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THE CHURCH AND TEMPERANCE REFORM

By BISHOP EDWIN H. HUGHES

(Delivered at the Uniting Conference of the Methodist Church at Kansas City.)

THE NOUNS of the subject all need clarifying. The word "Church" cannot in this treatment be used in any universal sense. There are branches of it which today could not possibly be accused or praised for making a vigorous effort in temperance reform. . . . Yet we may without phariseism declare that in this period when temperance agitation has been treated with much scorn, the faithful remnant in the camp of society has been all but wholly made up of earnest men and women who bear the tradition belonging to the evangelical and puritan church.

The word "temperance" also needs watching. I have sought in vain in these years for any habitual or even staggering victim of drink who does not proclaim that he is an advocate of "Real temperance." The makers of a well-known whisky are today using the word as an advertisement for their wares and are paying for journalistic space for preachments and exhortations that sound more pious than the instructions from some of our pulpits. . . . The truth is that in the campaign against prohibition and in this period of appalling growth of drinking and of drunkenness the slogan of "temperance" has been stolen from us. . . . The task of recovering it to its lost estate in the spiritual dictionary will not be an easy one.

Other words, such as "education" and "school," may drop out of the lexicon of Heaven and land in the literature of the other place. Young people can be educated toward badness as well as toward goodness. All life is a school—of one kind or another! All people are teachers—of one kind or another. These current and attractive pamphlets on wines and liquors are textbooks. All these saloons, and roadhouses, and cocktail parlors, are schoolrooms! The social fashions of our day are pedagogues! Adapting a Scriptural phrase, we may affirm that the law itself may be a schoolmaster to bring us to Christ, or to Anti-Christ. The worst forms of the liquor trade in America will doubtless be quite willing to have us discuss educational theories in the background while they handle all the deadly scenery and paraphernalia of objective education in the foreground. The classes in the taverns under the present regime are sure to be larger than those in our church schools. In addition, they are held six days a week for twelve to eighteen hours, while ours are held one day a week for less than an hour. The calendar joins in speaking against the inadequacy of our brief, mild and tepid curriculum!

. . . If the situations were as we could wish, we would have the following wonderful moral equipment: Many, many thousands of local organizations of the Church, placed in all cities, all towns, all villages, all populous countrysides, each with an efficient school, reverently organized, each school with a program that emphasizes the real facts about all kinds of malt and spirituous and vinous liquors, without paltering or compromise or evasion, each using the word "temperance" so as to make it, not the servant of the coward but rather the servant of scientific and spiritual courage, and each employing "education" so as to draw out of the pupil his best, in harmony with the Latin derivation; and so as to prevent from putting into him the worst and to keep him distant from the enticing doors opening into the schools of drinking, drunkenness, and debauchery! Conditions, thus described, would represent an incalculable force

* **IT IS NOT FOR KINGS, O LEMUEL, IT** *
* **IS NOT FOR KINGS TO DRINK WINE;** *
* **NOR FOR PRINCES STRONG DRINK;** *
* **LEST THEY DRINK AND FORGET THE** *
* **LAW AND PERVERT THE JUDGMENT** *
* **OF ANY OF THE AFFLICTED.—Prov.** *
* **31:4-5.** *

in a crusade of God. What political party would not like to have headquarters in every hamlet in the United States!

What are the actuals that are in greater or less degree substituted today for these ideals? What imperfect attitudes do we discover, even among those groups which a few years ago would have been counted as the fearless and relentless enemies of strong drink?

1. First of all, we may declare without injustice that many of our natural partners in the reform have been cowed. Their conviction may not have changed, but their confidence has departed. We have been put at a disadvantage by merciless propaganda. Our great temperance leaders have been made subjects of scorn. . . . No passionate advocate of temperance, prohibition or abstinence in these recent years has escaped the label "fanatic." That epithet seems to be reserved for those who are interested in moral crusades. . . .

The result is that thousands are in a state of social fright. They meet conditions with no weapons save shivers! . . .

2. This cowed mood has preferred occasionally to justify itself by a false cry against partisan policies. Inasmuch as our major political bodies have become either hostile or evasive, we are told that discussion by a preacher, especially within our Churches, is an ill-advised mixture of politics and religion. Several years ago we were warned not to speak because parties had declared against prohibition. Three years ago we were counselled to silence because the platforms had not raised the definite question. In other words we were commanded to be still because the matter was an issue; and then we were told to be still because it was not an issue! We were thus stopped both going and coming. . . .

They who say that the liquor traffic is not an issue today are both blind and deaf. They may trifle with their own consciences and paste the label of "prudence" on their apostasy; but God is neither deceived nor mocked. The final record of this recent era in our reform will contain some positively shameful entries of the betrayal of a great cause. The birthright of God's family has been surrendered for the odorous pottage of a political office. Men who twelve years ago stood on a platform of righteousness have shifted their position toward planks of vociferous silence.

Yet for more than a century the Methodist Church, as represented by these three uniting bodies, has had its definite stand as to this dreadful iniquity of the beverage liquor trade. . . . If after Methodism has occupied a moral realm for a full century, a political party whether Democratic, Republican, Socialist, Communist, or "Know Nothing," moves into that territory and asks us to leave because it has come—that demand is simply colossal effrontery and inconceivable impudence.

3. There is another lion in our way. Finding a people unwilling to be instructed, we have thought it well not to push instruction. Many a one among us has overcome the Master's statement, "I have yet many things to say unto you, but ye cannot bear them now." . . .

One terrible thing about liquor is that whether it be taken by a person or a nation, it de-thrones reason. The present impulse is to say, "If this age does not want to know the facts about liquor, why spend effort in rejected discussion?" . . .

Directly this negation takes another turn. We advocate waiting for the Frankenstein to destroy itself! . . . Directly, we say, social wrath will fall again upon the curse. All that will come some time! But why not accompany their destruction with our construction? Why ask wickedness to do the work of righteousness? . . .

There is another defeat in our present educational effort. Our curriculum is fragmentary. Of course, one angle of it is precisely that. There is no doubt that science, truly so-called, is with us. The School Physiologies by Conn, and other experts, who thirty years ago showed the effects of liquor on the human body, are not essentially out of date. An occasional convert can be won with that cool argument.

The omitted emphasis is the moral, and, the emotional. That emphasis, brought in as an ally for science, has done vast service. The names that keep a long radiance in the reform's records are simply not the names of scientists. Father Matthew, the priest of the Catholic Church, and that Church's most memorable advocate of total abstinence, was a man of sublime passion who tossed upon his audience, descriptions of rum's curses and of Heaven's blessing. Francis Murphy did not omit the cooked and shriveled stomach from his wonderful lectures, but he did include the dying soul in his plea and made men feel that fathers, mothers, sons, daughters were living arguments for his cause. John B. Gough was no easy-going lecturer who with suppressed emotion talked coolly about the world's great curse and took his unexcited way from forum to forum! Frances E. Willard, who, as we shall later show, had the most conspicuous relation to scientific teaching about alcohol that anyone in our land has ever achieved, was still the eager and impassioned Joan of Arc of our agitating days. These people were educators. They joined the laboratory of science with the laboratory of the beating heart. They shook continents from rim to rim by the splendid love and hate of their aroused spirits.

We have surely had two proofs, one positive and one negative, of what education may do in our reform. The brewers and distillers smiled when Frances E. Willard and her colleagues secured scientific temperance instruction in the schools of all our states and territories. The liquor men's virtual attitude was—"Bring on your goody-goody talk,—while we increase our saloons and multiply our sales." We must admit that much of our teaching was deficient. But the boys and girls did get the main fact,—that alcohol scalded every inch of the body that it traversed and, moving to the brain as its goal, confused it away from its function and left life a rudderless ship at the mercy of rocks and shoals. By the time the generation, thus taught, came to its maturity and power, the liquor cohorts were drunk with their own anxieties. But, mark you, behind that educational program there were uncompromising women who in Ohio instituted the Crusade and prayed and went in saloons as if the sawdust on the odorous floors had been converted into an altar.

The church schools became the promoters also. Often once a month the temperance lesson held the minds and hearts of the young. The teacher was not a trifler or a tippler. Her education was not summarized by the doubtful lesson from a high source that one phrase of sumptuary education consisted in finding out how
(Continued on Page Two, Column Three)

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SUMMER ASSEMBLY DATES MT. SEQUOYAH

Young People's Conference August 15-26.
The dates and places are repeated in order
to help you keep them in mind.

Personal and Other Items

DR. HARRY DENMAN, Secretary of the Department of Evangelism, announces a program of Evangelism at Lake Junaluska, August 27-Sept. 3, when the various phases of Evangelism and its Problems will be discussed.

REV. L. C. GATLIN, our pastor at Gillett, called last week, and reported his charge, a union of two Methodist Churches, in good condition. He is enjoying his work and expects to make a good report. He had a vacation a few weeks ago, traveling through the North Central States.

SPADRA TOWNSHIP, in which Clarksville, Johnson County, is situated, last week voted to remain dry by a majority vote of 373 against 265. This is the first local option election since Johnson County voted dry in 1936. This is encouraging. We believe sentiment against the liquor traffic is growing.

THE SOUTH-WIDE METHODIST PASTORS' CONFERENCE was held at Lake Junaluska, N. C., July 25-30, under the auspices of the General Board of Christian Education of the Methodist Episcopal Church, South. Dr. W. F. Quillian, General Secretary of the Board, presided. A total of 313 attended, 118 pastors and 195 laymen, representing 21 Annual Conferences.

REV. AND MRS. S. T. BAUGH, and Thomas, left Monday morning for New York City where they will visit their daughters, Mrs. Edwin E. Vail, and Miss Irene Baugh. They plan to drive up the famed Shenandoah valley of Virginia. In the pastor's absence there will be no preaching in Carr Memorial Aug. 13. Rev. Ben Musser will preach both hours August 20.

REV. M. S. MONK, pastor of First Church, Alexandria, La., called this week while visiting relatives and friends. A son of Dr. Alonzo Monk, he was for some years a member

of Little Rock Conference and served Camden and First Church, Hot Springs. He has a fine charge of some 1,500 members and is enjoying good health and his work. This editor had the pleasure of licensing him to preach. His first charge was Twenty-Eighth Street, Little Rock.

THE latest information available indicates that 1350 official delegates from 71 countries representing 220 separately organized religious groups and national churches have gathered at Amsterdam for this first World Conference of Christian Youth. Fifty are leaders especially invited. One hundred-fifty other leaders are delegates. Two hundred represent the world-wide organization of the Y. M. C. A. Another 200 were selected by the World's Student Christian Federation. One hundred-seventy-five come from Y. W. C. A. organizations as far away as Chile and Japan. No continent lacks representation. It is doubtful whether any other representative gathering has ever brought together as great a number of official delegates from as many countries under any auspices, on any occasion, anywhere else in the world, not excepting the meetings of the League of Nations.

BAPTIST WORLD ALLIANCE

THE BAPTIST WORLD ALLIANCE, meeting recently in Atlanta, was one of the greatest religious gatherings ever to be held in the world. With representatives from almost every country and large local crowds, multiplied thousands were frequently in attendance. Dr. G. W. Truett of Dallas, perhaps the greatest living Baptist leader, was president, and delivered a remarkable address in which he stated clearly the principles of his denomination on practically every question now before them. While we do not agree with them on certain doctrinal and organization principles, we do heartily approve their position on moral and strictly spiritual issues. They plan to inaugurate a world-wide evangelistic movement to present Christ to the irreligious people of all nations. May they have abundant success.

DEATH OF REV. J. E. WADDELL

LAST SUNDAY, in an infirmary in Little Rock Rev. John Elam Waddell, aged 68, passed away. The son of Judge J. A. Waddell of Benton, he was admitted on trial into the Little Rock Conference in 1905 and served the following charges: Rowell, Redfield, Roe, Atlanta, El Dorado Ct., Humphrey, Kingsland, Thornton, Norphlet, Bryant, and Sheridan Ct. In 1930 he took the superannuate relation. On all of these charges he was found efficient and faithful as became a loyal itinerant and servant of Christ. He is survived by his wife; four sons, T. A. of Cascoe, P. A. of El Dorado, A. C. of Norphlet, and W. R. of Camden; and two daughters, Mrs. S. P. Portis and Mrs. Geo. Sutton of El Dorado; and his aged father of Benton. Funeral services were held at Lakeside Church, Pine Bluff, by Rev. F. G. Roebuck and Rev. Wm. House. Burial was at El Dorado.

PASTORS, PLEASE

WE APPEAL PERSONALLY to every Methodist pastor in Arkansas to do his best during the next three months to put the ARKANSAS METHODIST in the homes of his people. We know that every pastor is overloaded with his duties, and we wish that we could get results without calling upon them. But it is practically the only way that we can reach our people who are not reading the paper. The editor cannot make a personal canvass, nor can special representatives be employed. The cost would be prohibitive. We also recognize the difficulty in securing subscriptions from careless and worldly-minded members. But they are those who especially need the church paper. Pastors can afford to spend extra time and even some money in getting the paper into such homes. They will be amply repaid in increased interest and loyalty. This year, when Methodism is organically passing through unusual changes, all Methodists should be informed. We honestly believe that, if all our pastors will take the circulation seriously, we should have 2,500 new subscribers before the Conferences meet and a large number of renewals. If any pastor needs information

about the 100% Club Plan, let him drop us a card and our circular explaining the Plan will be mailed. Pastors, please consider this matter seriously and give faithful effort to the increase in circulation. We feel sure that you will not be disappointed and will find results valuable.

THE CHURCH AND TEMPERANCE REFORM

(Continued from Page One)

much liquor you could carry without surrendering your equilibrium or becoming a coarse and swaying spectacle. We made the Bible serve the cause,—not allowing its fragmentary use to stop the sweep of its teaching. A flippant society person said to me once that excess in potatoes was as bad as excess in drink. I told him that the Bible recognized that fact, as these quotations showed:

"A potato is a mocker; more potatoes are raging; and whoso is deceived by potatoes is not wise."

Or:

"Who hath woe? Who hath sorrows? Who hath redness of eyes? Who hath contentions? Who hath wounds without cause? They that seek potatoes; they that go to seek mixed potato salad."

We must rescue the Bible from those who seem to feel that Cana of Galilee is the only place named in scriptural geography. . . .

It is sad work to give the negative proof; nor should the negation be so stated as to make it misleading. There are too many who are ready to use the word "educational" so as to rout the word "legislative." That familiar verbal acquaintance—"You cannot make men moral by law," is often introduced by compromising politicians and by evasive pulpites! The tragic truth is that many of our present laws dealing with intoxicants are making men immoral. Our permissive statutes are educators. They are training men and women, young men and women, toward the wine-fields of drunkenness. Let us not be deceived by a half-truth or a fourth-truth! Yet we may still say that legislation needs a strong and constant supplement.

The recruits for a renewed crusade, of whatever effective sort, must mostly be gathered from the millions connected with our churches. With few honorable exceptions, the politicians have forsaken us, "having loved this present world." Many of them will return as sheepish converts only by the persuasion of the ballot-boxes. It is disconcerting, as well, to observe how large is the list of fairly prominent religious workers whose views concerning the current regime of disaster are not even known. The reaction, however slow, is coming to our people. Ostrich behavior cannot go on forever. If some of us cannot be reasoned into a proper battle, we shall doubtless be at length shocked out of lethargy and hurled into action. Meantime, those of us who may not have fled an inch when our cause was most unpopular can console ourselves with the fact that highway tragedies and crowded Keeley Institutes and domestic sorrows due to masculine and feminine drunkenness, cannot be laid to our charge. Without fleeing to any refuge of piety that demands no courage and calls for no sacrifice, we may thank God for our assured conviction that we are on His side. The wets can have no chaplain. Even the most compromising cleric would hesitate to open liquor conventions with prayer! But to our churches we may carry our cause and place it in reverence before the Altar of Christ. There we may put up our petition that the Lord may assist us in all those holy processes of religious education, which will give us more and more right to lift the flag of our country into company with the white banner of our Immanuel!

CIRCULATION REPORT

SINCE last report the following subscriptions have been received: First Church, Jonesboro, by A. W. Martin, 6; Mountain Home, by L. T. Barger, 5; Malvern, by W. C. Watson, 1; Mountain View, by J. W. Johnston, 3; Weldon, by Chas. Lewis, 13; Batesville, First Church, A. D. Stewart, by Mrs. E. M. Baugham, 59. These good reports are appreciated. May many more come in speedily. New members of the church should be promptly added to the number of readers of the church paper.

PATRIOTIC HYMN

Tune: Zion

By Alexander Copeland Millar

Lead us, O Thou God of Nations,
People of thy favored land,
We may err, but Thou restrainest,
Guide us with thy mighty hand.
God of Nations,
Stay us that we firm may stand.

Grant thy pardon, God of Mercy,
We have sinned, we know, we feel.
Thou art full of all compassion,
At thy feet we humbly kneel.
God of Mercy,
Righteous wrath of Thou conceal.

Feed us, O Thou God of Blessing,
Worthy though we may not be.
From thine own unwasting fulness
Pour thy bounty rich and free.
God of Blessing,
May we find our store in Thee.

Laymen's Institute

Laymen of what we used to call the Southern Church have for some seventeen years been undergoing a course of instruction in how to become better churchmen. The teacher has been a bespectacled, serious fellow—a layman, of course—whose kindly smile wins your affection at once. His name is George L. Morelock. And his office is general secretary of the General Board of Lay Activities with offices at Nashville.

No doubt the Southern Methodist laymen needed the education Dr. Morelock and his predecessors gave. (Certainly the Northern laymen need something of the sort!) They saw that leaving the minister, as a professional church administrator, all the responsibility of running the church not only robs the church of a lot of fine service which laymen can give, but also robs the laymen of a chance for service that would yield rich spiritual rewards.

Dr. Morelock, it goes without saying, belongs to those who have believed in lay leadership, and on this point he would probably say, "Let's show these laymen how they can be part-time church administrators. Let's show them how they can use their business ability and their mature judgment in the work of the church."

And that is what it seems to us George Morelock has been doing these many years. Now, since much the same program is to be extended to the congregations of what we used to call the Northern Church, the editor began to feel that perhaps we ought to try to explain in these pages something about what this laymen's program has been in the Southern Church. And when the editor heard that Southern laymen from all states west of the Mississippi were to gather at the famous Mount Sequoyah, at Fayetteville, Ark., he put me aboard a

bus one Missouri-hot afternoon and sent me down to see what I could find out about prospects for lay activities in the new church.

I spent a day at this institute, enjoyed Arkansas hospitality for the first time, sat in on the day's sessions, and had a long talk with Dr. Morelock and another with E. Dow Bancroft, who is now in active charge of laymen's work for the former Northern Church. The impressions I picked up about the future lay-activities program may not be 100-percent accurate—a day is scarcely long enough to become an authority on anything as complex as this—but they will at least indicate what laymen may expect of the General Board of Lay Activities in the new church.

In the first place, I had thought that this board would sponsor local church organizations—"Brotherhoods" we have been calling them in our church. Something corresponding to Ladies' Aid Societies, except that they would be for men. But Dr. Morelock made it clear that if there is one thing the Southern general board does not do, it is to start more organizations. There are plenty of organizations to make demands on a layman's time, the feeling is.

No, the general board wants to make better, more interested, more active, more intelligent churchmen out of the laymen, and the board goes directly to the point where the leaders among laymen in a local church will be found—that is, in the board of stewards, or, in the official board of a Northern church. It is through these official members that the general board works to make every local church a "stewardship church," which is the way Dr. Morelock phrases the general intention of the general board. Stewardship on the part of laymen is the ever-present goal—stewardship, not only of money but also of talent and of life. The general board tries to cultivate laymen to give themselves to the work of the church—and this would be a real stewardship of life.

The general board also has some other activities it works on. The matter of lay preachers, for example. "Why do laymen think that only ministers can preach?" Dr. Morelock asks. "Many of our laymen are sufficiently talented that they can be of service in preaching to small congregations. Our job is to get laymen to recognize this opportunity, and to get ministers to use laymen as preachers."

Then there is the matter of church finance, which is as much a Christian problem as it is a business problem. And there is evangelism, which the general board chose to stress specifically last year. Each year the board decides on the particular emphasis that it shall make in its work for the ensuing months.

Dr. Morelock, who is virtually the only employee of the General Board of Lay Activities, reaches the laymen of the church through institutes, or meetings of laymen which run from 35 to 1,100 persons. He has conducted 233 such institutes in the last five years, each session extending over three nights and lasting an hour and a half each night. To each institute come the laymen from a district or perhaps half a district. In five years, Dr. Morelock has spoken to about 40,000 of the 80,000-odd stewards of the Southern Church.

The impression, as Mr. Morelock talked to me, was that a prodigious amount of educational or promotional material will be required to tell Northern Church laymen just what the General Board of Lay Activities is trying to do. This training of laymen in the ways that they can be of most service to the church is not a task of a year or a quadrennium. A great deal of work is there to be done, and how well the job is done depends on what resources the church devotes to the task.

The Mount Sequoyah laymen's institute was held July 10-14 and attracted about 150 men. A similar one was to be held later for men east of the Mississippi at Lake Junaluska, N. C. Among the speakers at Mount Sequoyah were listed Bishop Edgar Blake, of Detroit; Dr. W. B. Selah, pastor of St. John's Methodist Church, Memphis, Tenn.; Dr. R. L. Russell, pastor of First Church, Gainesville, Ga.; Judge M. A. Childers, San Antonio, Texas; Dr. C. C. Sherrod, president of East Tennessee Teachers College, Johnson City, Tenn.; Dr. James W. Workman, pastor of First Church, Fayetteville, Ark., and John M. McCormack.

At the morning session I attended there were three sermons, each almost an hour long, besides a talk on church finance. In the afternoon I had a chance to see something of the pleasant little city of Fayetteville and the state university there, and then returned for the two-hour question-and-answer section conducted late each afternoon. It was here that the laymen really had their say, for the questions were theirs, having been written out and dropped into a box earlier in the day. It was here that matters of the technique of church administration came up, as well as theological questions. One of the liveliest periods in the whole day came here with a thorough discussion of the subject of heli.

I had to miss the evening session, which was a dedication of the new auditorium on the campground, a fine \$6,000 building seating nearly one thousand. The building is a gift of Mrs. Sarah Clapp.

This is the sixteenth season that the Mount Sequoyah camp has been in operation. It is located atop a high hill right at the edge of Fayetteville, and from its heights one can look off across green valleys and on to other mountains in the Ozark range. Back home the folks were sweltering, but throughout the day on this eminence a cool breeze sang through the trees. The camp can accommodate 350 persons in its twenty-seven cabins, three big lodges, and two hotels. About two thousand Methodists attend the various Epworth League, missionary, laymen's, and women's meetings there each summer.

A representative cross section of Southern Methodism was present at this laymen's institute—farmers, bankers, businessmen, railroadmen, building contractors, insurance salesmen, lawyers—men from all walks of life. Most of them were Conference and district lay leaders, there to get ideas and inspiration. Their job is to go back home and help laymen in their district or Conference become better churchmen. And because of their efforts, Southern Methodism is able to employ the talents of many gifted laymen.—Burr Hupp in Central Christian Advocate.

Woman's
Missionary Department

MRS. A. C. MILLAR, Editor

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

RETIRED DEACONESSSES

Two retired deaconesses, Miss Dora Hoover and Miss Frances Denton, are living in a rural community in the North Arkansas Conference and are carrying on a regular community program in their own home.

SPIRITUAL LIFE PACKET

There is now available a packet of new leaflets on spiritual life subjects: "Telling the Lord," "Why Read or Study the Bible?" "The Problem of Pain," "What Is the Christian Faith?" "Love," "Preparation for Life's Greatest Business." This packet of six leaflets may be purchased for ten cents or six copies or any one of the leaflets may be had for a dime. Order from Literature Headquarters, 712 Church Street, Nashville, Tennessee.

FINANCIAL STATEMENT OF THE
W. M. S., NORTH ARKANSAS
CONFERENCE

Due to illness, no report of the first quarter of 1939 was published. Below is a condensed report of the combined first and second quarters of 1939:

Receipts	\$8,667.44
Expenditures	1,580.63
To Council	9,240.38
Balance second quarter	1,332.88
Baby Life Members	11
Life Members	3

—MRS. W. T. BACON, Treas.
Booneville, Arkansas.

RETREAT AT TUCKERMAN

An all-day Retreat was held at Tuckerman July 5 for Nellie Dyer Zone. The fruits of our revival were rooted during this special day of prayer and preparation for this all-day meeting. It is a splendid plan to precede all revivals. It works if you will work it. One was held at Central Avenue, Batesville Aug. 3. At two Zone meetings the Retreat hour was observed at close of meeting with good results.

Mrs. Stewart suggested that cards for quarterly reports be sent to local leaders one month in advance.

It was decided to wait until after the School of Spiritual Life Training at Scarritt to send out suggestive programs for each District chairman. Mrs. R. A. Dowdy plans to go.

I want to thank the Conference for its undivided support in a financial way in this work.—Alice Graham, Conference Chairman.

IT ACTUALLY HAPPENED

As a college girl, she became a member of a Mission Study class, not because she was interested but because her friends wanted her to be in the class. When she returned to her home congregation, she was asked to teach a mission study group, and again she yielded to prove that the whole procedure was futile and that she was not a missionary leader. But her methods were so interesting that she became the leader of that group of girls and saw them develop a missionary interest that touched all mission fields through their prayers and generous gifts. Persistent friends, a patient teacher, and an attractive course of study: result, a missionary

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REV. J. H. SHUMAKER

Southern Church Department

808 Broadway

Nashville, Tennessee

leader of remarkable power.—Selected.

ZONE MEETING AT BOONEVILLE

Zone No. 2 of the Fort Smith District met at Booneville July 27. The beautiful re-decorated church, new organ, quantities of summer flowers, and very gracious hostesses made a lovely setting for a most delightful and profitable day. Mrs. Howard Moore, Zone chairman, had charge of the program. Theme, "Keeping Step With United Methodism." Rev. J. F. Glover brought the morning devotional. Rev. Warren Johnston, District Superintendent, talked on "Woman's Work and Unification." Mrs. E. T. Wayland, Conference Vice-President, brought a very helpful "Prayer Retreat." The Booneville ladies served a delicious luncheon. The next meeting of the Zone is to be at Paris.—Reporter.

SPIRITUAL LIFE COMMITTEE

The committee on Spiritual Life and Message met with Mrs. Allen D. Stewart at Batesville Aug. 27. Mrs. Alice Graham, Conference Chairman of Spiritual Life and Message, presided. Mrs. R. A. Dowdy, member of this committee, Mrs. Allen Stewart, chairman of District, Mrs. G. F. Adams, chairman of Pearl McCain Zone, Miss Mabel Stayton, chairman Local Auxiliary (Newport), present. Recommendations from Conference minutes for Spiritual Life were studied and discussed. The following three requirements were made for members of local Spiritual Life groups:

- (1) Keep the quiet hour.
- (2) Be faithful in attendance.
- (3) Be prepared on the topic assigned for the meeting.

A HAPPY HOME

Recently we had the privilege of studying a happy home and we found these important facts: the family lived a mile from an industrial town so that every member of the family found some work they could do; in the evening the home tasks were so divided that the farm work of 65 acres was done, and all having a part in making the place a real home gave zest and interest in the home life.

The parents were pals to the children, working with them in a happy mood and planning for good times after the chores were done.

The parents made a large place for religion in the home, taking the whole family to the Sunday services in which all took some part. They took their religion seriously and worked out in a practical fashion in their every day life the Christian principles evolved from their understanding of the church's text book, the Bible.

The children were taught that they were God's stewards and so the family lived out a program of partnership. This story may seem idealistic but it really happened here.—D. Carl Yoder in Religious Telescope.

SOLITUDE

An hour of solitude, passed in sincere and earnest prayer or conflict with, and conquest over, a single passion or subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection than a year's study in the schools without them.—Coleridge.

Whatever you dislike in another person, be sure to correct in yourself.—Ex.

The Laymen's Forum

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

Up-state in a section where men a decade ago took great pride in their ability, no matter how poor they were, to provide for themselves and their families (no matter how large), a certain family on relief recently was pointed out as a glaring example of what "relief" has done for some in a section which once boasted of its hard-working men.

It was related by persons in a position to know the facts, that the men in this family had rejected offers of work for the expressed fear they would be cut off the WPA; that the women in another family had refused to accept free vegetables, the surplus from a neighbor's garden, for the expressed fear that their supply of groceries from the Surplus Commodities Corporation might be cut off if they had canned goods of their own in the house.

The vegetables had been offered with the idea that this destitute family, which incidentally had a garden spot but no garden, might like to can something for next winter's food supply. They had jars in which to have canned the produce which had been offered in substantial quantities, but those jars are empty today and will be as long as being a "reliever" is as profitable as it is today for some who are on the rolls.

This is being written with the knowledge that federal and state agencies have helped many who were destitute through little fault of their own and it is not written to discount the good that has been done. It is hoped that a plan will be forthcoming which will eliminate some of the existing injustices and offer a ray of hope for the taxpayers of the future.

Some families on relief rolls are more prosperous today than ever before in their lives. The men in the family can work their allotted number of hours on some government project and have the rest of the week for idleness, which is to them a great luxury.

The women share the luxuries, too, for in some instances an agency operated at the expense of the taxpayers sends out housekeepers. To be relieved of such duties is more than luxury to women accustomed to doing all of their own work.

Contrast these families, which are the product of what an Arkansas banker has called "the giddy thirties," with one of those rugged individuals who has survived the depression. He's been too thrifty to get on a relief roll and too poor to own any property. He's in his eighties today.

This rugged old fellow recently harvested a crop of tomatoes from a truck patch no bigger than two city lots. The yield was some 100 bushels, and the prices he received for them ranged from \$1 to \$5 per bushel.

ABIDES FOREVER

The world passes away and the lust of it, but he that doeth the will of God abides forever.—I John 2, 17.

The easiest person to deceive is one's own self.—Bulwer-Lytton.

Christian Education

HAPPENINGS AT HENDRIX

In about a month Hendrix College will begin its 56th session with the largest anticipated enrollment in recent years. To make room for the increase in faculty and student body a new apartment building has been erected and is almost complete. Also an 18-room residence hall has been secured for a co-operative dormitory to reduce living expenses to a minimum. Martin Hall (men's dormitory) is being refurbished, and other buildings are being re-decorated as needed.

Music students will be glad to know that a Kimball pipe organ is being added to the music studio equipment; also that that brilliant organist and pianist, Professor John Glenn Metcalf who has been teaching in the University of Illinois, has been added to the Hendrix music staff of instructors. Professor David R. Robertson, popular instructor of violin and director of the Hendrix Orchestra the past four or five years, will be head of the Music Department. This summer he is teaching in the University of Iowa.

Another Hendrix music teacher, Professor Benjamin Owen, who with Mrs. Owen is spending the summer in Colorado and California, while in Colorado entered—and won—a contest for a two-piano fellowship offered by Josef Lhevinne of the Lamont School of Music in Denver. As a result Mr. and Mrs. Owens received a contract to give a two-piano concert as one of three summer artists' series at Colorado College in Colorado Springs. They also broadcast over radio station KOA in Denver.

Other new members of the faculty will be Mr. John T. Masten as assistant professor of Economics, succeeding Dr. E. S. Wallace who has gone to Millsaps College. Rev. Fred I. Cairns, pastor of the Conway Presbyterian Church, will teach in the Department of Religion courses formerly taught by Professor Nat R. Griswold who is on leave of absence.

Miss Flora Marie Meredith, who has been on leave of absence at Columbia University the past year and has received the M. A. degree, will resume her work as dean of women and also teach courses on the Family and the Home. She has been counselor at Duke University during the summer session and is expected to reach Conway this week.

Dr. T. S. Staples, dean of the college, attended, on August 3-4 at the University of Georgia, a round table discussion of the Outlook for Rural Schools. He was one of 50 business and professional men, farmers and educators, invited by Dr. W. D. Cooking and Dr. Nolan Irby, of the School of Education in the University of Georgia, to participate in the discussion.

Several members of the Hendrix staff have returned from vacation trips to the New York Fair or elsewhere: Mr. E. W. Martin, treasurer, from a two weeks' army encampment at Fort Sill, Okla.; Miss Elizabeth Poole from a month's visit with her sister, Miss Clyde Poole, in Los Angeles, Calif.; Miss Arlie Salmons from a short vacation at Rockaway Beach, Mo.; Mrs. W. O. Wilson and Mrs. J. W. House from the New York Fair; Miss Myrtle Charles from a visit to her brother, J. H. Charles in Fort Smith; Mrs. G. A. Hulen is visiting her sister in Jonesboro; Miss Vivian Hill is on an ex-

tended trip to the Fair and other points East.

Mrs. Margaret Reynolds Hower, of Napierville, Ill., with her two children, Helena and Charles, is visiting her parents, Dr. and Mrs. J. H. Reynolds. Her husband, Dr. Charles C. Hower, will join them during the last two weeks of August and they will spend most of the time at the Reynolds cottage on Petit Jean mountain.

Mr. Percy Goyne, alumni secretary, has purchased a lot from Dr. C. J. Greene on Clifton Street, and this week begins erecting a home on it.—G. A. Simmons.

THE MONTICELLO CHRISTIAN ADVENTURE ASSEMBLY

The Monticello District Christian Adventure Assembly for boys and girls 12-16 years of age in the Monticello District, was held at Monticello A. & M. College, July 24-28. From all accounts this Assembly was about the best we have ever had for the Monticello District. There were 56 boys and girls from this district alone enrolled. Rev. J. B. Hefley, our new Director for the Monticello District, was Dean of the Assembly, and writes enthusiastically regarding the work of all those associated with him in the direction of the program. With reference to the cooperation of A. & M. College he writes as follows: "I wish there was some way to tell the people of the state just how royally the officials of the college treated us. The college people really went out of their way to serve us. The young lady we had scheduled to direct the recreation became ill and had to return home the first day. The college very graciously furnished us the services of its Director of Recreation, Mrs. Barbe, and two of her girls and we got along splendidly under their leadership."

On behalf of our Conference Board of Christian Education we want to extend our personal thanks to President Marvin Bankston, Dean Hutchinson, Mr. and Mrs. Clifton Smith, business manager and dietitian, Mrs. Barbe and all the other people of the college who throughout all these years have so graciously furnished us the equipment of the college for this Assembly. I am looking forward to an even greater Assembly there next year.—Clem Baker.

REV. JOHN L. TUCKER, THE EVANGELIST

A note from Rev. John L. Tucker indicates that his brethren are recognizing his splendid leadership in the field of evangelism by calling on him to assist in an unusually large number of revival meetings this summer. His engagements include meetings with Brother Mann on the Buckner charge; Brother Meyer on the Vantrease charge; Brother Cagle on the Chidester

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charge; and Brother Wade of the former M. P. Church at Magnolia. Later in the summer Brother Tucker will attend the conference on Evangelism at Lake Junaluska. Bro. Tucker is at present working on his accreditation for teaching the course on Evangelism in our Training Schools.—Clem Baker.

LITTLE ROCK CONFERENCE TO BE WELL REPRESENTED AT MT. SEQUOYAH LEADERSHIP CONFERENCE

Mrs. C. B. Nelson, registrar, reports that the Little Rock Conference quota of 28 to the Young People's Leadership Conference at Mt. Sequoyah, August 15-26, lacks only two or three being filled up and that she expects to have a full quota of representatives by the opening night of this Conference. The Conference this year promises to be one of the best ever held on the mountain.—Clem Baker.

REV. EARL LEWIS TO HAVE YOUTH CRUSADE CAMP

Writing for material to help formulate his program, Rev. Earl Lewis, our pastor at Altheimer-Wabbaseka, states that he is planning to observe Youth Crusade Week for his charge by taking his intermediates, seniors and young people's groups down on the Saline River about the middle of August for a week's camp. We congratulate Brother Lewis upon this fine interest in his young people and if possible we plan to look in on this camp during the week.—Clem Baker.

REV. J. E. COOPER PLANS CRUSADE WEEK

Rev. J. E. Cooper, Director of Young People's Work for the Little Rock District, is making great plans for the observance of Youth Crusade Week in his Pulaski Heights Church the week of August 6-12. Brother Cooper is always on the job when it comes to looking after his young people. He plans to take several of his own young people with him to the Young People's Leadership Conference at Mt. Sequoyah, August 15.—Clem Baker.

REV. C. V. MASHBURN ORGANIZES NEW CHURCH SCHOOL

Rev. C. V. Mashburn, our pastor on the Spring Hill Circuit, writes that, following a splendid revival meeting in which Rev. A. C. Carraway did the preaching, a new Church School has been organized at Hinton. The order for literature indicates an initial enrollment of around forty-five. We congratulate Bro. Mashburn and his fine helper, Bro. Carraway.—Clem Baker.

FREE PAPERS FOR SOBRIETY'S SAKE

In order to place up-to-the-minute facts about repeal and present-day liquor problems into the hands of those who need to learn the truth on this question, The National Voice, national temperance weekly, is repeating its offer this week to send free bundles of papers for distribution purposes anywhere in the United States.

In order to secure a free bundle of 25 assorted copies of this temperance publication, church workers and friends of sobriety may address a postal card request to The National Voice, Box 23, Los Angeles, California.

Many thousands have been reached during recent months by the distribution of these free temperance papers.

CHURCH NEWS

BISHOP SELECMAN TRAVELS

We are on a cruise of the North Sea and will call at Iceland, Spitzbergen, North Cape, Bear Island, and a number of points on the coast of Norway.

We expect to reach the Copenhagen All-European Methodist Conference August 2-6.

On our trans-Atlantic trip we had the pleasure of fellowship with Bishop Arthur J. Moore's party. He met us at Cherbourg, having preceded the group in order to hold conferences in Europe. In his party were Mrs. Moore and Arthur, Jr., Bishop and Mrs. Kern, Dr. and Mrs. Ormond of Duke University, Dr. W. P. King and some dozen more pastors from Texas, California, Virginia, North Carolina and Florida. It was a most friendly and congenial group.

Mrs. Selecman and I, together with Mrs. W. W. Fondren and her young granddaughter, have already had a brief visit in Paris, Versailles, Brussels, Waterloo, Berlin, Potsdam and Hamburg. For three days we have been on the North Sea. Tomorrow we spend the day at Reykjavik a city of 28,000 in Iceland.

Our Copenhagen address is care of The American Express Co.. After August 6 my mail will reach me in London care of same company on Haymarket street.

We expect to return via S. S. Bremen, sailing from South Hampton, England, August 23. We should reach New York August 28. From there I go to Junaluska to join Dr. Harry Denman in a week of preaching and studies in Evangelism.—C. C. Selecman, Steamship Milwaukee, July 14.

ARK. METHODIST ORPHANAGE

I have been giving much thought to the issues of the period before us as a Church. Many things are to be ironed out pertaining to Unification.

How anyone with a Methodist background, especially, can be indifferent to the Church's needs, I cannot understand. Some of the smaller denominations put us to shame in their Benevolences. I have some friends among the Seventh Day Adventists and they tell me about the different projects that they are directing as a Church.

People called Methodists, as I see it, are among the best people in the world and no unit of this great Church is more precious to me than Arkansas. I think, if given a chance by our leadership, they will do whatever should be done.

I have never had patience enough to discuss with our people seriously the matter of keeping up the Home for Fatherless and Motherless children. It always looked to me that anyone who had a grain of sense or a small portion of spirituality would at least do as much as those who make no claim to Christ-likeness at all.

A few days ago I received a check from a real estate association of this city, given in memory of one of their deceased members to our Home for Motherless and Fatherless Children, and when I contacted them, even though they are not of my church and possibly of no church, I found that they are intensely interested in the unselfish work we are trying to do.

I am happy to report that we are in good shape and the people seem

to be in love with us and the cause we represent. I am increasingly convinced that where our preachers lead, our people with enthusiasm will enter into the matter of making our Home for Motherless and Fatherless Children ideal. I cannot find words to express my love and appreciation for my brethren of the ministry who so constantly and freely look after our interests at the Home.

With love for all and assurances that if you need me and will invite me to come to you I will always come, (but I never come where I am not invited). I am yours truly.—James Thomas, Executive Sec'y.

ARK. METHODIST ORPHANAGE

During July, we have received the following cash contributions for the Home:

Susanna Wesley Bible Class,
First Church, Texarkana\$5.00
Mr. and Mrs. O. G. Robinson of
New Bethel Church, Des
Arc, Route 1.....\$3.00
—James Thomas, Supt.

BOB McCAMMON AT THE N. Y. A. PROJECT, JEROME, ARK.

Bob McCammon came to Jerome July 11, to act as chaplain to a group of N. Y. A. young men between the ages of 18-25. He found young men coming from all classes of society. He also found a group of officials of the highest type and well qualified for their work.

The young men and the officials had looked forward to the coming of Bob, and, on entering the project, he was welcomed and introduced by Supt. J. Paul Faulkner. These men soon fell in love with Bob and have co-operated in every way with his program.

Bob is enthusiastic with his work and he says he finds the young men co-operative and willing to make the project a better place in which to live. They have religious service every Tuesday night and last Tuesday night the large school auditorium of Jerome was practically filled with young men and citizens of the community. Plans are now being made to conduct a revival meeting at Jerome beginning Aug. 13 and continuing through Aug. 20 with Bob doing the preaching.

Bob has preached several times in the Methodist Church at Dermott and the people are deeply impressed with his personality, and his sermons which demonstrate a well trained mind, educated in Hendrix College.

Mr. Faulkner says that he does not know what the N. Y. A. will do without Bob when he returns to Hendrix this fall.—W. R. Burks, P. C., Dermott, Ark.

SPRINGHILL CIRCUIT

We closed our Pinto revival with five additions on profession of faith, four from one family. We organized Sunday school with Mrs. Vera Reaves as superintendent and teacher for adults, and the following teachers: Lois Hairston, Lou Etta Henderson, Nora Gordon, LaMae Burns.

Our last three nights singing was led by Mr. Charlie Edmond of Gordon. If you need a singer, I don't know where you can get one better.—C. V. Mashburn, P. C.

MEETING AT FLAT ROCK

Rev. James E. Weatherford had a revival at Flat Rock on the Calico Rock Circuit. There were eighteen conversions with eleven coming into

the church on profession of faith and one by certificate.

One man 75 years old was converted and joined the church; another one, 65, was converted. The church was greatly helped and we feel the revival is not over.—Juanita Hill, Deaconess.

REVIVAL AT FOREMAN

Dr. J. D. Hammons, vice-president of Hendrix College, held a week's revival meeting at the Methodist Church of Foreman, during the week of July 23. Rev. John W. Hammons, his son, is pastor of the church. Dr. Hammons, until recently Presiding Elder of the Little Rock District, preached every morning at 9:00 and every evening at 8:00. The meeting was characterized by excellent attendance and attention. The last night every pew was filled and every available chair was occupied. The morning services were unusually well attended, the group more than doubling itself by the end of the week. An unusual feature of the morning group was that a number of the business men, responding to a plea by Dr. Hammons, left their places of business to attend.

Every member with a car was assigned to bring several people to church. This worked so well that it is hoped to continue the system in some degree. Several additions to the church were received and a number of children baptized.

The holding of Youth Crusade week concurrently with the revival. The Young People's League at Foreman has more than doubled in activity and interest during this last year. Each month during the summer the young people conduct an evening service and every other week hold a party. This interest culminated in the League putting on Youth Crusade Week, according to the suggested program of the church, concurrently with the revival. The young people attended the morning services, forming a consistent third of the congregation, then took a study course for credit afterwards, entitled "What It Means to Be a Christian." They attended the evening services, took charge of the ushering, the collection, and formed a good part of the choir. A recreational program was conducted after the meeting in the evenings. The revival was immeasurably strengthened by this program, which is highly recommended to other churches.—Reporter.

MICHIGAN'S MILITANT GOVERNOR INVITED TO SPEAK AT WORLD'S FAIR

Governor Luren D. Dickenson of Michigan has been invited to be principal guest speaker on Good Templars Day, Saturday, August 26, at New York World's Fair, officials of the Good Templars National Grand Lodge of the United States have announced.

Since his recent assault upon drinking and its attendant evils in high places, many members of the Good Templars, Anti-Saloon League, W. C. T. U. and other bodies have expressed a wish to hear the Michigan moral crusader. It is hoped by the promoters of the meeting that the World's Fair platform will pro-

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Doctors say never take a laxative for stomach pain. It is dangerous and foolish. It takes those little black tablets called Bell-ans for indigestion to make the excess stomach fluids harmless, relieve distress in 5 minutes and put you back on your feet. Relief is so quick it is amazing and one 25c package proves it. Ask for Bell-ans for indigestion.

vide an opportunity for Governor Dickinson to launch the nationwide reform movement which he wishes inaugurated. The general public is invited to attend at the Hall of Special Events, for which there is no charge beyond the ordinary admission to the grounds.

HOME-COMING IN MARION COUNTY

Rev. H. Lynn Wade, Paragould District Superintendent, and Rev. G. C. Johnson, North Arkansas Secretary of Rural Work, both natives of Marion County, have made plans for the preachers who were born in Marion County to have a reunion and assist in revivals in that county. The first date was Sunday, July 30. The preachers who were appointed to preach are Grover C. Johnson, July 30; H. Bascom Watts, July 30-31; Roy Black, Aug. 1; R. E. L. Bearden, Aug. 3; and Rupert Naney, Aug. 3. Dr. Watts, pastor of First Church, Little Rock, was born near Yellville, but removed to Texas with his family when a child. His grandparents are buried at Pleasant Ridge where Dr. Watts preached on July 31.

Rev. W. C. Smith, pastor at Yellville, gives the following partial account of services held:

Rev. G. C. Johnson, our Rural Work Secretary, is the sponsor of this very fine occasion. Rev. G. C. Johnson was the first messenger on last Sunday at 11:00 a. m. with the subject, "Does Christianity Pay?" which was well received by the fine congregation. On Sunday at 7:45 p. m., Dr. H. Bascom Watts, pastor of First Methodist Church of Little Rock, delivered a beautiful and masterful message, centered and dramatized on "The Seven Golden Candles"; house full. Rev. Roy Black also brought a fine message on Tuesday at 7:45, which was well received by all. He came over 200 miles for this home-coming. Bro. R. E. L. Bearden, who is pastor of our church at Russellville, brought his first message last eve. His subject was "Back to the Old Way"; text Jer. 6:16. What a fatherly message! Sorrowful I am that the house was not full, yet there was a fine and very responsive number, and I am sure this timely sermon will have its desired effect.

These preachers, who were born and, for the most part, reared here, have each expressed their happiness for having this fine home-coming. Many out-of-town friends have been with us to hear their native sons again—some as far away as Springfield, Mo., have come to this home-coming. There are some two or three scheduled who cannot come, namely: Rev. R. Naney and Rev. Mr. Patterson, for which we are sorry.

Rev. H. L. Wade, D. S. of Paragould District, will be with us July 8. He was reared here and is in a great measure responsible for the origin of this great home-coming. The preachers have preached at their respective communities; also Johnson at Eros, to a fine congregation. Dr. Watts at Pleasant Ridge church had a fine congregation;

Bro. Bearden near old Ware church. Only Bro. Black did not get to preach out of town.

Bro. R. E. L. Bearden will be our evangelist for the next few days, and we are looking forward to a mighty awakening among our people, and a revival of religion under his fine leadership. Our District Supt., Bro. Conner Morehead, of Batesville District, will also be with us, with his fine personality and leadership. Surely we should have a real revival after all this preaching. May God's great love be poured out without measure.

NORTH ARKANSAS CONFERENCE TREASURER'S REPORT

As Treasurer of Little Rock Conference, I am making a report of receipts on Conference Claims up through August 5th:

Arkadelphia District	
Arkadelphia Circuit	\$ 12.00
Arkadelphia Station	200.00
Benton Station	500.00
Carthage-Tulip	32.00
Dalark Circuit	78.00
Holly Springs Circuit	23.70
Hot Springs: Oaklawn Church	65.00
First Church	750.00
Tigert Memorial	2.00
Malvern Station	300.00
Malvern Circuit	12.25
Princeton Circuit	20.00
Sparkman-Sardis	118.75
Traskwood Circuit	22.00
Total	\$2,135.70

Camden District	
Buckner Circuit	\$ 60.00
Camden	375.00
El Dorado: First Church	1,250.00
El Dorado Ct., Parker's Chapel	66.00
El Dorado Ct., Fredonia	72.59
Fordyce	280.00
Junction City Ct.	34.71
Louann	13.00
Magnolia Circuit	19.00
Taylor Circuit	137.50
Smackover	300.00
Strong Circuit	8.00
Magnolia Station	200.00
Waldo	22.00
Total	\$2,937.80

Little Rock District	
Bryant Circuit	\$ 84.32
Carlisle Station	122.50
Carlisle Circuit	25.00
Des Arc-DeValls Bluff	50.00
Douglasville-Geyer Springs	80.00
Hickory Plains Ct.	102.30
Keo-Tomberlin	59.00
Little Rock: Asbury	1,320.00
Henderson	143.20
Highland	100.00
Pulaski Heights	615.50
28th Street	89.00
Winfield	50.00
Lonoke	209.35
Primrose Chapel	108.00
Roland Circuit	7.10
Total	\$3,165.27

Monticello District	
Arkansas City-Watson	\$ 40.00
Crossett	432.32
Fountain Hill Ct.	38.00
Monticello	150.00
Tillar-Winchester	50.00
Total	\$ 710.32

Pine Bluff District	
Gillett Ct.	\$ 45.00
Little Prairie Ct.	21.30
Pine Bluff: First Church	443.00
Lakeside	500.00
Sheridan Circuit	5.00
Sheridan Station	100.00
Sherrill-Tucker	80.00
Star City Circuit (in full)	200.00
Rowell Ct.	102.00
White Hall Church	17.10
Swan Lake Circuit	28.00
Total	\$1,541.40

Prescott District	
Columbus Circuit	\$ 2.00
Forester	8.00
Glenwood	8.00
Gurdon	212.90
Hope	165.00
Mineral Springs	45.20
Murfreesboro-Delight	83.35
Okolona Circuit	66.00
Prescott Station	300.00
Springhill Ct.	7.12
Washington-Ozan	50.00
Total	\$ 947.57

Texarkana District	
Ashdown	\$ 110.00
Cherry Hill Circuit	23.00
DeQueen	100.00
Dierks-Green's Chapel	25.00
Horatio (in full)	93.00
Hatfield Circuit	20.00
Lewisville-Bradley	220.40
Lockesburg (in full)	163.00
Mena	77.00
Texarkana, First Church	1,341.66
Texarkana Circuit (in full)	110.00
Winthrop Circuit	52.25
Fouke Circuit	20.00
Doddridge Ct.	15.00
Total	\$2,370.31

Golden Cross	
Camden District, First Church,	
El Dorado	\$107.00
Little Rock District, Asbury	
Church	21.50
Pine Bluff District: Altheimer-	
Wabbaseka	5.00
Stillwell Church-	
Humphrey-Sunshine Charge	1.35
Little Prairie Ct.	7.50
Redfield Ct.	1.00
Swan Lake Ct.	1.55
Total	\$144.90
Grand Total	\$13,953.27
—C. E. Hayes, Conf. Treas.	

HENDRIX COLLEGE STUDENT LOAN FUND

Since my last report, I have not received any remittances for the Hendrix College Student Loan Fund. We have received to date a total of \$2,021.25.—C. E. Hayes, Treasurer.

LITTLE ROCK CONFERENCE MINISTERIAL SUSTENTATION FUND

Since my last report I have received the following remittance: F. A. Buddin, P. C., Arkadelphia, \$5.00. We have received a grand total to date of \$190.00.—C. E. Hayes, Treasurer.

TESTS OF GENUINE RELIGION

May I give a few acid tests that try us as professed Christians? If we can take them we may rest assured our religion is genuine. First, we must love each other. Beloved, if God so loved us, we ought also to love one another. (I John 4:11).

Second, we must have compassion, "But whose hath this world's goods and seeth his brother hath need and shutteth up his bowels of compassion against him how dwelleth the love of God in him. (I John 3:17). Third, we must love our enemies, "But I say unto you love your enemies and pray for them that despitefully use and persecute you, that you may be the children of your Father which is in heaven. (Matt. 5:44, 45, 50). To love our enemies is one of the hardest things we are commanded to do, many Christians think, but let us look at the Scriptures and we will see it is very reasonable. Revelation 2:6, Jesus says, "But this thou hast that thou hatest the deeds of the Nicolaitans, which I hate too." We Christians hate the deeds of the wicked, but not their souls. If an individual is saved, he forsakes his wicked ways and becomes a friend to God and man.

Surely we Christians can love and pray for a poor sinful soul that this great change might be effected. "He who does evil for good is devil-like. He who does evil for evil is brute-like. He who does good for good is man-like. He who does good for evil is Christ-like." Fourth, we must have a forgiving spirit. "If ye forgive men their trespasses, your heavenly father will forgive you, but if ye forgive not men their trespasses, neither will your heavenly father forgive you. (Matt. 6:14-15). The Bible says, "God's commandments are not grievous." (I John 5:3). If we study them in the light of God's word, we find to obey them is for man's benefit. Let us take Whittier's lesson to heart; it will help us meet these acid tests: "My heart is heavy, for its trust had been abused, its kindness answered with foul wrong: So, turning gloomily from my fellowmen, one summer Sabbath day, I strolled among the green mounds of the village burial place; where, pondering how all human love and hate find one level; and how soon or late, wrong and wrong doer, each with meek face and cold hands folded over a still heart, pass the green threshold of our common grave. Whither all footsteps tend, whence none depart: awed for myself, and pitying my race, our common sorrow, like a

mighty wave, swept all my pride away, and trembling, I forgave."—H. H. Hunt, Lincoln, Ark.

ARMY CHAPLAINS

Ordinarily we think of a chaplain in the army as a fellow to have around on Sunday to preach and pray, to bury the dead and to minister to the sick. However, those are only a few of the duties of the Chaplains of the U. S. Army. Not only are they to minister to the religious life of the military personnel, whether it be regular army, National Guard, C. M. T. C. but they must be available at the chaplain's headquarters at certain hours to consult with any man with problems, of any kind he wanted to discuss. Chaplain Salmon at the C. M. T. C. at Camp Robinson reports that one young man came to him asking advice on what to do about some money he had lost. One chaplain must be present at sick call each day and counsel with the ill. One chaplain also visits the patients in the Baptist Hospital in Little Rock and they distribute reading material, write letters, encourage the ill in addition to other ministerial duties in regard to the sick.

The army strives to build up the morale and the moral character of its men in all its branches and in this the chaplain plays an important part. Many problems are considered and much advice given of a confidential nature. In this capacity they accomplish much good. They have regular periods to lecture the men on citizenship. They instruct in manners, the social graces, in proper modes of conduct and conversation between officers and men. They are required to visit every dance and all other entertainments and to be present in the interest of the morale and morals of the men. Likewise they must be present on the rifle range, for similar reasons.

In addition one chaplain serves as the trainees' bank at the C. M. T. C. and he looks after all money left in his care. The army provides religious leaders of both the Catholic and Protestant faith and in instances where only one is present in camp arrangements are made to transport others to services. At the C. M. T. C. at Camp Robinson the Catholics attend services at St. Joseph's orphanage. All trainees are required to attend church services.—Royce Weisenberger, Public Relations Officer, Camp Robinson.

FIVE THOUSAND LOCAL OPTION VICTORIES

Good Templars and other Prohibition and temperance advocates claim increasingly that Repeal is a monumental failure and that the swingback for suppression of the legalized liquor traffic is gathering strength rapidly throughout the country. The liquor interests officially concede 5,000 dry victories out of 7,000 local option elections.

P. R. EAGLEBARGER

WATCH, CLOCK AND JEWELRY
REPAIRING

Third Floor Donaghey Trust Building
7th and Main Streets
LITTLE ROCK, ARK

Gray's Ointment

USED SINCE 1820 FOR—
SUPERFICIAL
BOILS CUTS AND BURNS
AND MINOR BRUISES

25c at your drug store.
FOR COLDS—Use our Gray's (Nothol)
Nose Drops. Small size 25c, large size 50c
at your druggist.

CHURCH MEMBERSHIP GAINS

The influence of the Christian churches continues to widen. The current edition of the Year Book of American Churches, edited by Herman C. Weber, and issued by the Federal Council, indicates a gain in membership during the past year of 915,000. The Protestant larger bodies number 35,800,000; the smaller bodies, 1,600,000; Roman Catholics, 21,300,000; Jewish congregations, 4,000,000; the other groups fall below 1,000,000. It should not be forgotten in this connection that the figures for Jewish congregations comprise the entire Jewish population, that the figures for Roman Catholics comprise all persons baptized in that faith minus fifteen percent deducted for lapses, while among the Protestants a careful interpretation is necessary in order to secure the truth, because the proportion of adults varies, but in all Protestant groups it is higher than among Roman Catholics and Jews. Thus the new Methodist Church with 7,500,000 members means a Methodist population of approximately 16,000,000. In other words, the Baptist groups in the United States are nearly equal in size to the Roman Catholics, while the Methodists come third. The figure of 35,800,000 for the Protestant larger bodies needs to be considerably increased in order to record Protestant population.—The Advocates.

OLDEST CHRISTIAN EDIFICE

When archeologists, digging in among the ruins of Roman Dura in the world's garden spot, found a house with the familiar household articles missing, they knew that they had something.

At one end they discovered a bap-

tismal font. Frescoed walls, when freed of the dust of centuries (the building dates from 232 A. D.), showed scenes from the New Testament. There was a painting of Christ as the Good Shepherd.

Another wall revealed Him healing the lame man of Capernaum, and a sequel portrayed the man carrying off his bed.

A third picture depicted the walking on the water, with Peter trying to reach Christ. These are all in one panel; there are others.

The construction of the chapel, which has been brought to the Yale Gallery of Fine Arts and set up there, shows that only one room was used at first for religious purposes.

It was undoubtedly a private home, with one room set apart for the secret meetings of the persecuted Christians. But, as their cause won members and tolerance, the activities were given the whole house. The city was destroyed when it fell before an attack of the Sassanian Persians.—New York Christian Advocate.

METHODIST CHAPLAINS

To select chaplains for existing and prospective vacancies in the regular way, the War Department will hold examinations for ecclesiastically approved candidates in Washington, D. C., September 12-15.

Methodist ministers desiring such appointment for ecclesiastical endorsement at once to the General Committee on Army and Navy Chaplains, 815 Woodward Building, Washington, D. C. Army forms of application may be secured by writing the Adjutant General, War Department, Washington.

FOR THE CHILDREN

DADDY IS OUT FOR DINNER

(Upon the complaint of a six-year-old son of a minister and his eight-year-old sister.)

Daddy is out for dinner
Mother is out for supper,
The maid is here with sister and with me;
The telephone is ringing,
The door bell is calling,
And everybody's busy as they can be.

"Hello, there little laddie,
Let me speak to Daddy,"
They are saying so glibly on the 'phone;
And at the door it's "Brother,
Let me see your Mother!"
And we are here with Florence all alone.

Now can you tell the reason
Why in and out of season
Sister and I must always run this place?
Daddy is at a meeting,
And Mother bears a greeting,
And everybody's in a steady pace!

And so a girl and laddie
Without their "Mom" or "Daddy,
Have to go to bed 'most every night,
Without their hugs and kisses
And loving little caresses,
And I am telling you; it isn't right!
—In Methodist Protestant-Recorder.

BOBBY BUTTERFLY AND THE RABBIT

"Master Butterfly, don't ever light on my white hedge blooms again," said Ray Rabbit. "Scat! Shoo!"

"If you come back," Mrs. Rabbit, his bride, joined in, "I'll clip your brightly colored wings and throw them in a whirlwind."

"Oh dear," sighed Bobby Butterfly. "Thanks to the drought that we are having, your hardy hedges seem to be the only plants left growing." But even an anxious appetite doesn't prompt a good little butterfly to stay where he isn't wanted.

"Well, I simply must keep flying around on my remaining strength, for I may find a few daisies or possibly a red wild rose," said Bobby Butterfly decidedly hopeful. Sure enough, after an hour's search he came upon several honeysuckle vines twined about a tree trunk at the far end of the woods. Here he enjoyed a sumptuous feast, and, satisfied, fell asleep.

Presently his happy dreams were broken by a loud nibbling noise. For what do you suppose?—in their hoppity-skip through the woodland Ray Rabbit and his bride had spotted the tasty green honeysuckle leaves!

"Stop," Bobby Butterfly protested, his little wings quivering. "You will eat the honeysuckle all up in a minute. I found it, and the yellow blooms will sustain me for days."

"But we are so tired of just hedge and there's nothing else to be found," wailed Ray Rabbit. "Mightn't we dig up the smallest vine to take home and plant? Oh, please!"

"Well," replied Bobby Butterfly, regaining his composure, "any one can see it's a sacrifice, but I always try to go by the golden rule. I can't easily spare it, but go ahead."

"Oh, thanks!" cried Ray Rabbit when he had wrapped a damp piece of newspaper around the tiny brown root. "Come along with us, Bobby Butterfly; it is starting to thunder and the drought will be over. You can keep dry from the storm in our snug hollow log."

"Yes, do come," Mrs. Rabbit insisted, "and till the wild flowers are up again, you may feast on our hedge blossoms every day!"—Laura Dickson in Southern Christian Advocate.

INTERNATIONAL
Sunday School
Lesson

Lesson for August 13

ELISHA: A LIFE OF
HELPLESSNESS

LESSON TEXT—II Kings 5:1-10, 14.

GOLDEN TEXT—Be ye kind one to another.—Ephesians 4:32.

"Loving kindness and tender mercies" (Ps. 103:4) are among the glorious attributes of our God, and consequently characteristics of those who love and serve Him. The world has all but forgotten these virtues, for in its brutal determination to achieve results there is on an outward veneer of courtesy and consideration which extends itself primarily to those from whom some advantage may be obtained or who are highly regarded because of their wealth or position. The poor and needy, the aged and afflicted are quickly brushed aside as unfortunate hinderers in the path of progress.

In all times God's people have been those most considerate of others. It is they who have given time and effort and means to help those in need. The life of Elisha is well characterized as a life of helpfulness. It is surprising to find how many of his miracles were for the purpose of helping others. God's servants are called to be leaders and to be preachers, but they are nonetheless called to carry on a life of helpful service. Elisha's experience with Naaman suggests how we may exercise such a ministry. Without seeking to designate verses in the text, shall we observe that we must

I. Find the One In Need.

It is not always that the one with the deepest need makes himself known. In fact, it is commonly true that those who have the greatest need and are possibly the most worthy of help keep their sorrows to themselves. Certainly it is true that those afflicted with the leprosy of sin do not often come to church. We must go out and seek them and bring them in.

One of the weaknesses of many churches today is that they go through their regular services, which may include preaching the gospel and then they lament the fact that sinners do not come to the services to hear and be saved. Let us be reminded that it is our business to go out into the highways and the byways to find those in need. Naaman's experience illustrates how the simple word of a little slave girl was instrumental in bringing the leper in touch with the man of God. Had she failed in her

responsibility, the prophet would have missed his opportunity to minister. Even the humblest believer has his important work, seeking out the lost and needy, and may thus be the means of bringing about great blessing.

II. Locate and Diagnose the Condition.

Naaman knew that he had leprosy, but he did not know that he had a blight of soul called pride. The prophet acting under the guidance and control of God, struck right at the heart of things when he directed Naaman to crush his pride and to show his faith by obeying God's command to wash seven times in the Jordan.

The story has many important applications. Let us be sure that in our efforts to help people physically or socially, we get through to their real need, the need of Christ. Let us also be careful not to modify or change God's requirements. There is one way of salvation—through faith in Christ; there is no other remedy for sin. A man "must be born again" or "he cannot enter the kingdom of God" (see John 3:3-7). If men are too proud to go that way, they cannot be saved. Observe also that there was no respect of persons on the part of Elisha. Naaman was a great and distinguished man, ready to bestow rich gifts, but the man of God had no interest in those things. He wanted only to give God's message.

III. Apply the Remedy.

One would be quick to condemn the trained physician who, having found his patient and having given his attention to his need, made a careful and accurate diagnosis and then sent him away without applying the cure which was in his possession. As the servants of Christ the great Physician, engaged in the cure of souls, we need to be equally wise. It is commendable to engage in a discussion of the problems of needy men and women, expressing our heart interest in that need. It is desirable that we clarify our knowledge of their need and accurately understand the truth of the gospel which meets that need. However, all of these things are quite meaningless unless they result in the bringing of the gospel to bear on the lives of the unconverted.

BLADDER SUFFERERS
HERE IS RELIEF

If you suffer from non-retention, frequent urination, highly colored urine, that burns when voided and stains the linen, get Dr. Bond's K and B Prescription today. You cannot afford to allow your condition to become chronic. Price 60c and \$1.20.

Common Itching RASHES
Apply Resinol at once to subdue the itching and soothe the angry skin
RESINOL
PROMPT AND PROLONGED ACTION

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.)



THE REV. H. MELLEN FIKES

Our guest preacher next Sunday morning will be the Rev. H. Mellen Fikes, pastor of Highland Methodist Church of this city. We know that Winfield members will hear him Sunday with joy and profit.

OUR SYMPATHY

The sincere sympathy of the congregation is extended to Mrs. J. W. McGarry, and members of her family, whose grandson, Joe McGarry Jr., passed away at his home in Wilnot last Friday, Aug. 4.

OUR KNOWN SICK

Mrs. Katherine Neal, 1306 Cumberland.

CONGRATULATIONS

Miss Betty Hogan, daughter of Mrs. Alice M. Hogan, and George Kirk McLaughlin were married last Thursday morning, Aug. 3, in the Sanctuary with the Rev. J. D. Hammons performing the ceremony. Mr. and Mrs. McLaughlin will reside at 904 West Second street.

Our congratulations and best wishes to these young people.

ASHBY CLASS TO HAVE MEETING

Members of the Lila Ashby Bible Class of our Church School will hold a business and social meeting at the home of Misses Fanny and Lillian Howland, 1701 Denison, Friday night, August 11, at 7:30.

All members of the class are urged to be present.

JUNIOR HIGH OUTING

The members of the Junior High Department will meet at the Church next Sunday evening at 6:00 o'clock and go to "Lookout Point" for a watermelon feast and vesper service. Alice Holliman will lead the program on the subject, "How I May Know God."

SENIOR PROGRAM

Mr. Crawford Green will lead the forum discussion in the Senior Department Sunday morning at ten o'clock. The subject will be on "Friendship."

At the evening worship service at 6:30 Mary Evelyn Markham, Nell Laney, Ethel Marshall and Susie Hogan will be in charge of the program. "How We May Help Others To Become Christians" will be the subject.

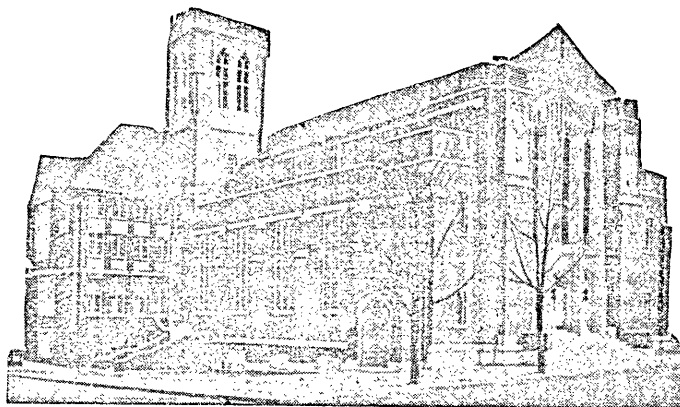
JUNIOR BOARD MEMBERS TO HAVE PICNIC

The Junior Board of Stewards will have a picnic and swimming party next Wednesday evening, August 16. All members are urged to be at the church at 5:30 p. m.

VOL. XI

Pulpit and Pen

NO. 32



Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This Page Devoted to the Interests of This Church

GASTON FOOTE
Minister

ALVIN D. HAVEKOST
Associate Minister

JEROME H. BOWEN
Supt. Church School



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MARGUERITE CLARK
Church Secretary

Next Sunday At Winfield

10:00 A. M. CHURCH SCHOOL—Slogan, "Every Church Member a Church School Member."

11:00 A. M. "Listening In on the Noises of Our Day," sermon by guest preacher, the Rev. H. M. Fikes, Pastor of Highland Methodist Church of this city.

6:00 P. M. Junior High, Senior and Young People's Leagues

THE PASTOR'S MESSAGE

By GASTON FOOTE

Building Bigger Battleships

We are building more warships today in the U. S. than at any time in history. We have 369 fighting ships now but have 101 new warships and auxiliaries either under construction or planned for. Among these are eight new battleships of from 35,000 to 45,000 tons. A 45,000 ton battleship is a new high, so far as size is concerned. The British, French, Italians and Germans neither have, nor are they building any battleships in excess of 35,000 tons. The New York Times states that Japan's two new battleships "cannot exceed 40,000 tons and may not be over 35,000 tons." Yet we in America, separated from the fields of turmoil by 3,000 miles of water must have a super-navy. This seems to be a long way from our recent serious talk about disarmament conferences.

Every serious American believes in defense. But the use of 470 warships seems to be going a bit too far. Defense from whom? Japan? By no stretch of the imagination could you conceive of Japan conquering China, then Russia, then steaming across the Pacific and blockading our western coastline. Then do we mean defense from Germany? If Germany ever threatens the western hemisphere she will do so only after having whipped the combined navies of England and France. The idea of a blockade of our eastern coastline by ANY European power is, to say the least, fantastic. The only possible answer is that our super-navy is not contemplated SOLELY as a defense instrument.

It has long since been known that Mr. Roosevelt, since his days as Assistant Secretary, is a navy man. But to build more battleships at the rate of \$100,000,000 each with the people's money just to satisfy the vanity of our naval leaders is the height of folly. Perhaps, behind the scene in Congress is a strong group of lobbyists representing the steel and construction interests who, in the event of a "whipped-up" war scare, sell their wares to their best customer, the American public.

If we continue to "pull Uncle Sam's leg" for a few billion here and a few billion there he is soon going to look like Jack and the bean-stalk. Too great a floating navy CAN sink a country. Wreckless spending on the part of an individual cannot postpone the day of judgment. We believe the same to be true with nations, no matter how "potentially" rich.

Christian Education

By ALVIN D. HAVEKOST

Church School Attendance

Last Sunday 481
A Year Ago 412

Departmental Reports

	On	Cont.	Stay League
	Pres. Time	Ch. Attend.	
Jr. Hi	44 37	22	21 25
Sr. Hi	48 32	30	18 22
Y. P.	30 25	10	22 13
Sunday Evening Club			22

Adult Report

Men's Bible Class	42
Couples Class	36
Carrie Hinton Class	35
Fidelity Class	22
Forum Class	20
Ashby Class	19
Jenkins' Class	18
Brothers' Class	16

Total.....208

MEN'S CLASS LEADS IN ATTENDANCE

The Men's Bible Class regained their position as leaders in attendance last Sunday morning. We are interested to see if they can maintain this position for seven consecutive Sundays, as they did in June and July.

ANTI-SUMMER-SLUMP COMMITTEE

The average attendance for July was 94 above the July record of a year ago. Much credit for this fine increase in attendance should be given to the members of our Anti-Summer-Slump Committee. These faithful workers have met each Sunday morning before Sunday School in order to plan and report on their work with Church School attendance. The committee will meet next Sunday morning at the usual time.

JUNIOR DEPARTMENT DOING THE UNUSUAL

The Junior Department of Winfield Church School is doing a unique piece of work this summer. This Department is making a study of "Religion In Literature," "Religion In Art," and "Religion In Music." The superintendent and the teachers are writing their own lesson material for these courses. The general theme permits the various classes to study many different phases of the subject. The pupils have an opportunity to choose the projects they wish to pursue from a large number of projects. A vital interest is being shown by the boys and girls in this department.

We are deeply indebted to the Superintendent, Miss Margaret Paynter, and to the teachers for the splendid work that is being done in this, our Junior Department. Mrs. C. C. Cope, with the help of Mrs. W. M. Fuller and Mrs. A. E. Johnson, is in charge of the sixth grade. Miss Lucy Lore, with her assisting teachers, Mrs. Wm. Brauner, Mrs. Helen Napoli and Miss Eleanor Weber, is working with the fifth grade. And Mrs. Dennis Williams, with the assistance of Miss Floreta Skinner and Mrs. J. W. Payne, is directing the work of the fourth grade. Mrs. Beulah Shewmake is serving the department faithfully as secretary.

If you do not practice friendship with people you do not like, you will not be able to make friends with people you do like.—Newton.