by Mrs. Cecil Culver; "What Alcohol Does to Us," by Rev. Cecil Culver; "The Church," by Mrs. E. T. Wayland, and "The Bible," by Rev. E. T. Wayland.

In the afternoon interest groups were held. They were Recreation, by Miss Marie Massey; Leather and Bead Craft, by Mrs. Nelson; and Dramatics, by Mrs. McClure.

The Assembly was enjoyed and was an inspiration to all. Rev. Ira A. Brumley served as dean.

#### VACATION SCHOOL AT MALVERN

First Church, Malvern, believes that no part of its program is of greater importance than the Daily Vacation Bible School. This school opened on June 6 under the general direction of Mrs. K. S. L. Cooke with an attendance of 125. A faculty of sixteen carefully selected and well trained workers gave themselves to this important work.

The girls in the Junior Department cooperated with the boys in the Intermediate Department in a rather unique project. The boys made a number of doll bedsteads and the girls made the mattresses, sheets, pillow cases, and quilts for these beds. The completed beds were given to the Children's Division of the local negro church for use in their work. The boys in the Junior Department made toys for the same purpose. The girls in the Intermediate Department chose for their hand work the making of towels, pillow cases and dresser scarfs which were presented to the newly built parsonage for the Malvern Circuit.

The worship and study groups in all departments were outstanding. "The Land Where Jesus Lived" was used by the Juniors, and Mosier's "Understanding the Bible" was used by the Intermediates. Famous paintings and great hymns were used with the latter book.

The beginners used "Our Happy World" as a basis for their work. The songs they sang, the games they played, and the prayers they prayed made for them an unusually happy world during those days.

"Children of One Father" was studied by the Primary Group. The girls in this department dressed tiny dolls in the costumes of the various countries studied. They also had a Japanese tea party. Memory work and prayers were in keeping with the theme of the lessons.

The school closed with a commencement program with the parents and friends of the children as special guests. The program was an illustration of the work done during the school session. The handwork of all departments was displayed.

Malvern church is exceedingly happy over the results of this school and is looking forward to greater things next year.

#### VACATION CHURCH SCHOOLS

The number of churches sending in a report for Vacation Church Schools is most encouraging, though we have heard of several most successful ones that have not reported to us. The following is a list of those that have been received:

**Arkadelphia District:** Benton, Malvern, Carthage, Arkadelphia, Sparkman.

**Camden District:** First Church, El Dorado.

**Little Rock District:** Primrose, Fulaski Heights, First Church, Forest Park, Des Arc, Bryant, Capitol View, Asbury, Geyer Springs.

**Monticello District:** Wilmar, Arkansas City, Wilmot, Hamburg, Tilar.

**Prescott District:** Emmet, Murfreesboro, Norman, Hope.

**Texarkana District:** Potter, Vandervoort, Foreman, Lewisville, De Queen, Hatfield, Pleasant Grove.

If you have held your school and have not sent in the report to us, will you not do so at once?—Fay McRae, Director of Children's Work, Little Rock Conference.

#### MAGNOLIA CHRISTIAN ADVENTURE ASSEMBLY

The Magnolia Christian Adventure Assembly for the Camden, Prescott, and Texarkana Districts, held at Magnolia A. & M. College last week, broke all records in attendance. There were 157 Intermediate boys and girls. Those in charge of the program, some of whom had been in the Assembly every year since they began, were confident that this was the best Assembly that we have ever held. Rev. Neill Hart, who was Dean of the first Assembly ever held in the Conference, served as Dean of this Assembly. He was ably assisted by a fine group from the three Districts. Rev. A. J. Christie served as Dean of Men, and Mrs. Ray Hutchinson was Dean of Women. Every officer and teacher engaged for the school, whose name was given in the Methodist last week, was present and did excellent work. Rev. Arthur Terry was present the first two days and delivered a splendid address at the first Assembly period. We heard enthusiastic reports from the Missionary program sponsored by Mrs. Ralph Clayton on Thursday night. Dr. C. M. Reeves, in addition to teaching a class, led the morning devotion and as is his custom won the hearts of all the boys and girls. Brother Hart was in charge of the Vesper Services.

This closes our summer series of Pastors' Schools and Assemblies, which began May 30, and ran until the middle of July. Each School and Assembly this year had an increased attendance over any previous year.—Clem Baker.

#### OFFICERS FOR THE MAGNOLIA ASSEMBLY

The Magnolia Assembly has adopted a practice which works well and is worth consideration on the part of other Assemblies. Instead of waiting until the opening of the Assembly to elect officers, it is their custom to elect officers for the ensuing year at the closing business session of each Assembly. This enables the Assembly to get right down to business on the opening day. Those elected to serve as officers for the 1939 session of the Assembly are:

President, Glenn Black of Gurdon; Vice-President, Robert Harris of Foreman; Secretary, Martha Jean Gossett of Bearden.

These are three fine young people and we congratulate each of them upon the confidence placed in them by the 157 boys and girls present at Magnolia.—Clem Baker.

#### YOUNG PEOPLE'S MISSION PLEDGES

We give below a list of pledges made in June at the Little Rock Conference Young People's Assembly. These pledges are to be paid over and above what these young people pay through their regular Fourth Sunday offering. They represent only those churches that were represented at the Assembly. We trust that every other Young People's organization in the Conference will make a pledge. These pledges made at the 1938 Assembly are to be paid during the year closing with the 1939 Assembly, which will be held at Hendrix College next June.

Arkadelphia District	
Church	Pledged
Arkadelphia	\$ 24.00
Benton	20.00
Butterfield	5.00
Dalark	2.50
Friendship	3.50
First Church, Hot Spgs.	15.00
Grand Avenue	10.00
Pullman Heights	10.00
Oaklawn	7.00
Leola	5.00
Manchester	2.50
Rockport	5.00
Sardis	3.50
Sparkman	4.00
Malvern	30.00
L'Eau Frais	5.00
Gardner	3.00
Total pledges for District	\$155.00

Camden District	
Buckner	\$ 6.50
Bearden	10.00
Camden	25.00
Chidester	10.00
El Dorado, First Church	30.00
Vantrease	7.50
Ebenezer	6.00
Centennial	6.00
Fordyce	30.00
Hampton	5.00
Junction City	5.00
Fairview	10.00
Magnolia	15.00
Norphet	12.00
Smackover	15.00
Stephens	7.00
Strong	6.00
Calion	5.00
Total pledges for District	\$211.00

Little Rock District	
Asbury, L. R.	\$ 25.00
Bauxite	15.00
Capitol View, L. R.	15.00
First Church, L. R. (Seniors)	10.00
First Ch. (Y. P. through 4th Sunday off)	50.00
Lonoke	10.00
Pulaski Heights	25.00
28th Street	5.00
Winfield Seniors	15.00
Winfield Y. P.	35.00
Primrose	10.00
Forest Park	12.00
Carlisle	5.00
Hazen	5.00

Mabelvale	5.00
Halstead	5.00
Hunter	15.00
Highland	20.00
Total pledges for District	\$277.00

Monticello District	
Warren	\$ 10.00
McGehee	10.00
Dermott	10.00
Lake Village	10.00
Total pledges for District	\$ 40.00

Pine Bluff District	
First Church, P. B.	\$ 40.00
Lakeside	36.00
Hawley	12.00
Grady	5.00
Sherrill	10.00
Tucker	5.00
Star City	10.00
DeWitt	25.00
Roe	5.00
Gillett	5.00
Humphrey	5.00
Rison	9.00
Wabbaseka	5.00
Total pledges for District	\$172.00

Prescott District	
Hope	\$ 25.00
Prescott	10.00
Murfreesboro	7.00
Gurdon	5.00
Emmet	5.00
Nashville	10.00
Blevins	6.00
McCaskill	3.00
Bingen	3.00
Spring Hill	1.50
Antoine	5.00
Total pledges for District	\$ 80.50

Texarkana District	
College Hill	\$ 15.00
DeQueen	5.00
Fairview	16.00
First Church, Texarkana	60.00
Harmony Grove	10.50
Mena	10.00
Rondo	5.00
Stamps	10.50
Foreman	25.00
Total pledges for District	\$157.00

—Mrs. R. A. Thomas, Treasurer  
Little Rock Conference Young People's Organization.

#### WE ARE IN REVIVAL MEETING AT TRINITY THIS WEEK

Beginning last Friday night the writer is the preacher in a meeting at Trinity Church which is one of the country churches on the Okolona Circuit in the Prescott District. Rev. Louis Averitt is pastor and is leading the singing. Careful preparation for the meeting had been made by the pastor. Among other things he had made a complete survey showing prospects who are not members of the Church. Trinity is a beautiful country church. Since



#### FLOYD TERRAL

Able and experienced in the Practice of Law

Independent of Politics in Public Affairs

Honorable in his public and private life

Candidate for

Prosecuting Attorney

Adv.

Brother Averitt has been pastor it has added a new roof, new paint and three splendid Sunday School rooms. We will be there through next Friday night, when we will have to leave to meet with the Executive Committee of the General Board and the General Conference Commission on the Youth Crusade at Junaluska, July 25.—Clem Baker.

### The Laymen's Forum

J. L. VERHOEFF, Editor  
Address: 1018 Scott St.

Those wise men who framed the Constitution of the United States believed that the new government, to be truly democratic, should have its executive, legislative and judicial departments free and independent each from the other.

The people of this, the oldest of democratic countries, have in recent months witnessed a determined attempt on the part of the executive department to push through Congress a court 'reform' program which would put into the hands of the executive department greater power.

Within the past two weeks the people of the nation have observed a bold effort on the part of the President to influence the election of members to Congress. Is it possible he fears the result of the collective thinking of members who might be elected free of such influence he may have?

"A portion of any layman's talent, whatever it be, belongs to the church, just as much as does a portion of his income."—M. E. Lawson, of Liberty, Mo., president of the Judicial Council of the Methodist Episcopal Church, South.

One of the nation's foremost economists, Roger Babson, offered this advice to graduates of Babson Institute: "Try and get a job in a small town. Put your money into a small farm. Your real hope lies in getting a business of your own."

A college professor speaking before another group of graduates said: "The public payroll, which is supported by the rest of the population, is a secure and profitable career for college graduates. It is only another kind of dole, but you won't mind that."

High school and college graduates who lack the desire to think things out for themselves are not likely to get very far. If they have the desire to think, they will find the ability; and trying to do something about this tangled economic situation, they can be expected to do better than those whose thinking led us into the depression, and into the recession when we were looking for an easy way out of the first calamity.

"It is not what we eat but what we digest that makes us strong; not what we gain but what we save that makes us rich; not what we read but what remember that makes us learned; and not what we profess but what we practice that makes us Christians."—Bacon.

Not so long ago a pastor intimated that members of his congregation are slow to accept new ideas and ways of doing things. There have been occasions when it appeared to a layman that proposed new ways of doing things were re-

## CHURCH NEWS

### DUKE UNIVERSITY PRESS CENTENNIAL PRIZE

This prize of \$1500 is being offered in connection with the Centennial of the origins of Trinity College, now a part of Duke University, which is to be celebrated during the academic year 1938-1939. Oct. 1, 1938 is the closing date for entering manuscripts. The award will be made March 1, 1939.

### ARK. METHODIST ORPHANAGE

In my last article, I failed to refer to an interesting incident in the service we held at First Church, Pine Bluff, on the second Sunday. Dr. Buddin, a prince of a man and a brother beloved, had a deficit of \$25.00 on his \$200.00 allocation for the Christmas Offering for the Orphanage and he asked me to see if I could raise it. I made a simple statement to the congregation and in less than ten minutes, they had voluntarily, without any urging at all, raised not \$25 to cover the deficit but \$68.00, nearly three times as much as their deficit. I will never forget the incident, because it was so pleasant to me to know that the people are ready when they have it presented to them to do what they should do for the Home. I wish all of the brethren could see it as I see it and understand it.

Mr. W. P. Wallace, a Confederate veteran, on his return from Gettysburg, died in St. Louis. This was a severe stroke to us, because he had been sending us \$5.00 each month, but I am sure God will raise others to take his place.

Nothing of interest has transpired at the Home. Mrs. Steed seems to be improving rapidly and we all feel happy over that.

The summer weeks, since the closing of the schools, have brought up many problems for us, but we have been able in some way to solve them.

I wish the brethren of the two Conferences would pray over the matter and get it on their hearts and send us a cash offering, for we need it. The Orphanage is not in debt, but this fact is brought about by constant work and attention on the part of those who are trying to superintend it to meet the weekly and monthly bills.

I have been wondering if all of the brethren have been enjoying these glorious July days as the writer has?

With love for all, I am, yours truly.—James Thomas, Excc. Sec'y.

### LAYMEN'S CONFERENCE AT LAKE JUNALUSKA

Trails to new lines of Christian service promise to be developed here during the approaching Methodist Laymen's Conference, August 14-19.

Under the leadership of Dr. Geo. L. Morelock, head of the Board of Lay Activities, approximately 1,000 laymen from every section of the denomination's territory, are ex-

pected principally because "we have never done it that way before."

On the other hand, new things are offered in the church and elsewhere that have the appearance of being only half-baked ideas. It is our opinion that the Church today is crying for new and effective ideas and has an enlightened membership willing to make use of sound ideas properly presented.

pected to gather at Lake Junaluska, S. C., seat of the Methodist Assembly, for five days of discussion, planning and fun.

Mornings will be given to discussion and a session of the Board; the afternoon to fun, including golf and other forms of recreation; while platform addresses by outstanding ministers, and laymen will feature the evening sessions.

The platform line-up includes the seven bishops recently elected by the General Conference. Other members of the episcopate programmed for platform or discusional addresses are: Bishop Hoyt M. Dobbs and Bishop A. Frank Smith.

In addition to Dr. Morelock, the lay leadership will be represented by Dr. Harry Denman, secretary-elect of Evangelism; Dr. W. P. Few, president of Duke University and president of the Board of Lay Activities, and Dr. C. C. Sherrod, outstanding educator of Morristown, Tenn.

Other speakers include the Rev. Roy L. Smith, pastor of First Methodist Church, Los Angeles; Dr. W. B. Selah, pastor of St. John's Methodist Church, Memphis; Dr. H. I. Robinson, presiding elder, Texarkana District, Texas Conference.

Participating in the meeting will be the district, associate district, and charge lay leaders, church treasurers, chairmen of outstanding committees of boards and of stewards from the denomination's 38 Annual Conference divisions; presiding elders and pastors, and delegates from every charge in the Conferences east of the Mississippi river, popularly known as the Junaluska area.

### FIRST CHURCH, MALVERN

I have been here nearly four years as pastor and have not written anything to the METHODIST as to my doings.

This year we have paid off our old debt on the church that had reached the honorable age of fourteen years. The last Sunday in February Bishop John M. Moore dedicated the plant composed of the

auditorium and the educational building which was formally named Allen Hall in honor of D. G. Allen who has done and is doing so much for the young life of this church and community.

We have received 84 persons into the church since the last Conference, making a total of 293 since coming here. We had a splendid Vacation Bible School this summer, having an enrollment of 118 pupils with 18 teachers and workers. In my pastorates I have had larger schools, but never a better one than the one this year. We sent 36 of our young people this summer to the two Assemblies, the one at Conway and the one at Ferncliff, and gave one of our young preachers \$40 with which to go to the Pastors' School at Conway. Our budget has been kept up all the year. The pastor and presiding elder have not failed to get their salaries in full a single month we have been here.

Congregations are fine, especially in the morning when the house is always full; not so large at night.

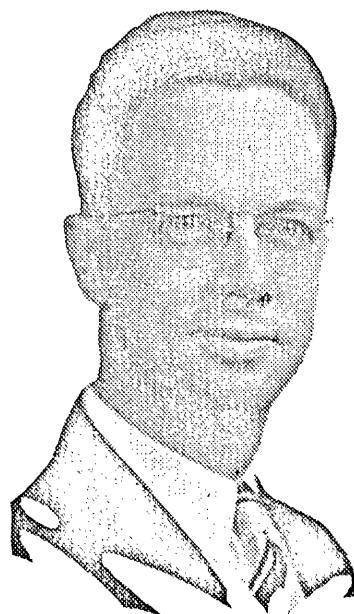
I have never served a more loyal people than compose this church and the man sent here next year, whether it be the old one or a new one, is to be congratulated. Our presiding elder, Bro. Fawcett, has been true to every trust and efficient in all things and is universally popular and the District will regret to give him up this fall, it being the close of his quadrennium. Love to all the brethren.—W. C. Watson.

### TEXARKANA CIRCUIT

Our Circuit Board of Stewards have met once each month and great interest is being shown in the work planned for this Conference year. All our claims were paid in full before District Conference, and a number of improvements made. Our parsonage has been repainted and the ladies of the Missionary Societies have paid for the wiring and fixtures to light the building as soon as the rural lines are completed.

Our revival meetings are all

HAVE NEVER BEFORE SOUGHT OR HELD PUBLIC OFFICE



QUALIFIED  
BY

Actual Experience

★ ★

Curtis Williams

Candidate for

Circuit Clerk  
and Recorder  
PULASKI COUNTY

I have been an active worker in the Methodist Church all my life and am a member of Asbury Methodist Church. Have rendered a personal service in every Methodist Church in Pulaski County.

A VOTE for Curtis Williams for Circuit Clerk and Recorder is a VOTE for intelligent, efficient and courteous service in public office.

YOUR VOTE AND INFLUENCE WILL BE APPRECIATED

Adv.

planned and the first one began Friday evening, July 8, with Bro. Simpson in charge of the services.

Our Vacation Bible School was held at Rondo church during the last week of June and great interest was shown. The Young People's Division sent delegates to the Assembly at Conway and we have had some fine reports. Our Junior classes are at Magnolia this week. Our church schools are very much in evidence, despite this intensely warm weather and other things to attract.—Mrs. Kate Vanderbilt, Sec.

#### HOME-COMING AT BLYTHEVILLE

Some months ago the stewards of First Methodist Church decided to invite all their living ex-pastors to come back home for a visit the last week in July and to preach in their former pastorate. Then it was decided to make the occasion one, also, when they show special honor to the members who had belonged to First Church 25 years or more. We have found a very interesting list of these older members. We found that five have been members more than 50 years; one, Mrs. Elma Archillon has been a member for 62 successive years.

We find that the only ex-Confederate veteran living in our city is R. R. Bishop, who is a member of our church and is 92 years old. We find also that the oldest person living in Mississippi county is Mrs. Martha Miskelley who is 101 years old and a member of First Church. The preaching schedule for the home-coming week services is as follows:

Sunday, July 24—Rev. J. T. Self.  
Monday, July 25—Rev. R. E. L. Bearden.  
Tuesday, July 26—Rev. W. C. Watson.

Wednesday, July 27—Rev. G. G. Davidson.

Thursday, July 28—Rev. J. M. Hughey.

Friday, July 29—Rev. Jefferson Sherman.

Sunday, July 31—Rev. Fred Holloway, son of the late Rev. A. E. Holloway, and Rev. W. F. Cooley who was reared in and is a product of First Church.

Former members and friends are invited to visit us during this week for these services.—H. Lynn Wade, P. C.

#### BROTHER WILSON THANKS HIS FRIENDS

For the past four years I have been seriously handicapped in my work because of failing eyesight. About a year and a half ago my trouble was found to be cataract and since that time I have been under the treatment of a specialist in Memphis. During this time I have undergone two operations and am told that my sight will be normal again.

I am writing this to express my gratitude to the dear people it has been my privilege to serve during this experience. It has been a poor service, yet they have been so patient and gracious to me and to my family. May God's blessings ever abide with them.

To my Presiding Elders, under whom I have served during this experience, and all friends of the ministry and laity who have helped me by deed or kind and sympathetic words, I say, Thank you and God bless you. You are truly God's ministering angels.

Now with this trying experience behind me, I want to carry on. Pray for me as I am praying for you.—L. E. Wilson, P. C., Roe.

#### SCARRITT COLLEGE

The Senate of the Room of Remembrance of Scarritt College, through its Committee on Education and Promotion, officially announces that the year June 1938-June 1939, has been set aside for nominations for the Room of Remembrance.

No name will be considered unless the person nominated has been dead ten years or more. Nominations may be made by individuals or groups. The nominations must include the full name of the person, dates of birth and death, and a statement setting forth the constructive and distinctive Christian service rendered by the person nominated. Nominations will be submitted to a body of Electors, who will select four persons to be memorialized by having their names inscribed on the walls of the Room of Remembrance in the tower of Scarritt College. It is hoped that nominations will inspire a wide study of church history. Send nominations and the required data to Mrs. W. D. Taylor, 1065 Merriweather Avenue, Memphis, Tenn.

#### "EVERYTHING IN FULL, BISHOP"—WHAT IS A 100% REPORT?

By BOB L. POOL

What is our standard? Is it numbers or vital experience? Is it amounts or personal sacrifices? Is it quantity or quality, or both? Our report is our yardstick. Often the report is one-sided. We stress victories and cover up failures. The scale of standards is lopsided. Numbers and salaries are secondary. They are worldly interests; they are pagan standards. No charge and no minister can face God and report 100% who has not excelled the accepted standard.

"Everything in full, Bishop," customarily means this: (1) Pastor and presiding elder paid all that the stewards promised. (2) The amount the Quarterly Conference accepted on Benevolences paid in full. (3) Usually nothing more, but occasionally a minister has in mind that the other interests of the church have been presented.

What is usually labeled a 100% report is labeled incorrectly. Merely to pay on salaries what the stewards promised and to pay what the Quarterly Conference accepted on Benevolences is not necessarily an indication of either a healthy spiritual or material condition of the church. The amounts set on these items may have been by the test "how little can we pay and be respectable."

At least two new reports should be included in our quadrennial forms, and two new questions faced by each Quarterly Conference. How many souls will this church endeavor by the help of God to win on profession of faith? This is vital. Has this church kept its contracts, been honest in its dealings, and what plans are being made or followed this year to pay the debts? The 100% report must be inclusive. Every interest of the Kingdom must have been advanced. These include evangelism or soul winning, missions or the salvation of souls other than those in our immediate locality. Christian education or growth in character through training and practice. All of this must be based upon sincerity, integrity, trustworthiness and honesty.

Our world is full of fear; confidence is shaken. There are now glaring examples of certain churches selling Christ for less than "thirty pieces of silver." This is evidenced

#### News From China

In spite of the war that has laid waste much of Southern Methodist territory in China, the work of the Church is not destroyed. Beaten and broken—yes; but as the war has moved farther afield the Chinese pastors are returning to their charges and little by little the people are coming back and slowly the work begins again.

A letter from Rev. J. H. H. Beckman, written from Shanghai on May 28, tells of 18 places within the Conference area where regular church work has been resumed, and in addition, there are several other places that the pastors are visiting for several days at a time at regular intervals. In still other charges regular church work and services were scheduled to begin in the near future.

Three churches are now running regularly on the Soochow District—the Konghong Institutional Church, which is the big Central Methodist Church of Soochow, and the churches at Wangching and Dong Ding San. Although this work was disrupted for about two months, it is now running with but few handicaps, although as yet the attendance is small. Rev. R. T. Henry, presiding elder of the District, recently spent three weeks in Shanghai as Acting Director of the Shanghai International Red Cross.

Out in the little city of Sungkiang, not far from Shanghai, the Rev. W. B. Burke is the only Christian worker, since the Chinese pastor has not returned to this center. Mr. Burke, who came back some months ago, is trying to do all that he can to help the scattered people in this devastated city. "How glad they were to see me!" he says. "It was more than worth all the trouble it took to get here."

Church services in Sungkiang are being held. "We had a simple service on Easter Sunday," Mr. Burke says, "and are in hopes of having services every Sunday morning and prayer meeting in my house on Wednesday afternoons. We had 30 out at the service last Sunday. I have some Japanese Testaments or Scripture portions, and I have given some to the Japanese soldiers. They thanked me for them. One of them has practiced law in Tokyo fourteen years and is a graduate of Tokyo University. He speaks very good

by the practice of raising funds through games of chance. This is sin, gambling, thievery in the name of religion. We must have a revival of honesty in the Church before we can have a restoration of confidence in the world. The Church is made up of persons—the same persons who have failed to practice Christian ethics pertaining to wealth in business.

No, dear brother, everything is not in full until souls have been won on profession of faith and until honest debts have been satisfied. No, dear Elder, your duty is not fulfilled when you advise or encourage pastors and churches to take care of salaries and Benevolences and ignore and forget other matters such as debts. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Is debt defeating the soul winning work of your church? Then pay it.

English. He came with me from the city yesterday and we had coffee and cake together."

The news of the reappointment of Bishop Arthur J. Moore as bishop in charge of Oriental fields has been received with great rejoicing by Christians of China. On behalf of the Chinese Christians, the Executive Council of the Methodist Episcopal Church, South, in China, sends the following message to the home Churches: "Bishop Moore's reappointment gives us new courage for the difficult road ahead. For the problems of war his faith and leadership are invaluable; and for the planning of reconstruction for a new day his vision and understanding will guide the Church in its days of greatest responsibility. All branches of Methodism welcome Bishop Moore and will follow him as the leader of one Church."

"The promise of rehabilitation, as authorized by the General Conference, gives the Church new faith and courage in these days of dark terror and destruction, and further establishes the confidence that our Church is established on the lasting foundation of Christ and his constructive mission."

The message is signed by Rev. Z. T. Kaung, chairman of the Executive Council, and Rev. S. R. Anderson, secretary.

The Board of Founders of Nan-king Theological Seminary, Nan- (Continued on Page Ten)



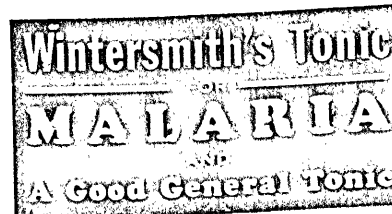
### HORACE A. KNOWLTON

CANDIDATE FOR

### Circuit Clerk-Recorder

—has a public record, backed by true and tried experience, that amply justifies his claim that he will render faithful, efficient service in that office, always having in mind the best interests of the public. Your vote and support will be appreciated by him.

The office of Circuit Clerk and Recorder of Pulaski County is an important one. The man elected should have clerical and administrative experience to enable him to efficiently assist in the work and give proper supervision of the office. Adv.



Church and School People Have Joined Forces  
to Overwhelmingly Elect the People's Candidate

JUDGE R. A. (BOB)

★ COOK ★

... for ...

GOVERNOR



Arkansas will begin a new era of unparalleled advancement and administrative efficiency with the election of Judge R. A. "Bob" Cook as Governor of the State on August 9th. The proof of this challenging prediction is found in the amazing accomplishment of this successful business man during his two terms of office as County Judge of Pulaski County. Judge Cook's platform contains no promises that can not and will not be fulfilled. Arkansas has already seen enough of lavish pledges uttered without hope of fulfillment. Arkansas has not forgotten. It's time for a change in the office of governor!

### *Business and Industry*

Judge Cook believes that Arkansas' future depends largely upon our attitude toward business and capital, upon equitable freight rates and a favorable tax structure. He will bend every effort to attract new industry to the state and encourage those already here.

### *Public Schools*

Judge Cook favors a minimum term of eight months for all school grades, which can be accomplished without tax increase or hardship. The Equalizing Loan Fund will be maintained; the Teachers' Retirement Fund and adequate salaries to teachers encouraged; and the selection of textbooks removed from political manipulation.

### *Farm and Labor*

Judge Cook will closely co-operate with the Federal government's program of soil conservation, reforestation, wild life conservation, flood control, crop diversification and home building. He will further the advancement and prosperity of the farmer and laborer, removing the State Labor Department from politics and placing it in the hands of an efficient personnel committed to an impartial and constructive program.

### *Auto Testing Law*

Judge Cook favors the repeal of that part of the Motor Vehicle Safety Act that requires automobile owners to pay 50c for testing cars. Other features of this act have a tendency to correct the cause of many accidents and should be retained.

### *Special Attorney Fees*

Judge Cook believes the state can save more than \$50,000 a year by working hand in hand with the attorney general's office and curbing the costly practice of employing special attorneys, long promised by other candidates, but heretofore never put into effect.

### *Charitable Institutions*

Arkansas' eleemosynary institutions . . . crippled children's hospital, blind school, school for the deaf, tuberculosis sanatorium and the state hospital, need the business-like administration, free from political manipulation, that only Judge Cook can give. Those afflicted know only too well the need of sympathetic and just supervision to lessen their handicaps.

### *State Owned Cars*

Judge Cook will confine the operation of the state's 300 automobiles to operation and use for state purposes only! Judge Cook believes state employes should own their own cars and receive a reasonable mileage or flat allowance for use in the conduct of the state's business.

### *Refunding State Debt*

Judge Cook believes that the state's Highway Bonds can be refunded at a much more favorable rate of interest through the reinstatement of confidence in the state and its administration. In this the advice of leading Arkansas experts on this subject will be sought and welcomed.

### *Highway System*

Under Judge Cook's plan of refunding state indebtedness, substantial sums in interest can be saved. New construction, then, may be expected from this new source of revenue! The selection of new highways will be made according to their importance in travel.

### *Civil Service*

Judge Cook believes that a Civil Service Law that is subject to change at the whim of each legislature, and the execution thereof subject to the pleasure of a politician, will not be a practical solution of the problem. He favors a Civil Service that will be stable and fair and not a Bailey-Civil Service.

### *Welfare Department*

Welfare funds for the needy . . . not for the greedy; a welfare program that gives back to the several counties some responsibility and authority in giving relief to the needy who live therein . . . free from domination by a large, costly, well-oiled and wasteful political machine. That is Judge Cook's pledge for the Welfare Department.

(Continued from Page Eight)  
king, China, at its recent meeting in New York in June, passed a resolution of appreciation of the service rendered by the Rev. H. L. Sone, Southern Methodist missionary on the faculty of the Seminary, during the siege of Nanking by the Japanese. The formal letter of the Board, which was sent to Mr. Sone in China, reads as follows: "Having heard details of the sacrificial service rendered by Prof. H. L. Sone during the siege of Nanking and its occupation by the Japanese, the Board of Founders expressed deep satisfaction in the knowledge that a Seminary professor has been thus privileged to serve China and the Christian cause in that land. We congratulate him upon the opportunity, and we thank God for his protection and the leadership given to Mr. Sone and his associates."

Accompanying the formal letter was a personal letter from the secretary of the Board of Founders, which read: "This is very formal, I know, but the emotion which led to the presentation and unanimous adoption of the resolution was far from formal. My ability in directing a letter is not sufficient to express to you all that was in our hearts. We are grateful to God that we have been privileged to work with you, and we wanted you to know in both formal and informal fashion something that is within our hearts."

The following messages sent to the Foreign Missions Conference of North America, direct from China, express the attitude of the people toward the Christian Church and show the trend of thought in that country today:

From the President of China: "We are most grateful for what all the Churches have done for us in the past and now especially. You are expressing the love of Jesus."

From Generalissimo Chiang Kai Shek: "I have come to the conviction that if we wish to revive the Chinese people and reform society, we must adopt as our own the universal love and sacrificial spirit of Jesus."

From Madame Chiang Kai Shek (in an address to the missionaries): "Because our people and the government have come to appreciate the results of your efforts and the spirit that underlies your work, the Generalissimo has found it possible to have the law amended so that now the Bible can be taught in registered mission schools."

From a missionary: "We need funds—not for ourselves, but for the feeding of these poor people who are with us."

From two missionaries: "We are heartsick when we note the trucks and passenger cars of a dozen American makes in use by the Japanese military, and the supplies of oil, etc., that come from America."

From bulletins dropped by Chinese planes on May 20 to the people of Japan: "If you are fighting for peace in the Orient, then, my friends, you are defeating your very purpose. You can never get peace by slaughtering your neighbors and destroying their property."

**It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.**

Our advertisers are reliable; patronize them!

### THE SOUTH'S MOST VALUABLE CROP

In the July number of American Forests, Governor O. D. Johnston of South Carolina, discussing "The South Looks At Pulpwood," writes as follows: "Forestry is not entirely a local problem; it is county, state, national one, and government, county, state and nation, should contribute to its solution, contribute to such educational and service measures as may be necessary in order to guarantee the adequate handling of forest lands. Government should contribute more substantially than it has in a program of forest fire control; it should participate in a program that contemplates the establishment of state forests for demonstration purposes and for purposes of research. Government should participate in a program for the utilization of those vast areas of sub-marginal lands throughout the entire South upon which timber represents financially the most valuable crop."

"But the activities of the government cannot stop there. Government is the safeguard of the people. There can be but one fundamental controlling fact before government—forest lands must be kept productive. There is no such thing as the regulation of a pulp mill nor a saw mill. Regulation, in the final analysis, must be concerned with the forest crop itself, and the land upon which it stands, and the owner of that land. Regulation must tell that owner what to do. In addition, regulation of the land owner will seriously interfere with the operations of industry. Therefore, regulation must be avoided if possible. But regulation will not be necessary if industry can agree within itself that something really needs to be done. Self-imposed regulations should and can answer the problem, with adequate assistance from government; but if industry fails to adopt these self-regulation measures, if industry fails to act, then government must step into the picture."

"Visualize, if you can, the millions of acres of forest lands in the South, interspersed with farms, in many cases, of doubtful quality of soil. Visualize the vast areas of desolation, of erosion, of unpainted homes, unesthetic surroundings, and low educational standards. Visualize the vast quantities of unskilled labor represented by the colored race, the low income, the low wages and the low purchasing power."

"Consider, then, the potentialities of that vast domain of forest lands, the long growing season, the abundant rainfall, the prolific fast-growing timber species and its proximity to markets."

"With that production consider that there must come increased jobs, increased payrolls, stabilized land values, permanent homes and industries. Without that production we must watch our present industries disappear; we must lose the supplementary labor so important to our small farms; we must see a continuation of low income for our rural people, and our social structure continue at its low level."

"Then raise again the question as to the social and economic aspect of the development of pulpwood and other forest industries in the South, and I say to you that the social and economic development in the rural South depends to a very large degree upon the wise, conservative use of the greatest resource that the Almighty has given us—our forest lands."

### THE PRESS AND ALDERSGATE DAY

The output of special Methodist papers in the week of Aldersgate observance must surely have broken all records for such events.

First in our own affections, naturally, comes The Golden Book. In the permanent value of its contents and the extent of its circulation we doubt that it has been equalled on either side of the Atlantic. This may be a fondly prejudiced opinion, but there she stands, as Daniel Webster once said about Massachusetts or New Hampshire or Bunker Hill or something! Look at her!

That point disposed of, what a wealth of good stuff—"stuff" in the newspaper sense—the other papers produced! The Michigan did a noble piece of work which earned for Editors Phelps and Marvin a chorus of praise from all over Michigan—and beyond.

Zion's Herald was well up in front, with some distinctive features which reveal Dr. Hartman's peculiar and productive genius.

The Advocate which rejects the "The," our colleague of Nashville, had sixty-six pages with articles from some of the most notable names in what used to be "the Church South." Dr. W. P. King and his dependable associate, the Rev. C. O. Ransford, were rightly proud of the result.

Other Methodist papers celebrated the occasion in special editions of varying size, but all intelligently, and all done as a labor of love.

The Methodist Recorder, of London, put out a strikingly attractive and satisfying special issue with a beautiful picture section. Nobody is supposed to know who does what in the Recorder office, but a little exercise in the Higher criticism would produce more than a hint that our English correspondent, Mr. R. G. Burnett, had a large part in the work, and that our one-time guest editor, Dr. Benjamin Gregory, ever gratefully remembered, was something more than a detached admirer in the plan and execution of the enterprise.

Space will not permit any detailed record of the attention given by the secular press to the celebration. The Kansas City Star, and other papers, had feature articles

and innumerable newspapers made extended editorial comment. The Associated Press sent out a detailed story from its Kansas City office.

Never again shall we be able to recognize at one time two such epochal Methodist events as John Wesley at Aldersgate, and the vote which changed union in this country from a dream to a thing determined and done.

And now all these papers of ours, with Methodism itself, are under heavier bond than ever to show that the great celebration has left a permanent and priceless mark upon the life of the people called Methodists.—Central Christian Advocate.

### SCIENCE, INDUSTRY, FARMERS

A list of the farm products used by just one large manufacturer of automobiles pointedly illustrates how the farmer is increasingly dependent upon industry and industry increasingly dependent upon the farmer.

For instance, 195,512 people are required to grow merely the cotton that is used for upholstery by the company in a big year.

As interesting as this fact is in itself, it has more than curiosity value. It is indicative of the way in which American manufacturing industry is continually finding uses for farm products, not only providing the farmer with new markets for his crops but with increased purchasing power to buy the products of industry.

Corn is now used by this manufacturer in adhesives, textile sizings, sand binding oil, molded plastics, thinners and lacquers and alcohol. Sugar cane is used in insulating materials and alcohol.

Cornstalks in fibre-board. Hogs for industrial soaps, special greases and oils and upholstery.

Flax . . . linseed oil for paints, soap, and foundry core oil.

Cotton in plastics, tires, upholstery, artificial leather, electrical insulation, lacquers, safety glass, and felt.

Leather in hammers, gaskets, belting, upholstery, oil seals and pump valves.

Truly, industry and the farmer are each dependent upon the other and neither can prosper without the other.—Industrial Press Service.



**TOM NEWTON** ★  
IS  
**Dependable** ★  
Elect Him Your Next ★  
**Circuit Clerk** ★  
Adv.

## 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 Calotabs, 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 cents. At drug stores. (Adv.)

## FOR THE CHILDREN

### WHEN YOU KNOW

When you get to know a fellow,  
Know his joys and know his cares;  
When you've come to understand him,  
And the burden that he bears;  
When you learn the fight he's making  
And the troubles in his way,  
Then you find that he is different  
Than you thought him yesterday.  
You will find his faults are trivial and  
There's not so much to blame  
In the brother that you jeered at  
When you only knew his name.  
—Selected.

### A VISIT FROM JESUS

"He is coming! He is coming!"  
shouted a hundred voices in the  
great crowd.

And little children echoed, "He  
is coming!"

"Who?" cried a little man, push-  
ing his way through the crowd and  
trying hard to see.

"Jesus of Nazareth! But He will  
have nothing to do with such a man  
as you," replied one scornfully.

"But I will see Him," said the lit-  
tle man, "as sure as my name is  
Zaccheus."

There was a big tree nearby with  
great spreading branches. It was  
easy to climb, as the branches be-  
gan to spread out low down on the  
trunk. As quick as a cat the little  
man swung himself into the tree,  
and soon was crawling out on a  
branch above the crowd.

Yes, He was coming!

With a little group of friends He  
walked along, quietly talking to  
them. His face was calm and quiet.

### COMMISSIONER'S SALE

Notice is hereby given, that in pur-  
suance of the authority and directions  
contained in the decretal order of the  
Chancery Court of Pulaski County, made  
and entered on the 5th day of July, A. D.  
1938, in a certain cause (No. 57094) then  
pending therein between Peoples Build-  
ing & Loan Association, complainant, and  
Hazel Allen, Administratrix of the Estate  
of Bessie Burton, deceased, et al., defen-  
dants, the undersigned, as Commissioner  
of said Court, will offer for sale at public  
vendue to the highest bidder, at the east  
door or entrance of the County Court-  
house, in which said Court is held, in the  
County of Pulaski, within the hours pre-  
scribed by law for judicial sales, on  
Wednesday, the 17th day of August, A. D.  
1938, the following described real estate,  
to-wit: Lot Ten (10) Block 400, Lincoln  
& Zimmerman's Addition to the City of  
Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three  
months, the purchaser being required to  
execute a bond as required by law and  
the order and decree of said Court in  
said cause, with approved security, bear-  
ing interest at the rate of ten per cent  
per annum from date of sale until paid,  
and a lien being retained on the premises  
sold to secure the payment of the pur-  
chase money.

Given under my hand this 18th day of  
July, A. D. 1938. H. S. NIXON,

Commissioner in Chancery.  
Brickhouse & Brickhouse,  
Solicitors for Plaintiff. 29-3t

**KILL ALL FLIES**

Placed anywhere. Daisy Fly  
Killer attracts and kills flies.  
Guaranteed, effective. Neat,  
convenient—Cannot spill—  
Will not soil or injure anything.  
Lasts all season. 20c at all  
dealers. Harold Somers, Inc.,  
150 De Kalb Ave., B'klyn, N.Y.

**DAISY FLY KILLER**

**MANY SOUTHERN FAMILIES  
Know How Good PALMER'S  
"SKIN SUCCESS" OINTMENT  
is for Blackheads, Surface  
Pimples, Itching, etc.**

For years, many of our finest old Southern  
families have kept this reliable 98-year-old  
OINTMENT in the medicine-chest. They  
knew how wonderful it was for itching, burn-  
ing, irritated, or chafed skin . . . and for  
those surface pimples, blackheads, bumps,  
and blotches that will sometimes appear on  
the skin.

To help soothe and heal both skin and  
scalp, rely on the good old standby that your  
grandmother depended on. You can't do bet-  
ter. It's only 25¢ at drug counters every-  
where. But be sure you get the genuine.

He did not seem to be thinking  
about the great crowd that had  
come together just to catch one  
glimpse of Him. The hum and buzz  
of the crowd grew quiet, and it was  
perfectly still as He came to the  
great tree which the little man had  
climbed. Then He did something  
that no one expected Him to do. He  
looked up.

"Zaccheus, come down!" called  
Jesus of Nazareth in a clear voice,  
and the last one on the outer edge  
of the crowd heard what He said.

Zaccheus! He knew the little  
man's name! And He was calling  
him to come down, as if He were a  
friend and wanted to talk to him.

But listen! What was He saying?  
"Come quickly, for I must come to  
your house today and eat dinner  
with you."

The little man joyfully tumbled  
to the ground. "Come, dear Lord,  
come!" he said excitedly. "I am  
glad to have You. You are more  
than welcome."

The crowd divided, and the two  
went off together, with the little  
group of friends following close be-  
hind. There was a murmur in the  
crowd as they passed, and some of  
the wise ones scowled and shook  
their heads. "What a man," they  
whispered, "for Jesus of Nazareth  
to visit in his home! It is Zaccheus  
the publican. Why, he is a sinner."

Now you must know that Zac-  
cheus had a fine home, for he was  
a rich man. He had servants, who  
had soon spread out a fine dinner.

As they ate, Jesus talked to Zac-  
cheus; and the servants, watching,  
saw a change come over the face  
of their master. Before, he had had  
a hard, cruel, crafty look. He liked  
money, and they knew he was not  
too careful how he got it. He did  
not in the least mind cheating a  
poor person, if he could add a lit-  
tle money to his already fat purse.  
For, to tell the truth, he had never  
been an honest man.

But now, the face of the rich old  
Jew looked kind and gentle; and  
there was a tear in his eye. He had  
never before met a man like Jesus  
Christ; and he would never meet  
one again. But during this short  
visit the most wonderful thing was  
happening. The hardness and sel-  
fishness was going out of his heart;  
and in its place was coming a gen-  
tleness and a love for God and for  
every person alive.

Suddenly Zaccheus stood up and  
said, "Lord, I will give away half of  
my money to the poor. And if I  
have taken anything for myself that  
belongs to other people (Oh, he  
knew he had!) I will give back four  
times as much as I took."

The face of the little man was  
beaming with happiness; and Jesus  
looked very happy, too. He said,  
"Today God has come into this  
home. Now you can understand  
why I came into this world. It was  
to seek out and find men who have  
been lost away from God, just as  
you have been—and to bring them  
back."

That was the very happiest day  
of the little man's life. Jesus Christ  
went on His way, and the little man  
still lived on in his home town; but  
he was never the same man again.  
He really did just as he had said  
he would do. He gave away a great  
deal of his money to the poor peo-  
ple; and he hunted up those whom  
he had cheated, and gave them four  
times as much as he owed them.  
Whenever poor people needed a  
friend, they came to Zaccheus, and  
he helped them. No wonder Jesus  
had said, "Today God has come into  
this home."—Marian Madison.

## INTERNATIONAL Sunday School Lesson

Lesson for July 24

### GIDEON: FOLLOWING GOD'S PLAN

LESSON TEXT—Judges 7:4-7;  
15-23.

GOLDEN TEXT—Have not I  
commanded thee? Be strong and of  
good courage. Joshua 1:9.

Who is he? What are his connec-  
tions? How large an organization  
does he represent? These are the  
measures of the greatness of a man  
which are common in the world.  
Even in religious circles there is a  
seeking for the man with "big  
names" when something is to be  
done. Our lesson for today reit-  
erates the principle which we all  
know but which we practice so lit-  
tle, namely, that whatever is ac-  
complished that is really worth  
while is done by God and that He  
uses only humble instruments—the  
"foolish things," the "weak things,"  
the "base things," and "things  
which are despised" (I Cor. 1:26-  
29). No flesh is to have any oppor-  
tunity to glory in His presence. If  
men who are accounted great by  
this world are useful to God it is  
only because they are themselves  
humble in spirit and service.

Gideon came from an obscure  
family in a small tribe in Israel—  
and was astonished when God call-  
ed him (Judges 6:15). He asked God  
for several signs to assure him that  
he was the chosen instrument of the  
Lord (read Judges 6), but once he  
was certain he went forward, noth-  
ing doubting.

### I. An Insignificant Army (vv. 47).

At first thought it seems almost  
foolish to comment on this story of  
repeated reductions in the size of  
Gideon's army in these hectic days  
when the nations of the earth are  
living for but one objective—to cre-  
ate a fighting machine bigger and  
more fully manned than that of any  
other nation.

But on second thought it is just  
the time for such comment, be-  
cause what the nations are doing is  
a perfect example of the hopeless  
philosophy of men, while what  
Gideon did is a presentation of  
God's way. These notes are being  
prepared in a city distant from the  
writer's home, where he is attend-  
ing a conference of national leaders  
in a field of great and international  
importance. A long session just con-  
cluded was addressed by a number  
of brilliant and capable men and  
women—and the conclusion they  
reached was that America was a  
badly befuddled nation, lost with-  
out a sense of direction in a wilder-  
ness of incoherent and inherently  
contradictory theories and about to  
lost its dearly bought freedom, un-  
less someone points the way out.  
The only solution offered were big-  
ger and better human programs,  
and when a suggestion was made  
that our need might be spiritual the  
discussion was promptly directed in  
another direction.

We need the lesson today that it  
is by the seemingly insignificant  
Gideon's band that victory is to be  
obtained. Take courage, ye 300, rid  
yourselves of the 22,000 fearful  
ones, let God sift out the 9,700 who  
are not alert to the danger of the

enemy, and then, under some Gide-  
on who is obedient to the command  
of God, go forward to victory. You  
are the hope, and the only hope of  
our nation. Do not fail God in this  
crucial hour.

### II Obedience to God's Command (vv. 15-23).

After the Lord had encouraged  
the heart of Gideon by the account  
of the dream of the Midianite (vv.  
8-14), he and his band are sent for-  
ward with strange weapons and  
even stranger instructions.

It is not ours to question "Why?"  
when God tells us to move forward.  
When will we learn that He knows  
more than we do, and that obedi-  
ence is all we need to render unto  
Him? "Behold, to obey is better  
than to sacrifice, and to hearken  
than the fat of rams" (I Sam. 15:22).

### III. The Sword of the Lord and of Gideon (vv. 18, 20).

While some folk err in counting  
the Lord out and making every-  
thing depend on man, there are a  
few who make the opposite error  
and become fatalistic in spirit and  
relatively useless to both God and  
man—because they hold an impro-  
per view of the manner in which  
the Lord works through human  
agencies.

A man who objected to soul-  
winning efforts, and especially per-  
sonal work, said that he believed  
"God could save a man if he were  
alone on the top of the Alps." Of  
course He could, but God does not  
ordinarily work that way. It is the  
"sword of the Lord"—yes, but do  
not forget that it is "the sword of  
the Lord and of Gideon." God has  
graciously condescended to do His  
work on earth through human agenc-  
ies. Let us be ready and subservi-  
ent instruments for His use, but let  
us at the same time be alert and  
active in His service. The two are  
not at all inconsistent, in fact the  
one whom God chooses to use is  
usually the one who is already busy  
about His work.

No more appropriate wedding  
gift than Anderson's History of Ar-  
kansas Methodism.

**Seeking Promotion  
On Past Performance**

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Full Time Service

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Conduct Above Reprimand!

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Sheriff"**

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Adv.

## Our Guest Preacher



THE REV. J. E. COOPER

Our guest preacher next Sunday will be the Rev. J. E. Cooper, pastor of Pulaski Heights Methodist Church. Brother Cooper was, until last November, Presiding Elder of the Pine Bluff District and is one of the most beloved preachers of the Little Rock Conference. We are sure that Winfield members will hear him Sunday with joy and profit.

## LAYMEN'S SERVICE HELD LAST SUNDAY

Last Sunday was Laymen's Day in Winfield and the guest speaker was Mr. J. J. Harrison, who spoke on "America the Beautiful." Mr. C. E. Hayes presided and Mr. J. L. Verhoeff gave a report on the Laymen's Conference which was held at Mt. Sequoyah July 2-4.

## AMONG OUR MEMBERS

Mrs. Emma Maddox, 329 Denison, is ill at St. Vincent's Hospital. Miss Flo Ella Whitehead, 621 East 15th, is in the Baptist Hospital having undergone an operation last week.

Mrs. O. W. Scarborough left this week to spend several weeks visiting her home in Newport, Ark.

Dr. and Mrs. N. T. Hollis and son, Nick, are spending the month of July in Denver.

Mrs. C. D. Brodie and family are spending the summer on the Pacific Coast in California.

## CONGRATULATIONS

To Mr. and Mrs. Sterling Russell, 2500 Battery, on the birth of a son, Bobbie Waller, last Friday, July 15.

## LET'S BE FRIENDLY

It is much better to introduce yourself to a person a dozen times than to have him say that you were unfriendly. Let's cultivate the spirit of warm friendship in our church circles. Seek out the stranger at every service and introduce yourself to him. Then perhaps, he will wish to come again.

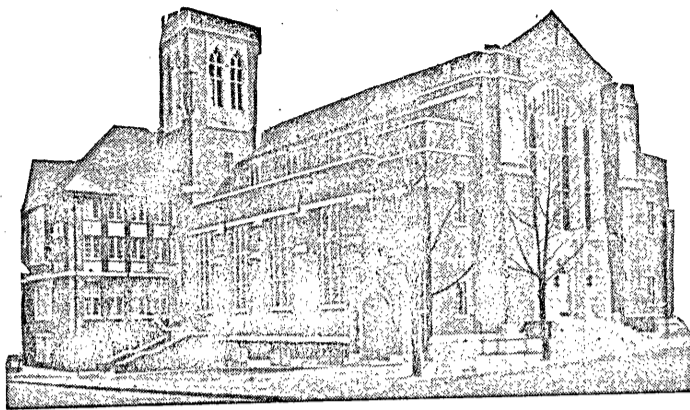
An item of interest to Winfield people appeared in the 50-Year Ago Column of the Arkansas Gazette last Sunday, telling of the laying of the corner stone of the main auditorium of Winfield Church on 15th and Center Streets. Rev. Horace Jewell made the address.

Worship in Comfort  
Our Sanctuary is  
10 Degrees Cooler

VOL. X

## Pulpit and Pen

NO. 29



## Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This page is devoted to the interests of this church

GASTON FOOTE  
MinisterMRS. I. J. STEED  
Minister of MusicMISS MARGUERITE CLARK  
Membership SecretaryMISS KATE BOSSINGER  
OrganistChristian Education  
By MARGUERITE CLARK

Church School Attendance  
Last Sunday ..... 386  
A Year Ago ..... No S. S.

## Departmental Report

	Present	On Time	Cont.	Sty. Ch.
Jr. High	50	45	34	26
Sr. High	43	37	26	24
Y. P.	25	20	13	20

## Adult

Carrie Hinton Bible Class	33
Men's Bible Class	27
Couples Class	20
Fidelity Class	20
Mae Jenkins' Bible Class	17
Brothers' Couples Class	12
Lila Ashby Bible Class	10
Forum Class	3

Total.....143

## SENIORS AND YOUNG PEOPLE TO HAVE JOINT VESPER SERVICE SUNDAY EVENING

Members of the Senior and Young People's Departments of the Church School will meet at the church at 4 o'clock Sunday evening to go to Jennings Lake for the second of several vesper services that have been planned for the summer. A period of recreation and a picnic supper will precede the devotional service.

## MR. DEWEY PRICE TO ADDRESS SENIORS SUNDAY

"Reading Guideposts" will be the forum topic to be discussed by Mr. Dewey Price in the Senior High Department of our Church School next Sunday morning at 10 o'clock. This is the third of a series of Sunday morning forums being held in this Department during the summer.

## DELEGATES TO MT. SEQUOYAH

Misses Frances Lore and Susie Hogan, members of the Senior High Department, and Miss Laura Alice Payne, of the Young People's Department, are representing Winfield Church at the Young People's Leadership Conference now being held at Mt. Sequoyah. The Conference began July 12 and will end July 23.

## CLASS HAS GUEST SPEAKER

Last Sunday morning during the Church School Hour Mr. A. S. Ross spoke to the members of the Mae Jenkins' Class on "Vocational Education in the State Department."

## ON BEING PUNCTUAL

A new member of Winfield told the pastor recently that he went to an Adult Church School class at 10 a. m. and there were only about five people present. By 10:05 there were 10 or 12 present. And by the time the class started there were 20 people present—but the teacher arrived at 10:10 a. m.

Punctuality is a queenly virtue. The habit of always being late is a bad one and should be broken. Classes and worship services should start on time and class members should make an honest effort to be present on time.

REAL CHRISTIANS  
Are  
GROWING CHRISTIANS  
A Church School  
Class Will Help You Grow

## Next Sunday At Winfield

- 10:00 A. M. Church School, All Departments  
11:00 A. M. "A CHEERFUL RELIGION"—The Rev. J. E. Cooper,  
Pastor of Pulaski Heights Methodist Church  
4:00 P. M. Senior and Young People's Joint Vesper Service at  
Jennings Lake

## THE PASTOR'S MESSAGE

By GASTON FOOTE

## Why Summer Slumps?

The idea of summer slumps in church activities is about as much mental as it is physical. Twenty-five years ago instead of having summer slumps in church programs we had summer revivals. The hot weather contributed to increased, rather than decreased, church activities.

Of course during the summer a number of people are away on their vacations. But there are never more than 20% of the people away at any given time, otherwise regular business activities could not be carried on. And, to be sure, the heat makes people uncomfortable and they naturally don't like to attend services where there is discomfort. But many have consistently said that Winfield Church is much cooler than their own homes and I am sure that this is true with reference to the sanctuary since it is cooled by an ice-cooled air circulating system.

Perhaps the truth is, we have expected summer slumps so long that we by expecting them actually encourage them. Too frequently our attitude is, "Come to Sunday School and Church next Sunday—yes I know it is terribly hot to try to go anywhere."

Summer months can be used actually to increase interest in the church. Adult classes and smaller groups can plan social and recreational fellowship meetings in the out-of-doors and not only keep up but increase attendance. Attendance committees that function throughout the summer find that their efforts will be responded to quite readily. Don't expect people NOT TO COME to Church during the summer; expect them TO COME to Church . . . and you will note the difference in attendance.