

AMERICAN CHRISTIAN ALLIANCE

The "AMERICAN CHRISTIAN ALLIANCE", by William H. Anderson, its Founder and General Secretary, announces that it has become the successor of the "American Protestant Alliance", through the substitution of the broader word, "CHRISTIAN" for "Protestant" in its name. The "American Christian Alliance", which is:

A movement of Protestant church constituency for united effort to help: (1) protect their moral influence in civic affairs; (2) perpetuate the fundamentals of that liberty, both civil and religious, professed by American Protestant Evangelical Christianity; and (3) apply practically in government, through faith and prayer, the basic principles of righteousness.

makes this progressive change in its name for the following reasons:

- (1) To spike further hostile misrepresentation of the Alliance as "anti-Catholic";
- (2) To make it easier for many friendly Protestant pastors to co-operate;
- (3) To remove obstacles to the passage of its "Stop Alien Representation" Amendment; and
- (4) To facilitate the offering of a broader patriotic basis upon which dry supporters may rally for the final phases of the Prohibition fight.

Since the Alliance and its proposed Amendment to the Constitution of the United States have made the most amazing progress ever recorded in so short a time in all moral or patriotic reform history, no change will be made in its purpose, policy or program. The American Christian Alliance will stand for Americanism on a Christian basis, and for Christianity interpreted in harmony with American ideals. Making no attack upon any system of religious belief or mode of worship, it will promote the development of a constructive Protestant consciousness.

(CONTINUED ON OTHER SIDE)

(CONTINUED FROM OTHER SIDE)

The American Christian Alliance's immediate national issue will continue to be the "Stop Alien Representation" Amendment, originated by its Founder, which is designed to:

- (1) Put a premium on United States citizenship;
- (2) Break alien influence in American politics;
- (3) Weaken corrupt political organizations of the Tammany sort; and
- (4) Make possible the ultimate settlement, in Congress and the Electoral College, of Prohibition and every other important question, by representatives of United States citizens only.

Respecting Prohibition, the American Christian Alliance, as a moral agency, is opposed to the evils of the liquor traffic, and, as a patriotic agency, is loyal to the Constitution and stands for observance and enforcement of law. But, having warned for years against the mistakes and suppression of the truth which invited disaster, the Alliance refuses to share any blame for the present Prohibition collapse, or accept any responsibility for repairing the damage done by those dry leaders who have fumbled the greatest moral and economic opportunity of a century. Believing that:

- (1) The Prohibition fight must now be made all over again;
- (2) Repeal of the Eighteenth Amendment is practically impossible;
- (3) Temporary de facto legalization of beer is probable soon; and
- (4) A re-legalized liquor traffic will drive the United States back to National Prohibition;

the Alliance recognizes that Prohibition can neither be rescued from the defensive now, nor triumph later, except as an incident to morality and patriotism.

Therefore, the American Christian Alliance, the only movement yet organized and conducted to meet the changed conditions, continuing fearlessly to tell the whole truth about every aspect of Prohibition, will do its part toward upholding orderly self-government and carrying into effect the will of the righteous, patriotic majority of American citizenship, by focusing its activity upon a program which, though indispensable to a fair trial for any national policy, is broader than Prohibition, and of vital importance entirely apart from Prohibition.

Send contributions and requests for information to Suite 1882, at 11 West 42nd Street, New York City.

E

2 c. rec'd _____

Application
rec'd _____

Fee rec'd \$ _____

IMPORTANT. Applicant must not write in the blank lines above; to do so will cause delay in Copyright Office.

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FOR MUSICAL COMPOSITION PUBLISHED IN THE U. S.

REGISTER OF COPYRIGHTS, Washington, D. C.

Date Dec. 28, 1934

Of the MUSICAL COMPOSITION named herein, TWO complete copies of the best edition first published in the United States on the date stated herein are herewith deposited to secure copyright registration according to the provisions of the Act of March 4, 1909. \$2 (statutory fee for registration and certificate) is also inclosed. The copyright is claimed by

(1) Name of copyright owner _____

Mr. Homer Cummings

(Write full legal name of copyright owner)

(2) Address _____

(Street)

Fayetteville, W. Va.

(City)

(State)

(3) Name of composer _____

Mr. Homer Cummings

(Write name in full)

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(5) If an alien composer domiciled in the United States, state where _____

(6) Author of words M. Homer Cummings
(Write name in full)

(7) Title of musical composition _____

It will matter But Little at Last

(8) Published on the 1 day of December, 1934
[State here the day, month, and year when the work was placed on sale, sold, or publicly distributed]

(9) Send certificate of registration to M. Homer Cummings
Fayetteville W. Va.
(Street) (City) (State)

(10) Name and address of person or firm sending the fee M. Homer Cummings
Fayetteville W. Va.
(Street) (City) (State)

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FEDERAL RESERVE BANK OF RICHMOND

DIVISION OFFICE
APR 15 1922
DISTRICT DE W VA

Bliss

1. Let The Lower Lights, etc. 1
- { 2. It Is Well With My Soul { 2
3. Whosoever Will. } 3
- { 4. The Light Of The World, etc. { 4
5. Once For All. } 5
- { 6. Hallelujah, 'Tis Done. { 6
7. Hold The Fast. } 7
- { 8. We're Going Home Tomorrow } 8
9. Jesus Loves Even Me. when you come } 9
- { 10. The Holy Spirit
11. The New Song
- { 12. Precious Promises
13. When Jesus Comes.
- { 14. Go Bury Thy Sorrows
15. Salvation.
- { 16. Eternity. { 10
17. My Redeemer. } 11
- { 18. I Bring My Sins To Thee,
19. At The Feet Of Jesus.
20. Who's On The Lord's Side?
21. Calling Now.
22. Look Away To Jesus
23. Seeking To Save
24. Hallelujah, He Is Risen.
25. This Word A Tower.
26. Come For The Feast Is Spread
27. Arise & Shine.
28. There's A Light In
The Valley
29. Almighty Power a Sign
of His presence in the world of life.

THE CHESAPEAKE AND OHIO RAILWAY CO.

Rev M Homer Cummings

Fayetteville, W. Va.

R. R. B.



2. How old is your (my) family?
The school was never built
about 1840. Is it a stone?
34. How old is it?
35. How old is it?
36. How old is it?

Brookbury

1. Linger Like a Shepherd
2. Holy Is The Lord - ~~#37~~
3. My Latest Sin Is Sinsing Fast #97
4. Oh, Bliss Of The Purified #34
5. The Heavenly Land - #71
6. What Must I Do To Be Saved?

Over The Ocean Wave 172

Just as I am
Asleep in Jesus.

'Tis midnight
yes, Jesus Loves me.

Stamp Division

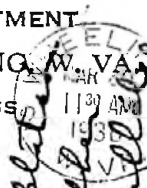
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POST OFFICE, WHEELING, W. VA.

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No.

CAMDEN-CLARK MEMORIAL HOSPITAL

194

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5

RECEIVED
OF

Special

20, Service not payed

Send The Light

Call The Prodigal

Come To The Feast

OK

Rev. Mrs. Gimmings

\$ 10⁰⁰

FOR

CAMDEN-CLARK MEMORIAL HOSPITAL

BY

[Signature]

Kirkpatrick

- no. 41 Glory To God Hallelujah
- 47 Lord, I'm Coming Home
- no. 82 Mercy Be Boundless
- no. 111 'Tis So Sweet To Trust
- " 165 Entire Consecration
- " 166 we have an anchor
- " 173 A Blessing In Prayer
- " 176 Welcome For Me
- " 211 wait & murmur Not
- " 214 Jesus Loves
- " 217 Redeemed
- " 218 meet me there
He hideth my soul
saith to his beloved
- Excell. } we shall stand before
the old, old story of time
Jesus, abide his shine
- no. 150 Let them In
- " 151 In The Shadow of His Wings
- " 212 Since I have been Redeemed
- ~~no. 212 Since I have been Redeemed~~
- Open the door for the children
- Towner
- no. 89 Trust & Obey
- " 160 Anywhere With Jesus

- no. 34 Blessed Be The Fountain
Oxygen where He leads,
all shall
- no. 93 - Look & Live
- " 168 Come To The Feast
- " 210 He is able to Deliver
- thee. Bring them In
- " 213 Seeking the Lost

Conference Bulletin

Vol. 2

June 25, 1944

No. 17



A. REID JEPSON
Pastor-Evangelist

ISSUED BY

The City Bible Center

Hale and Virginia Streets, Charleston, W. Va.

Phone 62-933

FUNDAMENTAL IN DOCTRINE

EVANGELISTIC IN SERVICE

NON-SECTARIAN IN SPIRIT

MISSIONARY IN APPLICATION

A downtown Gospel Church serving as a common place of fellowship for all Christians and a soul-saving station for the lost.

YOU ARE INVITED — EVERYONE IS WELCOME

"A lot of kneeling keeps you in good standing with God."

Special Conference Schedule June 25 to July 5

AT THE CENTER:

	Sunday
Graded Bible School, all ages	9:45 A. M.
First Conference Message, J. B. Thornton	11:00 A. M.
Radio Message, Fireside Hour, direct from Auditorium, L. E. Maxwell	1:00 P. M.
Special Rally Message, J. B. Thornton	3:00 P. M.
Main Conference Service, L. E. Maxwell	7:45 P. M.

	Daily
Morning Prayer and Bible Study. Everyone welcome, especially workers	10:30 A. M.
Radio Message, Meditation, direct from Auditorium, special speakers	11:45 A. M.
Downtown Business Peoples' special noon-hour service. Short messages	12:00 N.
Main Conference Service	7:45 P. M.

ON THE AIR:

	Daily
Meditation—WGKV 1490 kc.	11:45 A. M.

	Sunday
The Fireside Hour—WGKV, Charleston	1:00 P. M.
The Fireside Hour—WJLS, Beckley	2:00 P. M.
The Fireside Hour—WLOG, Logan	9:30 P. M.

TUNE IN . . . TELL OTHERS ——— COME IN . . . BRING OTHERS

Conference Instructions to Guests and Hosts

NOTE carefully the schedule on Bulletin cover.

TO THE GUEST: It is a Christian privilege for the saints in Charleston to be your hosts. We wish to be a blessing to you and we trust you will be to us, in the Lord. Feel free to ask any questions or make any suggestions you feel necessary.

ROOMS with sleeping accommodations will be assigned to you at the outer desk on the mezzanine in the Center.

MEALS can be had in various places. We recommend The Rose City Cafeteria on Summers St. and Waybright's Cafeteria on Hale St., 1 1/2 blocks from Center. Both are operated by Christians who attend the Center.

WRITING materials and resting conveniences will be furnished at the Center between sessions.

MOTHERS with babies will be directed to the nursery and attendants where they may leave them during the service, if they wish.

EXPENSES and love offerings for the speakers will be met out of the tithes and offerings placed in the King's Chest in the vestibule. Luke 6:38, Heb. 6:10.

TO THE HOST: During these days it will be our privilege to be servants to our brethren who visit the conference. We can't all be speakers or singers but we can "be given to hospitality" which is also a Christian grace. We are thankful to the Lord that you will cheerfully respond to serve in any capacity in which you may be asked. Let your house be a "home" to the stranger, let it be a place of prayer during these days, a place of rest. Please report all available rooms and beds, even if you are expecting your own company to occupy them. It will be wise for us to keep track at the desk where each guest is living. Remember to urge your neighbors and friends to attend. "God is not unrighteous to forget your labor of love." Minnie Price will be in charge of guest rooms and host at the Center.

TEACH ME, LORD, TO INTERCEDE

Lord, I see the countless millions
In the lands far o'er the sea,
Dying with no hope in Jesus,
Lost through all eternity;
And I feel so weak and helpless
As I view this desperate need.
Humbly, Lord, I do beseech Thee,
Teach me, now, to intercede!

Lord, I see my friends and neighbors
In a death march toward the grave;
Not one thought of Christ, Who bought them,
Nor the priceless gift He gave;
Then I feel my own undoneness
Viewing thus this crying need,
And I cry with heartfelt anguish,
"Teach me, Lord, to intercede!"

Lord, I have no wealth to bring Thee
And my talents are so few;
But I long for all to know Thee,
Love Thee as we ought to do.
So while men with means and talents
Warn the wicked of their need,
I within my secret closet,
Close to God, would intercede!

Remember to pray for Camp Winfield Boys' and Girls Bible Camps under the direction of Mr. Jepson and Mr. W. G. Smith of Huntington, July 24 to August 7. \$8.00 for eight great days of blessing and fun. Ten to College Age.

EARTHQUAKES

(These two articles are from the *Prairie Pastor*, by Editor L. E. Maxwell who speaks at the Center this week)

This poor old earth has internal troubles. She often suffers from heart palpitations. It is a form of heart disease which will yet prove fatal. As the end-time draws on earth-tremors seem to be definitely on the increase. Far worse tremors are yet to come. The most recent quake virtually wiped out San Juan in Argentina. Figures of killed and injured ran into many thousands. A survivor says the tremor struck one mighty blow, "cutting the city to the roots as if by a scythe." Pleasure-loving, show-going, and dancing crowds were suddenly plunged into eternity—overtaken as by a thief in the night. Hundreds in shows and restaurants were caught like rats in a trap.

It is said that one of the awful sensations produced by an earthquake is that of utter insecurity. The terra firma becomes anything but solid earth. God has promised, "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come" (Haggai 2:6, 7a).

In quoting this passage the writer to the Hebrews says: "And this word, Yet once more, signifieth the removing of those things that are (may be marg.) shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire" (Heb. 12:27-29). God shakes everything shakeable and material that we may let go and forsake the things of earth and lay hold of the things above. During an American earthquake some years ago the inhabitants of a certain village, panicky with fear, questioned an old Christian as to the secret of her calm and peace. "Mother, are you not afraid?" "No," she answered; "I rejoice to know that I have a God who can shake the world."

SIN

TIME magazine of January 3 boasts that in the past year of America's great war production "the saloons, movies, theaters, nightclubs, and brothels boomed as never before." Winning the war but losing ourselves, our characters, our young people. From the Old Country we learn that in Liverpool within one quarter mile there are 200 drinking brothels where teen-age boys and girls drink and dance all night. In Los Angeles, according to NEWSWEEK we learn that rape, robbery, theft, juvenile vagrancy, prostitution and drunkenness are up from 49% to 124%. In Seattle 61% of all recent burglaries, robberies and holdups were committed by youths between nine and sixteen. Let these staggering conditions drive us afresh to our Bibles and to our knees and out into the highways to win the lost.

Lawittsburg, Ohio.

Jan: 7, 1925.

Dear Aunt, Georgie:

How are you and Joe getting
along? what became of Joe that
he didnt write me that letter?

~~What~~ I guess he is as ~~well~~
bad as ever? I am getting along all right.

Mary went to prayer meeting
to night. Aunt Blanch is

here. we got the meat to day.
Clifton is going to work to-morrow.


Tell Joe Hello for me give him
a hole lot of kisses.

Love to Joe and you to

From Pauline.

Do you want me to send you Joes clothes
clothes

if you do write and tell us,
answers real soon



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STATE ROAD COMMISSION OF WEST VIRGINIA

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M. HOMER CUMMINGS

BOX 84

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M. Homer Cummings

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Commissioner in Charge.

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M HOMER CUMMINGS
CLREDO, W. VA

JUL 20 1936
JUL 20

END ALIEN CONTROL OF THE UNITED STATES

By Adoption of the "Stop Alien Representation" Amendment Which, Raising No Issue of Creed, Race or Party, Will Cut Out the Alien Balance of Power in Congress, Electoral College and National Nominating Conventions.

The Constitution makes apportionment of Congressmen depend on mere population. Thus Tammany, outstanding exploiter of aliens, and similar corrupt political organizations of other large wet cities, have had about 35 and will have nearly 25 extra Congressmen, an equal number of electoral votes, and twice as many delegates to each national convention, a clear balance of power in each case, solely through counting millions of unnaturalized resident foreigners.

New York State refuses to tolerate such absurd and dangerous control in State affairs. Its State Constitution since 1894 has contained a provision "excluding aliens" from the state population count for representation in the State Legislature. Maine, Massachusetts, North Carolina, Tennessee, Kansas, Idaho and California have similar provisions, which cannot affect Congress.

The proposal to amend the U. S. Constitution to apply this principle to Congress was originated (for this generation and to meet present needs and perils) by William H. Anderson in 1920. Its first introduction into Congress, Dec. 15, 1927, was at his request as General Secretary of the American Protestant Alliance. The "Sparks-Capper 'Stop Alien Representation' Amendment" (House Joint Resolution 97 and Senate Joint Resolution 12, in this, the 72nd Congress) in the exact form in which it won its remarkable 13 to 7 victory in the House Judiciary Committee in the 71st Congress, is:—

"ARTICLE XX. Aliens shall be excluded from the count of the whole number of persons in each State in apportioning Representatives among the several States according to their respective numbers."

This Amendment raises no racial or religious issue, although the same wet, alien forces which tried to inject a fake "religious issue" into the Al Smith 1928 campaign are unsuccessfully trying it on this. There is no valid, honest American objection to it. It cannot keep any alien from coming to this country or becoming a citizen, nor take any legal right away from any resident alien. It merely provides that if a foreigner refuses or neglects to qualify by naturalization to vote at the polls he shall not be counted for voting representation in Congress, the Electoral College and the national conventions. While the desperate opposition of the wets is arousing the dries to its great, but purely incidental, benefit to Prohibition, it is being pushed primarily on the basis of its obvious inherent justice and its broad, fundamental patriotic value. Even a "wet", if honest and patriotic must admit that the people of the United States have a right to insist that Prohibition and every other question vital to the nation, be settled by representatives of CITIZENS only.

The new Congressional apportionment, automatically effective March 4, 1931 to govern elections in and after 1932, shifted 27 Congressional districts largely from the dry, rural, citizen-populated, American-minded sections of 21 states to the mainly wet city sections of 11 others. And more than twice as many more will necessarily be shifted into the control of wet cities in the same states. While, with fewer aliens, more people, and the same number of Congressmen, there will be fewer representatives of aliens, the injustice of alien representation is now aggravated and intensified by, for the first time, taking representation away from CITIZEN constituencies to give it to unnaturalized foreigners.

Therefore, unless the real American citizenship COMPELS the submission of this Amendment by THIS Congress, the last to be elected on the old basis, (this apportionment not affecting the ability of the state legislatures to ratify) victory will be long delayed, and cost probably at least 100 times as much in effort and money. Read in detail on the other side how to help correct this injustice and prevent worse in the trend to the cities.

READ OTHER SIDE, WRITE LETTERS, AND PASS THIS ON

HOW TO HELP PASS "STOP ALIEN REPRESENTATION" AMENDMENT

The favorable report by the House Judiciary Committee of the "Stop Alien Representation" Amendment, in spite of the utmost resources of desperate resistance by all alien and evil forces, considering the shortness of time and the inadequacy of finances is the most amazing achievement in moral and patriotic effort in the United States.

The American Protestant Alliance is a new pro-Protestant but not "anti-Catholic" movement to enable the dry Protestant churches to discharge their patriotic responsibility without raising any "religious issue", and develop a constructive Protestant consciousness to defend and preserve their moral influence in civic affairs, without being guilty of "bigotry" or "intolerance" or "church interference in politics." It initiated this Amendment as a practical popular, immediate national issue to that end. It carried the burden of correlating the dry, moral and patriotic forces in behalf of the Amendment, and of making it a recognized vital issue. Most of the real dry leaders and the dry constituency everywhere have welcomed this proposal eagerly. For example:—the Temperance Boards of Methodism, both North and South, have officially approved it; eight Methodist annual conferences (including all of New York City) wholly or partly in New York State have endorsed it; dry, moral, civic, fraternal and patriotic organizations everywhere are gladly swinging in behind it.

The amazing, gratifying progress made possible by the response from those pastors who are moral pioneers, and the alert individuals in various churches, civic, and fraternal constituencies throughout the country, has conclusively demonstrated that its prompt passage by this Congress which expires March 4, 1933, is easily possible if the moral and patriotic forces, especially the dry leaders, will PROMPTLY put themselves EFFECTIVELY behind it. The leaders at Washington concede both submission and ratification whenever it comes to a vote.

It is true that apportionment injustice cannot be rectified till 1941. But it is not necessary to wait that long for "fruits of victory." Mere submission by Congress will create instantly a psychology of victory which will rescue Prohibition from the defensive. It will also immediately present every state, including New York, with a winning issue on ratification.

There are just two ways to help this kind of movement and program. The first is direct personal effort:—(a) Write letters to members of Congress and your representatives in your legislature about any pending state resolution in support of the Amendment, and (b) Interest other citizens and induce them to do the same. The simplest, easiest way is to circulate this leaflet, give it to your friends and put it in your letters, with the suggestion to read, write the letters and pass it on. The second is to contribute money (and help get others to give) to the American Protestant Alliance to enable it to touch the moral and patriotic leaders throughout the nation, inform them, and inspire them to action that will arouse their constituency and result in a widespread popular demand for this Amendment. Give at least 50c a month (\$6.00 a year), and as much more as possible. But even a dollar will help. Enough money to arouse enough people spells victory. Less than enough condemns to defeat.

LETTERS ARE NECESSARY. They made this Amendment an issue. It cannot be put through without a veritable flood of them. The narrow margin of Democratic control gives Tammany the balance of power in the House. It will demand (if not already promised) as the price of continuing support, that the party leaders protect it from this Amendment. Only such a demonstration of aroused sentiment can overcome that demand.

A FORM OF LETTER.—The following can be copied on your own stationery and sent to any Congressman by anybody, anywhere:

Dear Sir: Please use your utmost influence to secure prompt action upon the Sparks-Capper "Stop Alien Representation" Amendment, to put an end to the dangerous and ridiculous condition under which representatives of millions of unnaturalized foreigners now hold the balance of power in national legislation and both the nomination and election of President of the United States.

This Amendment raises no racial or religious issue. There is no valid, honest objection to it. It will weaken Tammany and similar organizations. It will help crush alien influence in American politics.

Yours for American Control of America (and sign your name).

TO WHOM TO WRITE.—Write such a letter at Washington, D. C., ("House of Representatives" or "United States Senate" as the case may be) to the Congressman from your own district and to BOTH the United States Senators from your own state. Then, in addition, EVERY citizen, from ANY state, should write the same letter (preferably in your own language) to ALL of the following:

Hon. John N. Garner, Speaker House of Representatives, Washington, D. C.
Hon. Henry T. Rainey, Majority Leader House of Representatives, Washington, D. C.
Hon. Hatton W. Sumners, Chairman Judiciary Committee, House of Representatives, Washington, D. C.
Hon. Bertrand H. Snell, Minority Leader House of Representatives, Washington, D. C.
Hon. James E. Watson, Majority Leader U. S. Senate, Washington, D. C.
Hon. George W. Norris, Chairman Judiciary Committee U. S. Senate, Washington, D. C.
Hon. Joseph T. Robinson, Minority Leader U. S. Senate, Washington, D. C.

The same letter can be written by anybody to any member of his own state legislature by merely inserting in the first line of the letter form above, after the word "upon", the following words:—"the legislative resolution in support of."

MORE INFORMATION.—Additional copies of this leaflet postpaid anywhere, 1c each in quantities of 10 or more, 50c per 100. Further information, and respecting the American Protestant Alliance itself, will be sent to any interested person who will send self-addressed, full sized envelope bearing a two cent stamp. "THE AMERICAN CITIZEN", the Alliance's small monthly bulletin, 50c per year, is sent without extra cost to any person who pays at least \$1 per year to carry on the work of the Alliance. "THE MONITOR", dry, patriotic Protestant weekly which prints all the Alliance material, specializing on the Amendment, is also sent free (if desired) to any person who pays as much as 50c a month (\$6.00 per year). Address orders to AMERICAN PROTESTANT ALLIANCE, Room 1882, at 11 West 42nd Street, New York City.

PLEASE READ THE OTHER SIDE

FRANKLIN'S PHILOSOPHY



Franklin's Philosophy

As Gleaned from
"Poor Richard's Almanac"

Compiled By
M. HOMER CUMMINGS
Glasgow, West Virginia

(Copyright, 1956, by M. Homer Cummings)

A WELL-KNOWN MAXIM

Early to bed, and early to rise,
Makes a man healthy, wealthy,
and wise.

**Laziness travels so slowly
that Poverty soon
overtakes him.**

WHILE SLUGGARDS SLEEP

Plow deep, while sluggards sleep,
And you shall have corn to sell
and keep.

FRANKLIN'S PHILOSOPHY

A BUTTERFLY

What is a butterfly? At best
He's but a caterpillar dressed.

'Tis as truly folly for
the poor to ape the rich,
as for the frog to swell,
in order to equal the ox.

LITTLE BOATS

Great estates may venture more,
But little boats should keep near
shore.

FRANKLIN'S PHILOSOPHY

CONSULT YOUR PURSE

Fond pride of dress is sure a very
curse;

Ere Fancy you consult, consult
your purse.

If you would know the
value of money, go and
try to borrow some, for
he that goes a borrowing
goes a sorrowing.

SAVE

For age and want save while you
may;

No morning sun lasts all the day.

FRANKLIN'S PHILOSOPHY

SHORT VISITS

Visits should be short, like a
winter's day;

Lest you're too troublesome, has-
ten away.

**Ill company is like a dog
who dirties those most
that he loves best.**

BE SOCIABLE

If you would have guests merry
with cheer,

Be so yourself, or so at least ap-
pear.

FRANKLIN'S PHILOSOPHY

EPITAPH ON A SCOLDING WIFE

(By her Husband)

Here my poor Bridget's corpse
doth lie:

She's now at rest and so am I.

He that takes a wife,
takes care.

HIS HEART—HER TONGUE

When man and woman die, as
poets long have sung,

His heart is last to move—her
last, it is the tongue.

FRANKLIN'S PHILOSOPHY

DRINKING

Life with fools consists in drink-
ing;

With the wise man, living's think-
ing.

**Drink does not drown
care, but washes it, and
makes it grow faster.**

RESULTS OF INTEMPERANCE

Women and wine, though they
elate,

Make the wealth small and the
wants great.

FRANKLIN'S PHILOSOPHY

CONSCIENCE

Keep conscience clear,
Then never fear.

Work as if you were to
live one hundred years;
pray as if you were to
die tomorrow.

LIVE IN PEACE

He that would live in peace and at
ease,
Must not speak all he knows, nor
judge all he sees.



A New Religious-Patriotic Song
“God Bless Our Boys”

Words by

REV. GEORGE BENNARD

Author of “The Old Rugged Cross”

Music by

HANNAH A. DAHLSTROM

Gospel Singer and Pianist



This song contains a thrilling message very appropriate for these war-days. Included is a prayer for our boys on Land, on Sea, and in the Air, for the Homes from which they came, and for the Country which we all love. Secure this song to send to the boys and to keep in the home.

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Arch Moore on "poor preacher" - Girl at
10¢ store in regard to trouser hangers.
my first wedding. Margaret Ann's
statement about my age - four score &
seven years old. - She took among

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CHARLESTON, W. VA.

Date

Apr. 1st - 1934

WHATEVER THE CROSS MAY BE

COPYRIGHT, 1934, BY HARRY D. CLARKE

(Dedicated to Mr. and Mrs. Waller G. Taylor, Pacific Garden Mission)

H. D. C.

Harry D. Clarke

What-ev-er the cross may be, . . . What-ev-er the cross may be, God

give me the grace and strength to face What-ev-er the cross may be.

Margaret Price

Piano Lady

Pat B. Wilbraugh

Hymn Singer

The Most Complete Funeral Equipment Published

Manual for Funeral Occasions

Arranged and edited by
E. J. MEACHAM



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A
GODSEND
TO THE BUSY
MINISTER

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Davis, John Merrill, D.D. Lawrence, Thos. C.

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Howard, W. H. Weekly, Wm. (Bishop).
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Abide with Me.
Angel Voices.
Asleep in Jesus.
Beautiful Valley of Eden.
Come, Ye Disconsolate.
Death Is Only a Dream.
Does Jesus Care?
Face to Face with Christ.
God Knows Best.
Home of the Soul.
I Have Heard of a Land.
In the Land of Fadeless Day.
Is There Any One Can Help Us?
Jesus, Lover of My Soul.
Jesus, Saviour, Pilot Me.
Just Across the Silent River.
Lead, Kindly Light!
My Saviour, as Thou Wilt.
Nearer, My God, to Thee.
One Sweetly Solemn Thought.
Rock of Ages, Cleft for Me.
Safe in the Arms of Jesus.
Saved by Grace.
Shall We Gather at the River?
Shall We Meet Beyond the River?
Some Day the Silver Cord will Break.
Sun of My Soul.
There Will Be no Tears in Paradise.
Under His Wings.
What a Friend We Have in Jesus.
When Jesus Comes.
When My Life-work Is Ended.

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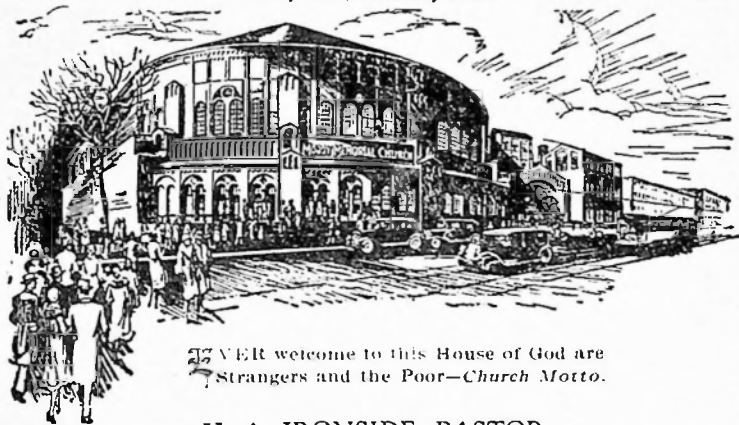
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Soloist and Director of Music

EDYTHE C. BITTIKOFER
Organist


August 6, 1933

GIPSY SMITH
EVANGELISTIC SERVICES

10:45 A. M. and 7:30 P. M.

My sheep hear my voice, and I know them, and they follow me.
John 10:27.

SUNDAY

	WELCOME TO MOODY	
EIGHT DEPART- MENTS	DIAMOND 1858  1933 JUBILEE	FIVE ADULT CLASSES
SUNDAY SCHOOL		

USHERS' PRAYER MEETING. 8:30 to 9:30 A. M. Hitchcock Hall. Also 6 to 7 P. M. Membership Room.

YOKE FELLOW BAND. 4:30 P. M. Towner Hall. Service especially for Christian workers. Mr. John Fenn will speak.

CHRISTIAN COMPANIONSHIP CLUB, for young people 18 to 32 years of age. Torrey Chapel, 5:00 P. M.

WEDNESDAY

The regular mid-week prayer and praise meeting will be merged into the evangelistic meeting in the Main Auditorium.

FRIDAY

SUNDAY SCHOOL WORKERS' MEETING. Torrey Chapel. The pastor will teach the Sunday School lesson at 7:00 P. M.

SATURDAY

REVIVAL PRAYER MEETING. Torrey Chapel, 7:45 P. M. Conducted by Mr. E. M. Wadsworth of the Great Commission Prayer League.

We are glad to welcome our out of town visitors, and trust that they will attend as many of the services during the week as possible.

The members of the Moody Church Choir are urged to be in their places as often as possible during the special evangelistic campaign.

Our World's Fair Schedule

Gipsy Smith Evangelistic Campaign	July 30–August 13
Dr. B. B. Sutcliffe	August 14 and 15
Dr. H. W. Bieber	August 16
Mr. Louis R. Patmont	August 17 and 18
Bible Conference, Dr. Lewis Sperry Chafer and Dr. H. A. Ironside	August 20–27
Dr. David L. Cooper	August 29
Spiritual Life Conference, Dr. L. L. Legters	September 5–8
Philpott–McKee Evangelistic Campaign	September 10–24
Ralph and Edith Norton of Belgium	September 28–29
Bible Conference, Dr. Harry Rimmer	October 1–8
Lithuanian Mission Conference	October 9
Fall Missionary Conference	October 10–13
Bible Conference, Dr. A. C. Gaebelein	October 15–20
Evangelistic Campaign, Dr. H. A. Ironside	October 22–29

Interest Banks

Next Sunday will be Interest Bank Day. All banks should be brought to the Sunday School Departments, Organizations, or Information Desk without fail.

MEMORIAL CHAIRS



Our friends may be interested to know that chairs in our Main Auditorium may be purchased in memory of departed loved ones at the cost of \$5.64. Consult the chair chart in the ambulatory or inquire at the Information Desk.

GREAT EVANGELISTIC CAMPAIGN

July 30 to August 13



EVANGELIST GIPSY SMITH

Will Preach

Every Night (Except Saturday) at 7:45 o'clock
Sundays, 10:45 A. M. and 7:30 P. M.

We thank God for the blessing which has been manifested in the meetings during the past week. Let us pray earnestly that the concluding week may be the best of all.

CHURCH MEMBERSHIP

Information concerning church membership may be obtained in the room adjoining the Information Desk, at the 1630 N. Clark Street entrance. Fellowship with those who hold the testimony of the Moody Church is worthy of consideration during these dark days.

THE ONES WHO NEVER GAVE THANKS

An honest farmer was asked to dine with a gentleman, and there asked a blessing at the table as he was accustomed to do at home. His host said jeeringly, "That is old-fashioned it is not customary nowadays for well-educated people to pray at table." The farmer answered that with him it was customary, but that some of his household never prayed over their food. "Ah," said the gentleman, they are sensible and enlightened. "Who are they?" The farmer answered, "They are my pigs."

FIRST THANKSGIVING PROCLAMATION

By George Washington, 1789

"Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection, aid and favors...

"Now, ~~THEREFORE~~ I do recommend and assign Thursday, ~~the~~ ~~number~~ the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the Beneficent Author of all the good that was, that is, or that will be; that we may unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country, and for all the great and various favors which He has been pleased to confer upon us."

THANKSGIVING STREET

One night, at a prayer-and-praise meeting, ~~at~~ a good brother related a long, complaining strain of experiences about the trials and difficulties which are encountered on the way to heaven. At the end of his talk, another brother arose and said, "I see that our brother who has just sat down, lives in Grumbling Street. I lived there myself for some time, but I never enjoyed good health. The air there is bad; the houses are bad, the water is bad; the birds never came and sang in the street, and I was gloomy and sad enough. But finally I moved. I moved to Thanksgiving Street, and ever since I have had good health and so have my family. The air is pure, the water is good, the houses are good; the sun shines all the day; the birds are always singing; and I am happy as I can be. Now, I would suggest to our brother, that he, too, move. There are plenty of houses to let on Thanksgiving Street.

Which street are you living on- Grumbling Street
or Thanksgiving Street

ORDER OF SERVICE FOR SUNDAY MORNING

September 11, 1938

THE PRELUDE. (The People in devout meditation.)

THE CALL TO WORSHIP: Anthem, "The Lord Is In His Holy Temple."

HYMN NO. 180, Verses 1, 3, 4, & 5.

PRAYER. To be offered by all.

"Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name, through Jesus Christ our Lord. Amen."

WORDS OF ASSURANCE, followed by the Lord's Prayer.

RESPONSIVE READING, 37th Sunday morning, page 53 of the Psalter.

GLORIA PATRI.

NEW TESTAMENT LESSON.

THE PRESENTATION OF TITLES AND OFFERINGS. Inasmuch as the regular Annual Session of the West Virginia Conference convenes at Morgantown, September 21, if possible, please pay the remainder of your pledge today.

SOLO. By Mr. L. M. Howells, director of the Fayetteville High School band.

SERMON BY THE PASTOR.

HYMN NO. 493.

BENEDICTION.



PROF. E. E. JEFFREY

Professor E. E. Jeffrey was born at Hewett, West Virginia, May 4, 1883. He was a lover of music when a small boy. In his teens he attended such singing schools as the community afforded; in his early twenties, he taught singing schools in his community. In 1909 he attended the school of music known as the Shenandoah Collegiate Institute and School of Music of Dayton, Virginia. There he studied harmony and voice under Professors J. H and W. H Ruebush. Later he attended a number of Professor Hall's National Normal Schools. At present he is studying the anatomy of the vocal organs. Professor Jeffrey is considered one of the greatest vocal class teachers in the State of West Virginia. May these songs cheer the hearts of those who sing and ~~the~~ them.



No. 1.

Count Me In.

W. L.

Property of E. E. Jeffrey

Rev. Wilson Lewis.

Har. by Prof. E. E. Jeffrey.

1. When the Cap-tain calls for sol-diers in the bat-tle for the right,
2. When our Sav-iour calls for work-ers who will dare to suf-fer loss,
3. There is need for wil-ing ser-vice, oh! how sweet the lov-ing call,
4. On the road that leads to heav-en, where the saints are go-ing home,

Count me in, count me in;

I will glad-ly
Then I'll fol-low
I will cheer the
In that cit-y

Count me in, count me in;

heed the summons and be read-y for the fight, Count me in,
where He lead-eth, tell the sto-ry of the cross,
sad and lone-ly, tell how Je-sus loved them all,
of bright glo-ry where we nev-er-more shall roam,

Count me in,

yes.

FINE. CHORUS.

count me in, (count me in.) Count me in, (Count me in,) count me

D. S.

in, (count me in.) Count me in, (count me in.) count me in, (count me in.)

No. 2. I Am Living Each Hour In His Love.

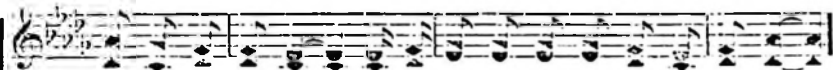
M. B. Gillispie.

Property of E. E. Jeffrey.

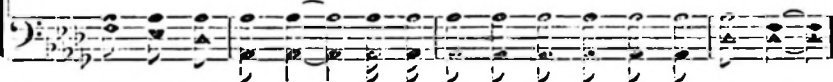
Prof. E. E. Jeffrey.



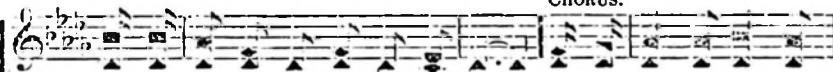
1. In my Sav-our each day I'm a - bid - ing, 'Neath His arms of pro-
2. Oh, I long to de - part from Him nev - er, From His love no temp-
3. By the boun - ti - ful love He has giv - en, All the doubt from my



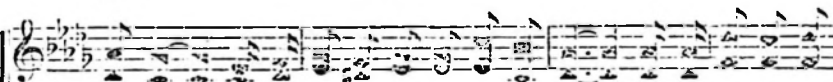
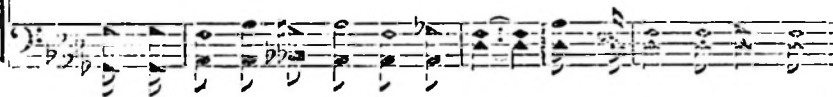
tec - tion I'm hid - ing, Ev - 'ry mo - ment in Him I'm con - fid - ing,
ta - tion can sev - er, In His hand He is hold - ing me ev - er,
soul has been driv - en, I'm a - wait - ing the time when in heav - en,



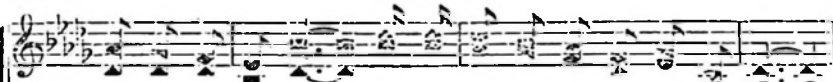
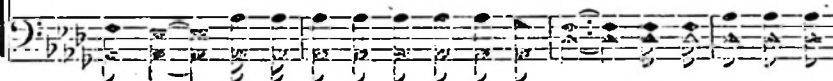
CHORUS.



I am liv - ing each hour in His love.
I am liv - ing each hour in His love. Ev - 'ry day, each hour I'm
I'll be liv - ing each hour in His love.



liv - ing In His precious, un - change - a - ble love; By the grace and the



pow'r He has giv - en, I am liv - ing each hour in His love.



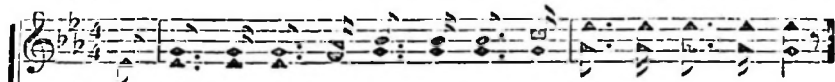
No. 3.

The Gospel Firing Line.

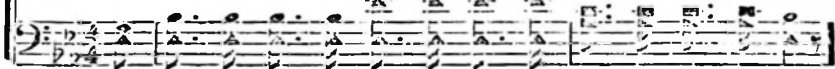

E. E. J.

E. E. Jeffrey, owner.

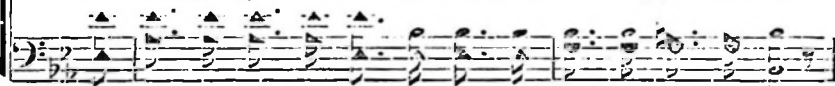
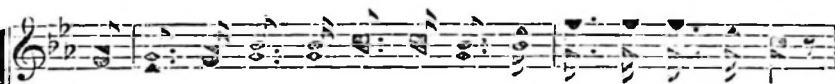
Prof. E. E. Jeffrey.





1. We're on the fir - ing line to - day, we'll fight till set of sun,
2. Be - el - ze - bub comes rush - ing up, and with a might - y roar,
3. And when our la - bor here is done, we'll lay our bur - dens down,


The Lord is Cap - tain of the host, and vic - t'ry must be won;
He tells us that he has the pow'r to put us off the shore;
Still march - ing up the fir - ing line, glad shouts of joy re - bound;

Al - though the strug - gle may be long, 'tis true we've just be - gun,
But Je - sus says we're on the rock, and Sa - tan's on the sand,
And when our dear ones we shall meet a - long the shin - ing shore,

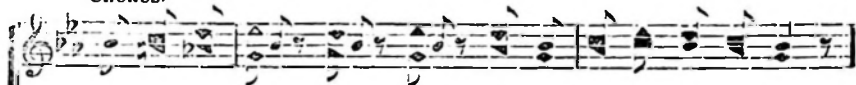



With pray'r and song, a sword and shield, the vic - t'ry must be won.
And if we on - ly trust His word, we'll gain the prom - ised land.
We'll sing our wel - come home, sweet home, with Je - sus ev - er - more.

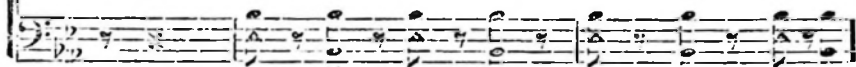


The Gospel Firing Line. Concluded.

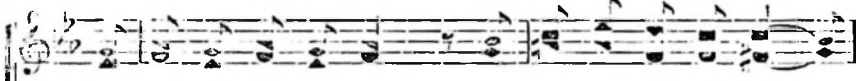
CHORUS.



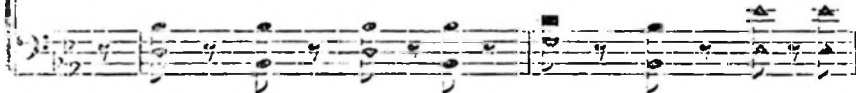
The sol-diers march, march, march, march, the bat-tle's wag-ing sore,



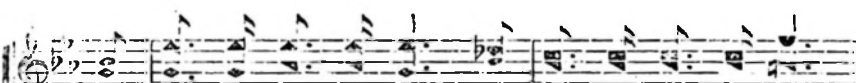
Tramp, tramp, tramp, tramp, tramp, tramp, tramp, tramp,



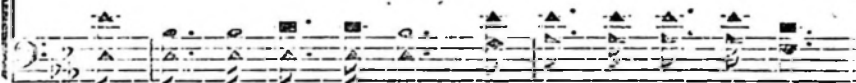
Press on-ward to the front, un-til the fight is o'er;...



Tramp, tramp, tramp, tramp, tramp, tramp, tramp, tramp;



We're on the fir-ing line, the gos-pel fir-ing line,



For Je-sus we will shine, out on the fir-ing line.



No. 4.

Look To The Cross.

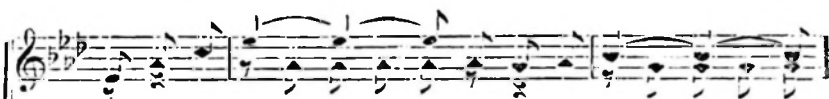
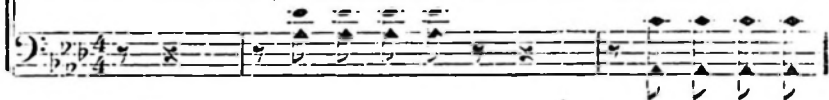
Rev. William Lewis.

Property of E. E. Jeffrey.

Prof. E. E. Jeffrey.



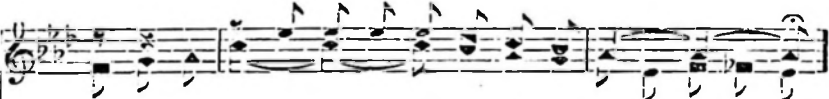
1. There stands a cross (There stands a cross) so far a-way (so far a-way),
2. Lift up the cross (Lift up the cross) that all may see (that all may see)
3. What boundless love (What boundless love) is now your own, (is now your own),



Where Je - sus died (Where Je - sus died) our debt to pay, (our debt to pay.)
 The way of life (The way of life) and par-don free; (and par - don free.)
 And mer - cy, too, (And mer - cy, too,) to sin - ners shown; (to sin - ners shown.)



His life He gave (His life He gave) and took our place. (and took our place.)
 In trust-ing faith (In trust-ing faith) to Him draw nigh, (to Him draw nigh.)
 Since Je - sus died (Since Je - sus died) we all may claim, (we all may claim.)

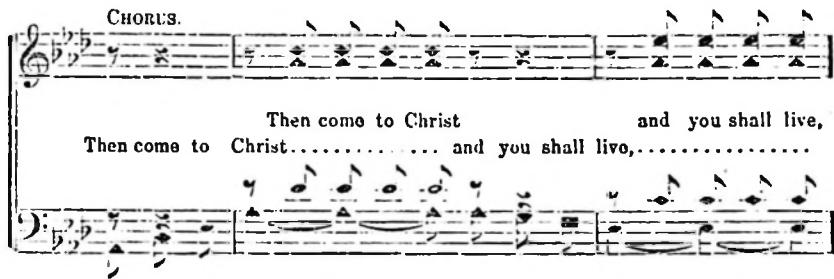


O praise His name (O praise His name) for sav-ing grace. (for sav - ing grace.)
 And He will heed (And He will heed) your hum - ble cry. (your hum - ble cry.)
 E - ter - nal life (E - ter - nal life) in His dear name. (in His dear name.)

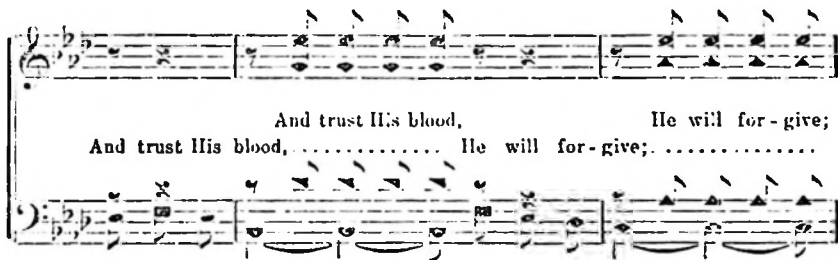


Look To The Cross. Concluded.

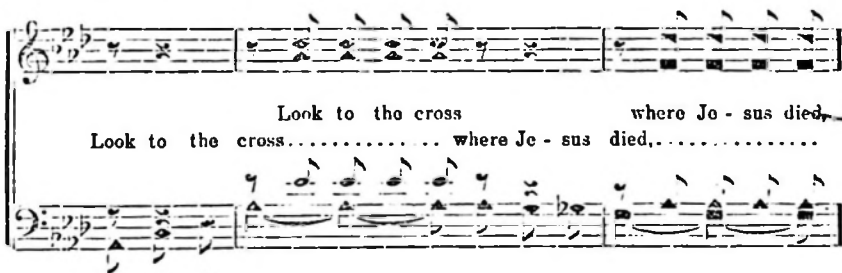
CHORUS.



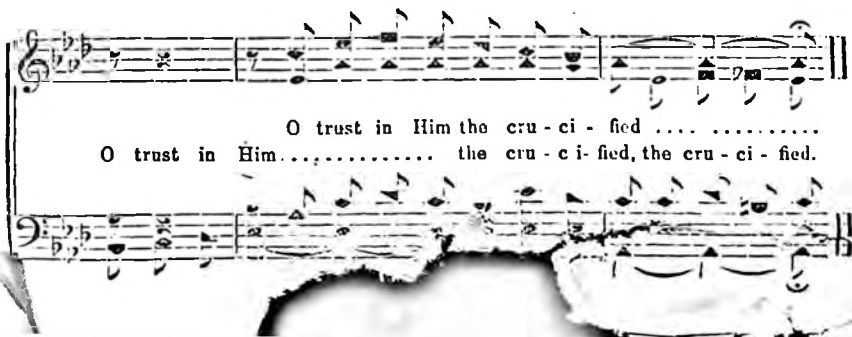
Then come to Christ and you shall live,
Then come to Christ..... and you shall live,.....



And trust His blood, He will for-give;
And trust His blood,..... He will for-give;.....



Look to the cross where Je - sus died,
Look to the cross..... where Je - sus died,.....



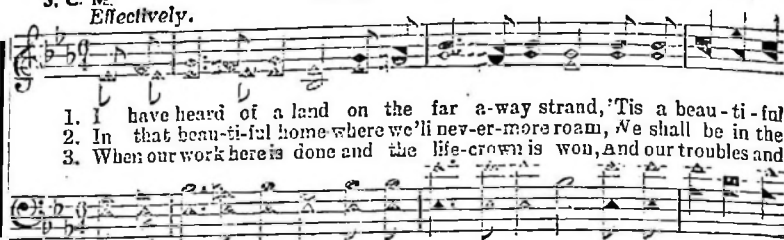
O trust in Him the cru - ci - fied
O trust in Him..... the cru - c i - fied, the cru - ci - fied.

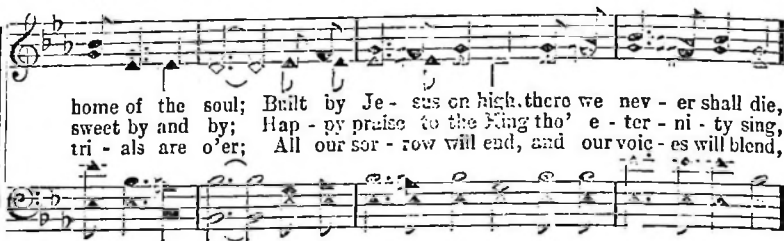
Where We'll Never Grow Old.

To my Father and Mother.—J. C. M.
Jas. C. Moore, owner.

Jas. C. Moore.

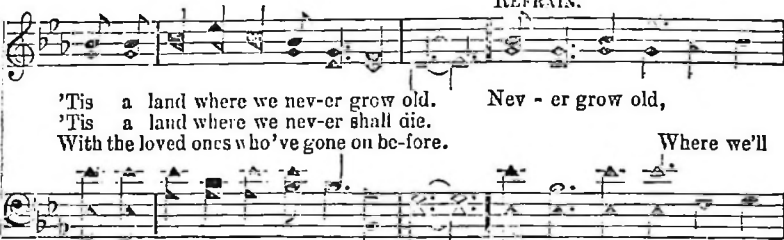
J. C. M.
Effectively.

- 
1. I have heard of a land on the far a-way strand, 'Tis a beau-ti-ful
 2. In that beau-ti-ful home where we'll nev-er-more roam, We shall be in the
 3. When our work here is done and the life-crown is won, and our troubles and

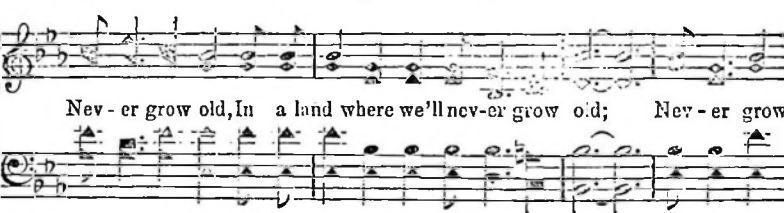


home of the soul; Built by Je-sus on high, thro we nev-er shall die,
sweet by and by; Hap-py praise to the King tho' e-ter-ni-ty sing,
tri-als are o'er; All our sor-row will end, and our voic-es will blend,


REFRAIN.



'Tis a land where we nev-er grow old. Nev-er grow old,
'Tis a land where we nev-er shall die.
With the loved ones who've gone on be-fore. Where we'll



Nev-er grow old, In a land where we'll nev-er grow old; Nev-er grow



old, nev-er grow old, In a land where we'll nev-er grow old.
where we'll

Why ~~the~~ liquor men oppose
prohibition if it does not
prohibit. - (Photograph in a
key-hole. | ^{6.00} 23,000,000.00
would be lost for the whiskey-
men. | ^{on avg} 100,000.
Slavery--

Personal liberty-- Pure
food law on selling "Rot-
ten eggs." moral giants.
Graduate from the academy of
the feeble minded."

Paul - a stumbling block.
His father.

A souvenir of the Dark
Ages.

"Why stop one vice when so
many others exist."

"Boy with black-eyes."

^{in witness} Appeal to railroad men.

4: "I do not want to have the
responsibility of the wrong on
my shoulder.

A vivid picture of a mother
praying - & a saloon keeper,
a contrast on the results of the
election.

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*Rev. M. Homer Cummings,
O Hut, Y. M. C. A.,
Camp Meade
Md.*

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- 1. Home Sweet Home - R
- { 2. Crocheting Between - S.S. - 138
- 3. Heavenly May Song
- { 4. Will There Be Any Stars? P.P. 160
- 5. There is work for you to do.
- { 6. Gazing on the Crucifix J.S.
- 7. Waiting on the Lord - J.S.
- { 8. Tell it to Jesus Alone
- 9. Don't Forget to Pray.
- { 10. Heavenly Sunlight
- 11. wear a Crown - W.S.S.
- { 12. Glory Hallelujah in the Soul - 70 & 55
- 13. Praise Hallelujah in the Soul - 48
- 14. Just One Touch - 82 - P.P.
- 15.



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 26. 394,645

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 1 447

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Handwritten musical notation for the first system. The top staff is in treble clef with a 4/4 time signature. The bottom staff is in bass clef. The lyrics are written below the vocal staff.

We wish you a "Mer-ry Christ-mas

Handwritten musical notation for the second system. The top staff is in treble clef with a 4/4 time signature. The bottom staff is in bass clef. The lyrics are written below the vocal staff.

and a Hat-sy New Year."

"The Cummings"

Box 121

Ravenswood, W. Va.

BEGINNERS' LESSON PICTURES

Vol. V, No. 1

January-February-March, 1946

Part 5 for February 3

When the Boy Jesus Went to Church

Luke 2:41-46

IT was almost springtime. The boy, Jesus, came in from play. "Everyone is talking about going to the big city, to visit the beautiful temple," he said to his mother.

"Yes," answered Mary, "We shall plan to go, too."

"Would you like to go with us?" asked Joseph. "We shall have to walk all the way. We have no donkeys to ride."

"Oh yes," answered Jesus, eagerly. "I am big enough to walk all the way. I will not be tired."

Such a busy day was spent getting ready. Mother had to pack the food. Jesus and Joseph folded the blankets so that they might be carried. They would camp along the way. They would sleep on the ground.

It was a happy day when all the people came near to the city. They could see the white walls in the distance. They could see the sunlight shining on the towers of the beautiful church.

Jesus walked with his mother and father. How happy he was. Soon he would be walking through the city streets. Soon he would be going to the beautiful church. It made him feel like singing. He remembered the song he had learned. Listen! Many of the people were singing the song. Jesus began to sing, too.

"I was glad when they said unto me,
Let us go unto the house of the Lord."

Helps for the teacher are in *Child Guidance in Christian Living*.

A periodical prepared by the Editorial Division of the General Board of Education of The Methodist Church. C. A. Bowen, Editor of Church School Publications; Mary Edna Lloyd, Editor of Children's Publication; Beatrice P. Lee, Writer, International Group Lessons. Outlines © International Council of Religious Education. Published quarterly in sets of thirteen lessons at 12 cents per set per quarter by The Methodist Publishing House, 353 Prairie Ave., Providence, R. I. Single copy, annual subscription rate, 60 cents. Executive and Editorial Offices, 816 Broadway, Nashville 2, Tenn. Entered as second-class matter, Sept. 15, 1941, at the post-office at Providence, R. I., under the act of March 3, 1879. Application for additional entry at Nashville, Tennessee, applied for. Copyright, 1945 by Whitmore & Stone.



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Mengelberg

WHEN THE BOY JESUS WENT TO CHURCH

NOTICE TO WORKMEN—You can find out the amount of your EARNINGS and DEDUCTIONS at the OFFICE BEFORE THE FIFTH DAY of the month. After that time no errors will be corrected until next month. Sign your name in the RECEIPT below BEFORE you come to the office for your money.

No. 450

Glen White, W. Va., 192

Mr. M. H. Cummings

In Account with E. E. WHITE COAL COMPANY

LIABLE FOR ANY SUBSEQUENT INDEBTEDNESS

By	CR.		To Roll	DR.
	Days at			
"	Days at		" Scrip	4 00
"	Cars Coal at		" Store	
"	Cars Coal at		" Rent	4 00
"	Yards at		" Lights	60
"	Yards at		" Coal	50
"	Cars Rock at		" Doctor	75
"	Cars Rock at		" Smithing	
"	Mine Checks		" Insurance	
"	Labor Transfer		" Stable	
"	Cash		" Checks	
"	Salary	200 00	" Labor	
"	Sundries		" Hospital	
"			" Cash	
"			"	
"			"	
	TOTAL	200 00	TOTAL	9 85
By Balance Due Workman		60 15	To Balance Due Company	

RETAIN THIS STATEMENT.

Mr. L. H. Cummings

In Account with E. E. WHITE COAL COMPANY

LIABLE FOR ANY SUBSEQUENT INDEBTEDNESS

By	CR.		To Roll	DR.
	Days at			
"	Days at		" Scrip	
"	Cars Coal at		" Store	4 00
"	Cars Coal at		" Rent	4 00
"	Yards at		" Lights	65
"	Yards at		" Coal	50
"	Cars Rock at		" Doctor	1 00
"	Cars Rock at		" Smithing	
"	Mine Checks	50 00	" Insurance	
"	Labor Transfer		" Stable	1 00
"	Cash		" Checks	4 85
"	Salary		" Labor	
"	Sundries		" Hospital	1 00
"			" Cash	
"			"	
"			"	
	TOTAL	50 00	TOTAL	17 00
By Balance Due Workman		33 00	To Balance Due Company	

RETAIN THIS STATEMENT.

NOTICE TO WORKMEN—You can find out the amount of your EARNINGS and DEDUCTIONS at the OFFICE BEFORE THE FIFTH DAY of the month. After that time no errors will be corrected until next month. Sign your name in the RECEIPT below BEFORE you come to the office for your money.

No. 450

Glen White, W. Va., NOV 30 1922 192

Mr. M. H. Cummings
In Account with E. E. WHITE COAL COMPANY

LIABLE FOR ANY SUBSEQUENT INDEBTEDNESS

By	CR.		To Roll	DR.	
	Days at				
"	Days at		" Scrip		
"	Cars Coal at		" Store		4 00
"	Cars Coal at		" Rent		4 00
"	Yards at		" Lights		60
"	Yards at		" Coal		50
"	Cars Rock at		" Doctor		75
"	Cars Rock at		" Smithing		
"	Mine Checks	250	" Insurance		
"	Labor Transfer		" Stable		1 00
"	Cash		" Checks		
"	Salary		" Labor		
"	Sundries		" Hospital		
"			" Cash		
"			"		
"			"		
	TOTAL	5000	TOTAL		10 85
By Balance Due Workman		39 15	To Balance Due Company		

RETAIN THIS STATEMENT.

NOTICE TO WORKMEN—You can find out the amount of your EARNINGS and DEDUCTIONS at the OFFICE BEFORE THE FIFTH DAY of the month. After that time no errors will be corrected until next month. Sign your name in the RECEIPT below BEFORE you come to the office for your money.

No. 450

Glen White, W. Va., NOV 13 1922 192

Mr. M. H. Cummings
In Account with E. E. WHITE COAL COMPANY

SUBSEQUENT INDEBTEDNESS

By	CR.		To Roll	DR.	
	Days at				
"	Days at		" Scrip		
"	Cars Coal at		" Store		12 00
"	Cars Coal at		" Rent		4 00
"	Yards at		" Lights		65
"	Yards at		" Coal		50
"	Cars Rock at		" Doctor		1 00
"	Cars Rock at		" Smithing		
"	Mine Checks	50 00	" Insurance		
"	Labor Transfer		" Stable		1 00
"	Cash		" Checks		65
"	Salary		" Labor		