

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

Ark. History Commission
State House
Comp

Go ye into all the world — Mark 16:15

VOL. LXVI

LITTLE ROCK, ARKANSAS, JANUARY 16, 1947

NO. 3

Arkansas Methodism Must Recruit A Ministry

THE Journals of the last sessions of the Little Rock and North Arkansas Conferences have been distributed. Both show evidence of careful preparation of copy and good workmanship on the part of the printers.

A study of the Journals reveals some interesting facts about our ministry in Arkansas. Some of the studies, while interesting, are also very disturbing. They give "proof positive" that Arkansas Methodism must recruit a supplemental ministry, if our church meets the responsibilities and opportunities that lie about us.

Comparing the appointments of 1926 with those of 1946, twenty years later, we find the following rather alarming facts: In 1926 nineteen were admitted on trial in our two conferences and one was readmitted, making a total received into the conferences of twenty, not counting transfers. That year we lost from our active membership in every way, not counting transfers, a total of sixteen. This left a net gain of five for the year 1926.

In 1946, ten were admitted on trial in our two annual Conferences. None were added otherwise, except by transfer. We lost to our conference membership in our two conferences in 1946, in every way except transfer, a total of sixteen. This left a net loss of six in our total conference membership in the year 1946.

In 1926, we used fifty-six supplies in filling three hundred sixty-three charges. One charge—only one in the state—was left to be supplied. In 1946 we used one hundred thirty-nine supplies in filling three hundred ninety charges. Last year eight charges were left to be supplied. In twenty years we have added thirty-four charges to our work. It is a very distressing thing, however, to notice that we lack fifty-seven having as many members in our two conferences serving pastoral charges in 1946 as we had in 1926. We used eighty-three more supplies in making our appointments in 1946 than we did in 1926 and still left eight charges "to be supplied."

Our hats are off to the more than one hundred and forty supplies now serving charges in our two Annual Conferences. They are doing excellent work in many places and we would be in a pitiable condition without them. Nevertheless it is distressing to discover that we have fifty-seven fewer conference men serving pastoral charges today than we had twenty years ago. "Arkansas Methodism Must Recruit a Ministry."

Atomic Energy For The Relief Of Suffering

WHILE international leaders argue over methods for the control of atomic energy, or discuss whether or not it is to have a centralized control, atomic energy, in the form of isotopes, is being carefully released to some medical institutions for use in the relief of suffering.

This cautious release of atomic energy to relieve suffering, rather than to create it, is but a token of the great blessing this unimaginable power could be to humanity, if world powers could ever agree on a plan to prevent its use in war. Let us hope scientists will soon be free to make atomic power serve humanity.

Hendrix College Needs The "Commons Building"

FOR more than a half century Tabor Hall, the oldest building on the Hendrix campus, has served as dining hall, kitchen and boys' dormitory. Adequate as it may have been in the early years of Hendrix College, for many years now we have continued to use it simply because no better arrangements seemed to be possible. Even the temporary "lean to's" that have been attached to it, in recent years, do not furnish the room needed for even a dining hall and kitchen.

The food served at Tabor Hall and the excellent way in which it has been prepared by Mrs. Hulen, has been a tradition among students and alumni of Hendrix College for a generation. Just how food could be made so appetizing and attractive with such limited facilities for its preparation and such



crowded quarters for serving seems to be a "trade secret."

With hats off and unlimited praise for those who have, for years, made Tabor Hall a synonym for good food, well served, it is a fact, with which everyone is familiar, who knows much about Hendrix College, that Hendrix College has long needed a modern dining room and kitchen. It is amazing that so much food for so many could be prepared year after year in a building fifty years old in limited, crowded quarters without someone, somewhere, sometime making a mistake that would be hurtful to many. It is a high tribute to the immaculate cleanliness and careful supervision of those in charge that no such hurt has come. It is a tribute to the loyalty and the adaptability of the many students who have been served meals in Tabor Hall in recent years that they were willing to accept the crowded conditions and the inadequate facilities Tabor Hall offers as a dining hall.

Being the only college Arkansas Methodism has in the state, it is no longer necessary for us to attempt to get along with the time-worn facilities now in use. Hendrix College should have the Commons Building, which has been planned, which will not only give us the accommodations so badly needed in dining hall and kitchen, but will also house a student center so essential on the campus of any co-educational institution.

First Report On Circulation Campaign Next Week

NEXT week, in the issue of January 23rd, we will have our first general report, by districts and by charges, of the results of the Circulation Campaign. The report next week will include all reports that reach our office up to Saturday noon of this week.

Numerous reports have already reached our office. In some of them, new subscribers exceeded the quota assigned to the charge. If reports received are an index to the reports to be received, we are on the way to the most successful Circulation Campaign we have had.

Thanks to the wonderful support our people have given to the Circulation Campaigns through the past five years, the Arkansas Methodist is on a sound financial basis. We are not asking for an increased circulation for the paper's sake. An increased circulation will mean additional work and responsibility in our office. However, it is our conviction that the Arkansas Methodist has value to our church in proportion to the number of our church homes that receive it.

"Liquor Business In Arkansas A Rotten Mess"

IN a meeting of the Joint Budget Committee on Thursday of last week, in a controversy over whether or not we should have a chief liquor investigator and four deputy investigators, Representative L. H. Autry, from Mississippi County is credited in the ARKANSAS GAZETTE with declaring "The whole liquor business in Arkansas is a rotten, sorry mess."

Since we have not had the privilege of knowing Mr. Autry personally, and have never discussed his position on the liquor question with anyone, we do not know whether he is "for it or 'agin' it." Nevertheless, whether he favors or fights the liquor traffic, one thing can truthfully be said: He has accurately, truthfully, vividly and without the slightest exaggeration described the liquor business in Arkansas.

When we consider the waste of wealth, the blight of character, the wreckage of homes, the twisted snarl of rum-wrecked automobiles in which the blood and flesh of innocent victims are mixed with twisted iron and shattered glass; when we remember the liquor-crazed victims of the whiskey traffic who are entering our hospitals for nervous diseases in ever-increasing numbers; when we remember these and many other equally destructive, inevitable results of the liquor business in Arkansas, we say with Mr. Autry that the "liquor business in Arkansas is a rotten, sorry mess."

The results of the liquor traffic in Arkansas are indescribably bad, with the sale of liquor in the hands of private individuals, while the state is doing what it can to save its citizens from the wreckage liquor causes.

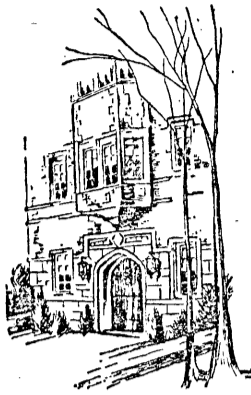
In what kind of a mess would we find ourselves, if the state were to join the "wrecking crew" by taking over the wholesale liquor business in our state to run it for the tainted revenue it would bring? It is bad enough when a sovereign state must condone the legal sale of liquor where a majority of its citizens desire it. It would be an unpardonable, indefensible prostitution of the functions of government for the state of Arkansas to go into the liquor busi-

(Continued on Page 4)

TAKING STOCK

By DR. E. C. PETERS, President of Paine College

(From an Address Delivered at a Recent Meeting of the Southeastern Jurisdictional Council.)



THE program of Higher Education for Negroes in America offers in its current operation many causes for devout gratification. Colleges for Negroes, for example, even more than colleges for white students, have had their greatest growth during the past twenty-five years. There are many reasons for this but the principal one is the development of public high schools for Negro youth which have in turn made possible a larger number of Negroes eligible for college training. The states of the Old South not only have the largest Negro population but also the largest number of institutions of Higher Education for Negroes.

More than fifty such institutions are to be found in the territory of the Southeastern Jurisdiction. Forty-eight of these institutions have had their work approved by the Southern Association of Colleges and Secondary Schools. Of this number forty are four-year colleges; twenty of these are church-related institutions, of which four are related to The Methodist Church. Five of our forty-eight colleges are junior colleges, all of which are church-related and one of which is a Methodist institution. The remaining two are professional schools: Gammon in Atlanta and Meharry in Nashville, both of which are related to The Methodist Church.

Great changes have taken place recently in the development and improvement of the physical plants of Negro institutions. This is especially true in some of the large schools, both church-related and tax-supported. The majority of our Negro institutions, however, do not yet have plant or equipment facilities adequate for the program needed to meet present demand. Most of these schools are over-crowded and many of them have library and laboratory facilities sufficient only to meet minimum needs of prewar student bodies.

Two Methodist institutions, namely, Bennett at Greensboro, North Carolina, and Clark at Atlanta, have relatively new buildings and equipment throughout. In some of our other institutions improvements and expansions are underway.

Recent years have witnessed a rather definite trend in the direction of a change-over of white to Negro control of educational institutions for Negroes. This has met with success which has demonstrated the effectiveness of Negro leadership in administrative and institutional work. Another development of faculty and administrative personnel has been an increasing emphasis on more advanced degrees with the result that most faculties on Negro campuses are composed of their full complements of Master's and Ph. D. degrees.

Financial support for Negro colleges has greatly increased, though there is still much to be desired in the nature of additional improvement in this area. The church support to

Methodist colleges has been made possible in part by the Crusade for Christ; in part by increased World Service giving; and in part by wider observance of Race Relations Sunday with more generous giving to the special Race Relations Day offering for Negro colleges.

The United Negro College Fund, now in its third year, promoted and shared in by thirty-three accredited, private and denominational colleges for Negroes, has very significantly served a dual purpose: (1) the increase in needed revenue for the institution concerned; and (2) the acquainting of large numbers of people with the general program of Higher Education for Negroes. The increase within this group of the number of regular and generous donors to this worthy cause has been encouraging.

Another cause for encouragement may be seen in the fact that the Negro college still remains the mecca for ambitious Negro youth. It is the rallying ground of Negro students. In far greater numbers than in the northern institutions where no racial barriers exist, Negroes are found on the campuses of southern colleges operated exclusively for members of their race. This natural and understandable grouping provides a more homogeneous group and greater possibilities of uniform development and for growth in leadership.

Negro boys and girls know that more educational preparation is needed for life and the Negro college can remain the chief means of helping aspiring Negro youth to secure the educational preparation which is needed to help today's young people make proper adjustment to their rapidly changing world.

While far from achieving a perfect record in the development of ideals and character, Negro colleges, particularly those which are church-related, continue to be a constructive force in this direction. Negro youth need much help in this regard. Without the ideals which serve to undergird and sustain them, it will be difficult for Negroes to help improve the present social order, no matter how highly trained and skilled they may be.

One of the greatest weaknesses of the Negro college results in the failure of the Church to manifest sufficient interest in the young people who enroll in these colleges. Some of it is the failure to provide proper support but more important is the failure to keep in touch with the young people who enroll as students. Many of these young people have very little interest in the Church to begin with and as too often proves to be the case they have even less after they complete their college training. The colleges themselves seem not always to give them the kind of training that will enable them to enter the churches and become active in Christian work once their college training is over. It even seems at times that colleges complete the work of unfitting the students for work in the churches.

Another weakness common in these colleges is the growing influence of secularism. This influence manifests itself in an emphasis upon preparation of students for a particular job or profession with talk of how much may be earned in this or that particular type of work. Not enough help is given a student on how to live the finest and most serviceable life. The Negro student, like his white brother, talks and thinks in terms of dollars and cents. He is chiefly interested, it would seem, in learning to make a

living rather than in learning to make a life.

A third weakness in these colleges is the little emphasis, at least of a practical nature, on problems related to real life situations. These problems might roughly be divided into relationships of Negroes to white people and relationships of Negroes to other Negroes.

Negro students, like all Negroes, seem compelled to spend much of their time upon matters dealing with the discriminations practiced against them as individuals or as a racial group. This often unfits them for meeting with and working with people of other groups. This technique of protest often makes the Negro student suspicious of any measure proposed by a member of the other race. It is hard for him to believe in the good intentions of representatives of other groups. It puts him too much on his guard and makes it well nigh impossible for him to meet people as man to man.

The Negroes are not wholly to blame for this weakness in the Negro colleges. The social order, of which both whites and Negroes are a part, is such as to make these problems increasingly difficult. The Negroes in these institutions, however, are responsible for the development of better relationships between one Negro and another Negro. This problem could well find partial expression in the development of better family relations among Negroes.

The late Kelley Miller of Howard University used to say that the Negro did not get much help from the white people in this regard for about the time he started development of a better family life the white family began to disintegrate. Thoughtful Negroes realize, however, that here is one of the greatest needs which they face in character development and one which, if they should succeed in meeting it, would merit the high esteem of all peoples.

Another urgent need in our program of Higher Education for Negroes is for the extension of the very limited opportunities now existing for professional and graduate training of Negro young people in the South. There are many advantages to be derived by Negro, and for that matter also by white, young people from taking their graduate training in the areas in which they plan to work during later years. It is expecting too much of Negroes to require them to go North for the preparation that is needed in certain fields and to return afterward, foregoing better economic opportunities, to make readaptations to the South and to give themselves to the service so urgently needed at the hands of highly trained members of the race. In too many cases the results are identical with those of the white group, namely, far too many of our best prepared young people do not return for work in the South.

This sketchy survey suggests that Negro colleges have come a long way in the eighty years since they were first brought into being. It also indicates that much remains to be done, both economically and educationally, if our Negro institutions are to continue to meet the needs of students who enroll in them in these hectic postwar days and in the unpredictable years ahead.

At Hammond, Indiana, three high school boys who went to sleep on the railroad tracks after drinking beer at a birthday party, were killed by a train.

NOT CHARITY BUT JUSTICE

By Frank C. Tucker

The observance of Race Relations Sunday in the Methodist Church is a matter of great importance and of high promise. In the building of understanding and good will between racial groups, nothing is of greater value than the dissemination of truth and of facts. Racial tensions rest invariably on ignorance, prejudice and myth. These can be destroyed only by truth and fact.

Not only do we learn some hither-

to undiscovered truths about others, but also learn undiscovered truths about us as we observe Race Relations Sunday. The counterplay of knowledge and fact removes from the thinking of racial groups the unfounded suppositions and myths which so often determine relationships.

The money raised on Race Relations Sunday is devoted to the support of our Negro schools and colleges. This is not to be looked upon as a charity bestowed by generous hearts but as a service to fellow-

Americans whose economic condition makes the support of their institutions of learning inadequate.

The Negroes of the United States are no longer the objects of our charitable consideration. They are free-born American citizens whose place in American society has been determined by the slave state of their ancestors. We should no longer look upon them as the grandchildren of slaves but as fellow-Christians and fellow-Americans who seek to contribute the finest and the best they have toward the building of a

better and happier society. To the degree that the Negro is enabled to develop his mind and his skill, his contribution to our common life will be increased.

AMERICA'S WEEKLY NEWSPAPERS

There are approximately 9025 weekly newspapers published in the United States. Of these Illinois has the largest number with a total of 659. Texas ranks second with 573 and New York with 537 is third.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

1947 A. D.

Every twelve months multitudes "turn over a new leaf" as the deep tones of London's Big Ben are picked up and relayed by radio around the earth.

1947 A. D. is going to be "just another year" for most folks. Uninspired by God, many an American will exhaust all his energy and talent in making sure he gets his share of the 165-billion-dollar national income predicted for the next 365 days.

Such a man will look back on 1947 as a monetary hey-day. All other years will be measured alongside this, his most lucrative one. He will die some day with the god of gold chanting its mocking requiem over his lifeless form.

For a comparatively few persons, 1947 will be a year of spiritual nobility. After spending the beginning hours of the new year in prayer and self-searching, they will take 1947 and gild it with the gold of Christian stewardship. Possessors of new life in Christ, they will give themselves unreservedly to the cultivation of the Christian graces. 1947 will be their year of renewed devotion. They will humbly admit that they never can give God all they owe him, but that God is generous with blessings and benedictions upon their every endeavor.—In The New Life Magazine.

TRAITOR DEFINED

Patriotism demands respect, not ridicule! fealty, not sedition; devotion, not alienation. These qualities are worthy only of a great people. Patriotism demands also a fidelity to the moral, spiritual, and economic welfare of the citizenry. It is an active, positive service against social evils. It is an active antidote against the moral and political poisons that inflict the body politic. A traitor is one who betrays a public trust in time of peace as truly as one who betrays his country in time of war. The man who blasts at the foundations of democracy, justice, liberty, the sanctity of the home and righteousness is the real traitor. He who dynamites the foundations of the state by his loose living is truly a traitor, no matter how much he shouts about "the dear old flag. . ." The patriot is one who serves his country and his God by a blameless life, a stainless character, and a faultless integrity. He upholds the ideals of his country by courtesy, nobility, and honor, whether he is living in his own land or whether he is traveling in a land of opposite ideals. "When in Rome, do as Rome does" is not his slogan, particularly when it means a denial or repudiation of his country's institutions, traditions, and ideals. Whenever he goes, he is appreciative of the sacrifices made by his compatriots.—Gordon Palmer.

It is true that love cannot be forced, that it cannot be made to order, that we cannot love because we ought or even because we want. But we can bring ourselves into the presence of the lovable; we can enter into friendship through the door of discipleship; we can learn love through service.—Hugh Black.

I SHALL NOT PASS AGAIN

*The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.*

*I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,
Beauty for ashes may I give away;
I'm sure I shall not pass again this way.*

*I want to give good measure running o'er,
And into hungry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.*

*I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.*

—W. R. Fitch, in Poems of Inspiration

LIFE AT ITS BEST

We have but one life either to live at its best or to squander. The rapidly passing time reminds us how short life is. We can't wait several years and then accomplish this task. It takes the whole day of life to accomplish the task assigned. Jesus came that we might live the abundant life. What is that life?

The abundant life is one of knowledge. We live like we think. "As a man thinketh in his heart; so is he." Jesus said, "This is life eternal that they might know thee the only true God and Jesus Christ whom thou has sent." Again Jesus reminds us that no one knows the Father but the Son. He insisted that men are shut-up to the revelation which he made of God. We are told that "Knowledge is power," and surely this is the greatest power. For he who knows and cooperates with God has back of his efforts the power which created and sustains the universe. Paul was the world's most powerful Christian. His greatest ambition was to know Christ. The things that were gain to him he counted loss for this knowledge. He came to know Christ as a living reality. He did not think of the historical Christ, but of Him who is alive forevermore, and who is the contemporary of every generation.

Again, the abundant life is one of hope. Our hope is in Christ. "Our hope is built on nothing less than Jesus' blood and righteousness." This is one of the great abiding principles of life—"Now abideth faith, hope, and love." We could not stand the pressure of life without hope. In the midst of poverty people hope for plenty; in the midst of pain they hope for comfort; in sorrow they hope for joy; in disease, for health; in death, for life. Surely hope is not placed in our hearts by our Creator to mock us. There is a time and a place where our dreams will come true. Hope may be deferred on earth, but this is not the end of things. The grave is not a blind-alley; it is a thoroughfare which leads to a bigger life. It is said that "eternity" is the longest word in our language, but it is no longer than "hope." For by hope we pierce the veil of the future and picture an

eternity of never-ending joy and ever-increasing satisfaction.

The abundant life is one of friendship. A man had just gone through a terrible ordeal. Another asked him how he stood it. He replied, "I had a friend." Even our Lord desires to sustain toward his followers the relationship of friend. He informed his disciples that he would not call them servants. For said he, "The servant knoweth not what the master doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." He is spoken of as the Friend who sticketh closer than a brother. Abraham was called the father of the faithful and the friend of God. There is no greater compliment that can be paid to any man.

Yet again, the abundant life is one of faith. We cannot come to God without first believing that he exists, and we will not come to him unless we realize that he rewards those who diligently seek him. Our faith must look out in three directions—toward God, fellowman and self. Some say they cannot believe in others because they have been so badly disappointed in them. More than any one else Jesus had a right to doubt others. Think of what they did to him. But in it all he kept his faith. It is doubtful if one who refuses to believe in others can really have faith in God. Then, it is necessary to believe in self. The only remedy for an inferiority complex is self-confidence. Paul had the order right when he said, "I can do all things through Christ who strengtheneth me." His self-confidence came through his greater faith in Christ. Our faith in the Lord should lead us to belief in our own ability when we are help by him.

Most of the abundant life is one of love—love to God and love to all others, even including one's enemies. "The great commandment is to love God with all the soul, mind and strength, and the second is like unto it, thou shalt love thy neighbor as thyself." On these two commandments hang all the law and the prophets. The Old Testament was made up of the law and the prophets. You can hang the New Testament on those same two laws today. Some-

A PRAYER FOR PEACE

The following prayer—composed by St. Francis of Assisi—is of even greater meaning today than in the day when it came from his lips and heart. It is suggested that it be widely used in our church services, printed in church bulletins, etc.

"Lord, make me an instrument of Thy peace!
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy;
O Divine Master, grant that I may not so much seek
To be consoled as to console;
To be understood as to understand;
To be loved as to love; for
It is in giving that we receive;
It is in pardoning that we are pardoned;
It is in dying that we are born to Eternal Life."

"MADE IN"

If straws show which way the wind blows, peppermint lozenges do, too. For several weeks I hunted through the local stores for some peppermint "life savers." One clerk shook his head, but volunteered that he had some good peppermints. I bought them, and on the wrapper I found in Spanish the words, "Made in Mexico." A few days later the same thing happened at another candy counter, and on the wrapper I found, again in Spanish, the words, "Made in Argentina." So the world changes, and international trade brings sweetmeats from foreign lands. And I have been wondering whether our Christian agencies in the United States are as much in earnest, as quick to seize an opportunity, as the candy makers of Sonora and Buenos Aires. Christ remarked that "the sons of this world are for their own generation wiser than the sons of the light."—Presbyterian.

ESTABLISHED WELFARE CENTER

Undergraduate women students of Ginling College (Methodist), Nanking, China, study home economics and sociology, have established a model child welfare and feeding center near the campus of the college, and are daily caring for scores of the city's underprivileged children. Because there are no primary schools anywhere for these children, the women are also teaching the children to read and write Chinese.

one has said, "Love God supremely and your neighbor as self and then do as you please." If one really loves his neighbor in this way, that is not bad advice. All sin is either against God, others, or self, and if one loves as he should he will not violate these relationships. So love is really and truly the fulfilling of the law.

May God help us through the year ahead to live in the abundant life. Through so doing we will have more peace and satisfaction within ourselves and be of greater service to those about us.—H. O. B.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

THE MODERN CHURCH

Some years ago I heard a story to this effect from a brother preacher:

A couple, with all the preliminaries arranged, stood before him ready for the marriage ceremony. The bridegroom, who was rather young, seemed unusually nervous. The preacher, waiting for him to get quieted down, said, "Son, what's the matter? Have you lost your ring?" Perspiring, and evidently under great stress, he replied, "No sir, I've lost my *enthusiasm*." He had suffered a much greater loss than that of a mere ring, which, after all, was only a form, even though it was about to be used as a token of his affection.

When I study conditions in the church today, I feel like she is somewhat in the predicament of this bridegroom. She has "lost her *enthusiasm*." She is neither cold nor hot, merely lukewarm. St. John, the Revelator, in his chapters on the churches tells of one which had lost its "first love." This church was still going through the motions but the glow of other days had somehow been lost. According to the writer, that was a deplorable condition for the church to be in. Of all things, a *loveless* church is most to be pitied.

Today she has money, membership, even the *quotas* in many cases have been reached. She also has prestige and influence, but in many instances she has lost her *first love*. She is no longer able to burn her way through indifference, unconcern, and even downright sin. The church, as I know it, needs a new baptism of the Holy Ghost. She needs to be spirit-filled, fire-baptized and God-intoxicated.

O God, give us a revival and let it begin in me!

"O Lord, send the power just now,
And baptize every one."

"All our progress is an unfolding, like the vegetable bud. You have first an instinct, then an opinion, then a knowledge, as the plant has root, bud and fruit. Trust the instinct to the end, though you can render no reason."—Ralph W. Emerson.

"The true law of the race is progress and development. Whenever civilization pauses in the march of conquest, it is overthrown by the barbarian."—William G. Simms.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. A. J. BEARDEN of Hermitage will celebrate their Golden Wedding Anniversary on January 31.

DR. JAMES W. WORKMAN, pastor of the First Methodist Church, North Little Rock, will be the speaker on the Methodist Hour, KARK, at 9:00 o'clock, each Saturday morning for the next two months, beginning on January 18. He will give a series of talks on "Stewardship."

BISHOP W. C. MARTIN, presiding bishop of the Kansas-Nebraska Area of the Methodist Church and former pastor of the First Methodist Church, Little Rock, spoke on Sunday morning, January 5, at First Church and at 3:00 o'clock at Winfield Church in the interest of the Hendrix College Campaign.

REV. GLENN F. SANFORD, secretary of the Town and Country Commission of the North Arkansas Conference, attended the recent Rural Church Conference at Southern Methodist University, Dallas, Texas. Brother Sanford was one of the guest speakers at the Conference, speaking on the subject, "In Service Training for Accepted Supplies."

REV. AND MRS. J. M. HARRISON of Holly Grove announce the engagement and approaching marriage of their daughter, Lena Frances, to Melvin Heath Wester, son of Mr. and Mrs. G. W. Wester of Holly Grove. The wedding will take place on January 26 at the Methodist Church in Holly Grove.

DR. FRED R. CHENAULT, pastor of Druid Hills Methodist Church, Atlanta, Ga., asks that we publish the following notice: "Wanted a director of Religious Education for the Druid Hills Methodist Church, 675 Seminole Avenue, Atlanta, Georgia. Desire someone with necessary technical knowledge of Sunday School and church work. Practical knowledge and experience to do an efficient work is primary, however. Salary commensurate with one's ability. Write Dr. Fred R. Chenault, Druid Hills Methodist Church, Atlanta, Georgia."

A FEW personal "resolutions," to be made at New Year's or any other time, are suggested by Dr. John Sutherland Bonnell, of the Fifth Avenue Presbyterian Church, New York City: "Resolve that you will not carry into the New Year the moral and spiritual liabilities of the old. Do each day the duty that lies at hand to the best of your ability, and leave the rest to God. Make it a rule always to be a little kinder than necessary. Cultivate a character too noble to cherish resentments. Read a few verses of the Bible each morning until you discover God's marching orders for the day."

REV. KENNETH SHAMBLIN, pastor of our church at West Memphis, attended the national membership meeting of the Methodist Federation for Social Action, an unofficial organization of the Methodist Church, at Garrett Biblical Institute, Evanston, Ill., December 31 to January 2. The federation is "An organization which rejects the method of struggle for profit as the economic base for society; which seeks to replace it with social-economic planning in order to develop a society without class distinctions and privileges."

URGING continued American feeding of the needy of Europe and Asia after the closing of UNRRA, Dr. Ralph E. Diffendorfer, executive secretary, has sent the following telegram to Secretary of State Byrnes, on behalf of the Board of Missions and Church Extension of the Methodist Church: "The Administrative Committee of the Division of Foreign Missions of the Methodist Church today expressed its concern in the closing of UNRRA without adequate provision being made to provide for a United States agency to continue the feeding of the world's hungry. I am directed to inform you that the Committee voted urging that the United States delegation at the United Nations support the plan for the continued feeding of the world

needy advanced by the Hon. F. H. LaGuardia, and urging that some provision be included in the final plan for inspection on the international level to assure distribution of foodstuffs."

"LIQUOR BUSINESS IN ARKANSAS A ROTTEN SORRY MESS"

(Continued from Page 1)

ness. Our state government could not and would not long escape the stigma of graft, crookedness and greed that commonly attaches itself to the liquor business. If liquor must be sold legally, let the people, not the state government, take the blame.

FOOD SHORTAGE SERIOUS THREAT TO ALASKANS

NEW YORK.—Telegrams describing food scarcities in Alaska threatening health and life have reached Methodist headquarters here both directly and through Bishop Bruce R. Baxter of Portland, Ore., who supervises the Alaska Mission Conference.

Food shortages prevalent for many months, accompanied by impossibly high prices, have been seriously aggravated by the current shipping strike. The situation is producing malnutrition among the children and patients in the three institutions in Seward conducted by the Woman's Division of Christian Service.

An entire lack of eggs, meat, butter and fresh foods is reported in a message from the Rev. Wyburn Skidmore, pastor of the Methodist Church in Seward. He warned that children in the Jesse Lee Home and patients in both the Seward General Hospital and the Sanatorium may be facing starvation within three weeks if relief does not come.

Dr. Earl R. Brown, executive secretary of the Division of Home Missions, has appealed to the United States Navy to use its facilities to transport food and medical supplies to centers of urgent need. Mrs. Robert Stewart, secretary of the Bureau of Medical Work of the Woman's Division, has set the matter directly before President Truman.

Reports received here at the office of Miss Miriam Ristine, the women's executive secretary of Social Welfare, indicate that while some food and medical supplies have been flown into Seward, affording slight relief, the situation is relatively unchanged because of the small quantities.

PAINÉ GIVES TO WORLD SERVICE

For the eighth successive year students and teachers of Paine College have participated in the World Student Service Fund. For many years Paine was the only Negro college making a contribution to this fund. The offering this year amounted to \$155. This amount represents an increase over the preceding years, and is the largest contribution this institution has ever made to the fund; it is nearly fifty cents per student enrolled.

"Contributions by students at Paine College have made it possible for them to better understand the needs of students the world around and thus develop an interest in the welfare of all students," says Principal E. C. Peters.

IS IT RIGHT?

"Is it right to build churches to save men, and at the same time to license shops that destroy them? Is it right to license men to sell that which will make men drink, then punish a man for being drunk? Is it right to derive a revenue of a triffic which no decent man defends? Is it right to license a man to make paupers, then tax sober men to take care of them? Is it right to license a saloon to teach vice, then tax people for schools to teach virtue? Is it right to teach a boy to restrain his passions, then vote to license a place where his worst passion will be inflamed? Is it right to preach justice and charity, and then vote to license a thing which robs the widow and orphans of their bread?—The National Voice.

THE PULPIT OF ARKANSAS METHODISM

The Stewardship Of Privilege

By JOHN BAYLISS, Pastor, Second Methodist Church, Ft. Smith

*The Hero sunk into the King?
Then he fell:—so perish all,
Who would men by man enthrall!"*

But if this is power's downstream flow toward tyranny, Moses moved upstream toward the democratic ideal. At the beginning of the exodus his power was absolute. He alone could come face to face with God in the tent of meeting. He was the court to which all disputes were

esied Christ's coming, his self-restraint presages Christ's refusal to use his power to destroy an inhospitable village or save himself from the cross. Johnson in his AUTOBIOGRAPHY OF AN EX-COLORED MAN relates, "I became interested in the life of Christ, but became impatient and disappointed when I found that, notwithstanding the great power he possessed, he did not make use of it when, in my

desire to have his own way. The Methodist pastor is the recipient of courtesies that are not accorded any other professional group (non-clerical). It would be unfortunate if these courtesies ever ceased to be regarded by him as gifts for which he should be grateful, and he should come to expect them and even demand them. It would be unfortunate, indeed if the Methodist preacher,—circuit rider or first church pastor, supply or Conference member, local preacher or bishop—should come to think of himself as the toast of the church or community rather than the "servant of the servants of God."

We do not sufficiently dignify the lay offices of our Church. In the mind of the layman they should be adorned with a halo of sacredness such as he believes to adorn the ministry. We should develop in our children and youth an anticipation of the time when they shall be eligible to hold the positions of service and leadership in the Church. Their ambitions should be pointed toward their election to the Board of Stewards or to offices of the church school or Woman's Society of Christian Service. A layman of another denomination told me that he was as happy on the occasion of his ordination to a lay office in the church as he was when he was converted. It should be a coveted honor to be elected to such an office. But it would be too bad if a person elected to such an office cherished it only as the satisfaction of vanity, as a step to prominence, as the opportunity to dominate. What an inglorious misuse of a wonderful privilege that would be!

During the depression of the '30's and the war of the '40's government plans and schemes were in abundance. We would not suggest that all legislation of that or any other period was free of motivation by sectional bias, class discrimination, or personal greed. But many of those plans were based upon humanitarian principles, yet many came to inglorious ends leaving questionable records behind them. The weak link in these chains was the lack of personal integrity on the part of many of those who were responsible for their execution. No piece of legislation is invincible against the mis-interpretation of an unprincipled mind. All due respect to social action committees, the first service which the Christian faith can render to the cause of good government is to produce men and women of integrity—to give to the nation potential leaders who are "born of the spirit" to stand the test of privilege and be good stewards of delegated power. There is no risk in delegating authority to leaders who, like Moses, are themselves led by God.

Is the Church qualified for such a task? More so than any other existing institution! It is proving that now. I have no wish to decry the UNRRA, nor by any statement of mine to discredit it; but there have been published stories of food and clothing entrusted to that organization being sold through the

(Continued on Page 16)

(This sermon is the second in a series of twelve sermons on various themes of Stewardship. These sermons are prepared by ministers of the North Arkansas and Little Rock Conferences and are published in connection with the current emphasis on Stewardship in the Crusade for Christ. The picture illustrations used with the series have been supplied by the General Board of Lay Activities and the Crusade for Christ.—Editors)

ONE can mount the story of Moses and ride off in all directions. It contains texts for many, many sermons. Subtly it will lead one to transgress upon emphases of other sermons of this series. But we shall try to center our attention upon the present assignment and bring the life and character of Moses to bear upon the stewardship of privilege.

We will risk criticism to say that Moses is the greatest character of the Old Testament. The Law which is attributed to him may not contain the noble idealism of the ethical teachings of the Prophets, but his stewardship of personal privilege and delegated power is a fit ideal for leaders of men in this Christian era.

A proverb says, "If you would know a man, give him power." Sacred and secular history are marred by numerous instances of men corrupted by the possession of privilege of power. Of interest and pertinence is the fact that our English word "danger" is a derivative of the Latin "dominus" which means "lord." Too often in history the power of the "lord" to protect and assist has degenerated into the power to hurt and "endanger" the lives of those who were intended to be the beneficiaries of that power.

Napoleon was one of the greatest disappointments in history. Early in his ascendancy to power he was eulogized by the romantic poets and musicians as the champion of freedom's sons. But the power to free became the power to suppress, and the ambition to become ruler of the world began to feed upon the lives and rights of men. That which started best did end worst (apologies to Browning). Beethoven, the great composer of symphony, had written his third symphony, the "Eroica," in honor of Napoleon. The title page contained the inscription of his dedication to "Napoleon Bonaparte." But when he learned of Napoleon's ambitions to become the world's emperor, he ripped the title page with its dedication from the score, and threw the whole manuscript upon the floor. The "Eroica" finally appeared without reference to the fallen idol. The poet Byron was also disillusioned and records the debacle in his "Ode to Waterloo":

*"Who, of all the despots banded,
With that youthful chief com-
peted?
Who could boast o'er France
defeated,
Till lone Tyranny commanded?
Till, goaded by ambition's sting,*



Moses Gives His Life For His People

brought for settlement. He was law-giver, prophet, priest, and general. The story of the exodus is also the story of the gradual decentralization of this power. He chose other judges to relieve him of much of the work of the court, and even as he was installing them, word was brought that two others, not chosen by him, were also prophesying in the camp. Joshua ejaculated, "My Lord Moses, forbid them!" The answer Moses gave was an expression of the democratic ideal that could well be the charter of freedom's twins, democracy and Protestantism: "... would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them all!"

Moses proved mercy to be "mightiest in the mighty" as he pleaded with an angry God for the lives of those who had cursed him and sought to displace him. Though Moses cannot be said to have proph-

judgment, he most needed to do so." But Jesus believed that personal privilege and power were not to be used for personal gain, and Moses exemplified Jesus' teaching that "He that is greatest among you shall be your servant." Moses was a good steward of privilege, and it is a quality to be developed by persons and nations today.

The Methodist pastor is a privileged person, particularly in his church. The law of the Methodist Church grants him certain authority, and this is augmented by the deference of his congregation for his opinions and decisions. It would be poor stewardship of this privilege, however, if he did all the thinking for the church, stifling the initiative of his laymen; if he showed little respect for the prayerful judgment of consecrated lay-workers; if his insistence that God's will be done subtly changed into a sudden



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

SAME OLD CALENDAR

By Ida Tyson Wagner

Jack, with a sure-do-hate-to-dry-the-dishes air, sauntered into the kitchen and picked up the tea towel. Then noting the scowl on his sister's face, he asked:

"Why the dumps, Sis?"

Joan gave her head a quick jerk, sending her braids flying toward the new calendar above the sink.

"That's why," she sighed. "It means beginning tomorrow, I'll have the dishes to wash three hundred and sixty-five times this coming year. I don't see why people can't be sensible and use paper ones." With that she gave the vegetable bowl a vigorous scrubbing as if it were wholly to blame.

"Yes, that's what I say." Jack sent a handful of silver clattering into the drawer. "Then I wouldn't have them to dry, either."

At that moment, Mother, who had overheard the conversation, walked in from the dining room with the butter dish.

"Hmmm, let me see." Her face was puckered up thoughtfully. Quickly she reached over Joan's shoulder and thumbed hurriedly through the leaves of the calendar. "I thought so. The same kind of year. No change whatever, O, dear!" she sighed.

Jack and Joan exchanged glances. Whatever did Mother mean? That woebegone look was far different from her usual smiling self. They were dying of curiosity.

Mother began: "Three hundred and sixty-five breakfasts to prepare. Three hundred and sixty-five lunches to fix and dinners to get. Three times three hundred and sixty-five—goodness, that means one thousand and ninety-five meals a year! Why, it sounds like running a hotel. And the same number of beds to make." She shook her head.

Jack and Joan looked aghast. Whatever had come over Mother? It didn't sound a bit like her to complain. However, she went right on about washing and ironing days, cleaning days and baking days. Finally she stopped to catch her breath and to put the butter away.

"Sounds like the elevator man at Popham's," Jack whispered to his sister.

Both giggled.

"But honestly"—Joan's face assumed a more serious look—"Mom does have a lot to do."

"Hmmm, I know it. And what about Dad?"

Soon Mother was back again, still going strong.

"Fifty-two mending days, fifty-two shopping and marketing days, not counting—why," she exclaimed, dropping into the nearest chair, "I'm completely worn out just thinking about it, and the new year hasn't even started." Presently she returned to the dining room to crumb the tablecloth.

While she was gone the children had a hurried conference.

Coming back a minute later, Mother seemed to be in a much happier mood.

"Do you know," she said, her face

crinkly with smiles again, "in thinking the matter over it doesn't seem half bad! I'll have but one meal to prepare at a time, three meals a day, and the same number of beds to make—"

Quickly Joan turned around. "Two beds after this. I'll make mine. And I can set the table for breakfast. That is, if I get up on time." All three chuckled, for they knew her weakness. "I can set the table for dinner, too, help clean on Saturday, and—"

"Boy, were we feeling sorry for selves with just a few measly dishes to do!" interrupted Jack. He gave his sister a playful flip with the tea towel. "Why, I never stopped to think how much Mom does. If I keep my things where they belong," he added sheepishly, knowing how his books, tennis racket, balls, and other possessions were strewn all over the house, "and if I run errands after school—say, I guess I could even learn to make my bed!"

Joan laughed.

"And help Dad with the garden on Saturdays—" Jack continued, then had to stop and catch his breath.

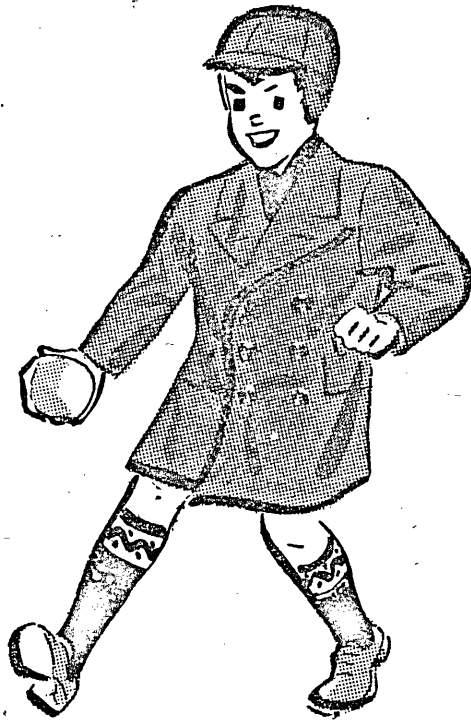
"That's it—we'll just take each job in its turn!" exclaimed Joan.

"And we'll have the happiest new year we ever had," Mother finished, giving them a grateful hug apiece.

—The Christian Evangelist.

Father—Do you suppose our son gets his intelligence from me?

Mother—He must. I still have mine.



THE SNOW

*The snow is such a pretty sight
In the sun's bright rays or the pale moonlight.*

*When Mother lets us out to play
We count it the happiest kind of a day.*

*Our snowballs are never too hard, and they
Are used only in the kindest way.*

*There is nothing nicer of which we know
Than a winter day with its falling snow.*

—A. E. W.

JUST FOR FUN

For years, Grandpa Tubbs had been stubborn and crabbed. No one in the village could please him.

Then, overnight, he changed. Gentleness and optimism twinkled about him.

The villagers were amazed. "Grandpa," he was asked, "what caused you to change so suddenly?"

"Well, sir," Grandpa Tubbs replied, "I've been striving all my life for a contented mind. It's done me no good, so I've just decided to be contented without it."

* * *

A little girl in school stood watching a bowl of cattails on the desk. "What are those?" she asked. "They are cattails," replied the teacher. "Didn't you ever see cattails before?" "No, not without the cat," the little girl replied.

* * *

Then there's the rookie who took the sergeant's advice and put on a clean pair of socks every day. A week passed by. "Where are your shoes?" snarled the sergeant. "I can't get them on over seven pairs of socks," replied the rookie.

* * *

Waiter: Haven't you forgotten something, sir?

Professor: Why, I thought I gave you the customary tip.

Waiter: You did, sir, but you forgot to eat.

IN THE WORLD OF BOYS AND GIRLS

NECK AND EARS

By Eleanor Hammond

*Richard Reed at the end of day
Washes his hand when he comes
from play.
He washes his neck and he washes
his face
And his ears that are in such a
troublesome place.
And he moans, "O dear! I really wish
That I weren't a boy, but a little
fish!
If I lived in the river and bathed all
day,
I needn't wash when I come from
play!"
And never once does it enter his
mind
That he might have ears of the
elephant kind;
And never once does he chuckle
and laugh
That he hasn't a neck like a long
giraffe. —The Presbyterian*

BUTTERFLIES USE PERFUME

By Albert A. Rand

Nearly all butterflies use perfume. Not only do they use it but they even make their own and some of them carry atomizers with which to spray the perfume on those around them. However, it is the male of the species that uses it and not the female.

In the majority of cases, the perfume is secreted in patches of scales and hairs on the lower wings and sometimes on the hind legs of the insect. One species, the familiar black and orange butterfly, has an arrangement of several long hairs that can be extended when in use and pulled in when not working. Through these hairs he sprays his perfume in all directions.

The scents these butterfly dandies use include many that are familiar to us. One variety of African butterfly uses the scent of mignonette. Another perfume is sweet briar, and another, musk. There is one butterfly in Florida that smells like a chrysanthemum. The familiar brown butterfly carries around with him the scent of sandalwood. The one with the sprayer, already mentioned, gives off the fragrance of red clover.

One smells like a cup of weak coffee. Another sheds the aroma of new-mown hay. The so-called cabbage butterfly secretes the scent of lemon verbena, and one species in Ceylon uses the scent of chocolate candy.

The best equipped of all is a large yellow butterfly, common to warm climates. He has a variety of scents from which he can choose. In some circumstances he uses violet and in another, musk. So, if one perfume fails to make the desired impression, he can use the other.—Selected.

A little boy returned home dejectedly from his first day at school.

"Ain't going tomorrow," he said to his mother.

"Why not, dear?"

"Well, I can't read, 'n' I can't write, 'n' they won't let me talk; so what's the use?"—The State.

Christian Ethics In The Atomic Age

By WILLIAM H. BERNHARDT

THE bomb which destroyed Hiroshima set in operation a chain reaction in ethical thought whose consequence we shall explore for many years to come. The first result was the unqualified condemnation of its use by many Christian thinkers. They asserted that the use of such a weapon was ethically unjustifiable in that it disregarded the distinction between combatant and non-combatant since it destroyed all life within the critical area. Furthermore, some of them said it violated the "ethical law" which maintains that due proportionality must be observed between the crime committed and the punishment meted out. The destruction of Hiroshima, according to this argument, meant punishment far beyond what the city deserved. Other criticisms have been made of our use of the atom bomb at Hiroshima and Nagasaki. These are sufficient to indicate the nature of the first reaction of Christian ethicists to the use of the new weapon.

The relation of ethical thought to the increasing destructiveness of warfare follows a consistent pattern. The first reaction is this unqualified condemnation of the use of new weapons or new methods of warfare. This is followed by a qualified acceptance of the new weapons under given circumstances. Finally, the ethical thinker seeks to develop an ethic adequate to the new situation. We are, then, in the first stage of this chain reaction. It is not difficult to predict the arguments which will soon be used to provide a qualified justification for the future use, or threatened use, of the new weapon in the attempt to save humanity from threatened disaster. In defense of this position, it should be observed that the goal or end of human effort is normally the primary ethical consideration. At the same time, we need to remember that the ultimate task of the ethicist is the development of an ethic which is adequate to the demands of the new day.

The ethical problem posed by the discovery of nuclear fission and the production of the atom bomb may be viewed as another phase of mankind's age-old attempt to use power ethically. Unchecked power inevitably becomes irresponsible power, and irresponsible power is but another name for evil power. When the Roman emperors had virtually unchecked power over the lives of the inhabitants of the ancient Mediterranean world, this control made them arrogant. Some of the great men who ruled Rome, and there were great men upon the Roman throne, could not use unchecked power without misusing it. With the decline of the Roman empire, the growing Catholic Church assumed control of the lives and destinies of western man. Good as were the men who occupied the papal see, they could not resist the temptation to use power for repressive purposes

when this power was virtually unchecked. When Protestant clergymen had unchecked power in their hands, as was true of Calvin and John Knox, they too were unable to handle such power without mishandling it. Unchecked power appears to have a corrosive effect upon the ethical perceptions of human beings. The possession of the atom bomb, then, means that small groups of persons may soon have in their hands power which is virtually irresistible. It is the corrosive potentiality of this power upon the ethics of its possessors which constitutes the central ethical problem of the new age. New ethical safeguards must soon be perfected if the possession of such power is not to produce men of little if any ethical perception. We may

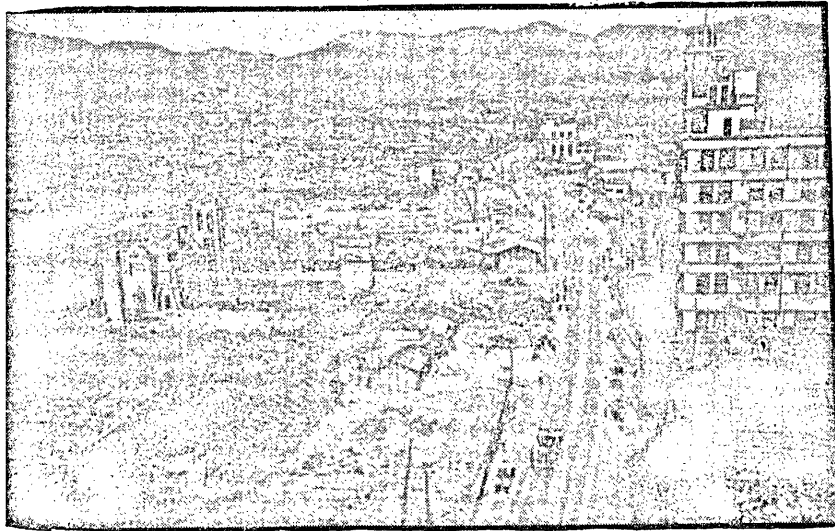
will keep some evil men from plunging a country into war. The final problem, from the ethical and religious point of view, is the development of men who can resist the subtle temptations inherent in the possession of power. It means the development of men who are, in W. E. Hocking's interesting phrase, "Unpurchasable men." It is to this problem, the development of an ethic for the new age, that we now turn.

The ethic for the new age, in essence an ethic of responsible power. Mankind has come into possession of the secret whereby almost incomprehensible power is now available to it. This is true, whether we welcome it or not. Once the secret of nuclear fission was discovered, atomic power became a pri-

ultimate concern, ethically, is the conservation and enhancement of life. We are interested in the preservation of Democracy, if we are Americans, or Communism, if we are Russians, only to the extent that these ways of living conserve and enhance human life. We English-speaking peoples are concerned with the Four Freedoms, but only in so far as these freedoms make life at higher levels possible. This is but to say that we must not permit our ethical thought to become entangled and confused with secondary considerations. We are concerned, ultimately, with life and its preservation and enhancement. If power can be used for such purposes, then the use of power is ethically justifiable to the extent that it does so. If Democracy likewise contributes to this end, then the use of atomic energy by democracies for the enhancement and preservation of life is also justifiable.

The third consideration in the ethic of responsible power may be called a positive universalism. The ethical goal of western man has often been defined as the fullest self-realization of each individual in so far as this is consistent with a like development on the part of all whom he touches in any significant manner. This means that the ethical goal of each person is his own self-realization. The limit which is imposed on him, ethically, is that he should avoid interference with similar purposes of others. Whereas this is a good ideal, it may be strengthened considerably. Perhaps we should restate our goal as follows: The goal of ethical living consists in such an organization of human interests as will serve to conserve and enhance all human life. This puts the emphasis upon the universal aspects: all life, not merely American or English, but Russian, Chinese, German and all other forms. This is an ideal upon which all men may unite. We are concerned with ourselves, but only in so far as we constitute a part of the larger life of our globe. This is the ethical version of "one world" in the political sphere. If we can place our emphasis upon life and its positive enrichment rather than upon ourselves, either as individuals or as partial groups, we may grow ethically to the place where the gigantic power which is now in our grasp may be used for good rather than ill.

A new ethic is coming to birth. It may be years before it reaches maturity. When it does, it will doubtless be based upon a conception of God within which power as well as love has its place; upon a conception of idealism based upon reverence for life; and upon a positive universalism in which national distinctions and divergent political mechanisms will be subordinated to the conservation and enrichment of the life for which we have reverence.—Reprinted from The Army and Navy Chaplain, by permission.



Hiroshima one year after the first atomic bomb used in warfare created devastation there.

see again the rise of men who, like Mussolini and Hitler, will use the power which has come to them with utter ruthlessness. These men developed political institutions which gave them unchecked power whose possession had results only too well known to western man.

The problem of ethical safeguards is admittedly very complex. At the international level, it requires, among other things, the invention and administration of political mechanisms whereby the power potentials of the world can be more or less stabilized and, to some degree at least, equalized. This is the problem now before the various conferences of the United Nations. Whereas this is a matter of great importance, it must never be forgotten that political situations are extremely dynamic. Fluctuations in such areas are so frequent that for the present at least, it is hardly safe to trust the future of mankind to such mechanisms alone.

This gives rise to a second type of safeguard, namely, the maintenance of sufficient military strength by every country to enable it to resist aggression and avoid conquest even though the costs be very high. This is an ethical safeguard based upon fear, the fear of retaliation which

is a factor in the human equation. We must learn to live in a world of power, almost incredible power, or we shall perish. If western man does develop and use this power, then others will. If one group of westerners refuses to use such power responsibly, another group may use it irresponsibly. This is but to say that, for good or ill, we are now plunged into a new age, the age of atomic power. The ethic of this age must be an ethic of responsible power, whether we like it or not.

Several considerations must enter into the ethic of responsible power. Christian ethicists have, in the main, been fearful of power. This may be seen in the emphasis which they have placed upon love as central characteristic of God. But God is not only a God of love; he is also a God of power. The ethic of the new day demands that we make place in our God-concepts for the attribute of Power as well as that of Love. This will help us to realize that impotent love is not adequate to the demands of this day. What is needed, and desperately, is love supported by power.

The second consideration basic to the development of an ethic of responsible power is what has been called "reverence for life." Our

(Dallas, Texas) A reel no larger than a spool of thread may record fifty-two pages of material. Rare out-of-print books and manuscripts have been borrowed and photographed, as well as newspapers and music. The New York Times has been filmed from January 1, 1946

to date. Also complete showings of Bach, Handel and Palestrina. The microfilmed material is viewed through the medium of a reading machine which is quite simple in construction, and unlike the standard movie projector, is totally manual in operation.

A cheerful heart and a smiling face put sunshine in the darkest place.—Selected.

It is an awful judgment when you get what you want, if what you want is not God's will.—P. W. Philpott.

SOUTHERN METHODIST UNIVERSITY HAS MICRO-FILM LIBRARY

Two-hundred-eighteen microfilms are on file in Fondren Library, according to a recent announcement from Southern Methodist University

An Evaluation of Visual Aids

By ALFRED KNOX

(It is gratifying to notice the spread of visual education programs among the Methodist Churches of Arkansas. Just in the last few weeks we have noted that Jonesboro, Conway, and Batesville among the larger churches of the North Arkansas Conference, have added sound motion picture projectors to their equipment and started giving sound pictures a place on the Sunday night worship program. As a matter of fact, all three of these churches mentioned have shown the full length feature "The Power of God" to their congregations. This column would like to know when other churches inaugurate programs of visual education.

We have also received word that the North Arkansas Board of Education is planning a Visual Education Workshop for some time in April. The Little Rock Conference Board had such a workshop in November.—A. K.)

The Courageous Mr. Penn, 16 mm sound, British Feature Picture, running time, 1½ hours, rental \$17.50, Films Incorporated, 109 North Akard Street, Dallas, Texas.

This is a high class feature production made in England and starring Clifford Evans and Deborah Kerr. It is definitely centered on a Christian theme throughout and none need to fear the use of it in the church auditorium. We used it here at Tuckerman as the feature of our first Fellowship Supper in our new Methodist Family Fellowship Program. It was very well received.

The story is that of young William Penn during the period of the break with his father due to his allegiance to the Quaker faith, and moves during the years of the Restoration up to the founding of the Pennsylvania colony. There is of course a romantic interest, but it is secondary to the main story and is handled in very good taste. There is a good lesson for Christian citizenship in Penn's trial where he insists on rights of free speech against a corrupt judge, and is upheld by the jury. Recommended for entertainment and instruction.

The Child of Bethlehem, 6 mm sound, Cathedral Films, running time 22 minutes, rental \$6, Methodist Publishing House, or Grimm-Blacklock, 79 Main St., Little Rock

This is the Cathedral Film built around the Christmas story, and is well done, its only weakness being that it tries to cover too much of the life of the boy Jesus in too short a period. Theologically, it might be said to err on the side of the human presentation of Jesus. It is hoped that Cathedral or some other producer will bring out an excellent Christmas film sometime in the next year.

It was our privilege to see this film at First Church, Jonesboro, where it was presented to the mid-week service on the church's new DeVry projector, which is giving them excellent service.

This Is India, 6 mm sound, running time 35 minutes, rental \$7, International Theatrical and Television Corp., 3326 Olive St., St. Louis, Mo.

This four-reel production served us well as an introduction to our study on "India." The title is a little misleading, because it is not a

full picture of India, but rather a religious study of the Hindu caste system, and does not touch at all on the Moslem side of the picture. The films were taken by a Catholic priest and contain some unusual shots of certain religious rites which he was able to photograph. It is a realistic presentation of the seamy side of Hinduism. Good commentary and good sound track; photography fairly good for travelogue of this sort.

Go Ye, 6 mm Kodachrome sound, Methodist Board of Missions, running time 35 minutes, rental \$7, Methodist Publishing House

Three beautiful rolls of Kodachrome shots mark this as one of the best pieces of work done by our own board. These pictures were taken by one of our St. Louis Methodist ministers, Rev. Harold Camp, during a pre-war tour of the Orient. The cause of missions is presented ably through an indirect approach, reminding one of needs as they look into the colorful Oriental scene. We found it especially apt for showing on the last Sunday of the old year. Excellent color photography and sound.

Back of the Bread, 2 by 2 color slides, Methodist Board of Education, rental price \$1, purchase price \$42.70 slides, Methodist Publishing House

This set of slides works in well with any worship program emphasizing the physical blessings which we receive from God. It carries one through the processes by which various items of our food are prepared, and connects them directly with the Creator.

Questions and Answers

Questions: One question has come in indicating that many still are confusing slide projectors and movie projectors in their thinking.

Answer: There are two fields in the realm of projected visual aids—first, there are still pictures which may be projected by machines which are very reasonable in cost, from either 35 mm slides or from rolls of film. For less than \$100 any church can equip itself for this time of visual education. When one gets into the realm of sound movies, however, the cost can be expected to jump to at least \$500, and no group should count on entering this field for less than that.

Question: If our church decides on the amount it wants to spend in its first year of visual education, how can we divide this budget between equipment and films?

Answer: The very excellent catalogue, "Visual Aids for Christian Education," published recently by our own Methodist Publishing House has worked this very question out for you in detail on pp. 7 and 8. Get this catalogue and study it and many of your questions will be answered.

The man without a purpose is like a ship without a rudder, a waif, a nothin, a no man. Have a purpose in life, and having it, throw such strength of mind and muscle into your work as God has given you.—Thomas Carlyle.

Fidelity is daring to be true in small things as well as great.—Ex.

METHODIST CHILDREN'S HOME

Christmas Gifts Received

Friends of the Home in the two Conferences have been most kind to the children during the past Christmas season. More gifts have been received than ever before in the history of the institution. Every child was generously remembered. Almost everything on the market in the way of toys and Christmas gifts was received. Dolls, doll furniture, wagons, trains, footballs, and other toys too numerous to mention added to the pleasure of the children. We also received many books, victrola records, and eighteen new Cokesbury Hymnals. Fruits, nuts, candies, every kind of canned fruit and vegetable, two dressed turkeys, ice-cream, numerous cakes, cookies, and other good things to eat, clothing, quilts, linens and many other items were received. All in all, it was a wonderful Christmas for the children.

We acknowledge all these gifts with grateful thanks. We wish that space would permit us to list the name of every person who contributed to our bountiful Christmas, but because the list is so long, we can list only the name of the church, class, or other group which sent gifts to the Home.

W. S. C. S., Harrisburg Methodist Church; Senior Fellowship, Hawley Memorial Church, Pine Bluff; Grand Avenue Church, Stuttgart; First Methodist Church, Stuttgart; W. S. C. S., Watson Methodist Church; Young People's Department, First Church, North Little Rock; Philathea Class, Forrest City Methodist Church; Pottsville Sunday School; Optimist Club, Little Rock; Knights of Pythias, Little Rock; W. S. C. S., Siloam Springs Methodist Church; Mr. and Mrs. C. C. Hall, Little Rock; Chaplain Earle Lewis, Waco, Texas; W. S. C. S., Horatio Methodist Church; Luxora Methodist Church; Waldo Methodist Church; Primary Class, Hulbert Methodist Church; M. Y. F., Humphrey Methodist Church; W. S. C. S., Snyder Methodist Church; M. Y. F., Roe Methodist Church; Lincoln Methodist Church; Junior Department, First Church, Conway; Almyra Methodist Church; Trumann Methodist Church; Mrs. M. H. Winchester, Mrs. J. T. Book and Mrs. C. P. Graves, El Dorado; W. S. C. S., Hart's Chapel, Curtis; W. S. C. S., Grand Avenue Church, Hot Springs; Eudora Public Schools; Mr. Young, Highland Methodist Church, Little Rock; Mrs. Trotter, Little Rock; Social Relations Group, Pulaski Heights Church, Little Rock; W. S. C. S., Siloam Springs Methodist Church; Forrest City Rural Club; Friendly Couples Class, Winfield Church, Little Rock; W. S. C. S. Junction City Methodist Church; Junior Department, Searcy Methodist Church; W. S. C. S., Marion Methodist Church; W. S. C. S., Pea Ridge Methodist Church; Mrs. John I. Hogue, Bryan; Mabel Crawford Class, Lakeside Church, Pine Bluff; Jett B. Graves Class, First Methodist Church, Hope; Mrs. H. T. Fewell, Texarkana; Dad's Oatmeal Cookie Co., Little Rock; Harry's Bakery, Little Rock; Carriek's Grocery, Little Rock; Highland Pharmacy, Little Rock; Mrs. Freeman and Mrs. Smith, Capitol View Church, Little Rock; Mrs. Luella Lawrence, Malvern; Madge Brown, Belleville; Quitman Drug Store; E. V. Markham, Little Rock; Francis Asbury Class, Asbury Church, Little Rock; Primary De-

FBI EXECUTIVE BIDS CHURCHES TO BE MORE MILITANT

MOBILE, Ala. (RNS)—More militant and realistic methods of approaching the juvenile delinquency problem must be adopted by the churches if the raising crime rate is to be halted, Louis B. Nichols, assistant director of the FBI told the Alabama Methodist Conference at its annual meeting here.

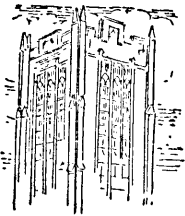
Asserting that the problem of crime is fundamentally a "youth problem" with the churches in the best position to guide the nation's young people, Nichols said that in many cases the church is failing in its mission because of improper methods.

He suggested that ministers familiarize themselves with the places to which young people go for entertainment and that the pastors provide a wholesome substitute for them in the church. Nichols proposed that Sunday Schools be made more attractive and that the churches sponsor guidance centers where parents can bring problems of their maladjusted children.

He declared that the nation's youth had acquired a "spiritual and moral famine" during the war because of abnormal conditions and that a "militant Christian education" was needed now to direct youth activities.

partment, Danville Methodist Church; Young People's Department of Parker's Chapel; Judge and Mrs. Frank Smith, Little Rock; Children's Department, Atkins Methodist Church; Capitol View Church, Little Rock; First Methodist Church, North Little Rock; Mr. and Mrs. Leon McCoy and Children, Nimrod; Perry Methodist Church; Perryville Methodist Church; Adona Methodist Church; Oak Forrest Church, Little Rock; Forest Park Church, Little Rock; W. S. C. S., Glenwood Methodist Church; Ogden Church School; Mr. and Mrs. I. T. Sims, Hazen; Berean Class, Paris Methodist Church; W. S. C. S., Reyno Methodist Church; M. J. Pruniski, North Little Rock; W. H. Sadler, Little Rock; W. S. C. S., Gillham Methodist Church; Mr. and Mrs. P. T. Bandy, Jacksonville; Willing Workers Class, Rogers Methodist Church; Primary Department, Danville Methodist Church; Methodist Sunday School, Marshall, Minnesota; W. F. Schallhorn Hardware Store, DeWitt; Mrs. M. A. Turner, Ola; Intermediate Class, Thornton Methodist Church; S. Horton, Lefe; W. S. C. S., Cotter Methodist Church; Imboden Methodist Church; Mrs. J. P. Carpenter, Sunday School Class, Stephens Methodist Church; Young Couples Class, Portland Methodist Church; Primary Department, Lonoke Methodist Church; Marysville M. Y. F.; Wilmar Methodist Church; Nimrod Community Church; Mr. and Mrs. E. P. Bocardt, Little Rock; Young People's Class, Dover Methodist Church; Bateman Class, Clarendon Methodist Church; Senior High Department, First Church, El Dorado; Youth Division, Siloam Springs Methodist Church.—J. S. M. Cannon, Superintendent.

Education, whether of black man or white man, that gives one physical courage to stand up in front of a cannon and fails to give one moral courage to stand up in defense of right and justice, is a failure.—Booker T. Washington.



Building a Better World through
Christian Education!
\$ 1,000,000 CAMPAIGN
FOR HENDRIX COLLEGE
 Churchwide Investment Sunday-February 1947

NEWS ABOUT HENDRIX COLLEGE

Rabbi Addresses Students

No fundamental difference exists between the Jewish faith and Christianity, Rabbi James A. Wax, associate rabbi of the Temple Israel of Memphis, told the Hendrix student body in the weekly assembly January 7. Rabbi Wax spoke under the auspices of the Jewish Chautauqua Society on the subject "What a Jew Thinks."

"Of course there are points of theological difference between Jews and Christians, but on things that really matter we are alike," Rabbi Wax asserted. "In reality and for practical purposes, what is the difference between recognizing Jesus as the son of God or as another in the prophetic line of succession?"

As an underlying foundation of the Jewish faith, Rabbi Wax pointed to their belief in God as a strong, real and intimate force. Without this deep conviction, he said that Jews could never have sustained the oppression heaped upon them through the ages. One of the early teachings of the Jewish church is a respect for human life, he declared.

Rabbi Wax predicted that the persecution inflicted upon the Jews could also ultimately happen to the Christians. Pointing out that the fortunes of the two are linked together if a permanent peace is to be established, he declared that any immortal deed committed against either race will take its toll on the entire world.

"The Jews have made great contributions to the establishment and evolution of democracy," the youthful rabbi said. "Where widespread injustice to a race is tolerated, no democracy can exist. The first necessary step is a strong belief in the worth-whileness of life, both of yourself and of your fellow citizen."

Rabbi Wax also addressed the Hendrix Christian Association, a class in religion and the Hendrix Pre-Theological Fellowship.

In introducing the speaker, Dr. Matt L. Ellis, president of the college, announced that the Memphis man has presented several new books to the Hendrix library and that they are now available to students interested in checking them out to read.

Counsellor Appointed for Galloway

Mrs. E. L. Hutchinson of Pine Bluff has been appointed co-counsellor in Galloway Hall, women's residence hall.

Mrs. Hutchinson, who holds a bachelor's degree from Galloway Woman's College, has assumed her duties. A vacancy was created on the Galloway staff by the resignation of Mrs. Luther Moffat, who accepted a position with the Methodist Hospital in Hot Springs.

Two children of Mrs. Hutchinson attended Hendrix. They are Mrs. Clinton Harris of Arkadelphia, who is the former Miss Frances Hutchin-

son, and Lee Hutchinson, who took his pre-medical work here. Mrs. Harris attended Hendrix in 1931 through 1933, and Mr. Hutchinson was here from 1937 to 1939. He was recently discharged from the Army Medical Corps.

Sermon by Dr. Ellis Widely Circulated

A sermon written by President Ellis was delivered in many Methodist churches throughout the state and nation January 5.

The first of 12 sermons on stewardship, Dr. Ellis' sermon was circulated throughout the nation by the General Board of Lay Activities of the Methodist Church. The series is to run from the first Sunday in January through the final Sunday in March.

Prominent laymen from all sections of the nation were asked to write one sermon each for use in the series. The one submitted by Dr. Ellis, which he entitled "Man—Worker With God," was the first of a series of twelve lay sermons.

Pre-Theologs Will Admit Women

Women in religious training will be admitted to full membership in the Pre-Theological Fellowship, it was decided at a recent organizational meeting.

This marks the first time that women have been admitted to the group since it was founded about five years ago. It is designed primarily for ministerial students and for students in training for part-time religious service.

Also at the meeting, Albert Oliver of Little Rock was elected program chairman for the group. Bill Elder, also of Little Rock, is president of the body.

Blue Key Inducts Two Faculty Members

Dr. Matt L. Ellis, president of the college, and Joe G. Robbins, Hendrix graduate of 1928, now instructor in the natural sciences, have been selected for honorary membership in the Hendrix chapter of Blue Key, national leadership fraternity. The two men were chosen because of their interest in and aid to student welfare, both scholastically and socially. Only those outstanding in scholastic ability and campus leadership are chosen for Blue Key membership.—Kenneth Parker.

PLAN CHRISTIAN NEWS-PAPER FOR CHINA

SHANGHAI (By Wireless)—(CNS)—A Christian newspaper for China may be launched in the future as the result of discussions at the biennial meeting of the National Christian Council here.

It was decided to take no immediate action on the proposal due to inflated costs of labor and materials and poor communication facilities. The newspaper, when and if launched, will be in the Chinese language.

HENDRIX CAMPAIGN NEWS

Halls Increase Gift

Mr. and Mrs. Graham R. Hall, Little Rock, already the largest individual donors to the \$1,000,000 campaign for Hendrix, have added to their contribution. Mr. and Mrs. Hall, who originally gave \$15,000 to the drive, have increased this figure by \$5,000, making a total of \$20,000.

Mr. and Mrs. Hall made their first gift of \$15,000 with the statement that "we make this contribution because it is our conviction, after careful study, that Hendrix college is making superior contribution to education in Arkansas, education that blends scholastic instruction and character development in a manner designed to inculcate the principles of intelligent, aggressive Christian life." Their gift, the first major contribution to the campaign, was made in February, 1946.

Half of the gift was given in memory of Walter Graham and Emily Roots Hall, parents of Mr. Hall, and half in memory of Bishop H. A. and Caroline O. Boaz, Mrs. Hall's parents.

Mr. Hall, a well known Little Rock attorney, and Mrs. Hall have contributed to the Hendrix living endowment fund for several years. Their \$20,000 gift was made through the First Methodist Church of Little Rock.

Campaign Leaders Travel

In the interest of the campaign, Dr. C. M. Reves, director of the campaign, and Dr. Matt L. Ellis, president of the college, have travelled the equivalent of the distance around the world without leaving Arkansas.

At the beginning of the year, the campaign leaders had driven the campaign automobile which they use jointly—a total of more than 24,000 miles, the approximate distance around the earth.

In addition to this travel, both men have made several trips by bus and train. During the first eight months the campaign has been open, Dr. Ellis has made more than 80 speeches in behalf of the campaign and Dr. Reves has made more than 75.—Hendrix News Bureau.

A LETTER FROM GREECE

Conway, Ark., Jan. 8.—A Greek father who had planned to send his two sons to Hendrix College will not realize that ambition.

Gus B. Kanary of Souli, Corinth, Greece, has written friends in Conway that he will not be able to send his two sons to the Methodist institution for their college work as he had dreamed of doing. Mr. Kanary is thankful that he still has his family with him; it is all he has left.

Mr. Kanary, a native of Greece, came to Conway as a young man and operated a lunch wagon in the college city until about 1911 when he returned to his homeland to help drive the Turks out of the country. He has maintained correspondence with Conway friends since that time.

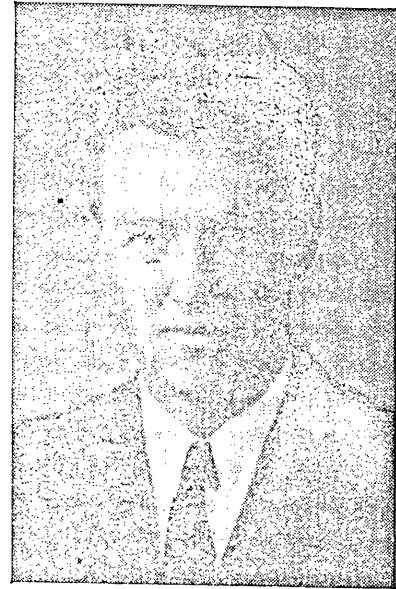
He recently wrote Luther Goad, a cafe operator in Conway, that he now has a "nice family which God has saved." "My oldest sons go to the university," Mr. Kanary reports, "one for doctor and one for lawyer, and both of them read and write English. I was aiming to send them to the Conway Hendrix College, but we lost everything, only we are in life," Mr. Kanary concludes.

The letter was the first received

LANE SCOTT WITH BOARD OF EDUCATION

NASHVILLE, Tenn.—Walter Lane Scott, recently of Hendrix College, Conway, Arkansas, has been appointed Associate Director of the Joint Program of Public Relations for Methodist Educational Institutions, it has recently been announced by Dr. H. W. McPherson, head of the Division of Educational Institutions in the denomination's Board of Education. Mr. Scott succeeds the late Walter Parkes in this office.

Mr. Scott will begin his active duties early in January. His head-



LANE SCOTT

quarters will be in Nashville, Tennessee.

A wide background of training and experience has given Mr. Scott good preparation for the work he is undertaking. He is a graduate of Hendrix College and has had several years of practical journalistic experience. Starting as a reporter he successively held positions as Feature Editor, City Editor, and Managing Editor on small dailies. He is a veteran of World War II and during his army experience work in the field of public relations. Since his release from the service he has been connected with the News Bureau of Hendrix College.

WORLD COUNCIL TO RECEIVE GIFT FROM BRAZIL METHODISTS

Geneva (By Wireless)—(RNS)—Brazil Methodists are expected to send a gift to the World Council of Churches' Department of Reconstruction and Inter-Church Aid sometime in December, it was announced here by Dr. J. Hutchinson Cockburn, department director. This will be the first time that aid has been received from any Protestant Church body in South America.

Indications are that the offering from Brazil will be sent by the Federation of Evangelical Churches in Rio de Janeiro, thus associating most Protestant denominations in the area with the contribution to the Methodist group.

It is expected that part of the gift will be used for general relief in Europe, and the remainder for needs of war-affected Methodist congregations.

And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.—Joel 3:3.

from the Greek since the outbreak of war in Greece.

Contributing Editors:
Roy E. Fawcett
Mrs. W. F. Bates

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

NORTH ARKANSAS CONFERENCE NOTES

Stewardship Schools in Fayetteville District

The Fayetteville District has outlined a program for twenty-two schools offering the course on The Stewardship of Life. These schools are as follows: Alpena, Green Forest, Berryville, Eureka Springs, Presley's Chapel, Huntsville, Rogers, Pea Ridge, Bentonville, Springdale, Fayetteville, Central Church; Fayetteville, Wiggins' Memorial; Winslow; Prairie Grove; Viney Grove; Cincinnati; Siloam Springs; Gentry; Elm Springs; Gravette; Centerton and Sulphur Springs.

The following persons are the Instructors in these various schools; E. H. Hook; Mrs. E. H. Hook; Kermit VanZant; Lee Cate; J. J. Clark; J. T. Byrd; A. A. Eason; H. O. Eggenesperger and J. T. Randle.

Stewardship on Waldron Circuit

Miss Estelle McIntosh is leading the Waldron Circuit in an outstanding Stewardship Cultivation program. Two schools, one at Bird's View and one at Square Rock, have already been held. Applications have been received for three other schools: Parks; Cauthron, and Mt. Pleasant, to be held by early February.

Mrs. E. D. Lewis in Searcy District

Mrs. E. D. Davis, who is an outstanding Instructor in the field of Lesson Materials, is to be in the North Arkansas Conference for training school work, from January 2 to February 2. She is already listed for the following schools: Cabot, January 12-14; McRae, January 15-17; Augusta, January 26-28; McCrory, January 29-31; Fort Smith, February 16-21. Other schools are being worked out and can be announced at an early date.

Jonesboro Stewardship School

The churches of Jonesboro: First Church, Huntington Avenue, and Fisher Street, united in a three-day training school, which was held at Huntington Avenue, January 7-9.

Afternoon and evening sessions of the school were held to make it possible for all to attend who desired to be in the school. The attendance was very good. There was a total enrollment of seventy-one.

Jonesboro Training School

Plans have been completed for a four-unit Second Series Training School to be held at First Church, Jonesboro, February 10-14. This school is for the churches in the Jonesboro Area of Jonesboro District. Persons from other sections of the district have been invited to attend as far as possible.

The following courses are to be offered: The Christian Message for Our Day, Dr. W. Henry Goodloe; The Vacation Church School, Miss Freddie Henry of Nashville, Tennessee; Understanding Ourselves (Youth Course), Miss Virginia Thomas, Tupelo, Mississippi, and Guiding Seniors and Young People, Rev. Fred R. Harrison of Pine Bluff.

RACE RELATIONS DAY

The second Sunday in February is Race Relations Day and will be so observed by the Methodist and other churches. A packet has been prepared containing the following pamphlets, "Methodism in Negro Education," "Dividends Beyond Dollars," and "No Higher Than Its Source," also a service for Race Relations Sunday, a poster calling attention to the Day, and a sermon titled, "Life's Common Denominator." These materials may be had from the Board of Education, 810 Broadway, Nashville, Tennessee, without charge on request. Further helps may be had from most Methodist periodicals for the month of February.

For the Little Rock Conference the offering goes to Mr. C. E. Hayes, 417 Donaghey Building, Little Rock, and is directed to the support of Philander Smith College, an institution that is worthy of the confidence and support of all who are interested in maintaining good relations between the races.—Roy E. Fawcett.

LITTLE ROCK CONFERENCE NOTES

By Roy C. Fawcett

Meeting of Conference Board of Education

A meeting of the full Board of the Little Rock Conference was called for Tuesday, January 7, for the purpose of completing organization and planning the program for the current year. The Board chairman, Dr. Aubrey G. Walton, presided. J. L. Patterson was elected Secretary, succeeding R. B. Moore recently assigned as Superintendent of the Arkadelphia District.

Subject to election by the Annual Conference, the following were nominated as additional members of the Board: Roland Shelton, Ed McCuisin, M. H. Russell, Fred Schwendimann, Ralph Clayton and Mark Vaught.

It was voted to divide the Board membership into committees to study and to assist in the promotion of the work of the three Divisions, with the Conference Directors of each serving as the committee chairmen. The membership of the Board was grouped as follows: For the Children's Division, Mrs. W. F. Bates, Mrs. H. King Wade, J. E. Cooper and E. W. Harris; Youth Division, C. Ray Hozendorf, J. L. Patterson, Albert Graves, W. Neill Hart, Wm. Elder, Ashley Ross, Jr., and Sue Plummer; Adult Work, Roland Shelton, J. S. M. Cannon, J. M. Hamilton, Fred Gantt, Miss Beryl Henry, R. E. Simpson, C. E. Hayes, T. A. Prewitt and T. A. Barton.

Conference Director of Adult Work

The Board elected Roland M. Shelton as Conference Director of Adult Work. Mr. Shelton is an active member of Asbury Church, Little Rock, the general superintendent of his Church School and is vice-president of the Men of the Churches of the city. We are fortunate in securing the leadership of one of our finest laymen for this important phase of our Church School program. It is an encouraging fact that every District showed a gain in enrollment of adults during the last Conference year and that more than half of the total increase for the year was from this age-group.

Rural Workers' Institutes

Under the leadership of Rev. Van W. Harrell of the Prescott District and Rev. R. B. Moore of the Arkadelphia District, successful rural workers' institutes were held at Murfreesboro and Malvern. Both meetings were well attended by pastors and laymen who came together for the day to check up on the program to date and plan for the year ahead. A fine spirit was evidenced.

Youth Assemblies

The two weeks immediately following Pastor's School have been secured for the two sections of the Youth Assembly. Rev. Fred Schwendimann will be the dean of the section meeting June 23, for the Arkadelphia, Little Rock and Pine Bluff Districts; Rev. C. Ray Hozendorf will be the dean of the other, beginning June 30, for the Camden, Monticello, Prescott and Texarkana Districts.

REPORT OF CHURCH SCHOOL ENROLLMENT

Fayetteville District

Church Schools	1944	1945	1946	Gain or Loss
Alpena Circuit				
Alpena Pass	127	139	153	*26
Osage	34	39	39	*5
Piney		26	26	*26
Shiloh		42		
Bentonville	176	234	344	*168
Berryville	207	242	302	*95
Centerton Circuit				
Centerton	170	94	160	-10
Hebron	62	54	42	-20
New Home	62	34	36	-26
Oakley's Chapel	93	55	77	-16
Cincinnati Circuit				
Cincinnati	105	129	135	*30
Summers	74	60	66	-8
Weddington	63	72	72	*9
Elm Springs-Harmon				
Elm Springs	121	143	118	-3
Harmon	129	86	90	-39
Eureka Springs	83	100	164	*81
Farmington-Goshen	83	100	164	*81
Farmington			30	
Goshen				
Fayetteville				
Central	743	767	948	*105
Wiggins Mem.	170	171	211	*41
Gentry	108	154	197	*89
Gravette-Decatur				
Decatur	74	149	146	*72
Falling Springs	144	130	152	*8
Gravette	134	178	190	*56
Green Forest	46	159	167	*121
Lincoln	36	149	160	*124
Madison County				
Huntsville	144	59	133	-11
Presley's Chapel	63	70	90	*7
Monte Ne Circuit				
Monte Ne	26	35	19	-7
Oak Grove	67	13		-67
Pace's Chapel	60	80	27	-33
Shady Grove	76	80	41	-35
War Eagle		75		
Pea Ridge Circuit				
Avoca	89	62	53	-36
Bright Water	104	85	70	-34
Pea Ridge	79	114	102	*23
Tuck's Chapel	35	79	41	*6
Prairie Grove	203	206	269	*66
Rogers	396	446	542	*146
Siloam Springs	355	431	488	*133
Springdale	370	360	418	*48
Springtown-Highfill				
Council Grove	61	30	37	-24
Highfill	46	50	52	*6
Springtown	63	50	71	*8
Sulphur Springs	140	143	241	*101
Fairview	112	78	78	-34
Viney Grove Circuit				
Illinois Chapel		49	60	*60
Liberty	48	31	50	*2
Morrow	34	51	38	*4
New Sulphur	25	36	44	*19
Rhea's Mill	50	64	49	-1
Viney Grove	89	84	98	*9
Winslow	64	67	123	*59
Logan			52	
Thornberry				
Totals	6226	6609	7325	1099
*Increase				
-Decrease				

Hold sorrow till its more selfish aspect passes; till it turns its religious side to you; till time and experience and faith do their work; till you feel not its gloom, but its glory; not its cross, but its crown. Do not, through any device, lose its sanctifying influence, the greatest loss the soul can meet. J. W. F. Ware.

Minds are like parachutes—they only function when open.—Christian Life and Times.

WATCH NIGHT PARTY AND WORSHIP SERVICE

The Morrilton Methodist Youth Fellowship gave an interesting watch night party on New Year's Eve. James Fleming directed the games in Pierce Hall, the educational building of the church, from 8 until 10:30 p. m. Then refreshments were served and the group sang favorite songs until 11:15. At this time they went into the sanctuary of the church for worship. Four young people presented the "Worship Meditation" which appeared in a recent issue of the MYF paper "CONCERN." Those who took part in this program were: Mary Lou White, Betty Montgomery, Charles Parette and Jo Lee Fleming. Pryor Reed Cruce, Jr., closed the service with a candle light dedication.

Young people from the Baptist and Presbyterian churches were guests at the party and the worship service.—Maurice Lanier.

PERRY-CONWAY COUNTY YOUTH FELLOWSHIP HOLDS MEETING

The sub-district group of the Perry-Conway County Methodist Youth Fellowship met Monday night, January 5, at the First Methodist Church in Morrilton.

The devotional program was given by the Morrilton Youth Fellowship group with Charles Marion Parette as leader. Marylou White was the principal speaker.

Junior Cragar of Perry, president of the sub-district, presided at the business meeting which was opened by the reading of the minutes of the December meeting by the secretary, Miss Mary Lou Poteete of Perryville. An invitation was extended by Miss Mary Farish of Perry and accepted by the group to hold the regular monthly meeting in February at Perry on Monday night, February 3. After a few remarks by Pryor Reed Cruce, ministerial student at Hendrix College, Conway; the group adjourned to Pierce Hall.

Ninety-one members from Perry, Perryville, Opele, Morrilton and the Conway County Methodist Churches participated in group games directed by Mrs. M. Lanier of Morrilton. Refreshments were served by the local church group.—Reporter.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

GARDNER MEMORIAL INSTALLS OFFICERS

On the evening of December 30, Rev. Vernon Chalfant, pastor of the church, installed the officers of the W. S. C. S. and the Wesleyan Guild of the Gardner Church. Mrs. H. W. Taylor led the program. The beautiful "Carol of the Birds" was presented by Miss Joan Goss, accompanied by Mrs. Oscar Goss. We were honored to have as our guest speaker Mrs. E. T. Wayland, who gave an account of our growth of missionary work in our Arkansas Methodist churches, and on what we as women of the church may accomplish by united effort.

The newly elected president and the chairman of the Wesleyan Guild presented the following officers: President, Mrs. Flora George; Vice President, Mrs. Oscar Goss; Corresponding Secretary, Mrs. Claude Drye; Recording Secretary, Mrs. Ernest Brown; Treasurer, Mrs. A. Raczouski; Missionary Education, Mrs. Vernon Chalfant; Christian Social Relation, Mrs. A. C. Murray; Student Work, Mrs. R. J. Goss; Literature, Mrs. J. E. King; Children Work, Mrs. M. W. Koehler; Supplies, Mrs. H. L. Stewart; Local Treasurer, Mrs. Grover Harbour; Spiritual Life, Mrs. Joe Hirschey.

For the Wesleyan Guild: President, Mrs. Harold Grimmett; Vice-President, Mrs. Reba Blacklock; Recording Secretary, Mrs. Elaine Wright; Corresponding Secretary, Mrs. Lois Cooper; Treasurer, Mrs. Roseland Hickey; Coordinator, Mrs. Vernon Chalfant; Spiritual Life, Mrs. Ilene Taylor; Missionary Education, Mrs. Margaret Clark; C. S. R., Mrs. Prudy Taylor; Social Activities, Mrs. Lorene Yates; Membership, Beth Clements.

We wish to express our thanks to Rev. and Mrs. Chambliss and the membership of the Levy Church for the privilege of using their church for these installation services. It is good to have neighbors to call upon for help in times of need.—Reporter.

PASTOR'S WIFE ENTER- TAINS W. S. C. S.

The Missionary Societies of Bethel and Marysville churches were entertained with a Christmas party on December 20 at the parsonage by the pastor's wife, Mrs. J. R. Martin.

The house was beautifully decorated with holly and a Christmas tree centered the dining table. Gifts were brought by each guest and then presented to those holding corresponding numbers.

The singing of songs by all, responsive reading led by Mrs. G. F. Wilson, a Christmas story by Mrs. A. L. Davis, followed by sentence prayers featured the afternoon's entertainment.

A delicious salad plate was served by the hostess to the following: Mrs. Wade Wilson, President of Bethel Society; Mrs. G. F. Wilson, Mrs. Marion Russell, Mrs. Willis Payne, Mrs. Louise Pace, Mrs. A. L. Davis, Mrs. Darce Bishop, Mrs. J. H. Bishop, Mrs. Louis Perritt, Mrs. Lula McCall, Mrs. C. E. Smith, Mrs. Roette Davis, Mrs. Dale Tompkins, Mrs. Wiley Davis and Mrs. J. R. Martin.—Reporter.

NELLIE DYER ASK FOR SUPPLIES FOR KOREA



To District and Local Secretaries of Supplies:

Below you will find a letter from Miss Nellie Dyer. Please read it and act upon her requests at once. Every society in North Arkansas Conference should send a package to Miss Dyer for Korean Relief.—Mrs. A. L. Smith, Conf. Sec. Supplies.

Dear Mrs. Smith:

When I return to Korea I hope to take relief supplies with me. The Methodist Committee for Overseas Relief will pay the transportation costs to Korea on all the supplies I can collect to take along with me as I go. I am wondering if you as Conference Secretary of Supplies can help me collect things to take. If many societies would send only a little each the total would be large. I should be so happy to carry these gifts from the women of my conference to the Koreans who are in need. Packages can be sent to me at 1628 Independence Street, Conway, marked "For Korean Relief."

According to a recent letter from a Korean friend, people there are suffering from the shortage of clothing and used or worn clothing is needed. Of course, clothing to be sent should be clean and mended if

possible. Good, second-hand shoes, low-heeled and small, are also needed.

Buttons—assorted
Sewing thread—black and white, pos. 50 and 60
Darning thread—balls of black, brown, tan, white, gray
Needles—assorted
Machine needles (Singer)—assorted sizes

Yarn
Knitting needles, Nos. 4 and 5
Bobby socks and D. M. C. skeins to match

Towels—dish, hand, bath
Cloth (cotton and wool)—waists, 2 yards, skirts, 4 yards
Razor blades—shaving soap or cream

Tooth brushes and paste or powder
Elastic and men's garters
Socks and stockings—for men, 8 to 10½; for women, 8 to 9½; children, 4 to 10 years

Tennis style shoes—medium and small sizes

Evaporated (died) fruits
Dehydrated soup mixture—Bouillon cubes

Raisins
Pancake mix—Fudge mix
Powdered milk
Cocoa

Underwear—men's and women's small sizes

I shall appreciate any help you can give me. I hope packages will be sent as soon as possible. I do not know yet just when I can sail but I expect to be at home for a month or two at least.

Sincerely yours,
Nellie Dyer.

LEVY INSTALLS OFFICERS

The officers of the W. S. C. S. of the Levy Society were installed at the close of the morning service December 29, by the pastor, Rev. T. C. Chambliss.

They are as follows: President, Mrs. T. C. Chambliss; Vice-President, Mrs. Madison Bryant; Corresponding Secretary, Mrs. J. Lacy; Recording Secretary, Mrs. C. N. Huff; Treasurer, Mrs. Louis Koning; Christian Social Relations, Mrs. Jake Richards; Secretary of Missionary Education, Mrs. L. C. Burton; Secretary of Children, Mrs. Viola Basham; Secretary of Literature and Publications, Mrs. A. O. Youngblood; Spiritual Life, Mrs. Ellen Hardcastle; Supplies, Mrs. C. L. McCormack.—Reporter.

COMPLETE NEW TESTAMENT READ PUBLICLY

LINCOLN, Neb. — (RNS) — The complete revised New Testament was publicly read in the Emmanuel Methodist Church here by 71 girls, all members of Zeta Chapter of Kappa Phi, Methodist girls club, and five men from the Wesley Foundation.

Each participant read for 12 minutes. It took slightly more than 15 hours to complete the reading, which god under way at 6 a. m.

Humility is the solid foundation of all the virtues.—Confucius.

HIGHLAND INSTALLATION SERVICE

A candlelight service for the installation of officers of the Woman's Society of Christian Service of Highland Church was held Sunday night, December 29.

The installation service for the officers of the ensuing year was conducted by Rev. John L. Tucker, assisted by Mrs. Frank Mackley.

The officers are as follows: Mrs. Albert A. Joyner, President; Mrs. C. P. Trice, Vice-President; Mrs. Merritt L. Jackson, Recording Secretary; Mrs. F. T. Hill, Corresponding Secretary; Mrs. Don Cameron, Treasurer; Mrs. John L. Tucker, Secretary of Missionary Education; Mrs. J. E. McGuire, Christian Social Relations and Local Church Activities; Mrs. George O'Neill, Assistant; Mrs. J. A. McGaughey, Status of Women; Mrs. Olin Jernigan, Secretary of Student Work; Mrs. L. M. Hawkins, Secretary of Literature and Publicity; Mrs. Rose Hendricks and Mrs. E. H. Major, Secretary of Spiritual Life; Mrs. M. L. Mortensen, Secretary of Youth Work; Mrs. Paul Williamson, Secretary of Children's Work; Mrs. Howard Clark, Secretary of Supplies; Mrs. Dan W. Reinheimer, Publicity.

Faith is to set up standards of courage, kindness, and justice, according to some inner light, and to maintain them against the world.—Virginia Advocate.

METHODIST YOUTH OPPOSE PEACETIME CONSCRIPTION

A statement expressing complete opposition to peacetime conscription, whether military or civilian, was adopted unanimously by the Council of the National Conference of Methodist Youth Fellowship, which has 2,000,000 members in this country.

The mid-winter business session of the Council, which acts for the National Conference between annual meetings, was held at North English, Iowa, December 30 to January 2. The president, Alva I. Cox, Jr., of Evanston, Ill., presided over the four-day meeting which was attended by 13 youth and five adult advisors.

The statement added that President Truman's appointment of a civilian committee to study the type of training to be established "is only the latest step in a persistent effort by certain groups to secure congressional approval for the principle of conscription in peacetime."

The President's committee, the youth claim, "is not fairly representative of all areas of our national life, in that farm and labor groups were ignored, and several individuals in other fields appointed because of their known sympathy for peacetime conscription." The Council has issued a call mobilizing all Methodist youth and student opinion against peacetime training in the United States.

A letter urging full amnesty for conscientious objectors now in prison was sent to President Truman.

Attention was given to the National Conference service projects which include work camps, a Concern for Life Fund, "Power," and CONCERN.

The Methodist Student Movements of Georgia and Florida are planning to open a work camp in Cuba this summer. Another work camp will be opened in New York City, and tentative plans are now being made for a work camp in California, on which both California and Southern California - Arizona Conference Methodist Youth Fellowships will cooperate.

A total of \$3,235 has been raised by Methodist youth for the Concern for Life Fund, the bulk of which has been allocated to the needy peoples of Europe through Bishop Paul N. Garber, of Zurich, Switzerland. Methodist youth in the Michigan Conference raised \$1,411 for the youth center at Warsaw, Poland.

The circulation of "Power," the unique, quarterly devotional booklet, has now reached 60,000. CONCERN, the official MYF newspaper published bi-monthly, has a circulation of 8,000.

A Committee on General Conference Strategy was organized, and Paul Berger, of Vallejo, Calif., was elected chairman. Council members voted to petition the next General Conference (1948) to provide for at least 15 youth representatives on a basis of two members from each Jurisdiction, and three from the National Conference at large.

The annual meeting of the National Conference of the MYF will be held August 28 to September 3, at the College of the Pacific, Stockton, Calif.

CURRENT NEWS IN ARKANSAS METHODISM

CHRISTMAS DRAMA AT MORRILTON METHODIST CHURCH

"Holy Night," a Christmas drama in four scenes, was presented Sunday evening, December 22, at the Morrilton Methodist Church. The cast of characters was as follows: Angel soloist, Mrs. Earl Bentley; Mary, Nita Sue Davis; Joseph, Keith Koontz; Angel of the Announcement, Betty Montgomery; five shepherds—Asa, Charles Parette; Zarah, John Guiling; Tamar, John Fry; Abel, "Junior" Avery; Joram, Joe Lee Fleming; Angel of the Star, Janet McFarland; Three Kings—Melchior, Bill Rowe; Beltahasar, James Fleming; Gaspar, Pryor Reed Cruce, Jr.; other angels—Betty Taylor, Joyce Ann Williams, Fern Bizzell and Gayle McGloflin.

A choir of women's voices furnished a musical background for the play, accompanied by Mrs. Edward Gordon, organist. The play was directed by Mrs. Maurice Lanier assisted by Miss Maxine Stover, chairman of costumes; Thomas Earl Massey and Eddie Coleman, chairman of properties and lighting.—Maurice Lanier.

NEW YEAR'S EVE SERVICE AT CENTERTON

We had a very impressive service at the Centerton Church New Year's eve. In our opening service we had the Baptist minister of Centerton bring the message, having invited his people and our people from Oakleys Chapel.

The first service began at 8:30. At 9:45 we went to the basement of our church and enjoyed a social hour with refreshments of sandwiches, cake and hot coffee. At 10:45 we assembled again in the auditorium for our second service.

This service was very inspirational. We used the Twenty-third Psalm, divided into sixteen divisions. Each division with suggested subject was used by a lay member of our churches with a three-minute talk. Some songs and prayers were well fitted between the divisions and we closed with a consecration prayer around the altar at 12:06. After wishing each other a happy New Year about sixty of us left the church for our homes feeling that it was a profitable and blessed way to close the old year and begin the new.—Cathryn Ferrel, Pastor.

JOINER CHARGE

The improvement and building program of the Joiner Methodist Church is nearly completed. An educational building has been added to the former frame church, and both have been brick veneered. The improvement was also carried on throughout the building.

The parsonage has been redecorated on the interior and will be painted. Landscaping will be done for both the church and parsonage with new walks made.

The church board has adopted the unified budget and pledges are being taken. They have already amounted to \$200.00 a month.

The pastor is conducting a Stewardship class starting this week.

O. T. Jenkins has been elected president of the official board, H. M. Sanford, Pastor.

DR. J. W. WORKMAN TO BROADCAST OVER KARK

BEGINNING Saturday, January 18th, Dr. J. W. Workman, pastor of the First Methodist Church in North Little Rock, will broadcast over KARK each Saturday through Saturday, February 22nd.

The broadcast will be heard over KARK for fifteen minutes beginning at 9:00 A. M. In this series of six broadcasts Dr. Workman will give special emphasis to the Christian Stewardship phase of the Crusade for Christ. The Hendrix College Campaign will also receive some emphasis.

This broadcast is under the auspices of the Conference Board of Evangelism of the Little Rock Conference. This program is familiarly known as the Methodist Crusaders Program. The Board of Evangelism of the North Arkansas Conference is cooperating in publicizing this program.



WILL CELEBRATE GOLDEN WEDDING ANNIVERSARY

Rev. and Mrs. A. J. Bearden will celebrate their Golden Wedding Anniversary on January 31. Hermitage would like for the entire Conference to join in the observance.

In the two years they have been at the Hermitage parsonage they have refinished all the woodwork and repapered the parsonage. They have put fences around the entire place that hold back all the stock and look very nice. They did a lot of this work with their own hands. The front porch has been made new and painted. A pantry and door to same have been made from a portion of the back porch. A new living room suite and a lovely dining room have been placed in the parsonage. The mattresses have been renovated and flowers planted around the house. It is one of the most attractive places in town and the members of the church love to call it their home when in town. They have done a splendid work and the entire charge was delighted when they learned that the Beardens were to be here for another year.—Reporter.

HOT SPRINGS CHURCHES RECEIVE VISIT FROM THE GIDEONS

The Little Rock camp of The Gideons, International, visited Hot Springs churches January 11.

Speaking in Hot Springs churches of all denominations, Little Rock business men presented the Gideons' plan to place the Bible in the hands of all the youth of America. This will require 30,000,000 New Testaments in addition to Testaments still distributed to the armed forces.

Presentation of hotel Bibles to the Arlington Hotel were made on that date.

A. E. Lewis, past president of Gideons, International, was speaker. Others included: James T. Kier, Field Secretary; Clyde Hollis, G. W. Blankenship, Raymond Lindsey, Ray Robinson, Van Weathersby, W. D. Godfrey, I. E. Taylor, Franklin Loy, Theo Harrell, Phil Baldwin and Tom Morgan.

Little Rock Gideons, aided by Little Rock churches, recently presented Testaments to all Senior and

CANDLE-LIGHTING SERVICE AT HARVEY'S CHAPEL

Candle-lighting services were held at Harvey's Chapel on the Marmaduke Circuit on Christmas eve. The choir, directed by Mrs. Clara McBride, with Miss Glendale Wright, pianist, sang familiar Christmas carols. The six girls representing angels were Betty Gene McBride, Charlene Letson, Bonnie Mae Stallings, Vergie Burris, Fay Burris and Pauline Burris. Lee Freeman and Miss Wilma Wyatt were the readers.

The Christ candle stood by the cross. There were six candles on the altar. As the service began only the Christ candle was burning, but as the choir sang the six angels appeared at the appropriate time and lighted the candles of Expectation and Hope, Remembrance and Brotherhood. At the close of the service the angels lighted each candle in the congregation.

Following the service presents were handed out by Santa Claus from a tree filled with gifts. A most gracious old-time pounding was given to the pastor and family.

The evening was truly one of Christian fellowship.—Reporter.

HONORED ON TWENTY-FIFTH WEDDING ANNIVERSARY

Rev. and Mrs. Andrew J. Christie were honored on the eve of their twenty-fifth wedding anniversary with a dinner given January 3, by the Texarkana, Arkansas, Methodist ministers and their wives, at the home of Rev. and Mrs. George Kerr, 401 Kirby Street.

The color scheme used throughout the house was silver and red. The dining table featured a lovely wedding cake encircled with lighted tapers.

Following the dinner a lovely gift was presented Rev. and Mrs. Christie. Those present other than the honorees were: Rev. and Mrs. Dewey McCauley; Rev. and Mrs. Fred Arnold, Mary, Joe and Fred Arnold, Jr.; Rev. and Mrs. Edward W. Harris, and Rev. and Mrs. George Kerr.—Reporter.

Junior High School students in Little Rock.—Reporter.

LETTER FROM REV. P. W. EMRAH

This is the first New Year's Day since 1921 that I have not begun to plan how to have a greater year than on the charge that I have been serving. I took the retired relation at Conference this year at the age of seventy-two. I have served thirty-nine churches the North Arkansas Conference, four in the First Smith District, five in the Conway District and thirty in the Paragould District.

I came in the Conference under Bishop Mouzon and have served under Bishops Atkins, Hay, Dobbs, Boaz, Moore, Seelman and Martin. I have served under the following elders: Dr. James A. Anderson, Rev. William Sherman, Dr. E. T. Wayland, Dr. A. W. Martin, Rev. H. H. Griffin, Rev. H. Lynn Wade and Rev. R. E. Connell.

I have received over one thousand into the church yet I count myself an unprofitable servant.

I have no plans for next year but to help out where I can for the Lord. If any of you brethren want someone to help in a revival I will be at your service.—P. W. Emrah, Box 425, Knobel, Arkansas.

TRIUNE CLASS, FIRST CHURCH, NORTH LITTLE ROCK

Byron Bogard has been selected as teacher of the Triune Class of the First Methodist Church, North Little Rock. Eugene J. Clark has been elected president to succeed Tom Williams, who leaves soon to enter college. Anna Garrett and Eddie Jo Tanner were appointed to serve as a courtesy committee. This committee is responsible for all cards, gifts and flowers sent by the class.

Mr. and Mrs. Bogard entertained the class members and friends with a Christmas party in their home on Park Hill. Lila Church had charge of the entertainment. Games were played and Christmas carols were sung. Later in the evening lovely refreshments were served by the hostess.

As a special Christmas project, the class furnished a needy family with food, clothes and toys.

On Christmas eve, the class went caroling to homes where there were shut-ins.

Douglass Wayland is a new member of the class. Son of Rev. and Mrs. E. T. Wayland, he returned recently from service overseas. Mrs. Moffett Rhodes is also a new member. Before her recent marriage she lived in Australia.

Other new members are Betty Jo Dille, Etta Grace Wilson, Wesley Williams, Albert Schoonover, Jerry Powell, Bebe Campbell, Delores Nix, Jeanette Corbet and Curtis Barker.—Georgia Maye Ritchie, Publicity Director.

MAN'S TRUST

Men seem neither to understand their riches nor their strength. Of the former they believe greater things than they should; of the latter, much less. Self-reliance and self-denial will teach a man to drink out of his own cistern, and eat his own sweet bread, and to learn and labour truly to get his living, and carefully to expend the good things committed to his trust.—Lord Bacon.

Headed For Jail

AUNT HANNAH'S ADVENTURE IN STEWARDSHIP

By William L. Stidger

THE late Dr. "Mert" Rice of Detroit once told me one of the most exciting stories of stewardship in service that I have ever heard.

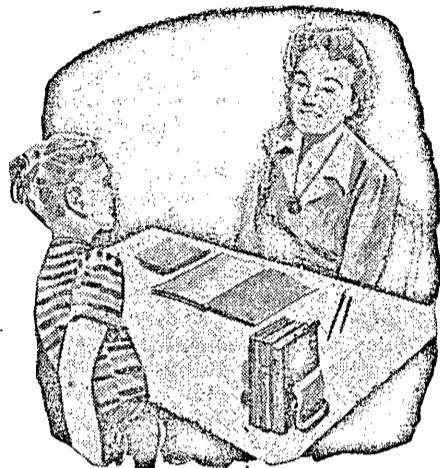
About thirty years ago a class in sociology at Johns Hopkins University made a careful, scientific study of one of the worst slum districts of Baltimore. The students went into the homes, noted all the good and bad influences in the community and tabulated the results on cards. Two hundred cards were marked, "Headed for jail." On each of those two hundred cards was the name of a boy or girl whose background, home surroundings, attitude toward life, and prospects indicated a life of crime ending in jail or worse.

After a lapse of twenty-five years a sociology class in Johns Hopkins, in searching for a project, found this bundle of cards, "Headed for jail." The task of checking on every card was chosen by this class as their project for the year.

That class was headed for a surprise for only two persons on the cards marked "Headed for jail" ever got there. And there was a reason only two of those hundred ever got to jail. The reason was "Aunt Hannah." She was a school teacher in that particular slum section and taught in the grade school. The stories of the two hundred "headed for jail" ran true to the same pattern.

One man, whom the second crew of investigators interviewed, said: "I sure was a bad egg. I was the

worst kid in the neighborhood, and how the cops did like to pin anything on me! And they were usually right. One day Aunt Hannah kept me after school. She told me I was too smart a kid to be getting into trouble, and before I left she asked me to come to her home for dinner the next Sunday. I just never had



as one of those who were marked "Headed for jail." "I am one of Aunt Hannah's alumni," he said. "While I was in school I was clerking evenings and Saturdays in a grocery store. I would steal money from the store and also candy and groceries for a gang of boys we had the heart to let Aunt Hannah down after that; and now I'm a doctor in this same community."

A corner grocer had a story to tell organized. Of course I got caught

(they always do) and the owner threatened to turn me over to the police. Things looked bad for me but I just had sense enough to go and talk to Aunt Hannah. Two days later she kept me after school and told me that she had fixed things up with both the grocer and the police. But I was to pay back all that I had stolen. I did. I also kept on working in that same grocery and finally bought it. This is it, greatly improved and modernized. That's why I ended up in this grocery store instead of in jail, as my card indicated I would."

Aunt Hannah herself could tell a great story but this was all she would say to the investigators: "Oh, I just loved them like they were my own boys and girls. I just invested my time and talents and love in two hundred children; all of whom were, by scientific prophecies, headed for jail, and now look at all of them but two; the best citizens we have in Baltimore; church members, Protestants, Catholics, Jews; all of them good, substantial people."

That's about all you could ever get out of Aunt Hannah when you visited her at a home for retired teachers in Baltimore. But that's all you need to know to explain why only two out of two hundred of her boys and girls marked "Headed for jail" ever got there. There is a drama in the stewardship of loving service.

Grace is the extra good that God has put in men.—Selected.

A YOUTH FELLOWSHIP ORGANIZED AT SMYRNA

The young people of Smyrna community met Sunday afternoon, December 15, and with the help of Rev. David Hankins, organized a Youth Fellowship. The following officers were elected: President, Frances Jo Howard; Vice-President, Agnes Spickard; Secretary and Treasurer, Babbie Shope; Reporter, Jackie Haltom.

The fellowship agreed to invite the Hollywood Youth Fellowship to come to Smyrna Church on Monday night, January 6. We plan to serve refreshments and have a happy time.

The following are members of Smyrna Youth Fellowship: Frances Jo Howard, Olen Lomis, Peggy Lomis, Jo Sloan Golden, Donald Shope, Maxine Davis, Jackie Haltom, Doris Hubbard, Joy Dell Haltom, Leatrice Howard, Barbara Spickard, Julia Ann Bolt, Edris Davis, Joyce Haltom, Agnes Spickard, Babbie Shope and Lina Stone. —Reporter.

EISENHOWER TO RECEIVE CHURCHMAN AWARD

NEW YORK — (RNS) — Gen. Dwight D. Eisenhower will receive The Churchman Award for the promotion of good will and better understanding among all peoples. The presentation will be made by Bernard M. Baruch on December 3 here, it was announced by Dr. Guy Emery Sipler, editor of the publication.

The award, given annually since 1937, was previously won by Franklin D. Roosevelt, Wendell L. Willkie, William Allen White, Bernard M. Baruch, Henry Wallace, and Mrs. Franklin D. Roosevelt.

The Gospel Makes A Difference In India

"Famine today in India is a strange visitor, seeming to show its face here and there over wide areas," says the Rev. Halsey E. Dewey, Methodist missionary in Pakur, Bihar, India. "But when this same threat of famine came into the midst of a community where Christ is known, homes opened their doors in the neighborly spirit of Christian sharing, sharing by some who had enough, and to spare.

"Illness continues to be an ever-present visitor in every community, striking now and again in epidemic form. It was a Christian community into which it came the other day, and it was a group of Christians which made their way several miles to the mission hospital and dispensary to return to their own community with simple remedies which quickly dispelled both illness and fear.

"Discouraged farmers — and most of India's farmers are discouraged most of the time — looked on while a Christian farmer used his better than average tools as he waded through a planting season. The improved seed did its work and the watchers saw improved plants, and later on when the harvest came they witnessed the weighing in of a crop which registered a forty per cent improvement in production. I had the privilege and pleasure of welcoming several of those neighbors who were brought for baptism, and I listened with interest as they told of the life and of the home of their Christian friend. Well did I know

that it was the improved economic as well as the improved special and spiritual condition that had attracted them into the Christ life.

"Another Sunday I welcomed two families whose coming was due directly to the ministry of a little primary school. The village day school closes its doors in early afternoon, and the boys and girls scatter to the homes in many villages. They carry with them their songs, and they find it possible to improve, to beautify, to clean both their homes and their communities. They carry the spirit of a crusade for Christ.

"The church stands at the center in its ministry, and it should be so. It reaches out in many ways to transform community and village life. I attended a meeting one day in a village of the Chandrapura Circuit. I watched over a score of men as they carried in the rocks with which to build up the sides of a newly-dug well. Three years ago this village went by the name Hindu; but Christ came, and with His coming a new spirit of cooperation, a cooperation which could dig a well and make possible to many villages clear, pure water. I worked with the pastor and the villagers in cementing up the top of the well and making it more suitable for the place it must play in village life during the rainy season. Word has come that more than water from the well is going into the surrounding communities. The Christian gospel has gone with the water into hearts and homes."

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AN APPRECIATION

(Adopted at the meeting of the executive committee of the General Board of Evangelism at its recent meeting in Nashville.)

It is our conviction that The Crusade for Christ is the greatest four-year program ever sponsored by a Church, that the Year of Evangelism has been the greatest single year in the life of our Methodism, and that its value will be permanent.

We, the Executive Committee of the General Board of Evangelism, rejoice in the fact that the General Board was given a part in the Crusade and in the Year of Evangelism, but we sincerely affirm our conviction that the success of the Year of Evangelism is due largely to the magnificent cooperation given by nearly every official and organization in the whole Church.

The entire Crusade for Christ organization labored faithfully night and day for the Year of Evangelism. The Director and Associate Director, the Committee of Two Hundred, and all associated with them are due large credit for its success.

The Christian Advocate, The Central Christian Advocate, and the various Conference organs and other church publications, their editors and personnel, and the Director of and all associated with the Bureau of Methodist Information, are due our lasting gratitude for the large amount of information and inspiration they disseminated as they continually kept the Crusade and Evangelism before the Church.

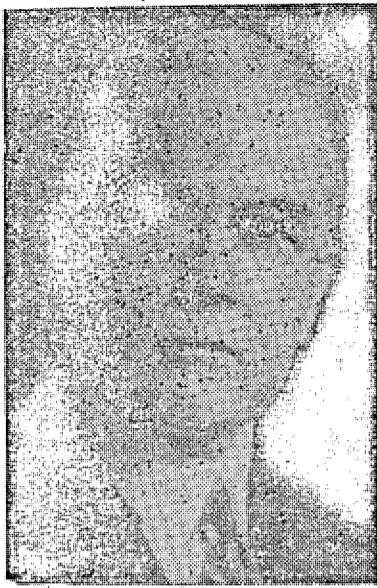
The Board of Publication has been an effective agency for promoting the Year of Evangelism and the printing plant of the Methodist Publishing House has wrought so well in securing, under difficult conditions, the necessary materials, and in performing the long hours of labor required by the printing of so much literature. Likewise the Crusade for Christ office and The Service Department have done a great work in distributing this literature.

It seems that every Board and agency of the Church has extended itself during the year to cooperate with us and to emphasize Evangelism. By virtue of the work of the Crusade and by the very nature of their tasks, this is especially true concerning the Board of Education, the Board of Lay Activities, the Board of Missions and Church Extension, the Commission on Ministerial Training, and the Woman's Division of Christian Service. We express our sincere appreciation to each of these, and to the other Boards, their leaders and workers.

We appreciate the leadership of the Council of Bishops on behalf of the Year of Evangelism and the work of each Bishop in his Area. They have wrought nobly, and likewise have the Conference Secretaries, Chairmen, and Directors of Evangelism throughout their Conferences. The Jurisdictional Secretaries, the Jurisdictional Evangelism Chairman and officials, and the Area officers, have been of great influence in promoting the plans and program of the year.

Vital in the Methodist system of government and promotion of the work of the Kingdom is the district superintendent. Our hats are off to the district superintendents and the faithful pastors who have actually done the work of evangelism, where it counted most and where it produced results. To them, and to the laymen who toiled with them, be-

DR. MOTT HONORED BY WORLD'S LEADERS



more essential than some of the wonders of scientific discovery and technological invention."

Messages of congratulations to the world-famed Christian leader from seven government heads, including President Truman, were read to the 600 guests by the toastmaster, Bishop G. Bromley Oxnam of the New York Area of The Methodist Church.

The president's message to Dr. Mott read:

"When permanent peace comes to the world it will come because the peoples of all nations, all races and all communions are drawn together in mutual respect and understanding. Perhaps no man has labored more assiduously than you in the promotion of international good will.

"Working always without official portfolio as a humble, private citizen, you have marked well the paths which must be taken by governments if men are to live in peace with one another.

"The latest honor which has come to you is richly deserved. With my hearty congratulations may I express the hope that you will long be spared to continue your labors for peace and good will among men and nations."

In responding to the tribute Dr. Mott said that all his life his aim has been "to help weave together all countries of the world, all races of mankind and all Christian communities."

In addition to President Truman's letter, Bishop Oxnam read messages to Dr. Mott from Pandit Jawharlal Nehru of India, Generalissimo Chiang Kai Shek of China, Dr. Edward Benes, Premier of Czechoslovakia; W. L. MacKenzie King, Prime Minister of Canada; President Manuel Roxas of the Philippines; Leon Blum, Premier of France; Mod Zelewski, Acting Foreign Minister of Poland; the Archbishop of Canterbury, and Archbishop Bashop Damaskinos of Athens. Also from Mayor William O'Dwyer of New York, and Governor Thomas E. Dewey.

The dinner was sponsored by the Federal Council of Churches, the Foreign Missions Conference of North America, the International Missionary Council, the World Council of Churches, the World's Student Christian Federation, and the Young Men's Christian Association.

long the highest praise and congratulations for the 750 newly-organized churches, the approximately 1,000,000 persons won for Christ and the Church, and the countless homes and persons that now have devotional habits acquired during the Year of Evangelism.

We are grateful for every School of Evangelism, New Life Mission, Evangelistic Rally, and each such meeting held in local churches, groups of churches, districts, Conferences, and Areas. We express our appreciation to the hosts, directors, inspirational speakers, and all others who participated in these Schools of Evangelism and New Life Missions. May God cause their fruitage to be permanent, multiply their influence, and richly bless all who shared in them.

We hold it to be providential that the Year of Stewardship follows the Year of Evangelism, and we pledge the cooperation of the Board of Evangelism in the Stewardship emphasis, in the efforts to increase church school enrollment and attendance, and in all the great work of the Crusade for Christ.

Let not thy mind run on what thou lackest as much as what thou hast already.—Marcus Aurelius.

NEW YORK—(RNS)—The role of the Church in the building of worldwide peace is more enduring than the achievements of statesmen in the diplomatic and political field, according to speakers at a testimonial dinner here honoring Dr. John R. Mott, president of the World Alliance of Young Men's Christian Associations, and co-winner of the Nobel Peace Prize.

Paying tribute to Dr. Mott as an "apostle of international good will and fellowship," Dr. V. K. Wellington Koo, Chinese Ambassador to the United States, declared: "In the world of ours today when power politics still has its sway and when suspicions and prejudices will persist in international relations, it is more desirable than ever for the leaders of public opinion to come out and stress the importance of building world peace on a spiritual and moral foundation."

Dr. Mott's "invaluable and unique" contribution to the common task of promoting world peace, he said, is "far

METHODIST HOSPITAL AND BATH HOUSE NEWS

During the past week we have had the following surprises: Mrs. C. W. Parsons of Garland sent a check for \$250.00 to be applied on the New Building Fund; An "anonymous" donor in Hot Springs, a widow, sent \$100.00 to help buy the new operating table; also for this purchase the Wesleyan Guild of First Church, El Dorado, sent \$61.55. With a heart full of gratitude our hospital says "Thanks" for those lovely surprises. The Hospital will have access to a new field of service when this table arrives.

Two groups of ladies from First Methodist Church, Hot Springs, have spent time at the hospital mending and repairing linens. The White Cross Guild is contributing a great service to the Hospital.

Ten babies were born in the Hospital during the past week. Our nursery was so full of babies that it was a delight to look at them.

During the past week the following from Hot Springs were admitted to our hospital: Pierce Flippin; Mrs. Juanita Edmiaston; Miss Lorraine Ruffin; John Whitman; Mrs. Annabell Bates; Miss Janie Cooksey; Mrs. J. B. Wisenhunt; Mrs. Frances Fikes; Baby Nellie Jean Cooley; Mrs. Marie Campbell; Miss Charlotte Smith; L. G. Pfafflin; Mrs. Irene Swims; Mrs. Helen Socal; Edward Garrett; Mrs. Martha Irwin; Mrs. Clarace Hignight; Mrs. Estelle Thomas; Mrs. Helen Pennington; T. J. Bereen; S. E. Phenix; Mrs. Genevieve Smith; Dr. W. H. Connell; Mrs. Mary Lee Wilkins; Shirlye Harris; Mrs. Catherine Ragsdale; Mrs. Ollie Webb; Richard Howard; Mrs. Gussie Towe. Others throughout the state of Arkansas admitted were: Mrs. Fern Allen, Glenwood; Mrs. Nannie Jolly, Glenwood; Mary Josephine Rascoe, El Dorado; S. B. Horne, Sparkman; Mrs. Dona Phillips, Bigelow. States other than Arkansas represented were: Mo., 1, South Carolina, 1; Mass., 1; Maine, 1; and Canada, 1.

Our superintendent, Rev. R. E. Simpson, reports that December shows 134 persons admitted to the hospital as patients, and that we had almost 80 per cent of total occupancy for the month. There were 20 births and 54 operations during the month. Our operations have almost doubled in the past two months.

The superintendent also reports that the Hospital, since the Church became its owner, has reached the following totals: (July '45 through December '46)

Patients Admitted	1,718
Patient Days	16,122
Births	200
Operations	420
Hot Baths	10,133
Massages	2,069

Truly this is a worthwhile service the Church has rendered in the name of the "Great Physician."—Annette Wood, Secretary.

two to six weeks in length, five days a week, two to three hours a day, usually include pupils from four to fourteen years in age. The daily sessions include activities in the areas of study, worship, work and play.

Ideas must work through the brains and the arms of good and brave men; or they aren't better than dreams.—Emerson.

REPORT ON VACATION SCHOOLS FOR 1946

NASHVILLE, Tenn., Dec. 19.—A total of 567,213 children was reported enrolled in 10,596 Methodist Vacation Church Schools during 1946, it was said here today by Miss Ethel Ristine, staff member in charge of Vacation Church School Work for the Methodist General Board of Education.

The figures represent reports from 96 of the Methodist Church's 108 annual conferences. While in a number of conferences polio epidemics seriously affected the work, Miss Ristine said, the totals represent gains over 945 or 85,694 pupils and 903 schools.

One instance of the value of Vacation Schools was the fact that a total of 20,905 children attended who were not enrolled in any church school, it was said.

Totals for the Church's six jurisdictions are as follows: Northeastern, 86,444 pupils in 1,685 schools; Southeastern, 210,164 pupils, 4,006 schools; South Central, 126,955 pupils, 2,330 schools; Central, 23,345 pupils 402 schools; North Central 97,014 pupils, 1,875 schools; and Western, 23,291 pupils, 298 schools.

Vacation Church Schools, from

CONSTRUCTION OF MEMORIAL CHAPEL APPROVED

PHILADELPHIA. — (RNS) — The Civillian Production Administration has approved plans for construction of the Memorial Chapel to be built within Baptist Temple here in commemoration of the four U. S. chaplains of the Protestant, Roman Catholic, and Jewish faiths who gave their lives during the sinking of the U. S. Transport Dorchester in 1943.

The four chaplains are Lieutenant Alexander D. Goode, former rabbi of the Beth Israel Congregation, York, Pa.; Lieut. John P. Washington, Catholic, and Lieutenants George Fox and Clark V. Poling, Protestants. The latter is the son of Dr. Daniel Poling, editor of the Christian Herald and minister at Baptist Temple.

In February four years ago they were enroute to Europe aboard the Dorchester with American troops. Off the coast of Greenland, their ship was torpedoed by a Nazi submarine and sank in icy waters. Of 904 personnel aboard, 678 were lost, only four boatloads escaping. Handing their life-belts to young G. I.'s, the four chaplains knelt on the slippery deck. When last seen they were engaged in earnest prayer.

An official citation from the U. S. Government told how they had moved among the soldiers, trying to calm their fears and beseeching them to make their peace with God. It further recited their courage and resignation to death in giving their life-belts that others might survive.

The new Chapel of the Four Chaplains is made possible by a \$200,000 memorial fund contributed by many persons of different religious faiths.

The chapel, to be erected in the basement of Baptist Temple, will seat 400 persons. It will feature a triple altar—one for each of the three faiths—fashioned as a triangle, and rotated by electric power. Back of the altars will be paintings depicting the Cross, the Star of David, and the Tablets of the Law.

Instead of the conventional plush red seats and carpets, the chapel will have tinted stone walls, oak pews and tile flooring. It was designed by William Heyl Thompson, American Institute of Architects, famed for his ecclesiastical designs. Gustav Ketterer, widely known artist, will supervise the decorative effects.

Dr. Poling announced that construction will proceed immediately as materials are made available.

OUR BOY SCOUTS

The Boy Scouts of America, an organization for the development of character and good citizenship among boys, was founded on February 8, 1910. The activities include civic service, camping, hiking, nature study, athletics and crafts. There are more than 1,500,000 boy scouts in the United States.

Change information about Christ to experience with Christ. — The Methodist Laymen.

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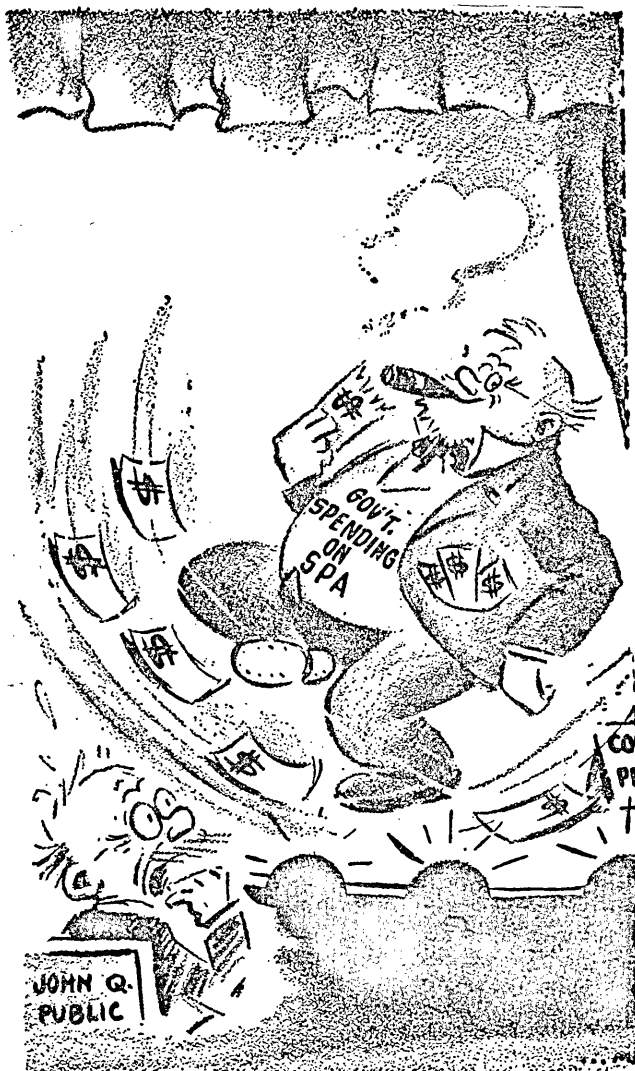
GO ON ?

Taxpayers bore the burdens necessary to finance a successful war.

But they are tired of bearing the burdens of an increasing bureaucracy that is absolutely unnecessary.

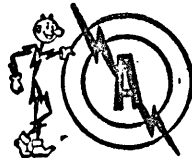
There is no necessity for millions of tax dollars to be spent on a public power system that will *only duplicate existing facilities.*

Southwestern Power Administration (SPA) will not provide a single kilowatt of new power or an additional kilowatt-hour of electric energy. It plans simply to **SPEND YOUR TAX MONEY** on facilities to distribute power created by other tax monies that the electric companies have offered to build with their own money.



Today, when taxpayers are hopeful of greater economy in our Federal government, the people do not want another bureau with its plans to spend upward of **TWO HUNDRED AND FIFTY MILLION DOLLARS.**

Certainly our tax-paying citizens do not want SPA.



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The Sunday School Lesson

By DR. O. E. GODDARD



JESUS CROSSES RACIAL BOUNDARIES

LESSON FOR JANUARY 26, 1947

SCRIPTURE TEXT: John 4:4-10, 19-42.

GOLDEN TEXT: Whosoever drinketh of the water that I shall give him shall never thirst. John 4:14.

Jesus dealt with a variety of characters. In our last lesson the leading character was a conspicuous official and a faultless gentleman. He was great among the Jews. Today we study about a foreign woman, living a disreputable life. In each instance Jesus showed himself master of the situation.

Much to Overcome in This Case

First was the racial problem. When Jesus asked the Samaritan woman to give him a drink, she was surprised and asked, "How is it that being a Jew thou asketh a drink of me which am a Samaritan; for the Jews have no dealings with the Samaritans?" Racial prejudices have always been one of the major sins of nations. It is now quite apparent that if we are to have the much-desired "one world," race prejudice must be abolished. Christianity, only, furnishes the alchemy which, if applied, will dissolve race prejudice and weld the races into one brotherhood. Jesus dared to go through the despised country. The Jews in going from Judea to Galilee made a long circuit around Samaria, rather than come in contact with this despised people. O, the folly, the expense, the diabolism of race prejudice!

Jesus had more than race prejudice to overcome in this case. This was a woman, and it was not good form for a man to talk with a woman. Worse still, this was a disreputable woman, a woman of the streets. It seemed scandalous to the disciples that Jesus was seen talking with her. With incomparable tact and skill Jesus led her up to an intelligent acceptance of him as the Messiah. How adroitly he overcame all the difficulties and led her into the saving truth, is interesting psychology, and a good model for visitation evangelistic workers.

Fallen Persons Can Be Saved and Made Useful

Many years ago, I read "Twice-born Men" and I found that every successful pastor has had similar observations to those of this author. I, too, have seen the drunkard, the gambler, the thief, the robber, the hobo converted and made useful servants of God. I am convinced, thoroughly, that "While the light holds out to burn, the vilest sinner may return." While holding a revival in a large city, on one occasion, I had much to say about the obligation of the church to the down and out. Then came an unexpected call from an undertaker, asking that I come to his mortuary chapel and conduct some sort of burial services over the remains of a fallen girl. On reaching the place I was surprised to find the room filled with her comrades of sin. My talk was brief, frank, and kind, and I closed by saying that if any young woman among them wanted to quit that life we would see to it that she had another chance. That I could find a place of

service in a private home, or an institution for girls who had such a desire to change their lives, and that if our institutions were all filled, the Florence Crittenden Home would take them. Three of the girls stood up and thereby signified their desire to accept my offer. My proposition was published in the morning paper. Then three calls came to me from good homes in that city, and the three girls left the life of disgrace and made useful members in those households as they gladly started life anew.

A cynical unbeliever said to me, "Did you ever see or know a sot drunkard to reform and stay reformed and do any good in the world?" "Yes," was my answer. I knew Sam Jones quite intimately. He was a sot drunkard, was gloriously, fully converted from the folly and error of such a life and became the most ardent, successful evangelist American Methodism has produced, as far as my knowledge of such workers goes. A friend of mine told me that when he was twenty-two years old he had a charming wife and two precious children, but had become so addicted to drink that he developed a case of delirium tremens. He, as was Sam Jones, was converted fully, gloriously, and permanently saved. He became a minister and has occupied a place of high and deeply appreciated ministry since his initial turning away from his sinful life. I know and love him today as he has taken his rank second to none for great and devoted service in the Church.

Our Church needs a re-awakening to the fact that we have a ministry to the abandoned adults, and that the grace of God can make heroes and saints out of the drunkards and the outcasts.

Must Worship God in Spirit and in Truth

The Samaritan woman seemed to raise a mooted question as to where to worship. (Never waste one moment on mooted questions, trying to settle them. Jesus never did.) Jesus told her that neither the center of worship for the Jews or the Samaritans was important, that God could be worshipped anywhere. I am not sure the woman understood what Jesus meant by "in spirit and in truth," but I am glad he made that statement. His words are invaluable to us today. We are doing our best to make our programs worshipful. We are spending vast sums to make our sanctuaries conducive to worship. Our ritual is more ornate and more elaborate than in former times. If this improved architecture and embellished ritual brings more of the spirit of worship, all is well. If it brings us into a consciousness of the Divine Presence, thank God. But if we fail to worship more fully by these purported helps, we may be misled into thinking we are worshipping when we have merely gone through the ritual without being in

URGE ESTABLISHMENT OF CENTRAL HEADQUARTERS FOR METHODIST CHURCH

Grand Rapids, Mich. — (RNS) — Establishment of a central headquarters for The Methodist Church which would bring together in one building all the offices of the denomination was proposed here in a resolution adopted at the Methodist Conference on Christian Education.

At present, the main board and commissions of the church are located in New York, Nashville, Tenn., and Chicago.

The resolution, which was written by the commission of executive secretaries and presidents of conference boards of Christian education, called for a petition to the 1948 General Conference of the church asking that body to initiate steps toward creation of the national headquarters.

The resolution also provided that the Methodist Council of Bishops and the Council of Inter-board Secretaries receive copies of the proposal for study.

In two other resolutions, the delegates requested President Truman to grant amnesty to conscientious objectors still denied civil rights, preferably before Christmas, and called for the setting up of a seminar to review the status of Christian education in the church.

touch with the Divine Presence. Jesus put no emphasis upon forms. He coveted worship in spirit and in truth:

Why Did Jesus Ask Them to Look at the Harvest Fields?

There seems to be no obvious reason for turning the conversation to the harvest fields. In verse thirty-four, in telling the disciples why he did not eat the provisions they brought to him he said, "My meat is to do the will of him who sent me and to finish his work." Then without any apparent reason for changing the subject he said, "Say not ye there are yet four months and then cometh the harvest? Behold, I say unto you, lift up your eyes and look on the fields; for they are white already unto the harvest." The disciples might have been talking about the grape harvest, or the fig harvest, or the olive harvest's being four months off. Then Jesus said the spiritual harvest was ready, now.

He often led from facts about material things to spiritual matters, but I am inclined to think that he wished to call their attention to the fact of his reaping where there seemed to be no harvest ready for the reaping.

He, perhaps, told them not to wait for auspicious openings, but to thrust in the cycle everywhere, just as he had done at the well. The disciples needed such advice; we need it today. We should be on the job of soul-saving in season, out of season; when the outlook is bright, when it is dark. If there seems to be no opportunity, make an opportunity! Sow beside all waters. You do not know which shall thrive, the late or early sown. Sow in tears, reap in joy. "They that sow in tears shall reap in joy. He that goeth forth and weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."—Psalms 126:5-6.

"Four things never come back: the sped arrow, the past life, the spoken word, and the neglected opportunity."

THE STEWARDSHIP OF PRIVILEGE

(Continued from Page 5)

black market. Six hundred UNRRA officials were discharged by one order for such activity. I have not heard even a rumor, much less a documented story, making such a charge against the Church. The Church has proven itself worthy of the confidence of many who have said, "I would rather the Church administer what I give for overseas relief than any other agency I know of." The secret of such a record is in good stewardship of privilege.

We must not only produce potential leaders of integrity, we must see that they are placed in positions of leadership and responsibility. Above all the recriminations which are made against democracy, this fact stands: that in this nation power abides with the masses, and the popular vote is the final authority. Not all the peoples of the earth have such a privilege or wield such power. We are not good stewards of such privilege unless we select as governors men of the type selected by Moses: "... able men, such as fear God, men of truth, hating covetousness."

Good stewardship of our privilege, however, goes deeper than our voting. It embraces our living. Life is a privilege, and to man God has delegated much power and authority.

"Our wills are ours,
We know not how,"

writes Tennyson in the summary of his faith prefacing "In Memoriam." But though he does not know "how" he knows "why":

"Our wills are ours
to make them thine."

We live for this express purpose. Until recently men and women have been challenged to die, if necessary, for the ideals of their faith and their nation. It was a challenge to defend them in time of aggression by an alien power and philosophy. We hope that such a challenge shall never again present itself to the citizens of earth; but, whether or not it does, depends upon whether or not we answer the present challenge to live a peacefully aggressive declaration of Christian ideals.

Moses interceded for his people before God. They had sinned, and he feared for their fate at God's hands. He had made all other sacrifices for them, and he was willing now to die in their stead:

"... blot me, I pray thee, out of thy book which thou hast written."

But the Lord said unto Moses,

"Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place which I have spoken unto thee . . ."

As Christians we are the most privileged people of earth, and we shall be good stewards of that privilege as we live in an effort to "lead the people" unto the promised rewards of righteousness.

