

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — Jesus

esley

"Go ye into all the world" — Mark 16:15

VOL. LXVI

LITTLE ROCK,

KANSAS, JANUARY 23, 1947

NO. 4

"Where Is Abel Thy Brother?"

LAST week, in a neighboring city in Arkansas, a fifteen year old lad, stupified by liquor, choked to death on food he tried to swallow. One rather striking thing about this tragic death is that the lad's name was Abel.

The question we have used as the caption of this article was asked by the Lord while man still lived in the shadows of the wall of the Garden of Eden. Cain attempted to answer the question with the question "Am I my brother's keeper." God knowing Cain's responsibility for Abel's death said, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground."

History repeats itself and again the voice of Abel's blood cries out from the ground against those who are responsible for his death. The responsibility for his death does not lie particularly on the city in which he died; it could have happened in numerous cities in Arkansas and in some form does happen. The full responsibility for his death does not lie upon the particular man who sold him the liquor; he could likely have bought the liquor from any number of legalized liquor dealers in Arkansas.

The voice of the blood of this modern Abel cries out from the ground against the liquor business, legalized by national government and state, a business that will sell teen-age boys into the grave for gain. The voice of this lad cries out from the grave against that group of Arkansas citizens who, by their vote, gave the liquor business a thin veil of respectability when, for a price, the state was authorized to grant license for the sale of liquor.

The voice of this fifteen year old lad, who had a right to live, cries out from the grave against that great group of Arkansas citizens who quietly profess to oppose the liquor business but who never lift up their voices against it. His voice condemns prohibition workers because they have not been more in earnest about their work.

The proposal to revoke one liquor license and close one night club because of this tragic death of a boy, and then forget it, is quite like spraying a drop of perfume on a great field of putrid, rotting carcasses and ultimately it will be about as effective. We should be rid of the whole "rotten mess" and until we are, we may continue to expect the memories of such tragedies to be crowded out by other similar tragedies in rapid succession wherever liquor has its way.

District Meetings In The Hendrix College Campaign

THROUGH this week and next week district rallies will be held in the interest of the Hendrix College Campaign.

Rallies will be held this week in the Little Rock Conference and next week similar rallies will be held in the North Arkansas Conference. Principal speakers in these fifteen rallies will be Bishop Paul E. Martin, Dr. C. M. Reves and Dr. Matt Ellis.

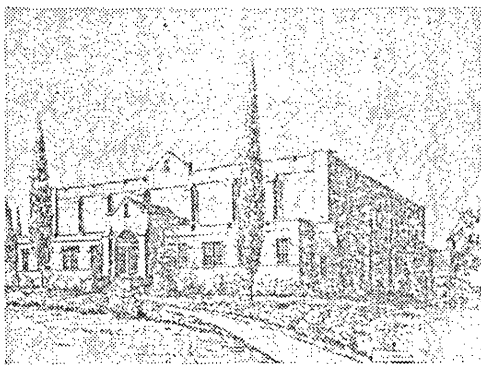
For the sake of this immediate campaign, and for the value it will be to Hendrix College in the years before us, these district rallies should be attended by a large group of lay workers from each pastoral charge.

Hendrix College Needs A Physical Education Building

ONE of the objectives in the Hendrix College Campaign for a million dollars is to provide for a Physical Education Building on the Hendrix campus.

About twenty years ago a "temporary" frame structure was erected to serve, in the emergency, as a gymnasium. It is poorly equipped and entirely inadequate for the Physical Education program that is so important to the health and physical development of the large group of young people who attend Hendrix College.

Intercollegiate sports provide physical exercise for only a comparatively small number of the student body. Other out-door sports, baseball, tennis, golf, etc., offer opportunity for exercise that only a limited number accept. Those



who do enjoy these sports are limited often by weather conditions and the seasons of the year.

Hendrix College needs a Physical Education Building that provides some form of exercise which can be enjoyed by every student on the campus at any time of the year. It is a pitiable experience when one discovers that he has a strong, well-developed mind in a weakened body. Physical power and good health are necessary in order to give full value to a trained intellect.

It has frequently happened at Hendrix College, as it has happened elsewhere, that some unusually bright boy or girl has been so completely absorbed in studies that they have failed to take needed exercises. They have come to the time of graduation with physical health so impaired that hopes and ambitious plans must be laid aside and life be given over to a struggle to stay alive physically.

A Physical Education Building and a well-rounded Physical Education Program are tremendously important on the Hendrix campus. Our studious young people should be led to see the importance of proper exercise, and opportunity should be provided for them to have the physical training they need even though they are not inclined to compete in the more active sports. With the success of the Hendrix Campaign we will have such a building and such a program at Hendrix College.

Arkansas Should Have A Forthright Tax Program

ARKANSAS has been right well propagandized in recent months with the idea that the state must have additional revenue in order to operate efficiently and in order to make some needed improvements in roads and state owned institutions. Those of us who have had no occasion to make special study of state government and its needs, have no reason to question the sincerity of the request for additional revenue.

Many of the citizens of the state do question the methods suggested by some for raising some of the revenue needed. Governor Ben Laney, knowing of some of these proposed methods and knowing also something of the feelings of a large group of citizens of Arkansas, has announced that he does not believe enough support can be mustered to approve the proposal for the state to operate the wholesale liquor business of the state. We believe that the Governor is right in his diagnosis of public sentiment on this question and we hope his statement will put an end to such proposals.

If Arkansas needs additional revenue that its citizens can afford to pay, there should be a straightforward, clear-cut equitable method devised for raising the revenue and the citizens of Arkansas should approve such a method by their votes. State officials should not be afraid to ask the taxpayers of Arkansas for revenue that is really needed in state government.

First Report On The Circulation Campaign

ON page eight of this issue will be found our first report of the results of our current Circulation Campaign up to noon on Saturday of last week. It is much the best report we have had the first week in the six campaigns we have had.

In our first report last year—which was our best to that date—we had received a total of nine thousand, one hundred fifty-nine subscriptions at the end of the first week. Our report at the end of the first week this year, as found on page eight, shows a total of eleven thousand, seven hundred six-nine subscriptions received up to noon last Saturday, an increase of two thousand, six hundred ten.

Since this report includes all subscriptions received from pastoral charges within the state this Conference year, several charges show from one to three or four subscriptions reported. In addition to these singles sent in, we have received reports from two hundred forty-eight pastors or their committees up to Saturday noon of last week. About two hundred forty of these reached our office last week. Many of those reporting stated that they would be sending in additional subscriptions soon. That, we think, is a remarkable response, when adverse weather, sickness, etc., over such a large area as Arkansas, is considered.

If the more than one hundred fifty other charges yet to report reach the high average of those charges that have already reported to our office, we should reach and exceed the goal of twenty thousand subscribers fixed by our Annual Conferences.

The Fayetteville District, with two of its better charges yet to report, has already exceed-

(Continued on Page 4)

Some Grounds Of Christian Stewardship

By J. W. WORKMAN, Pastor, First Methodist Church, North Little Rock

DURING the two years of 1946 and 1947, Protestantism in Canada and the United States is emphasizing Christian Stewardship. It is well to rethink some of the grounds for this Biblical doctrine in order to clarify our thinking and to reinforce the abiding experience of Christian Stewardship.

The Steward Has Biblical Authority

The Greek words for *steward* used in the Scriptures have two meanings. *Epitropos* is a person to whom care or honor in anything has been entrusted; *Oikonomos* is used to mean a manager of a household, as a public official, city treasurer, or manager of finance. In the occurrences of these words in the New Testament, it is seen that they deal with the responsibility and care of persons and of property. The steward is the trusted official responsible for his conduct in personality, realty, and material substance.

The earliest use of the word *steward* in the 15th chapter of Genesis simply designates literally Eliezer of Damascus as Abram's steward. The last occurrence in the New Testament of the word *steward* occurs in I Peter 4:10, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

These two passages of Scripture indicate the variety of the use of the term *steward* in the Bible. In some passages, the literal meaning of caretaker of persons or of property is used, as "the steward of Joseph's house," Genesis 43:19f. The second use is a figurative one, interpreting Stewardship allegorically, as responsibility for any duty, ability, opportunity, or privilege as included in "the manifold grace of God" or in "stewards of the mystery."

The Steward and the Tither

"Steward" is not synonymous with tither. One of the interesting surprises in a study of the occurrences of Stewardship in the Bible is to find that nowhere in text, context, or marginal reading does the word *steward* or its derivatives occur in connection with money tithing as a synonym or close relationship.

The common assumption that the steward is a tither may come from the economic association of the steward's duties with the receiving of money and dispersing accounts which would obviously include the tithes and offering of the master of the house. This is a psychological, sociological, and economic relationship, however, and leaves the student at a loss to find Scriptural attestation in the text. (Gen. 14:15).

The Steward and Church Official

Nowhere in the Scripture, text, context, or marginal reading is the steward associated with the official in the church organization. Figuratively, of course, the steward "in the house" may be associated with the various ministries which he might perform "one to another" within church, as well as without the church.

The Steward As the Christian

Jesus' use of the word *steward* in his parables gives the content of moral and ethical quality which Christians associate with the word *Christian* itself. This ethical use of the term is carried out by Paul in Romans 12 and I Corinthians 12. Paul fills the meaning with spiritual and religious content, as well as with ethical and moral meaning. It is in this latter use that Paul connects the quality of the steward with the responsibilities of the bishop or superintendent in Titus 1:7, "For a bishop must be blameless, as the steward of God." This is the nearest connection of a steward with an official in the church, but its emphasis is primarily ethical and moral in quality rather than essentially institutional in definition.

The Steward is a Responsible Person

The summary of the scriptural evidence of the meaning of steward in the Bible is that the steward is a responsible person. He is charged to keep persons in safety and in direction of their labors and their general welfare. He is responsible for the keeping of property and money in accurate record of receipts and disbursements. The steward is also responsible for using all of his own gifts and graces in

meeting needs as he is aware of them. "I have a Stewardship committed unto me." I Corinthians 9:17, is Paul's figurative use of the general responsibility of each man as a steward of his particular gifts and abilities.

Paul makes much of this responsibility in the 12th chapter of Romans and the 12th chapter of I Corinthians.

Love Motivates the Steward

Paul makes the gift of love or charity the crown of all spiritual gifts, the *sine qua non* of excellence in one's stewardship of any endowment—such as the gift of prophecy or understanding mysteries, or knowledge, or faith, or any other ability. A man might tithe as a steward, but without love it is nothing in God's sight. One might be a church official as a steward, but



DR. J. W. WORKMAN

again, without love it is nothing. One might be a martyr without love, and it would be nothing.

This principle of love motivating the Christian steward as the responsible person, is the highest motivation in Stewardship. It carries over from a spiritual endowment to an ethical imperative. It is the permanent and the abiding and the greatest of the responsibilities given to man by God.

The Steward's Vocation

Though love is the motivation or the special gift of every steward, different stewards are endowed or gifted with varieties of abilities. Paul (Romans 11:29) gives central attention to Christian vocation in varieties of gifts, "For the gifts and the call of God are irrevocable."

Using the steward's responsibility allegorically to apply to the various abilities of which he is the administrator, in addition to money and personality, Paul's listing of the differing gifts indicates the several callings of the steward in the Early Church (Romans 12:6-8). These are the gifts of prophecy, ministry, teaching, exhortation, giving, ruling, and showing mercy. I Corinthians 12 also deals with spiritual gifts in their diversities, but all are to be motivated by the same spirit of love. Paul calls these diversities differences of administrations, but their source and end is in the same Lord. In verse 6, he plays on a variation of the theme indicating "diversities of operations" and "the manifestation of the Spirit." In this earlier letter of Paul, he gives a different listing of the varieties of the vocations of the Christian steward—the word of wisdom, the word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, interpretation of tongues; "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

None of these vocations of the Christian steward are indicated as bread earning occupations. They seem to be ministrations recognized in the Early Church with their rightful place in the fellowship of the body of Christ.

The modern Christian church finds many of these services being rendered on a full time, occupational, income earning basis. This may not mean that such services are any less a divine vocation, but it is certainly a long way removed from the practice assumed in the early Christian Church. Paul's injunction to the Romans, "Make your calling to the election sure," and Jesus' calling the twelve disciples to be with him and to send them forth had a minimum emphasis of subsistence, and a maximum assurance of mutual fellowship and an eternal mission of neighborliness.

This final meaning of the Christian steward, as one who is in his Christian vocation according to his gifts of abilities, capacities and opportunities, is a concept which is as large as the varying human endowments of men throughout all generations.

Christian vocation as Stewardship may mean full time church work, as well as full time non-church work by which one earns his livelihood. It may apply to the varieties of work in the church and to the varieties of the work outside the church. It may equally give consolation and challenge to those of limited abilities and to those of many abilities for work inside the church or outside the church on a subsistence basis or on a non-subsistence basis. Each one, therefore, is to give an account of his stewardship as he has received the gift and as he ministers it one to another.

The Steward is Accountable

The term "avocation" used relatively in Stewardship may refer on the surface to the religious worker in part-time service voluntarily giving his services without compensation or with small non-subsistence compensation. Church work is not his main full time income earning work. In the true meaning of Stewardship as vocation, however, this thin meaning of avocation fails to describe accurately the depth of meaning of each one's use of his abilities in Christian services. Each man has his calling of God, by gifts of grace, efforts and fruitbearing, whether this be an income-earning or a benevolent, non-earning ministry.

If Paul's minimum summary of the law in one word, for instance, (Galatians 5:14) "Thou shalt love thy neighbor as thyself," is taken in detail as a pattern of accountability, one is held responsible for love as his motive in God, to his neighbor in meeting his needs, and to himself as a responsible being.

As good stewards of the mysteries of God, there will be manifold accounts, varying according to the steward's abilities, efforts, and opportunities. Such a conscientious Stewardship on the part of contemporary Christians will meet the shortage of ministers in the Church today, will produce financial resources available for the work of the Church, and deepen the sense of mutual appreciation of one steward for another steward, even though their abilities, efforts, and opportunities may vary widely, and sometime seem on the surface of things—to conflict one with another.

The one sound evaluation of a Christian steward, therefore, will not be in comparison with another steward, but in estimation of the steward's use of his gifts with motive of love, his efforts and opportunities, in so far as he has employed his maximum capacity for his largest potential.

The people's bishop, Wm. W. Howe, wrote it unforgettably in the one hymn I have found in which the word steward occurs:

"We give Thee but Thine own,
Whate'er the gift may be:
All that we have is Thine alone,
A trust, O Lord, from Thee.

May we Thy bounties thus
As stewards true receive,
And gladly, as Thou blestest us,
To Thee our first fruits give.

To comfort and to bless,
To find a balm for woe,
(Continued on Page 4)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

JESUS AND THE TREASURY

We can always tell how much value people place upon their religion by what they are willing to give and to do for its support and propagation. That is why Jesus took his position "over against the treasury" on at least one occasion when he was in the Temple at Jerusalem. There he could discern a real test of devotion of the worshippers. It was what is sometimes called the acid test. The gifts of those who came to the house of God paralleled their love for God and his cause. Of course there were outward exceptions to that rule, for men sometimes have selfish motives even in their giving, but Jesus could easily detect any irregularities of that kind.

The real value of the gifts was not the commercial value but the sacrifice that they required. Men give, not so much according to their ability as according to their consecration, and those who have the giving impulse usually have something to give—something to place upon God's altar to match the giving impulse. One of the greatest tributes Jesus ever paid an individual was his commendation of the poor widow who dropped her two "mites" into the receptacle called the treasury. He said she gave more than all the rest, though there were persons of wealth among the contributors who gave of their abundance. Jesus estimated the gift by the devotion back of it.

The gift reveals the soul of the giver, and we may yet envision the Master "over against the treasury" of the church, not because he needs the money, but because of what the money expresses in love and loyalty to the cause for which he gave his life.—In Religious Telescope.

A PRAYER

Our father and our God, with grateful but contrite hearts we bring our gifts to the foot of the Cross; and we pray that as thou didst bless and multiply the loaves and fishes in the long ago, so that the hungry multitudes might be fed, that thou wilt take our offering today and multiply it that once again thy starving children may have bread.

Our Father, we come confessing our selfishness in the face of the world's need and we humbly pray that thou wilt forgive our neglect and our indifference. Grant that this gift may be only a beginning and that out of our abundance we may continue to share with those who have not, until their spiritual needs as well as their physical necessities have been supplied. Comfort the sorrowing and distressed and give to us, thy followers, compassionate hearts that are sensitive to the needs of our brothers wherever they may be; and help us to realize anew that as we minister to these needy ones we are indeed ministering unto thee.—Mrs. W. M. Alexander (at Assembly).—In The Assembly Bulletin.

To sell rum for a living is bad enough, but for a whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve or Judas.—Horace Greeley.

RELUCTANT SERVANT

*Take up thy cross and follow Me,
The Master called. And I could see
A martyr's cross against the sky
And hear the tortured, dying cry.*

*I fear to take Thy cross, I said,
I'll take Thy load and serve, instead.
I'll feed Thy lambs and clean the fold,
And bring the lost ones from the cold.*

*I fed the lambs and cherished them,
But dared not face the cross of Him.
I fed the lambs, wept for their loss.
Then—looked, and Lo! I bore His cross!*

—Argye M. Briggs,
In The Union Signal.

"MORE ZEAL TO LABOR"

We have now begun our year of stewardship in the Crusade for Christ program. Other phases of this program have been a great success and we are anxious that this also succeed. There is nothing more important than stewardship. It is religion in action. It is applied Christianity. Evangelism brings people to Christ and stewardship keeps them with Christ. In his parting commission Christ promised to be with his followers to the end of the age, but it was on the condition that they go out to make disciples of others. "Go," he said, "and I'll go with you." Only the fruit-bearing branches remain in the vine. The others are cut off and wither and die.

In putting Christianity into action one of the greatest needs is zeal. The poet prayed for

*"More zeal to labor;
More courage to be true
More consecration
For work he bids me do."*

That should also be our prayer. In Old Testament times God said of his followers, "My people are a peculiar people; zealous of good works." When Jesus found certain people trafficking in the temple he drove them out, and his disciples remembered that it was written of him, "Zeal for thy house will consume me."

The greatest enemy of vital Christianity is not willful sins. Most professed Christians are decent people. The greatest enemies are indifference; carelessness; negligence; sins of omission. It is not the bad that people do but the good they leave undone that hurts most. Zeal is the only antidote for these evils. How can we have this zeal?

We can't have zeal by merely noting the fact that we don't already have it. That is probably the first step. We will not even become interested in the matter until we realize that we are deficient at this point. But the realization of the fact alone will not give us zeal. It might even tend to discourage us.

We can't have this zeal by resolving to have it. Many good resolutions made at the beginning of the year and other times never materialize. Sometimes we even ease our conscience by merely resolving to do certain things. We have the power to will but we lack to the power to

perform. We have vision of needs but we lack the driving power which applies our strength to the task. Some one may say, "I lack zeal; I'm not earnest and active enough about my religion. So, from here on out I'm going to have more zeal; I'm going to be more active in the discharge of my duty." This resolution brings a good feeling to the person making it, but if he is not careful as the days pass along he will find himself back in the same old rut of inactivity and indifference. It is not enough merely to give one's self a good lecture and then start out with a strong determination to do better.

If seeing one's lack of zeal and resolving to have it won't bring it, what will? There is but one thing that will bring this sorely needed quality of life and that is vital contact with him who is the inspiration and source of all acceptable religious activity. While here in the flesh Jesus said to his disciples, "Without me you can do nothing." He meant that without this contact with him his disciples would lack the spiritual power to accomplish religious work. He might well have added, for it is equally true, "Without me you will do nothing." Christ gives three great admonitions—come, tarry, go. "Come unto me"; "Tarry for power"; "Go into all the world." The matter of tarrying for power before one goes out to serve is just as important as either of the other two. For if one fails to do that he will either not go at all or will not be able to get the job done if he does go. We can no more bear acceptable Christian fruit separated from Christ than a branch severed from the vine can bear grapes. The one important thing for the branch is vital contact with the vine, and the one important thing for the Christian is vital contact with Christ.

Many times we marvel at the sympathy of Christ with and for others. He wept with those who wept and rejoiced with those who rejoiced. He had a passion for the lost that caused him to shed bitter tears. He looked upon the multitudes as sheep without a shepherd. With a breaking heart he warned Jerusalem that the day of her greatest opportunity had passed. On the last day of the feast when the people were pouring out the water which in our day represents the out-poured

WHY SAVE THE CHILDREN?

Someone has said, "Civilization moves forward on the feet of little children."

Isn't it true, also, that selfishness and crime and drunkenness and radical ideologies and false religions move forward on the feet of little children?

These children of today will be in the saloons and the jails and the offices and the factories and political parties and the colleges and the churches not many years hence.

Childhood is the time of imitation and the time when new ideas are taken readily.

If the Church lays hold upon these children, they may become her ministry and her teachers and her missionaries and her laity. Most of the best of the Church have come to her while they were young. This is because the elders are hard to reach and hard to change in their ways of living, and hard to remake. Most of the people who leave their teens on the way to perdition continue in that course forever.

The Church then should save the children.

As a beginning, let us get them in to the Sunday School and keep them there. Here is a chance not only to save souls but to save lives. God bless our work for youth!—Free Methodist.

SKY PILOTS

Sky Pilots, an organization of Methodist ministerial students at Oklahoma City University, has recently been organized. The group is working closely with Methodist ministers of the city who give them opportunities for service and workshop projects. The purpose of the organization is to place its members in a position to become better acquainted with the tasks ahead of them as ministers, and to build in them character and personality. They also desire to "uphold on the campus all things which will reflect and lift high the life of Christ."

Holy Spirit with an urgent invitation he cried, "If any man thirst let him come unto me and drink." He promised that from the lives of those who came to him would flow streams of spiritual power.

As Christians we long for the attitudes of sympathy, passion and love of Christ, but there is but one way to have them, and that is to have Christ in his fullness. When he comes into the surrendered, trustful life he brings these attitudes with him. It is not our sympathy for the unfortunate; our interest in all people; our passion for the lost; our love for all mankind even including our enemies—it's his. "The love of God has been shed abroad in our hearts by the Holy Spirit, which is given unto us." Paul had the secret when he said, "Christ lives in me" and "I can do all things through Christ who strengthens me." The solution, therefore, to the problem of indifference and the answer to the desire for "zeal to labor" comes through the indwelling Spirit of our Christ. He, above all others, lived a life of stewardship. Such a life is only possible to us as he operates through us.—H. O. B.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A SERIES OF FIVE ARTICLES ON HEZEKIAH

(No.1) Hezekiah, The Good King

II Chronicles 7:14.

"If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

During the years when Samaria and Judah were separate countries, Hezekiah reigned in Judah. His father, Ahaz, had reigned before him, and his grandfather was Zachariah, the prophet. Hezekiah began to reign when he was twenty-five years of age, reigned for twenty-nine years, and was known amongst his people as "The Good King, Hezekiah." The amount of space given in the Bible to him and his reign is really surprising.

Hezekiah started his reign by staging a reformation throughout the entire nation, and very wisely he began with the church. He ordered the temple cleaned from top to bottom, sanctified the priests and Levites, and had all the signs of idolatry dragged out and burned. They even ground to powder the brazen serpent, which the people had bowed down to in the wilderness as an antidote for snake-bite, and had preserved under the high-sounding name of "Nehushtan." This process of purification for the temple required eight days. Evidently conditions in the church were in a bad way in that day.

The reformation resulted in a genuine revival. A great thank-offering was taken. The trumpets were used and the old-time Davidic songs were sung. The people repented of their sins and Hezekiah preached to them and prayed for them. God wonderfully forgave and blessed them. There had been nothing like it since King Solomon's time. Then, in answer to Hezekiah's prayers, the enemy was turned back and the people prospered. Isaiah was the court pastor and cooperated with the king in every way possible.

Today we need a great revival in America. It, too, must begin in the church. The temple must be cleansed. Tithes and offerings must be brought in. We, too, must repent of our sins and turn to God. It is all included in the text that stands at the head of this message. How we do need such a revival as it describes!

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. O. W. HOOVER, Wilmar, announce the birth of a son, Howard Wendell Hoover, on Thursday, January 9. Mother and son are doing nicely.

REV. FRED SCHWENDIMANN, England, Rev. Bryan Stephens, Almyra, and Rev. James Major, Little Rock, represented the Little Rock Conference at the Regional Training Conference for Workers in Camps and Assemblies held in Fort Worth, Texas, January 14-17.

MRS. J. L. BRADFELD, sister of Rev. S. K. Burnett, Hot Springs, died at Hot Springs on Sunday, January 12, and was buried on Monday afternoon. Mrs. Bradfield was a member of Pullman Heights Methodist Church.

GEORGE D. CRESS, director of the Hendrix College Campaign in Pulaski Heights Methodist Church, Little Rock, announces that his church has, with cash and subscriptions, reached its quota of \$17,500.00 in full for the Hendrix Campaign.

FAYETTEVILLE DISTRICT, under the leadership of the district superintendent, Rev. E. H. Hook, is sponsoring a radio program over KUOA each Saturday from 10:30 to 11:00 A. M. A District Quartette aids with the music. The programs are planned by Brother Hook.

MISS BUELL MCGHEE of Green Forrest writes that she will do any needlework, with crocheting and knitting a specialty. Write her at Green Forrest. Miss McGhee has been confined to a wheelchair for twenty-seven years as the result of an injury caused by the sticking of a nail in her foot.

DR. E. STANLEY JONES, Methodist missionary and evangelist, flew from the United States on January 6, on the first TWA plane going directly to India. Forty-eight hours later he was in Bombay. His address in India is in care of Dr. W. W. Bell, P. O. 92, Fort, Bombay, India. For the next six months, Dr. Jones will hold evangelistic meetings and conduct Christian ashrams in India. In July he will return to the United States to resume his preaching mission in this country.

UNDER the leadership of Dr. John O. Gross, of the Board of Education of the Methodist Church, Nashville, Tenn., the several scores of colleges and higher institutions of the Methodist Church are being organized into "circuits" and some of the most prominent ministers of the church will visit these schools on "one-day stands" to discuss with students — about half of whom are G. I.'s — the opportunities of life work connected with the church and its fields of service; ministry, missions, education, medical work, etc. Among those who will participate in these campus visits are Bishop Charles W. Brashares of Des Moines, Bishop Bruce Baxter of Portland, Oregon, Bishop Fred P. Corson, of Philadelphia, Bishop J. Ralph Magee of Chicago, Dr. Henry Hitt Crane of Detroit, Dr. Ralph E. Davis of Brooklyn, Dr. Harold Case of Scranton, Dr. A. Stanley Trickett of New York, Dr. Marshall T. Steel of Dallas, Dr. Charles Goff of Chicago, Dr. Roy Short of Nashville.

BROTHERHOOD WEEK FEBRUARY 16-23, 1947

The National Conference of Christians and Jews announces the 14th annual observance of National Brotherhood Week to occur February 16-23, 1947. The theme is "Brotherhood-Pattern for Peace." Program aids for use in church schools, young people's societies, and adult groups may be secured by writing to the National Conference of Christians and Jews, 381 Fourth Avenue, New York 16, New York. Materials are adapted to all age levels. Plays, discussion topics, book lists and other types of literature, and visual aids are available.

A kind deed is given meaning, only as it is punctuated by kindness itself.—Selected.

MR. FARIS BRINGS RECOGNITION TO COLLEGE

By his work in photography, Paul Faris, Director of Public Relations at Hendrix College, Conway, Ark., has brought recognition to the college. Mr. Faris took about 120 pictures of the Rohwer Relocation Center, as part of a nation-wide picture coverage arranged by Allen Eaton, head of the arts and social works department of the Russell Sage Foundation in New York City. Mr. Eaton termed the picture collection taken by Mr. Faris as "the most comprehensive of any received from the nation's relocation centers."

Plans are now in progress for the extensive publication of the pictures, which deal with the art work of the Japanese at Rohwer. They show both interior and exterior scenes, along with pictures of weaving, carving and other art activities. The display will be used by the Hendrix art classes in their study of Oriental art.—Campus News.

SOME GROUNDS OF CHRISTIAN STEWARDSHIP

(Continued from Page 2)

*To tend the lone and fatherless,
Is angels' work below.*

*And we believe Thy word,
Though dim our faith may be:
Whate'er for Thine we do, O Lord,
We do it unto Thee. Amen."*

Stewards and the Steward

The variety of Stewardship is witnessed not only in the varying abilities, efforts, and opportunities in which Christians occupy their daily life but, also, in the large number of occupations which are called by the name of Steward. In the Church itself, there are various kinds of stewards, such as: the recording steward, the communion steward, the financial steward, the visiting steward, and the district steward, etc. These various occupations, however, are but incidental manifestations of one's basic Stewardship which roots in his responsibility as an intelligent being. His experience is enriched in this Biblical tradition, in the spiritual succession of many stewards who have been titheers of money, church officials and responsible Christians. Their Stewardship in their Christian vocation for which they are accountable to God, to society, and to themselves, sanctifies and enriches daily work and gives incentive to devout worship.

Such a spiritual experience rooted in the richness of Biblical and ecclesiastical tradition, a much needed antidote today for pagan materialism, technological secularism and shortsighted humanism for the Christian steward, find his roots and ground in God the Creator, the Giver, and Father, Sovereign Lord, Judge and Redeemer of mankind. Truly God is the Lord and man is His steward, by virtue of being a Son of God and an heir of the unsearchable riches of God in Christ Jesus.

FIRST REPORT ON THE CIRCULATION CAMPAIGN

(Continued from Page 1)

ed its goal in the first week. That is a very unusual record.

Our second report of the results of the Campaign will be run next week. That report will be a complete tabulation of all subscriptions reaching our office in the Campaign up to Saturday noon of this week.

We want here to again express our sincere appreciation of the wonderful cooperation we are receiving in this campaign.

"Bad officials are elected by good citizens who do not vote."—Anonymous.

THE PULPIT OF ARKANSAS METHODISM

Every Man's Work A Calling Of God

By J. B. HEFLEY, Pastor, First Methodist Church, Arkadelphia

(This sermon is the third 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.)

Text: "Speak, Lord, for thy servant heareth."—I Samuel 3:9.

EVERY man should feel that his work is a calling from God. Throughout all the ages God has been calling great souls into His service. Invariably, that call has arisen out of the conditions under which man was living. It was, and still is, a call to arise and serve one's own day and generation. And it seems that life's truest meaning has always come to those who have felt that their work has had divine sanction.

The modern appeal for man's service and loyalty seems to be based upon material rewards. We propose to hire or bribe men. This makes a very weak appeal. When services or loyalty is purchased in the market place it is always bought by the highest bidder. Hence, the purchaser can never be sure of his position. Military leaders know this. They have little faith in the mercenary soldier. They want men who are living and fighting for a worthy cause.

The church should remember this when it makes its appeal for candidates for the Christian ministry. Man does not give his best for material rewards. He gives his best for some great cause, for a great ideal, for something he loves with all his heart. Man will even lay down his life for the object of his greatest devotion. Here religion comes into the picture. It proposes to speak for God, the creator of the universe. In doing that it calls for man's supreme devotion. It calls upon man to dedicate his life to the service of God, and for the welfare of mankind. That call comes to every man in every walk of life. It is the call to live righteously and to serve honorably.

The call of God, and the call of the world, always arise out of life situations. Parents and the church remember this. It is not their duty to select a person's divine calling for him. It is their duty and their responsibility to create situations in which the call of God can be heard. God cannot call an absolute stranger into His service. Such a person could not recognize the voice, or the language of the Eternal.

The story of Samuel, in which our text is found, has something to say to us about the task of parents and the church. Samuel's parents were religious people. They went regularly to their religious shrine for worship. There Hannah prayed that God would give her a child. Before the child was born she dedicated him unto the Lord. When he came she kept her vows. She took the

young child and placed him under the care of Eli, the priest. In that act Hannah exposed her child to the influence of religion.

We have reason to believe that Samuel spent the major portion of this time under the influence of the old priest. He came to appreciate the life and character of the man of God. He soon became acquainted with Eli's priestly functions. He came to understand the responsibility that rested upon the heart of Eli. He had watched the old priest beg God to forgive his people of

the fact that often times when things seem past redemption God calls forth a leader to redeem the times. Just about the time that the Israelites were ready to accept Egyptian servitude as their common lot, God called upon Moses to lead His people out of Egyptian bondage. When the Christian religion became corrupt through the power of the church, God called Martin Luther to lead in the work of a reformation. Then when the Protestant religion became formal and lifeless God called John Wesley to proclaim

came the major scourge of his time, he felt called upon to find a remedy for that terrible disease. Those needs called him, and they drove him as nothing else in the world could have done. His consciousness of divine sanction was constantly giving him renewed strength.

The appalling circumstances connected with an American slave market touched the sensitive soul of young Abraham Lincoln. There and then the young Mr. Lincoln vowed that if he ever got a chance to hit that business he would hit it hard. No one ever expected him to get much of a chance to hit that business, but his chance came, and he fulfilled his pledge. Few men have ever been more concerned about doing the will of God as they could discern it than Abraham Lincoln.

Often-times God calls men through the opportunity to serve. There are few things as appealing to the higher motives of man as an opportunity to serve. To see a need but to be unable to do anything about it is quite depressing. But to see a need and with it a great opportunity to fulfill that need is inspiring. An opportunity to join in some worthy project, to serve one's fellowman, to help someone in need, is an appeal that few people can ignore. And if a person cannot discover the call of God in a grand and glorious opportunity to serve mankind he has eyes with which to see, and sees not; he has ears with which to hear, and hears not.

The call to serve was the method Jesus used in enlisting disciples. He called his first disciples by inviting them to leave their fishing business and to come and follow him, promising to make them fishers of men. He looked out upon the multitudes and invited his disciples to look at the crowd saying, "the harvest is white, but the laborers are few." In other words he seems to have been saying, "Men, look at that; we have a lot to do. There is our chance." Then in his great commission he seems to have said, "You fellows wanted to do something; go into all the world and preach my gospel." He was offering them a world-wide program. That was a big task, big enough to thrill them, and they undertook to do it.

When an opportunity comes to serve one's fellowman, man had better listen. The chances are that it is the voice of God. There is nothing so enriching as to recognize that in one's work a person has an opportunity to do something useful, something worthy of God's approval. Somewhere Dr. Harry Emerson Fosdick tells the following story concerning the attitude of some of the workmen employed in the building of the Riverside Church. He said, "Once when this church was under construction, I came into the chancel to watch the workmen gravely the stone and, seeing an especially beautiful piece of carving, I expressed appreciation. 'Yes,' said the workman, 'that is lovely but you do not need to thank us for it. You never could know what it meant to

(Continued on Page 16)



The Boy Samuel, "If He Shall Call Thee"

their sins. He had seen him invoke God's richest blessings upon the people. So we can easily believe that Eli's noblest ideas were constantly playing upon young Samuel's mind. Then one night as Samuel was sleeping the voice of God came to him saying, "Samuel!" Young Samuel's association with Eli was such that he thought that the old priest had called him. When Samuel approached the old priest, Eli understood what had happened. So he advised Samuel to lie down again saying, "If he call thee, that thou shalt say, speak Lord; for thy servant heareth." God's call came right out of Samuel's association.

Sometimes a crisis, a felt need, produces an opportunity for God to call some sensitive soul into His service. There we find hope, for

our hope is in God. History reveals religion as a vital experience in the heart of man.

God is our hope because He is able to speak to the heart of sensitive souls through the crises of life. This idea holds true in other fields than religion. Much of Louis Pasteur's great work grew out of his deep concern for the needs of his people. The appalling number of mothers that were dying of child-bed fever caused him to double his efforts to discover a remedy for that condition, which he did. When anthrax threatened to impoverish much of rural France, he felt compelled to find the cause of, and the remedy for, that disease. He drove himself like a slave until he had brought relief to the sheep raisers of France. Then when hydrophobia be-



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

A FORGOTTEN PROMISE

By Aunt Peggy

Down the gravel walk and up to the front door rode the messenger boy, carrying a yellow envelope. When he handed it to Mrs. Riley her hands trembled.

"It's Father," she whispered to herself, tearing open the envelope.

After the boy had gone, Mrs. Riley called her two little girls from the attic where they were making a playhouse. "Grandfather is ill and I must go away for a few days," she said. "Bessie will be busy keeping house for you and Daddy and will need help while I'm gone. Sue, I'd like for you to make the beds every morning."

Sue frowned. She wanted to finish her playhouse before her cousin came to visit her, and, besides, she disliked making beds. "Let Polly do it; I helped Bessie last time you went to see Grandfather," she said crossly.

Two tiny wrinkles crept between Mrs. Riley's eyes but her voice did not change. "Bessie has worked for us a long time and is getting old. 'Will you help her with the beds while I am away, Polly?'"

The smile on Polly's face when she said, "Yes, Mother, I'll help," made the wrinkles disappear from between Mrs. Riley's eyes.

Sue and Polly worked all day on the playhouse and when they went to bed that night they chattered happily of the things they wanted to do when morning came.

Right after breakfast the next morning the girls rushed for the attic. They were taking a doll bed into the play guest room when Sue exclaimed, "You forgot to make the beds, Polly."

"Let Bessie do it," murmured Polly.

"But you promised Mother," Sue protested.

"I'll do them tomorrow," said Polly. "One day won't hurt Bessie."

Sue looked at Polly playing happily on the floor, and then she thought of old Bessie humming over her pots and pans in the kitchen. Without saying anything she ran down the stairs, made the beds in a hurry and was soon at work in the playhouse again.

"Bessie could have made the beds," said Polly, looking up as Sue returned.

"But you promised Mother," said Sue.

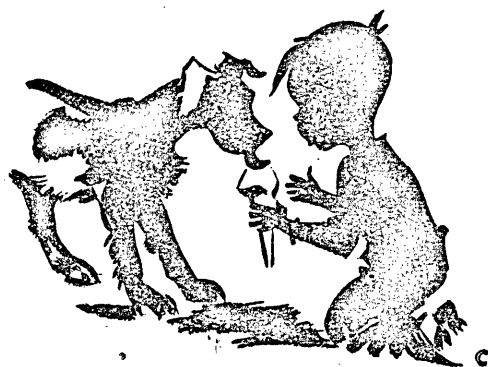
"I'll do them tomorrow," promised Polly. But on the next day Polly again made excuses and Sue made the beds. As the days went by Polly really meant to keep her promise, but she was always busy in the play-

GOODNIGHT PRAYER

Father, unto Thee I pray—
Thou hast guarded me all day;
Safe I am while in Thy sight;
Safely let me sleep tonight.

Bless my friends, the whole world
bless;
Help me to learn helpfulness;
Keep me ever in Thy sight—
So to all I say good night.

—Henry Johnson in Ex.



FRIENDS

My dog and I are such close pals,
Most everywhere I go,
You'll see that he's not far behind,
He always seems to know

Just what I have in mind to do,
(Sometimes a special scheme,)
But Mother says it goes too far
When I feed him my ice cream.

—A. E. W.

JUST FOR FUN

Jimmy: "Daddy says there isn't another woman in the world like you, Mamma."

Mother: "That's very flattering of him."

Jimmy: "And he says it's a good thing, too."

* * *

The young school teacher had just finished telling a small boy the story of a lamb that had strayed from the flock and been eaten by a wolf.

"You see," she said, "had the lamb been obedient and stayed in the flock it would not have been eaten by the wolf, would it?"

"No, ma'am," answered the boy. "It would have been eaten by us."

* * *

Son: "But, dad, I don't wanna study arithmetic."

Dad: "What, a son of mine doesn't want to grow up and be able to figure out baseball scores and batting averages?"

* * *

Carpenter: "Didn't I tell you to notice when the glue boiled over?"

Assistant: "I did. It was quarter past ten."—Selected.

PUSH UP THE CORNERS

By Mrs. Frank H. Breck

Push up the corners of your mouth,
Even though it pains them;
Push them up and make them stay,
If you have to chain them.

Turn up the corners of your mouth;
You can't feel sad or surly
If smiles are dimpling o'er the lips,
Crisp, and sweet and curly.

A frown will kill the brightest laugh,
Make vinegar or honey;
A smile will kill the blackest frown,
And make a dark day sunny.

Turn up the corners of your mouth,
No matter how you're feeling;
And soon you'll feel the way you
look,

A heart of joy revealing.

—The Lutheran.

IN THE WORLD OF BOYS AND GIRLS

THE SURPRISED SQUIRRELS

Allen and mother were hunting for checker berries in the woods.

Suddenly as he poked around the ground with his stick Allen gave a squeal of delight.

"See, mother," he cried, "some boys have hidden a lot of hickory nuts here in this hollow under the leaves. I suppose they are coming back for them later, but they won't find them," and he began stuffing his pockets until they were full.

"I don't think it was boys," said mother quietly. "I think it was a squirrel. Do you want to rob him of his winter's store?"

Allen, who had begun to crack the nuts, stopped with his eyes full of interest.

"Wait," said mother, "let's go over and sit under the tree and keep very still and see what happens."

They did not have to wait long. Soon a big, gray squirrel came running quickly along the grounds to where the nuts had been stored. When he reached the spot and found his hoard gone, he sat back on his haunches and began to scold furiously. Then he began to burrow deeper into the earth to see if perhaps they were deeper than he thought.

Failing to find one, he scolded away some more and finally ran to a big tree some distance away and ran up the trunk still scolding.

"Gone to tell his wife and children that all the hard work they have done day after day has gone for nothing, and that this winter they must all starve," said mother.

"No, they won't," cried Allen, jumping up and emptying his pockets of the nuts, putting them all carefully back in the hollow.

Then they sat down to watch.

Pretty soon Mr. Squirrel came back and Mrs. Squirrel with him. Quickly he led her to the hollow as if telling her to see for herself that all the nuts were gone.

She began to dig and out popped the nuts. Both Mr. and Mrs. Squirrel looked for a minute as if they did not understand, then they began to fill their cheeks with them and raced away. Soon they were back for more and Allen and his mother watched until the nuts were all hidden away in some safer place.—Selected.

Golfer—"Terrible links, caddy, terrible links!"

Caddy—"Beg pardon, sir, but this ain't the links. For the last half hour we've been on the south forty of Cloverdale Farm."

* * *

Father: "Remember, my child, curiosity killed the cat."

Janey: "How, Daddy?"

* * *

Man in Water: "Quick! Throw me a life belt!"

Rescuer (a tailor): "Yes, sir! What size around the waist, sir?"

* * *

Visitor (speaking of small boy) "He has his mother's eyes."

Mother- "And his father's mouth."

Small boy - "And his brother's pants."

Singing Our Way To Unity

By CARL F. PRICE, First President of the Hymn Society of America

THAT music is a unifying force among people of different races, is coming to be recognized more fully today than ever before. Where language divides, music unites. Thus singing together by people who are alien to each other, by race or creed, proves to be a real antidote to the poisons of race prejudice and creates a bond which brings them to a vital sense of brotherhood and goodwill.

This is being amply demonstrated in a series of interracial song festivals that have been conducted in various cities of our country in recent years. One of the first, and most flourishing, is that conducted for the past fourteen years in New York City—home of the most heterogeneous population of any city in the world. In the Madison Avenue Presbyterian Church at Seventy-third Street, annually on the afternoon of Interracial Sunday, every February, there gather young singers of choirs from different parts of the metropolitan area for a joint musical service of goodwill.

They represent a variety of different nations and races—Japanese, Chinese, Negroes, Spanish, Czechoslovakians, Finns, Germans and sometimes other nationals, besides Americans. And they come from churches of various denominations—Lutheran, Protestant Episcopal, Baptist, Presbyterian, and a couple of Community Churches that are interdenominational in character. The happy idea of these festivals originated with Horace M. Hollister, who is the associate organist and director of the youth choirs of Madison Avenue Presbyterian Church. That was back in 1933. And the first festival, despite its defects as an initial experiment, was so successful and satisfying to all its participants that there was expressed at once a general desire to have it repeated, the next year. Accordingly, Mr. Hollister set to work to improve the singing plan, enlarge the number of uniting choirs and perfect organization details that would make future festivals run more smoothly and realize more fully their prime purpose of a vital following through song.

It was sensed at once that to permit each choir to sing its own anthem by itself was not so effective a means of producing emotional unity as to have all the choirs singing together the same anthem. The audience was inclined to compare the singing of one choir with that of another. This tended to rivalry rather than unity. Besides, this plan disturbed the continuity of the service to a serious degree.

Accordingly, after a careful study of a wide range of choral music, a group of suitable anthems was selected, on which each choir was drilled in advance separately, but

with the purpose of uniting with the other choirs in their rendition at the festival. This plan proved to be so much more unifying than the method of the first festival that it has been followed through the succeeding years. All the choirs now sing together all the anthems with this exception: sometimes when one of the numbers is a Negro spiritual, it is sung only by the Negro singers, on the recognized principle that they alone can give unique expression to their own spirituals. Otherwise, the Negroes sing with all the other choirs and occasionally it is even a Negro spiritual on which they all

The united choirs sang "Light of God, Within Us Shine" by Humperdinck, "Ye Watchers and Ye Holy Ones," Archibald Davison's arrangement; "Now Praise We Great and Famous Men," Leipzig melody arranged by Bach and sung antiphonally; Handel's "Thanks Be to Thee," and at the end, Geoffrey Shaw's "O Brother Man, Fold to Thy Heart Thy Brother," which is the one anthem sung during each of the past thirteen festivals.

Besides the processional, the congregation joined the choirs in singing "Turn Back, O Man" from the Genevan Psalter. Doctor Jones, in

all their own for this hour; its influence cannot help being enduring for all who hear."

"Can the influence of that annual hour of fellowship be enduring?" some may well ask, in view of the unsolved racial problems America still faces. A half century ago, it was the fashion to describe this country as the melting-pot of the world's peoples. But in the intervening decades pessimists have complained that the aliens who flocked to our shores in such great numbers, and from so many different nations and races, simply have not fused.

Segregation, whether involuntary or of the people's own choice, sets up barriers that make spiritual fusion difficult. Little Italy, Harlem, Chinatown, Yorkville—such homogeneous communities of people of one national or racial origin within a city, may add a colorful variety of customs and associations to that city's life. But their isolation, one group from the other, increases aloofness and fosters racial prejudice. What is desperately needed is to bring these groups together in wholesome contacts and in an atmosphere of brotherhood and goodwill, such as these interracial festivals provide.

The younger people of these national groups are more susceptible to the influences of such fellowship than the older people. Once their interracial contacts are made through worship and song, other contacts become easier and more natural. A brotherly attitude toward other races once established, this tends to become a habit of young minds; and the ugly elements of color-consciousness and inherited prejudices are swept away.

Thus the influence of these festivals that break down the barriers, is immeasurable, because it is cumulative. When freedom from racial prejudices is fixed in a young life, it is likely to become permanent, especially if the process has flowered during a joyous experience such as these festivals offer.

The Church has missed too many opportunities in the past to link interracial fellowship with the practical imperatives of religion, though there is ample authority for this in the Scriptures. When several hundreds of young people—their faces brown or white, yellow or black—unite in making it a part of their religious life to overcome racial prejudice, the results are bound to be enduring. And the more members of the rising generation that the Church can bring to this conviction, the sooner will this land realize the prayer in Katharine Lee Bates' "America the Beautiful":

America! America!

God shed His grace on thee,
And crown thy good with brotherhood

From sea to shining sea.



unite.

The five uniting choirs of the 1933 festival have since expanded to the twenty choirs that sang at the service of February 10, 1946, including 375 singers in all. Madison Avenue Church is always crowded to its utmost capacity at these services and that without any fanfare of publicity to attract an audience.

In the presence of so great a throng, the assembling of the choirs would be accomplished by much confusion, were not the details of organized movement carefully worked out to produce order and military precision at every point. Detailed instructions are sent out in advance to all the choirs, and each is assigned a room in the church for assembly and robing. A special host and guide is appointed for each choir. A plan for seating the singers is multigraphed. And a number of Madison Avenue young people guide the singers to their respective places in the procession, so that from the time the choirs first start for the auditorium at 4:20 p. m., it takes but ten minutes to arrange them all in order, in time to begin promptly at 4:30. Last year the processional hymn was the majestic "Joyful, joyful, we adore Thee," set to Beethoven's melody in the Ninth Symphony.

In 1946 the spoken worship materials, used alternately with the musical numbers, were a responsive call to worship, with choral responses in Hebrew, a union prayer of invocation, Scripture reading and a litany of brotherhood.

behalf of Madison Avenue Church, made a brief address, as he has usually done at the preceding festivals. The service concluded with a benediction, two-fold Amen from the Greek Liturgy, and an organ postlude from Bach, "O God and Lord."

The programs through the years have been selected from the choral compositions of different races and nations and have included such numbers as "The Shofar Is Sounded," traditional Hebrew; "All Things Praise Thee, Lord," Chi Lo Yin (Chinese lute song); "Star of Bethlehem," Finnish folk song; "Give Us O Lord, Thy Blessing," Czech folk song; "The Little Jesus Came," French; "We Would Be Building," Sibelius; two melodies by Lwoff, the Russian; and a number of Negro spirituals, including "We Are Climbing Jacob's Ladder" (each stanza sung a half tone higher than the preceding one, leading to a thrilling climax).

Thus hundreds of young people of different races, singing together the music of different lands, reach a real interracial unity which has been well described by the Rev. Edgar H. Rue in speaking of the accumulated results of these good-will services through the years:

"Chinese, Czechoslovakian, Finnish, Japanese, Negro, Norwegian and other groups, often in colorful national costume, are blended into one, not only in voice, but also in spirit, under this deeply moving, uplifting religious music. These racial groups truly form One World

several chapters each applying lilt as well as logic.

The pages are well sprinkled with quotable bits of serious verse and also with many clever parodies and rhymes of a lighter vein. They also contain an amazing number of effective illustrations, drawn literature, science, anecdotes, and the author's own experience and his extensive reading. Many are from the Bible.

Humorous touches give the book a refreshing tone. The reader will find the chapter on "The Saving Sense of Humor" and the author's

illustrations of the various types of humor, good for many a chuckle.

"The Search for Happiness" by the former editor of "The Christian Advocate," of the Southern Methodist Church, is sound in its philosophy and is sure to help many of its readers into a more enjoyable pattern of life. The chapter on "Knowing How to Grow Old" holds a heartening word for all.—Boyd M. McKeown.

A duty dodged is like a debt unpaid.—Joseph Fort Newton.

WORKABLE BOOK ON GUIDANCE

The Search for Happiness

William Peter King

Abingdon-Cokesbury, \$1.75

If you are a preacher, teacher, speaker, writer, one who does personal counseling, or interested in a radiant but workable philosophy of life, you will enjoy this stimulating, down-to-earth volume and its guidance on how to capture happiness, that most elusive nymph of all the woods.

Essentially a religious volume,

"The Search for Happiness" is not long-faced or abstract; instead, it is cheery and practical. The tenor throughout is constructive as eg. the chapter on "The Dark Shadow of Fear" and specifically the detailed discussion of "The Cure for Fear." In addition to its inspirational values it contains helpful materials on a score of subjects of perennial timeliness. The book is divided into three major sections, "The Wrong Trail," "Foes of Happiness" and "Conditions of Happiness" and each section is developed by means of

The Arkansas Methodist Circulation Campaign

REPORT NO. 1—THROUGH SATURDAY, JANUARY 18

Charge and Pastor

Charge and Pastor	New	Ren.	Not Due	Total
ARKADELPHIA DISTRICT—Quota 1334				
Arkadelphia, J. B. Hefley	19	83	7	109*
Arkadelphia Ct., David Hankins	8	9		17
Hot Springs:				
First Church, W. B. Slack	18	26		44
Grand Avenue, S. T. Baugh	27	59		86*
Oaklawn, J. D. Montgomery		1		1
Pullman Heights,				
Curtis Williams	11	31		42*
Tigert-Fountain Lake,				
C. H. Gilliam	17	9		26*
Hot Springs Circuit, Wesley Reutz	1	6		7
Leola Ct., Coy Rogers	2	14		16
Malvern, Dan R. Robinson	38	111	1	150*
Pearcy Ct., W. H. Chambers	6			6
Princeton Ct., H. A. F. Ault	6	25	15	46*
Sparkman-Sardis, J. A. Newell	14	51	2	67*
Traskwood, J. R. Diffie	29	53	3	85*
TOTALS	193	478	33	707

CAMDEN DISTRICT—Quota 1547

Bearden, T. D. Spruce	4	33		37*
Camden:				
Fairview, M. E. Scott	32	47		79*
First Church, J. L. Dedman	14	79	5	98
Chidester, George W. Warren	9	21		30
Emerson Ct.,	6	20	1	27
Hampson, Joe W. Hunter	12	39		51*
Harmony Grove, H. R. Nabors	10	27		37*
Huttig, S. B. Mann	8	18		26*
Kingsland, S. M. Beckstead	4	17		21*
Louann, L. M. Sparks	9	31		40*
Magnolia:				
Jackson Street, J. A. Wade	24	46	1	71*2
Marysville, J. R. Martin	25	47		72
Norphet, A. E. Jacobs	3	23	6	32*
Smackover, W. R. Burks	1	13		14
Stevens, H. R. Holland	18	63		81*
Thornton Ct., C. C. Vanzant	25	32		57*
Village-Dumas Memorial,				
C. O. Hall	14	23		40*
Waldo, Kirvin Hale	13	38	1	52*
TOTALS	231	620	14	865

LITTLE ROCK DISTRICT—Quota 2445

Austin Ct., L. O. Lee	5	17		22
Bauxite-Sardis, B. F. Fitzhugh	26	19		45
Carlisle, Richard T. Perry	7	55		62*
Carlisle Ct., Virgil Bell	3	2		5
Douglasville-Geyer Spgs.,				
L. C. Gatlin		1		1
England, Fred Schwendemann	37	51		88*2
Hazen, W. R. Boyd	6	50		56*
Keo-Tomberlin, Forney Harvey	6	23		29
Little Rock:				
Capitol View, A. C. Carraway	14	50		64
First Church, Aubrey G. Walton		3		3
Forest Park, Ralph Sewell	11	24	2	37
Highland, John L. Tucker	14	54		68
Hunter Memorial, James Major	24	55	3	82*
Oak Forest, Mouzon Mann	46	11		57*3
Pulaski Heights,				
E. D. Galloway		1		1
Scott Street, J. E. Fulkerson	5	29	5	39
Winfield Memorial,				
Kenneth Spore		1		1
Lonoke, J. E. Dunlap	12	46		58*
Mabelvale, Alfred deBlack	7	17		24
TOTALS	223	509	10	742

MONTICELLO DISTRICT—Quota 977

Arkansas City, Jeff Davis	5	9		14
Drew Ct., Robert Riggins	11	24		35
Dumas, R. F. Sorrells	23	78		101*2
Eudora, R. O. Beck	23	29	2	54*2
Fountain Hill Ct., J. C. Van Horn	1	5		6
Hamburg, Robert Long	40	58		98*
Hermitage Ct., A. J. Bearden	6	33		39
McGee, M. W. Miller	29	49	1	79*
Monticello, Rowland E. Darrow	19	63		82*
Montrose-Snyder		1		1
Warren, Hal H. Pinnell	15	85	5	106*
Wilmar, O. W. Hoover	11	19		30
Wilnot, Robert McCammon	2	22		24*
TOTALS	185	476	8	669

PINE BLUFF DISTRICT—Quota 1385

Almyra, Bryan Stephens	2	19		21*
Alzheimer-Wabbaseka,				
R. H. Cannon	7	33		40*
Good Faith, Hursel Richert	15	11		26*2
Grady-Gould, C. B. Wyatt	18	48		66*2
Little Prairie	1	11		12
Pine Bluff:				
Lakeside, Otto W. Teague	5	34		39
Rison, George Robinson	4	39		43*
Roe Ct., C. R. Andrews	7	21		28
Rowell Ct., J. B. Swain	2	2		4
Sueridan-New Hope,				
T. M. Armstrong	3	22		25
Sherrill-Tucker, A. W. Hamilton	6	31		37*2
Star City, Alva C. Rogers	38	41	1	80*
Stuttgart:				
Grand Avenue, H. O. Bolin	22	80		102*
Swan Lake, Everett Vinson	5	6		11*
White Hall-Redfield	1	1		2
TOTALS	136	399	1	536

PRESCOTT DISTRICT—Quota 1028

Bingen Ct., A. N. Youngblood	13			13
Center Point		1		1
Deight-Antoine, Osburne White	29	35		64*
Emmett Ct., Joe H. Robinson	9	29		38
Gurdon, George W. Reutz	5	36		41
Hope, J. E. Cooper	11	93	1	105
Langley, George Townsend	6	3		9
Mineral Springs, W. C. Lewis		1		1
Mt. Ida, Will S. Cazort	14	35		49*2
Murresboro, Noel Cross	16	31	6	53*2
Nashville, R. A. Teeter	18	33	5	56

* Indicates charge has reached quota.
 ** Indicates charge has exceeded quota.
 *2 Indicates charge has doubled quota.
 *3 Indicates charge has trebled quota.



Charge and Pastor	New	Ren.	Not Due	Total
Springhill Ct., W. C. Onstead	7	34		41*
TOTALS	116	368	12	496

TEXARKANA DISTRICT—Quota 1104

Okolona, R. C. Walsh	1	24		25
Ashdown, Clinton Atchley	23	54	9	86*2
Columbia Ct., A. N. Stonecipher	4	14		18*
DeQueen, Doyle Rowe	6	64	2	72*
Doddridge Ct., G. B. Pixley	3	22		25
Foreman, Eldred Blakeley	2	23		25
Fouke Ct., James E. Christie	4	12		16
Hatfield Ct., R. M. Crain	42	8		50*
Horatio, W. Braska Savage	16	37		53
Lewisville, James A. Simpson	2	65		67
Locksburg, Claud R. Roy	1	20		21
Mena, Mark F. Vaught	6	52	5	63*
Richmond Ct., George C. Bailey	10	13	3	26*
Sardis-Shiloh, W. W. Fincher	17	22		39*
Stamps, J. W. Mann	6	34	2	42*
Taylor Ct., E. T. Miller	12	12		24
Texarkana:				
Fairview, Fred R. Arnold	12	30		42
First Church,				
Edward W. Harris	63	141	6	210*
Texarkana Ct.,				
Dewey L. McCauley	5	39	2	46*
Wilton Ct., S. W. Mooty	9	19		28*
TOTALS	243	661	29	953

BATESVILLE DISTRICT—Quota 869

Bethesda-Cushman, Van Hooker	18	19		37*
Calico Rock, W. T. Watson	4	22		26
Cave City, R. E. Lee	4	28	1	33*
Cave City Ct., Henry Trotter	3	6		9
Cotter-Gassville, C. E. Patton	5	19	2	26*
Elmo-Oil Trough, R. M. Porter	4	18		22*
Evening Shade, M. B. Short	22	30		52*
Grange, B. M. Sullivan	1			1
Melbourne, John Richardson	22	25		47*
Moorefield-Sulphur Rk.,				
R. P. McDonald	4	29		33*2
Mountain Home, Joel Cooper		1		1
Mountain View,				
Grover Sutherland	7	11	1	19*
Newark, J. M. Hughes	4	33		37*
Newport:				
First Church, Roy I. Bagley	34	42	2	78*
Umsted Mem., Walter Dixon	2	23	1	26*
Pleasant Plains, J. A. Bailey	13	21		34*
Salem, L. K. Wilson	3	19		22*
Swift-Alicia,				
Clarence Wilcox		1		1
Tuckerman, Alfred Knox	20	42		62*
Viola, W. W. Warrington	17	14	2	33*
Weldon-Tupelo, Woodrow Woods	28	27	1	56*2
Yellville, Glen Bruner	20	9	1	30*
TOTALS	235	439	11	685

CONWAY DISTRICT—Quota 1334

Atkins, H. C. Minnis	4	34		38*
Belleville-Havana		9		9
Bigelow-Houston		1		1
Conway Ct., Geo. Trobaugh	7	9	1	17
Danville, R. A. Dorman	4	28		32*
Dardanelle, E. W. Faulkner	7	28	1	36
Dardanelle Ct., James Smith	19	6		25*
Dover-London, Uriah Smith	14	20		34*
Gravelly Ct., Harley Crawford	5	10		15
Greenbrier, R. B. Howerton Jr.	11	22	1	34*
Morrilton, G. C. Taylor	43	93		136*
Morrilton Ct. No. 1, J. G. Geick		1		1
North Little Rock:				
First Church, J. W. Workman	418	111	6	535*2
Gardner Memorial,				
Vernon Chautant	26	84	5	115*
Levy, T. C. Chambliss	11	24		35
Washington Ave., A. N. Storey	20	41		61*
Ola, Byron McSpadden	6	16		22*
Oppelo, W. L. Russell	3	14		17*
Perry-Perryville, Geo. Stewart	4	28	2	34*
Plumerville, W. M. Womack	7	10		17
Potsville, Frank Shell	6	27		33
Waltreak Ct., Fred Thompson	3	4		7*
TOTALS	618	620	16	1254

FAYETTEVILLE DISTRICT—Quota 1013

Charge and Pastor	New	Ren.	Not Due	Total
Alpena Pass, J. E. Thomas	5	12		17*
Berryville, Elmus Brown	4	41		45*
Centerton Ct., Cathryn Ferrell	33	23	6	62*
Cincinnati Ct., Walter Pennell	3	13	7	23
Elm Springs, C. H. Harvison	8	30	1	39*
Eureka Springs, N. L. Cate	8	16	1	25*
Farmington, G. G. Davidson		1		1
Fayetteville:				
Central, Paul V. Galloway	53	93	6	154
Wiggins Mem., Paul Bumpers	22	19		41*2
Gentry, Alvin Murray	17	26		43*
Gravette, Arnold Simpson	9	12	3	24
Green Forest, J. J. Clark	10	23	3	36*
Lincoln, J. O. Sutton	20	21		41*2
Madison Co., Kermit Vanzant,				
E. J. Reaves, Associate	43	32		75*3
Monte Ne, E. O. Houser	2	10		12*
Pea Ridge, C. R. Nance	15	32		47*
Rogers, J. T. Randle	16	71	1	88*
Siloam Springs, J. T. Byrd	50	45	1	96*
Springdale, O. J. Evanson	31	60		91*
Springtown, R. V. Holt	12	6		18*
Sulphur Springs, Olen Findley	2	16		23*
Viney Grove, Ivan R. Wilson	2	23		25*
TOTALS	370	627	29	1026

FT. SMITH DISTRICT—Quota 1675

Alix-Altus, J. O. Davis	18	11		29
Alma, A. L. Riggs	2	24		26*
Booneville, I. L. Claud	2	67		69
Charleston, W. W. Peterson	6	31	2	39
Clarksville, Ethan Dodgen	12	77		89
Ft. Smith:				
Goddard Mem., E. B. Williams	54	79	3	136*
Massard, J. E. Linam	17	10		27*2
Midland Heights, W. A. Downum	7	28	1	36
Pine St., William Steagall	1	9		10*2
Second Church, John Bayless	6	27		33
Fifth St., Bates Sturdy	15	6	1	22*3
South Ft. Smith, Lester Weaver	11	15		26*
Greenwood, O. D. Peters	14	47		61*
Hackett, Billy Hightower		7		7
Hartman, B. E. Robertson	10	29		39
Hartford, Floyd G. Villines	13	23		36*
Huntington, A. W. O'Bryant	7	11	5	23
Lavaca, M. L. Edgington		14		14
Magazine, L. R. Ruble	3	16		19
Mansfield, James R. Chandler	1	15	4	20*
Mulberry, W. J. Faust	6	35	1	42
Ozark, C. W. Good	15	70	1	86*
Paris, J. H. Hoggard				
Prairie View-Scranton,				
J. F. Glover	3	11		14
Van Buren, Raymond Franks	18	31	2	51
Van Buren, East Side,				
Virgie F. Harris	5	22		27
Waldron, John W. Glover	20	24	2	46*
Waldron Ct., C. L. Martin	14	35		49*
TOTALS	283	791	22	1096

HELENA DISTRICT—Quota 1121

Brinkley, B. L. Wilford		1		1
Colt, J. C. Richey	1			1
Cotton Plant, J. L. Pruitt	11	43		54*
Crawfordsville-Black Fish Lake,				
Lyman Barger	5	35		40*
Earle, J. M. Barnett	20	30		50*
Elaine		1		1
Helena, Golder Lawrence		1		1
Holly Grove, J. M. Harrison	14	20		34*
Marianna, Sam G. Watson	6	51		57
Marion, E. J. Hollifield	48	43		91*3
Marvell, J. W. Glass	9	19	4	32*
Parkin, A. W. Harris	23	42	1	66*
Vandale, Clyde Crozier	18	47		65*</

Good Friday Tithing

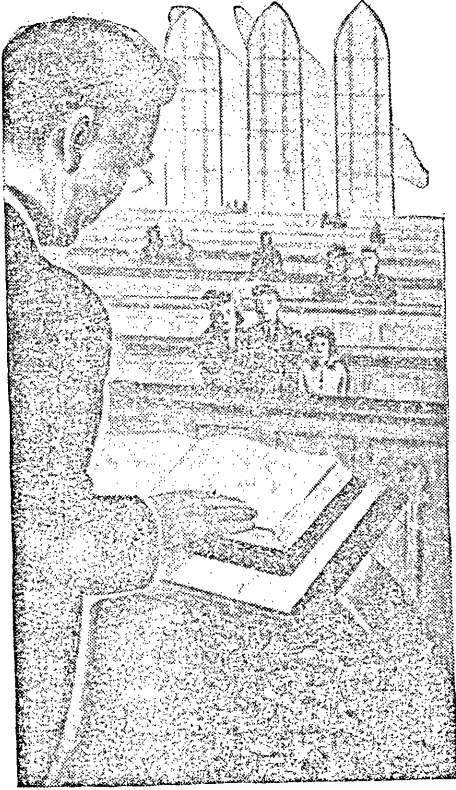
By WILLIAM L. STIDGER

NOT long ago on Good Friday I was invited to go to a great American city half a day's ride from Boston to speak to a gathering of Christian young people in a Good Friday evening service.

I arrived in that city around five o'clock, was met by a young church

apologetically and whispered: "Doctor Stidger, if it hadn't been such a miserable evening, if it hadn't snowed and rained, we would have had a large crowd out this evening to hear you speak."

The shock of what that young church member said to me angered me at first, and then gave me a



member, escorted to a fine hotel where we had a bounteous dinner. When we came out of the hotel the weather had turned bad. It was sleeting, snowing, raining intermittently. The snow was melting underfoot, and it was, on the whole, a very disagreeable evening. All of us had to admit that; and all of us were thinking of it, in fear for the attendance at our evening service. However, none of us said anything about our fears.

We arrived at the large city church fifteen minutes before time for the rally, went into the huge auditorium, and up to the pulpit. The young man in charge of the service went up with me. We sat there for fifteen minutes, looking out into the vast emptiness of that auditorium with a dull feeling of dread in our hearts. At the time of the service there must have been about fifteen young people, and a few not so young, in that auditorium, which would seat fifteen hundred people if it had been tested.

The young man who sat beside me felt that something ought to be said to a man who had been brought five hundred miles to address a rally of young Christians on Good Friday, so he leaned over to me

feeling of half pity and half contempt. I grabbed him by the wrist as we sat there with a grip that but half expressed my indignation and said to him: "In the name of God, boy, do you just realize what you have just said to me?"

He looked startled and said: "No! What have I said?"

"You have just told me that, if it hadn't rained and sleeted and snowed this evening, you would have had a large crowd of your valiant voyaging young Christians out tonight to celebrate the day that Jesus died on a Cross for humanity."

That boy looked humiliated and chagrined as I meant that he should feel and look, for it was an incongruous thing that a crowd of young church members should stay at home from a service to celebrate the day that Jesus died on a cross, because the weather was disagreeable.

And yet, perhaps, we who are older, we who are supposed to set the standards of Christian living have been at fault in that we have not set the standards high enough. We have not made them SEE. We have not challenged them enough. Perhaps we in the church have not demanded enough from them in the

METHODIST WRITERS REACHING MILLIONS IN JANUARY ISSUES

Three magazines of top circulation feature prominent Methodists in January numbers.

LIFE on January 13 carried an article by Bishop Ralph A. Ward of Shanghai entitled "Christianity in China". Bishop Ward, it will be remembered, was held by the Japanese as a prisoner for 1,020 days, and subjected to severe trials because of their inability to believe his assertion that he was not in China for political purposes. The esteem in which Bishop Ward is held by the Chinese people to whom he has given his missionary service for almost a life-time, is indicated by his election to the episcopacy by the China Central Conference. The delegates were entirely free to choose a native minister.

Bishop G. Bromley Oxnam of New York, until his term of office expired in December the president of the Federal Council of the Churches of Christ in America, is featured as one of those interviewed by Gretta Palmer in the LADIES HOME JOURNAL. "If I Were Twenty-one?" was the self-starter they were given. The Bishop, with other notables, was pictured and described as he was at that age and as he is now. Bishop Oxnam is sure that if he were back at that important year he would be preparing himself for some form of human service or know the reason why.

January McCALLS contains an article by Dr. Ralph W. Sockman, minister of Christ Methodist Church, New York City, "Seven Who Saw for Themselves". It is the well-told, informing story of his visit to The Soviet Union last summer. Together with others who have been active in the American Society for Russian Relief, Dr. Sockman toured the devastated regions. His first and lasting impression was one of poverty which led him to the conclusion that the "so called Iron Curtain has been drawn because of pride and fear rather than because of a sinister desire to hide preparations for war."

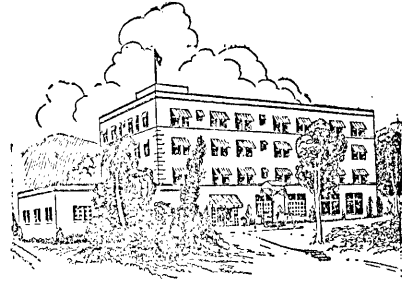
way of giving their talents, their money and their time to the church.

But there is another way in which that story and that experience will serve to challenge those of us who have grown older in the Christian Church. It is this: that we, just as did those young people, are unwilling to make even ordinary sacrifices for the religion which we profess. Even in the realm of giving, which is the lowest realm of sacrifice, we, too, fail to meet the challenge of a Christ who gave His all on a cross for us.

Watch your words; a cruel word may wreck a life.

METHODIST HOSPITAL AND BATH HOUSE NEWS

The nurses of our hospital staff had a pre-Christmas project from which they realized about \$150.00. With this money they have purchased a specially constructed overhead frame, which will attach to



any hospital bed, for the use of patients with any sort or degree of fractures. They are presenting it to our hospital as their special gift. For this we are very thankful.

The following from Hot Springs were admitted the past week: Baby Sidney Fleming, Mrs. Odell Flowers, Steven Honchell, Mrs. Mary Francis Bratton, Mrs. Leola Sanders, Mrs. A. J. Singleterry, Mrs. Willa Mae Jines, Mrs. Ida Gilbert, Mrs. Mary Banski, Alonzo Draughton, Mrs. Betty Pace, Mrs. Betty Jennings, Master Ronal Wayne; the following from over the state are: Mrs. Emily Beilstein, Shorewood Hill, Malvern; Mrs. Anna Anthony, Bismarck; Mrs. Jimmie Sue Boothman, Fort Smith; Bennie Brown, Crystal Springs; Mrs. Juanita Smith, Pearey; Joseph Willatt, Bonnerdale; Mrs. Jewell McKinney, Mena. Other states represented through our patients were: Okla, 1; Kan., 1; Mich, 1; Miss., 2; Texas, 1. There were four babies born this week. — Annette Wood, Secretary.

EPISCOPALIANS TO FACE RESPONSIBILITY

In a general letter just sent out by Bishop St. George Tucker, of the Protestant Episcopal Church, every Episcopalian congregation in America is asked to concern itself actively with the improvement of interracial conditions in its own community. Calling attention to the fact that both the preservation of American democracy and the effectiveness of our world leadership call for the improvement of race relations at home, the Bishop states that primary responsibility for such improvement rests upon the church, with each parish doing its share. "It is our Christian responsibility," he writes, "to move steadily and faithfully toward the attainment of this goal."—Inter-racial Notes.

The tenant of the remotest log cabin upon the very verge of civilization is within reach of newspapers recording the passing history of the world.—Lewis Cass.

ARKANSAS METHODIST CIRCULATION CAMPAIGN

(Continued from Page 8)

Charge and Pastor	New	Ren.	Not Due	Total
Pocahontas, Hubert E. Pearce	1			1
Rector:				
1st Church, J. J. Decker	18	27		45*
Fourth St., Elmo Thomason	7	15		22*
Rector Ct., L. E. Huggins	11	17		28
Ravenden Springs,				
J. W. Simmons	9	7	2	18
Smithville, William Odom	13	8		21
St. Francis, Albert Gibbs	6	22		28
TOTALS	138	306	4	508

* Indicates charge has reached quota.
*2 Indicates charge has doubled quota.
*3 Indicates charge has trebled quota.

SEARCY DISTRICT—Quota 1030

Antioch, W. C. Smith	16	39		55*
Augusta, S. O. Patty	6	46	2	54*
Beebe, O. L. Cole	8	53		61*
Clinton, W. W. Allbright	15	41		56*
DeView, J. W. Sandage	4	4		8
Harrison, W. F. Cooley	25	74	2	101*
Heber Springs:				
Central, J. W. Harger	9	22		31*
Jacksonville, Silas L. Russell	6	20	5	31*
Judsonia, David T. Conyers	11	15		26*
Kensett, H. A. Stroup	2	24		26*
McCrory, Jesse L. Johnson	1	1		1
McRae, E. C. Hance	17	14	4	35
Pangburn, C. J. Wade	8	29	2	39
Quitman, R. B. Howerton	11	35		46
Rosebud, Wayne Huntsman	10	7		17
Searcy, C. N. Guice	29	81		110*
Van Buren Co. No. 1,				
Bennie Jordan	3	3		6
Van Buren Co. No. 2,				
A. A. Noggle	11	9		20
TOTAL	191	517	15	722

SUMMARY OF DISTRICTS

District	New	Ren.	Not Due	Total
Conway	618	620	16	1254
Ft. Smith	283	791	22	1096
Fayetteville	370	627	29	1026*
Texarkana	243	681	29	953
Camden	231	620	14	865
Jonesboro	186	603	14	803
Little Rock	223	509	10	742
Searcy	191	517	15	723
Arkadelphia	196	478	33	707
Helena	209	491	6	706
Batesville	235	433	11	685
Monticello	185	476	8	669
Pine Bluff	136	399	1	536
Paragould	193	306	4	503
Prescott	116	363	12	496
TOTALS	3620	7925	224	11,769

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Wheatley Training Program

The Wheatley Charge has planned an extensive training program. There are to be five training schools on the charge, using the stewardship course, to be taught by Mrs. D. G. Hindman, the associate pastor. These schools are to be at Bisco-Brasfield, Wheatley, Palestine, Salem and Haynes.

The charge is also to have a course on children's work, Teaching Children in the Small Church, Feb. 2-4. This school is to be taught by Mrs. W. F. Bates of North Little Rock.

Ft. Smith Training School

The Ft. Smith District has planned for a greater training school this year than for many years, offering eight Second Series Courses, with an excellent staff of instructors. The date is Feb. 17-21.

The following courses are to be offered:

Nursery Work, Miss Emma Jane Kramer of the General Board of Education, Nashville, Tenn.

Plans for Kindergarten Children, Mrs. F. B. Outman, St. Louis, Mo.

Plans for Primary Children, Mrs. W. B. Ferguson, Nashville, Tenn.

Plans for Junior Children, Miss Vesta Towner, Kansas City, Mo.

The Stewardship of Life, Lee Cate, Eureka Springs. This course is for youth only.

Guiding Seniors and Young People, Paul Cardwell, Dallas, Texas.

Ways of Teaching, Mrs. E. D. Lewis.

The Stewardship of Life, Rev. E. B. Williams, Ft. Smith.

The Nursery Course will be a Laboratory School program and carried on during the day rather than at night. This course will be limited. A few persons from over the North Arkansas Conference have been invited to be in this special program.

Dr. Wesley Davis in Batesville District

Dr. Wesley Davis of Southern Methodist University, Perkins School of Theology, has been secured for sixteen days of work in the Batesville district, March 16-23, and April 27-May 4.

He is to be in a Second Series Training School at Batesville, March 16-20. The remainder of the time is to be given to Bible Conference work.

We hope to have him again during the summer period.

Dr. Goodloe to Return

The services of Dr. Robert W. Goodloe have been secured for the period following the Arkansas Pastors' School. He is to be in a training program at Clarksville the first week after the Pastors' School. The remainder of the program will be announced at a later date. The schedule is being worked out.

Dr. Carlyon in Bible Schools

Dr. J. T. Carlyon is to be in the North Arkansas Conference for some special programs in late August and early September.

We are working out some special Bible Schools to give assistance to our Supply Ministers. These pro-

WITH THE CHILDREN'S WORKERS

Suggested Texts for Vacation Church Schools

Little Rock Conference

Many requests are coming in for advice as to the texts that will be used in the Vacation School Institutes in the Little Rock Conference this year. We are so glad to know that so many people are planning this far ahead for their Vacation Church Schools. Following is a list of the text books which will be used in the Vacation Church School Institutes this year:

Kindergarten (Beginner) — THE WORLD ABOUT US, Bickel

Primary — WE GO TO CHURCH

Junior — PEOPLE WHO LIVED IN JESUS' DAY

Each of the above books is priced 50 cents and may be ordered from the nearest branch of the Methodist Publishing House.

Training Opportunities for Children's Workers

January-February, Little Rock Conference

Mena — Jan. 19-21, TEACHING CHILDREN

Richmond — Jan. 22-24, TEACHING CHILDREN IN THE SMALL CHURCH

Stuttgart — Jan. 26-30, PLANS OF THE CHURCH FOR NURSERY CHILDREN

Nursery Laboratory Class, meeting mornings, for parents and teachers of Nursery children.

HOME AND CHURCH WORKING TOGETHER FOR CHILDREN — night class for Kindergarten, Primary and Junior workers.

The above classes will be taught by Mrs. W. F. Bates.

Pine Bluff — February 24-28, HOME AND CHURCH WORKING TOGETHER FOR THE CHILDREN — Taught by Mrs. Ira Brumley. Special help for Nursery and Junior workers.

THE USE OF THE BIBLE WITH CHILDREN — Taught by Mrs. Juanita Kent. Special help for Kindergarten and Primary workers.

Dierks — Feb. 10-14 — TEACHING CHILDREN IN THE SMALL CHURCH, by Mrs. John Rushing.

Bingen Ct. — Feb. (exact date not set) — TEACHING CHILDREN IN THE SMALL CHURCH, by Mrs. K. K. Carithers.

Texarkana Training School — Feb. 24-28, PLANS OF THE CHURCH FOR KINDERGARTEN CHILDREN, Mrs. W. F. Bates.

PLANS OF THE CHURCH FOR PRIMARY CHILDREN — Mrs. J. F. Palmer.

PLANS OF THE CHURCH FOR JUNIOR CHILDREN — Mrs. R. O. Sory.

All children's workers, parents and other interested adults should attend the class nearest them.

News Items

Recent training classes:

Norman — Jan. 5-7, TEACHING CHILDREN IN THE SMALL CHURCH. Norman Sunday School

grams are being planned for the purpose of helping these men get some special training in the study of special books of the Bible. Watch for announcements of these schools.

COMMITTEE MEETS TO PLAN FOR ASSEMBLY

The Executive Committee of the North Arkansas Conference Methodist Youth Fellowship met Saturday, January 4, 1947, at Hendrix College to begin making plans for next summer's Young People's Assembly.

The Assembly is to be held at Hendrix College, June 2 to 6. Rev. James S. Upton, Conference Director of Youth Work, is to be the dean of the assembly.

This year we will have a training program for Fellowship Teams. We hope that this training will prepare each member of the team for the work he will be called on to do. Along with the special training for the Fellowship Teams we are also going to have some special training for the youth so that they can go back into their local Church and help in a Youth Activity Week.

In addition to these special training features we plan to have events especially planned for those that will not go on one of the Teams. A well rounded program is being planned for everyone that attends the assembly.

If you are interested in being on one of these Fellowship Teams please let your District Director of Youth Work know and talk it over with him. Your pastor will help you work this out.

A more complete announcement will be made at a later date about the classes offered and the instructors.

The officers that will preside over this assembly are: President, Pryor R. Cruce, Jr.; Vice President, Sue Osment; Secretary, Carolyn Herbert; Treasurer, Elizabeth Goodloe; Worship Commission Chairman, Carol Barnett; Recreation Commission Chairman, Mrs. Howard Warren; Community Service Commission Chairman, David Crouch; and World Friendship Commission Chairman, Helen Stephens. —Pryor R. Cruce, Jr.

has an enrollment of twenty-eight; of that number seven enrolled in the training class and five received credit. Plans were made for starting a series of "Church Nights" the Friday after the class closed—and for reaching the unreached folks in the community.

Glenwood — Jan. 5-7, TEACHING CHILDREN IN THE SMALL CHURCH. There were eight enrolled in this class with four receiving credit. Much of the children's equipment was painted, and several toys made and pictures mounted. The children's rooms were arranged for display for the district-wide meeting of children's workers which was held immediately following the class, Feb. 8th.

Holly Springs — Jan. 8-10, EDUCATIONAL WORK IN THE SMALL CHURCH. Nineteen persons were enrolled and seven received credit. Plans were made to perfect the organization of the Church School. —Mrs. W. F. Bates.

"If you fool the people to get their money, that's fraud, and you can be jailed; but if you do it to get their votes, that's shrewd politics." —Anonymous.

LITTLE ROCK CONFERENCE NOTES

By Roy E. Fawcett

Pre-Easter Evangelism in the Church School

The attention of Church School workers is called to the special emphasis on Evangelism during the period from January to Easter. Quite naturally the effectiveness of this emphasis will depend largely on the care and thoroughness with which the work is carried on. The membership of classes and groups should be canvassed and the community checked well in advance, with a view to compiling a prospect list for contact and cultivation. The office of your Conference Board can furnish an abundance of leaflets and pamphlets that give helpful guidance to this vitally important phase of our work. Write or call, letting us know what you want and we shall be glad to supply you with needed materials.

If a word of exhortation is in order, let it be said that the ultimate goal of the program of Christian education is to lead boys and girls and men and women to a commitment to Christ and into church membership, and to promote their growth in Christian living and service. All other objectives are but means toward the realization of this one and primary purpose.

Let it be remembered that the Church School has long been one of the most vital evangelistic forces and a chief agency for the recruiting of church membership. The schools of the Little Rock Conference had a substantial increase in the number of commitments during the past year, but even with this gain, we have hardly more than made a beginning of the total evangelistic task. The Church School worker is in a strategic position with reference to reaching others for Christ and the church. Let us work and pray that our labors this year may become in deed and in trust a Crusade for Christ and the building of the Kingdom.

Dr. Goodloe in Little Rock Conference

Dr. Robert W. Goodloe, professor of Church History at Southern Methodist University, will spend a week in the Little Rock Conference, with Rev. A. C. Carraway and Rev. George Meyer and their congregations. He will offer the Series One Course on METHODIST AT WORK at Capitol View Church, February 14-18, and the same course at For-dyce, February 19-23.

Guidance in Church Architecture

Realizing the need for guidance in the field of Church architecture, the Board of Missions and Church Extension and the Board of Education, through a Joint Committee, have devised a plan for rendering this service in the best possible way.

The plan is this: Local churches deciding on a program to improve facilities which may involve the rebuilding of the entire plant, an educational building, remodeling, additional rooms, or whatever the nature of the program, can secure helpful guidance through this plan. This goes for the small church as

(Continued on Page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

NEW EXECUTIVES NAMED IN WOMAN'S DIVISION

Recently elected officers and staff member of the Woman's Division of Christian Service, of the Board of Missions and Church Extension, have been announced by Mrs. J. D. Bragg, president.

Mrs. E. L. Hillman has been elected vice-president; she succeeds Mrs. J. W. Mills, who found it necessary to resign. The wife of the Rev. E. L. Hillman, pastor of First Methodist Church, Rocky Mount, North Carolina, Mrs. Hillman is a member of the Woman's Division and the Joint Division of Education and Cultivation of the Board. She was the first president of the Southeastern Jurisdiction Woman's Society and a member of the General Conference of 1944. A graduate of Duke University, Mrs. Hillman is president of the women's alumnae association.

Mrs. F. G. Brooks is the new chairman of the Department of Work in Foreign Fields and vice-president of the Woman's Division, succeeding Mrs. Albert E. Beebe, resigned. Mrs. Brooks has been a member of the Foreign Department and secretary of the Committee on Finance and Estimates since 1940. She is the wife of Dr. F. G. Brooks, professor of biology at Cornell College, Mt. Vernon, Iowa, where she has been instructor in English. Prior to establishing their home in Iowa, Dr. and Mrs. Brooks lived in Oklahoma City, Oklahoma, where he was a member of the faculty of Oklahoma City University. Mrs. Brooks is a graduate of Mt. Holyoke College.

Mrs. C. C. Long, a newly-named associate treasurer, was secretary of organization and promotion of North Central Jurisdiction Woman's Society prior to her election. A graduate of the University of Cincinnati, she was prominent in religious and civic activities in that city. Mrs. Long was the first president of the Woman's Society of Ohio Annual Conference, and represented her conference in the General Conference of 1940 and 1944.

Miss Marjorie Minkler, of Lebanon, Mo., executive secretary of the Bureau of Town and Country Work in the Department of Work in Home Fields, is a deaconess. She was in charge of rural work in the Memphis Conference at the time of her election. Miss Minkler is a graduate of Scarritt College.

Miss Margaret Billingsley, executive secretary for Japan, Korea and the Philippine Islands, in the Department of Work in Foreign Fields, began her missionary work in 1927 in the Social Evangelistic Center, Seoul, Korea. She returned from Korea in 1939, and has been working in the Agricultural Extension Service of the United States Department of Agriculture at Safford, Arizona. Miss Billingsley is a graduate of the University of Arizona and Scarritt College.

Mrs. W. B. Landrum, a new field worker, before her election was a member of the Woman's Division and chairman of the Committee on Christian Citizenship of the Department of Christian Social Relations and Local Church Activities. Mrs. Landrum also has served in jurisdictional and conference offices; has

LORD, I BELIEVE

By Georgia Harkness

*"Lord, I believe; help thou mine unbelief,"
So cried a father burdened for his son.
He came to Jesus overborne with grief:
The load was lifted and the victory won.*

*Today across the lands the anguished cry
Goes up to God, "How long, O Lord, how long?
When wilt thou save thy people? Draw thou nigh—
My son is sore distressed. Lord, make him strong."*

*Anxious and troubled I believe—and doubt—
But still that calm voice speaks across the years,
"By prayer alone this demon cometh out:
Entrust to me thy care and loose thy fears."*

*In thee, O Lord, I rest and find relief:
Lord, I believe; help thou mine unbelief.*

RUSSELLVILLE HAS PLEDGE SERVICE

The W. S. C. S. met Tuesday at the church for the first meeting of the new year, for a business meeting and the pledge service.

Mrs. C. J. Rye, president, led in repeating the Lord's Prayer in unison after which the minutes were read and the recommendations of the executive committee, made at a previous meeting, were adopted. These included the budget made to the conference and other liberal donations or gifts. Standing committees were appointed.

A letter of appreciation from Howard School at Albuquerque, New Mexico, for a box of supplies sent Christmas, was read by the chairman, Mrs. J. M. Smallwood.

Mrs. McCown Ferguson, Spiritual Life Chairman, gave a short devotional service, the subject being "The Stewardship of the Children of the World." With Mrs. Wallace Cowan at the piano, the group sang the theme song for the year.

The pledge service was then given led by Mrs. C. A. Hughes, assisted by Mrs. Burl Teeter, Mrs. Ike Laws, Mrs. C. N. Dickerson, Mrs. Leonard Faulkner, Mrs. Sam Atkinson and Mrs. C. L. Gardner.

The treasurer reviewed a report from the World Outlook, stating what the missionary dollar means, which is "not just coin from the mint, but sacrifice, devotion and love and an eagerness to share the best of all—yes even those who have seemed worst."

Pledge cards were distributed and pledges made, the group singing "I Would Be True," after which Mrs. Ferguson gave the closing prayer. There were fifty present.—Reporter.

I believe in the sacredness of the promise, that a man's word should be as good as his bond; that character—not wealth, or power or position—is of supreme worth.—Edwin Markham.

Manners can vex or soothe, exalt or debase, barbarize or refine.

led classes in a number of summer schools as well as a large Bible study class in her home city, Tyler, Texas.

PARKIN ELECTS OFFICERS

Mrs. Gladys Nelson was elected president of the Woman's Society of Christian Service of the Parkin Methodist Church at the annual election of officers held during the business meeting of the society at the church on Tuesday of last week.

Other officers named were Mrs. Sterling Melhorn, vice-president; Mrs. L. M. Frazier, recording secretary; Mrs. Fred Brenner, treasurer; Mrs. M. A. Pryor, corresponding secretary; Mrs. M. Dye, conference treasurer; Mrs. Walter Stewart, chairman of supplies; Mrs. A. W. Harris, mission study chairman; Mrs. T. A. Hoskins, literature chairman; Mrs. Julian Owen, social relations chairman; Mrs. Adam Sweeney, spiritual life chairman; Mrs. Fred Carney, youth work chairman, and Mrs. J. K. Wooten Sr., children's work chairman.—Reporter.

BENTONVILLE ELECTS OFFICERS

The Woman's Society of Christian Service of the Methodist Church has elected the following officers: Mrs. Fred Butler, president; Mrs. Noble Jones, vice-president; Mrs. Ben Chastain, secretary; Mrs. Paul Gilliam, treasurer; Mrs. Oscar Berry, corresponding secretary; Mrs. Jack Hayes, Mrs. R. O. Pickens, Mrs. John Massie and Mrs. Ela Craig, chairmen of circles; Mrs. George J. Hickox, secretary of Christian Social Relations and local church activities; Mrs. Jarrel Smith, literature and publicity; Mrs. S. P. Boling, supplies; Mrs. G. A. Bond, youth work; Mrs. Bessie Andrew, missionary education and service; Mrs. J. C. Gibbons, spiritual life.

The Wesleyan Guild has re-elected Miss Mervine Bruner, president for the coming year and has elected Mrs. Charles Womble, vice-president; Mrs. J. L. Hamilton, secretary; Mrs. Fred Douglas, treasurer; Mrs. Lena Edwards, corresponding secretary.—Reporter.

Alcohol is not a stimulant. It is a depressant anesthetic; there is a feeling of stimulation, but this is a delusion.

MORRILTON WESLEYAN GUILD

Mrs. Bliss Montgomery and Mrs. Frank Coleman were joint hostesses for the Wesleyan Service Guild at the Montgomery home Monday night. The installation service was held. Twenty-four members were present, with Rev. and Mrs. Garland Taylor, Mr. Montgomery and little Pattie Henson, guests.

Bro. Taylor presided over the impressive installation service, with Miss Lydia Pierce filling the place of the president of the W. S. C. S. New officers installed for the coming year were president, Mrs. Vida Fry; vice-president, Mrs. Brent Newell; secretary, Mrs. Kate Dunn; treasurer, Miss Lila Grimes; corresponding secretary, Mrs. Charlie White.

Mrs. Custer Poteet, who has so ably served as chairman the past year, opened the meeting with prayer. The secretary, Mrs. Brent Newell, read the minutes and the treasurer, Mrs. Minnie Thompson, gave her report. Mrs. Winsie Stover, chairman of Christian Social Relations and local church activities, told of much good work done recently, and a good report was given by the Sunshine Chairman, Miss Coma Simmons, and the corresponding secretary, Mrs. Tom Reid.

A program on World Peace was presented by Mrs. Vida Fry, who was assisted by Mrs. W. J. Vance, Mrs. Reid, Mrs. Kate Harrison, Mrs. Charlie White and Mrs. Arthur Watson. In the absence of Mrs. Audra Basham, Miss Simmons had the devotional, her Scripture was John 17.

During a social time, Mrs. Coleman and Mrs. Montgomery served delightful refreshments.—Reporter.

EUREKA SPRINGS W. S. C. S.

The members of the Woman's Society met January 8 for the election of officers for the new year.

The officers elected are as follows: President, Mrs. George Fentem; Vice-President, Mrs. Mary Mickey; Secretary, Mrs. Delbert W. Weaver; Corresponding Secretary, Mrs. Eagle Thomas; Treasurer, Mrs. Clovis Tucker; C. S. R., Mrs. Paul Hughes; Missionary Education, Miss Clara K. Bushman; Student Work, Mrs. W. E. Morris; Children's Work, Mrs. George Fentem; Youth Work, Miss Margaret Mickey; Spiritual Life, Mrs. Lee Cate; Literature and Publications, Mrs. J. W. Coontz; Supplies, Mrs. Floyd Miles; Status of Women, Mrs. Harvey Day.—Mrs. D. E. Weaver.

COMMUNIST ORGAN CALLS DR. MOTT "UNKNOWN AMERICAN PASTOR"

STOCKHOLM (By Wireless) — A report on the award of the 1946 Nobel Peace Prize to Dr. John R. Mott, internationally-known president of the World Alliance of Young Men's Christian Associations, was headlined in a Communist newspaper here: "Nobel Prize Goes to Unknown American Pastor."

Some folks never start being good until they start feeling bad.

CURRENT NEWS IN ARKANSAS METHODISM

NEWS FROM THE JONESBORO DISTRICT

Jonesboro District Hendrix College Rally

The Jonesboro District Hendrix Rally will be held at the First Methodist Church in Jonesboro Wednesday, January 29, at 7:30, and will be in the form of a victory celebration in charge of the young people of the District. The young People of Jonesboro First Church will be responsible for the music. The team from Hendrix, composed of Dr. C. M. Reeves, director of the Campaign; Dr. Matt Ellis, president of Hendrix; and Rev. Ira A. Brumley, executive secretary of the Board of Christian Education of the North Arkansas Conference, will speak in the interest of the campaign for Hendrix College. Bishop Paul E. Martin, our resident Bishop, will bring the main address of the evening, which will be an inspirational message directed to the youth of the District, emphasizing the place of youth in the Stewardship program of the Church. Rev. C. W. Lewis, District Director of Youth Work, will preside at the rally.

Each church in the District will bring an offering dedicated to the memory of the youth who gave their lives in the service of our country, which will be applied on a suitable memorial in the chapel to be erected on the Hendrix Campus. This offering will be brought to the altar at the close of Bishop Martin's message by a representative from each church selected by the young people.

The officers of the young people's organization of the North Arkansas Conference will be present. It is also hoped that the students from the District that are attending Hendrix will be present.

Jonesboro District to Continue Radio Program

The Methodist Crusade Hour is to be continued in the Jonesboro District during 1947 over Radio Station KBTM. The program has been running for the past year and has been well received by the church people and Northeast Arkansas. Rev. Thurston Masters, pastor of Fisher Street Methodist Church, Jonesboro, is to act this year as general program chairman. He will be assisted by the Rev. W. L. Diggs, and Rev. G. A. McKelvey. B. Q. Lamberth of Jonesboro is the chairman of music and Harry McDonald is publicity chairman.

The program goes on the air over KBTM, Jonesboro, each Sunday afternoon at 2. It is one of the few inspirational programs on the air and should be heard in every home.

Pastor's Clinic Held at Manila

The pastors of the Jonesboro District met at the Methodist Church in Manila for a pastor's clinic. Rev. J. Albert Gatlin, district superintendent, conducted the devotional. After that service was concluded Dr. W. Henry Goodloe, of Jonesboro, spoke on the "Pastor and Public Relations." Rev. Allen D. Stewart of Blytheville discussed the "Pastor and his Message," and the morning program was closed by Rev. O. M. Campbell of Trumann, speaking on the "Pastor and His Home."

The women of the host church served a most satisfying meal in the basement of the church. During the afternoon business session Rev. Jefferson Sherman, chairman of the

THE LITTLE ROCK METHODIST COUNCIL

THE Little Rock Methodist Council began its new year with the January meeting Wednesday, January 8, at the First Methodist Church, Little Rock. Rev. James E. Major, pastor of Hunter Memorial Church, and newly elected president of the Council, presided. Other officers who are serving with him are: Vice president, Dr. Aubrey G. Walton, First Church; Secretary, Mrs. C. K. Wilkerson, Pulaski Heights; Treasurer, Mrs. T. O. Sparks, Capitol View; and Historian, Mrs. E. D. Kenworthy, St. Mark's.

The purpose and work of this Council as set out in the Constitution are:

1. To promote the work of Missions, Education and Evangelism and to coordinate the work of the Church in the city.
2. To include charges and communities adjacent to the city in this work when such measures are deemed advisable.
3. To guide individuals and groups in local churches in projects of Community Service, Christian Social Relations and other activities.
4. To promote better inter-racial understanding and to provide opportunity for racial groups to work together in solving problems.
5. To affiliate with and work with other social work, evangelistic and missionary agencies that work in the community.

Committee Chairmen selected by Rev. Mr. Major for the following year are: Activity, Dr. Walton; Finance, Mrs. C. P. Trice; Personnel, Mrs. H. L. Galusha; Publicity, Rodney Palmer; Church Extension, Rev. A. C. Carraway; Social Action, Mrs. Floyd Crouse; Camp, Mrs. J. Russell Henderson; Visual Education, Rev. Alfred I. Doss; Leadership Education, Mrs. Floyd Bates; Cooperation of Children's Work, Mrs. M. H. Spillyards; Cooperation of Youth Work, Mrs. Fay Nunnally.

Miss Margaret Marshall, assisted by Miss Theresa Hoover, will continue as executive secretary.—Mrs. F. G. Nunnally.

THE McCORMICK CHARGE

The McCormick Charge, composed of McCormick, Pleasant Valley and Wildwood Churches, is in the midst of activities in which all three churches combine their efforts in order to form a closer unit.

McCormick Church was the scene of a Quarterly Conference and worship service at 7:00 p. m. on December 19. Pleasant Valley and Wildwood were guests of McCormick. The altar was draped in white, with silver and red sprays and candles, with a large tree for the background. A Christmas musical program of organ and violin numbers; a solo, "O, Holy Night" by Rev. Gail Anderson; "The First Noel" by Robert Saunders; a baptismal service for the two young sons of Mr. and Mrs. Rex Holt; and a sermon by Rev. J. A. Gatlin, our district superintendent, gave to us the beauty and inspiration we needed for a true

Conference Board of Missions and Church Extension, spoke on "The Value of a District Board of Missions and Church Extension." Miss Mildred Osment, district secretary of the Woman's Society of Christian Service, and Mrs. George Stickler, district president of the Woman's Society, and Carol W. Watson, District Lay Leader, were present and gave their hearty approval and pledged their whole-hearted support to the organization of such a District Board. Rev. Ira A. Brumley, executive secretary of the Conference Board of Christian Education, spoke on the training program that has been planned for the Jonesboro District.—E. H. Hall, Reporter.



REV. JAMES E. MAJOR

worship service. The children were baptized with white carnations dipped in a lovely gold vase and they were presented with the flowers which are now pressed in their Bibles and kept along with their records of baptism.

Mr. and Mrs. Holt placed their membership with McCormick Church at this service. Mr. Holt is principal of the McCormick High School.

After the worship service, a Quarterly Conference was held by Brother Gatlin after which there was a fellowship hour. During that time sandwiches, coffee and cold drinks were served by the Methodist Youth Fellowship.

Plans are already made for another such service to be held at Pleasant Valley at the date of the next Quarterly Conference and also for the summer conference at Wildwood, where the people of Wildwood church plan to entertain the two other churches with an old-fashioned fish fry.

We have also had other mid-week services at the churches with representative groups from all three churches meeting together. This is doing much to help the folks get acquainted and know what is being done by their sister churches on the charge. It is also forming a great fellowship and a bond of friendship and understanding between the churches.—Lee Anderson, Pastor.

The cocktail hour is a particular menace because the routine use of alcohol very quickly and effectively establishes a habit.

We will never save the nation from alcohol with resolutions alone.

MACEY METHODIST YOUTH FELLOWSHIP

The Macey Methodist Youth Fellowship has reorganized and elected officers for the following year.

The young people have been meeting every Sunday night for prayer meeting, but last Sunday night they elected their officers for the Youth Fellowship. Mrs. Roy Harrell was elected as our counselor with the following officers:

President, Patty Ann Stewart; Vice-President, Ione Harrell; Secretary, Dorothy Jean Woodsmall; Treasurer, Bobby Taylor.

We already have an enrollment of eighteen active members and we plan to meet regularly and carry out the suggested programs.

The following program was given on Sunday, January 12:

Leader, Patty Ann Stewart; Scripture, Luke 22, read by Patty Stewart; Prayer by John Hout; meditation read by Ione Harrell; The Work of James Yen, read by Dorothy Jean Woodsmall; Dr. Frank Laubach, read by Junior Bronaugh; Talk by John Hout; Closing prayer by Joe Harrell.—Dorothy Jean Woodsmall, Secretary.

MEETING OF METHODIST MINISTERS' WIVES

The Methodist Ministers' Wives of the Little Rock District met in the home of Mrs. J. E. Fulkerson on Thursday, January 9, for a luncheon meeting. Mrs. John Tucker and Mrs. Archie Carraway were co-hostesses.

After a delicious lunch, the group was led in a business session by Mrs. E. C. Rule. It was voted to call the club "The Parsonettes." The following officers were elected: President, Mrs. Edward Dunlap, Lonoke; Vice-President, Mrs. J. E. Fulkerson, Little Rock; Secretary, Mrs. Fred Schwendimann, England; Treasurer, Mrs. Alfred Doss, Little Rock.

Mrs. Rufus Sorrells of Dumas was a guest and twenty members were present. The Parsonettes will meet the second Thursday of each month, and the February meeting will be on February 13, in the home of Mrs. E. C. Rule, with Mrs. Paul Martin, Mrs. Roy Fawcett and Mrs. Neill Hart as co-hostesses.—Mrs. Fred Schwendimann, Secretary.

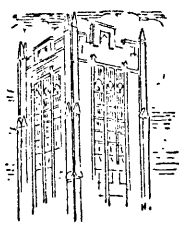
MEETING OF SEBASCOTT M. Y. F.

The Sebascott M. Y. F. Sub-district met at Mansfield on January 16 with fifty-four members present. The churches represented were: Greenwood, Mansfield, Hackett, Waldron and Waldron Circuit.

Immediately following an educational picture on Japanese Evacuation Centers in the United States, refreshments were served in the basement. A business meeting was then held upstairs with worship services following. The service was on "Spreading Good Will Over the World." Greenwood was in charge of the worship.

The meeting for next month is to be at Greenwood. Officers will be elected.—Ruth Johnson, Publicity Chairman.

What we do with Christ determines our character; and character is destiny.—Ex.



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

NEWS ABOUT HENDRIX COLLEGE

Trees Planted on Campus

More than 50 pecan and hard maple trees have been planted on the campus in the past few weeks as a part of a program of beautification. The trees, which are from five to twelve feet high, replace many which have been damaged in recent years, and also beautify some areas not previously planted.

For some years the trees on the campus have been subject to damage by ice storms and by a disease which has affected the elm trees. The Elm Walk which leads to the Administration Building has been hard hit by this disease and experts have been unable to determine the nature of the disease.

Thirty-seven pecan trees have been set out along the walk and in other places around the Administration Building. Twenty-one hard maples have been placed in the vicinity of Galloway Hall, women's residence hall at the north end of the campus.

Another phase of the beautification program is the work recently completed around the lily pond located in front of the Library. More than a thousand tulip bulbs donated by Mrs. M. J. McHenry have been set out there. Mrs. McHenry and Mrs. Cecil Graddy has given considerable time in supervising the beautification of the lily pond.

Workmen have just completed adding concrete shoulders to widen the drive which enters the western side of the campus on Washington Avenue and goes to the Science Building.

Players Organizations Elect

New officers for the second semester have been chosen by the Hendrix Players, campus dramatics organization, and Alpha Psi Omega, national honorary dramatics fraternity.

Chosen as president of the Players was Mary Matthews of Heber Springs. She is the daughter of Dr. and Mrs. J. T. Matthews of Heber Springs and succeeds Joe Slattery of Conway. Mr. Slattery has completed the work for his B. A. degree and has accepted a position with radio station KWTO in Springfield, Mo.

Other officers elected by the Players include Frances McClurkin of Magnolia, vice president; Nancy Penix of Jonesboro, secretary; Charles Stuck of Jonesboro, treasurer, and Martha Ann Meeks of Little Rock, reporter.

Margaret Ruth Few of Hughes was elected to serve as president of Alpha Psi Omega. She is the daughter of Rev. and Mrs. B. C. Few of Hughes and replaces Elard Lee Haden of Bartlett, Tenn., who is scheduled to finish work for his bachelor's degree this month.

Other Alpha Psi Omega officers are Glenn Pinnell of Warren, vice president, and Martha Ann Meek of Little Rock, secretary-treasurer.

New Members for Social Committee

Six new members of the social committee of the Student Senate have been announced by Roland Pryor of Little Rock, chairman. The social committee is responsible to a large extent for the extracurricular activities on the campus.

New members of the group are Arthur Porter of Warren, Betty Sullenberger of Camden, Laurel Owen of Harrison, Bob Meriwether of Paragould, Bradford Govan of Marianna and Walter Hoy of Beaumont, Texas.

References to Hendrix in Book

The fame of food prepared by Mrs. G. A. Hulen, dietitian at the college, is being widely spread thanks to a book written by W. Emerson Reck, director of public relations at Colgate University, Hamilton, New York.

In his book entitled "Public Relations: A Program for Colleges and Universities," Mr. Reck gives high praise to Mrs. Hulen for her culinary artistry, declaring that Hendrix alumni always look forward to returning to the campus and sitting down to one of "Mrs. Hulen's meals." The book, published by Harper & Brothers, came off the presses late in 1946.

Two other mentions of Hendrix are included in the 286-page book. In one, the active part played by alumni in helping to obtain high type students for Hendrix is cited. The other reference is to a folder frequently used by the college to guide campus visitors.

U. of Michigan Post for Mr. Guice

Norman Guice, a graduate of Hendrix, has been appointed to a position as lecturer in the Latin American history department of the University of Michigan. Mr. Guice assumes his new duties with the opening of the spring semester this month.

In his new position, Mr. Guice will teach courses in the colonization of North America and the Republican Period of Latin American history. He resigned a similar post on the staff of the University of California at Berkeley to accept the new job at Ann Arbor.

Mr. Guice is the son of Rev. and Mrs. C. N. Guice of Searcy. His wife is the former Miss Elizabeth Eichbauer.—Kenneth Parker.

CONGRESS GETS REQUEST FOR BIBLE READING PERIOD

WASHINGTON, D. C. (RNS) The period from Thanksgiving Day to Christmas each year should be designated as a time for nation-wide Bible reading, according to a joint resolution introduced in the House of Representatives by Rep. John C. Kunkel (R.-Pa.). The bill, J. J. Res. 20, was referred to the Committee on the Judiciary.

A LEAVENING INFLUENCE IN COMMUNITY LIFE

By Ira Brumley

One of the major problems facing members of local churches and citizens of communities is that of the right attitude toward minority groups. Peoples who have ignored the rights of minority groups have injured themselves as well as others.

The program for Race Relations Day in The Methodist Church, for Sunday, February 9, has as one of its chief purposes the creating in the minds of the membership of the church a wholesome attitude toward groups of all races. The work of recent years carried on through the proper observance of Race Relations Day has been a big factor in developing wholesome relationships between racial groups within The Methodist Church. These results have been a leavening influence within the total community life where The Methodist Church has made the best use of Race Relations Day.

A second result growing out of this observance has been the increased interest in the educational life of our Negro Methodists. The increase in the offerings on Race Relations Day has been most encouraging, but the influence of the observance has extended beyond the offering of the day in that individuals and churches have become interested to the extent of making additional offerings for Negro education. The North Arkansas Conference at its recent session pledged twenty-seven scholarships of \$150 each, for students in Philander Smith College, Little Rock, Arkansas.

The observance of Race Relations Day has helped to bring the mem-

At the age of 42 years Theodore Roosevelt was the youngest person to become president of the United States. At the age of 68 years William H. Harrison was the oldest.

Robert Pritchard, national board chairman of Alcohol Anonymous, says that there are 600,000 chronic female alcoholics in the United States. He estimates there are 5,000 female drunkards in Washington, our capital city.— The American Issue.

bers of the churches of the North Arkansas Conference to appreciate Philander Smith College and the contribution this institution is making not only to its students, but through its influence to the state of Arkansas.

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\$1,000 For Accidental Death

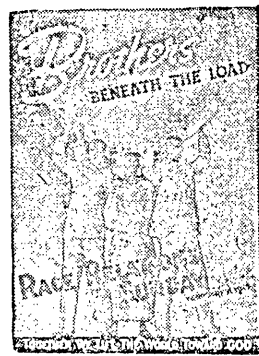
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You Contribute
to Our 15 Colleges for Negroes

**Division of Educational Institutions
Board of Education
The Methodist Church**

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Nashville 2, Tenn.

SUGGESTED SERMON TOPICS FOR RACE RELATIONS SUNDAY

By Barbara Denny

Office Secretary, Department of Public Relations, Division of Educational Institutions

To aid in preparation for and in observance of Race Relations Sunday, CHRISTIAN EDUCATION MAGAZINE recently solicited from several representative Methodist leaders suggestions of possible sermon topics which pastors might use effectively in their sermons on that Sunday.

Bishop Paul E. Martin, Little Rock, replied with the realistic suggestion, "The Church Must Face the Problem of Race."

From Bishop Paul B. Kern, Nashville, we received these suggestions: (1) "Christ's Formula for Peace," Text, "To make in himself of twain one new man, so making peace," Ephesians 2:15, and (2) "God's Color Line," Text, "Of a truth I perceive that God is no respecter of persons," Acts 10:34.

Bishop Fred P. Corson, Philadelphia, contributed these thoughtful suggestions: (1) "The Christian Way—Good will versus Class Hate," (2) "The Stewardship of Human Relations," and (3) "Working Together for God."

Bishop Robert N. Brooks, New Orleans suggests: (1) "The Tie That Binds," and (2) "Our Father," Text, Matthew 6:9.

The challenging topic, "The Present Status," is the first suggestion of Doctor R. Ira Barnett, Lakeland, Florida, and his second suggested topic is "Love Is Eternal Life," Text, Luke 10:28.

From Doctor M. W. Clair, Jr., Pastor, St. Mark's Methodist Church, Chicago, came these suggestions: (1) "We Follow Thee," I Corinthians 12:31-13:13, and (2) "The Challenge of Faith," Exodus 14:1-18.

Doctor H. C. Stuntz, President, Scarritt College, Nashville, asks, "Why resort to gods who could not save their own people?" By way of explanation, he adds, "The Nazi gods of racism and supermen have failed, but through our attitudes we worship at their shrines. What must we do to be saved from foreign gods?" Text, II Chronicles 25:14-15.

Doctor G. Ray Jordan, Candler School of Theology, Emory University, Georgia, contributed these excellent suggestions: (1) "How Big Is Our World?" (2) "That They May Be One," and (3) "Other Sheep I Have."

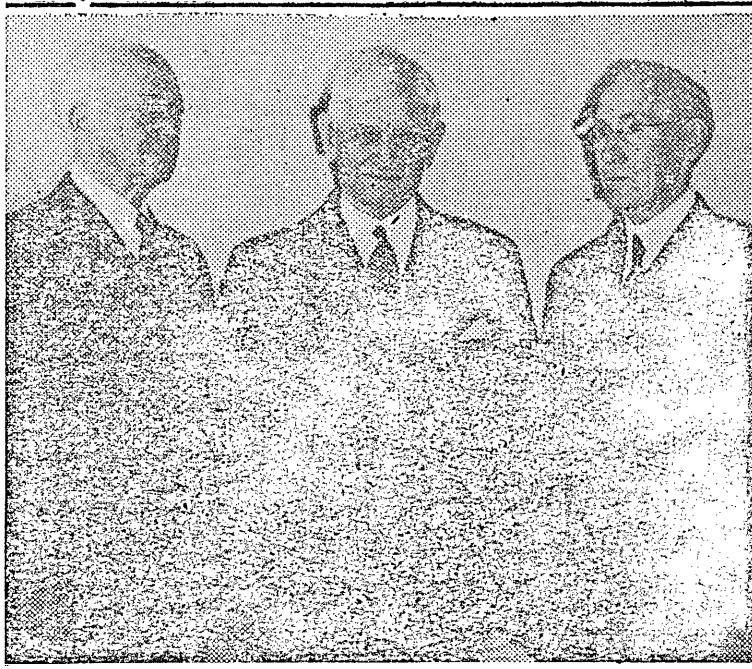
From Doctor J. W. E. Bowen, Editor, Central Christian Advocate, New Orleans, came these topics: (1) "Lost Gods," Text, Judges 18:24, (2) "God the Father of All Men," Text, Amos 9:7, and (3) "The Story of Jonah—God's Interest in all Men."

Doctor John O. Gross of the Board of Education, Secretary, Department of Institutions, General, suggests a comprehensive topic, "One Lord, One Faith, One People."

Doctor Charles B. Ketcham, President, Mount Union College, Alliance, Ohio, looks to the future in his first suggested topic, (1) "The Day of Dawning Brotherhood"; his other suggestions are: (2) "The Democracy of Heaven," Text, Revelations 7:9 and (3) "In Christ Now Meet Both East and West," Text, Galatians 3:26-28.

Doctor Tully C. Knoles, Chancellor, College of the Pacific, Stock-

THREE BISHOPS WHO SYMBOLIZED METHODIST UNION MEET AGAIN



The Conference on Ministerial Training at Evanston, Illinois, brought together three leaders who, seven years and seven months before, had severally represented the three major Methodist bodies of America in the Uniting Conference in Kansas City, Missouri. They are (l. to r.) Bishop James H. Straughn, who administers the Pittsburgh Area; Bishop Edwin H. Hughes, Washington, D. C.; Bishop John M. Moore, Dallas, Texas. Bishops Hughes and Moore are retired.

PROTESTANT CHURCH AIDS AMERICAN CITIZENSHIP

by G. BROMLEY OXNAM

Bishop of The Methodist Church, New York Area, and President, Federal Council of the Churches of Christ in America.

(Note: This statement was written at the request of the International Council of Religious Education, Chicago, endorsing the continent-wide observance of Youth Week, January 26-February 2, 1947, in the United States and Canada.)

There is no greater contribution to American citizenship than that made by the Protestant Churches in their youth program and by such character-forming agencies as the Y. M. C. A., and the Y. W. C. A., the Boy Scouts, and the Camp Fire Girls Activities designed to draw forth creative talent and to give that talent cooperatively, to enrich common life, lay foundations for national security. This youth program is founded in our Christian faith, and manifests itself in democratic service.

National Youth Week should have the full support of thoughtful and far-seeing citizens. No finer body of young people has lived than present-day youth. The problem of juvenile delinquency is primarily a problem of the delinquent community. The community that gives to youth a wholesome youth program will have reduced delinquency to an insignificant minimum.

ton, California, contributes two excellent quotations, first from Paul, "God hath made of one blood all the nations that dwell upon the earth," and second, a statement by Joseph Cook, "The Nineteenth Century made the world a neighborhood, the Twentieth Century must make the world a brotherhood."—Christian Education Magazine.

The Christian is like a good watch—open faced, busy hands, well regulated, and full of good works.—Selected.

LITTLE ROCK CONFERENCE NOTES

(Continued from Page 10)

well as for those in position to invest more in their building enterprises.

If the improvements have to do with churches, sanctuaries, or personages, interested persons are requested to contact the Board of Missions and Church Extension, 1115 Fourth Avenue, Louisville, Kentucky. If the plans have to do with Church School building, remodeling or equipment and arrangements, write the Department of General Church School Work, 810 Broadway, Nashville, Tennessee.

In view of these respective responsibilities, it is suggested that inquiries be sent to the office designated for the particular type of improvement under consideration. However, an inquiry on any subject may be sent to either of these addresses and if necessary, it will be forwarded to the other office.

Local churches would do well to submit sketches or blueprints to these offices for review before final plans are drawn. These sketches should not only give general specifications but should indicate the

THE RISING TIDE AGAINST LIQUOR

If the liquor interests of this nation believe that the church is viewing the present liquor situation with unconcern or with a spirit of defeatism, they should take note of a meeting held recently in Nashville, Tenn. Called by the Methodist Board of Temperance, and presided over by its chairman, Bishop Wilbur E. Hamaker, this meeting was composed of representatives of our Board of Temperance, Lay Activities, Education, Evangelism, Missions and Church Extension, together with church and secular editors, educators, pastors and youth leaders. The Board of Temperance is to be highly commended for calling such a meeting, for undoubtedly it was a church-wide interest and of more than ordinary significance.

The Nashville conference was a follow-up meeting of one held last May, and was preparatory to a more widely representative one to be held in Chicago, Jan. 29-30. A survey of the basic material and thought concerning the alcohol problem was made. By unanimous vote the body expressed the conviction that drinking and dealing in alcoholic beverages is morally and religiously wrong, and that, as rapidly as possible and as far as possible, the traffic should be exterminated.

The Methodist Church does not labor under any misapprehension. It realizes that the elimination of the powerfully entrenched liquor traffic may call for a long and bitter fight, but it was the sense of those present in Nashville that the Christian forces of the nation have never before been so aroused against the liquor traffic. If the spirit of indifference or of defeatism was there, it dared not raise its head. Nothing short of ultimate victory was in the minds of the men and women who met there in the interest of a sober nation. And victory it shall be!—Christian Advocate.

COMPLETE NEW TESTAMENT READ PUBLICLY

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

intended use of each room included in the plans. Where the need justifies, every effort will be made to make a staff member available for field service.

Little Rock's Favorite Eating Place

"Quality Food at Popular Prices"

Stop in and enjoy our excellent variety of delicious foods at reasonable prices.

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ABC HEAD ANNOUNCES NEW PUBLIC SERVICE PROGRAM

Premiere Set For January 26.
Sponsor Will Eliminate
"Commercials"

Terming it "a radio show that cannot be adequately described," Mark Woods, president of the American Broadcasting Company, today announced the inauguration on Sunday, January 26, over the ABC network, of a new sponsored public service radio program, "The Greatest Story Ever Told."

The half-hour program of drama and music, which was conceived by and is written under the supervision of Fulton Oursler, internationally known writer and a senior editor of Readers' Digest, will be heard each Sunday at 6:30 P. M., EST, over the coast-to-coast network of ABC.

"The unusual content and dramatic production techniques of 'The Greatest Story Ever Told' promise to be outstanding. We also believe that the sponsorship agreement sets a new landmark in the radio industry," Woods said. "While The Goodyear Tire and Rubber Company will underwrite the necessary costs of making the program available to the American public, no product reference or commercial announcements, other than the simple mention of the sponsor's name, will be made."

Woods said this was the first time that the sponsor of a major program series had elected to devote full air time to the program itself without the inclusion of either a commercial or institutional message. "The Greatest Story Ever Told" therefore represents a public service radio program in the fullest meaning of the term," he pointed out.

Referring to the nature of the program, Woods said that he preferred not going into detail until the program had been aired and the public had an opportunity to evaluate the impact predicted for it. "I am sincere in saying it is a radio show that cannot be adequately described."

"In these critical postwar years, people throughout the world increasingly have turned to religious precepts for guidance," he said. "From time to time demagogues and leaders of evil intent have endeavored to use the powerful influence of radio for the realization of their goals."

"In America, however, radio has proved itself a potent influence for the inspiration, education and enlightenment of people in all walks of life. We believe that 'The Greatest Story Ever Told' is unsurpassed in each of these categories. Presented in a gripping dramatic fashion and with specially written music for a large chorus of mixed voices, it is a program that we believe will be welcomed at this time by millions of people."

Woods said that during the past several weeks some of the programs in the series had been auditioned for national leaders.

"Without exception," he said, "their reaction has been highly enthusiastic. All have volunteered their endorsements and aid in calling to the attention of their memberships, associates and the public at large, the high standard of entertainment and the service to peoples of all races and creeds that 'The Greatest Story Ever Told' can render."

CHURCH BELLS

By Viola Vance Gillespie

*Across the years there comes to me,
On bright hued wings of memory,
The ringing of the bells on Sunday morn;
A silver toned sweet melody,
They rang on Spring winds wild and free,
While dewdrops gleamed on flower, leaf and thorn.*

*When Summer sun shone warm and bright,
Ere childish hearts knew sorrow's night,
The bells sent out a glad and vibrant call;
Their tones like swift birds rose in flight,
They soared on soundwaves, clear and light,
As echoes from high mountains rise and fall.*

*When Autumn leaves came drifting down,
O'er meadowland and silent town,
The bells, then, tolled the knell of fading flowers;
They seemed to feel time's lowering frown,
As green earth changed to somber brown,
And said goodbye to Summer's glowing hours.*

*When Winter days were cold and drear,
When North winds wailed o'er landscape sere,
'Twas then they rang a glorious jubilee;
And then they told of hope and cheer,—
That peace would last from year to year,
If men would, only, let Christ make them free.*

SPRINGFIELD TO BE HOST TO ECONOMICAL CONFERENCE

Springfield, Massachusetts, is to be the host city to the war-delayed decennial Methodist Ecumenical Conference. Meeting in Trinity Methodist Church of the New England Conference, delegates from the Methodisms of six continents will assemble September 24, 1947, and continue in session until October 2.

The announcement is made by Dr. Oscar Thomas Olson, of Cleveland, Ohio, secretary of the Ecumenical Methodist Council, Western Section, in behalf of Bishop Ivan Lee Holt, president, and the Executive Committee members to whom was assigned the final responsibility for arrangements.

Normally this session would have been held in England in 1941. The last meeting was in Atlanta, Ga., in 1931. It is expected that at next autumn's meeting the Conference will make plans to resume the established 10-year cycle with a 1951 session, probably to be held in the British Isles.

Trinity Church, Springfield, the Rev. H. Hughes Wagner, minister,

is one of the nation's most notable examples of a worshipful sanctuary. Surrounded by ample lawns, beautifully landscaped, with adjoining parish and educational buildings, it combines somewhat the atmosphere both of cathedral and college campus.

The location and environment in a beautiful residential neighborhood, somewhat removed from a noisy, crowded business center, is particularly adapted to this type of world conference, where international friendship and spiritual fellowship, rather than legislative action, are primary objectives.

In addition to those named, the Executive Committee of the Western Section of the Ecumenical Methodist Council includes Bishop Paul N. Garber, recently returned from Europe; Dr. M. S. Davage, Nashville, Tenn.; Dr. Daniel L. Marsh, president of Boston University; Bishop Charles C. Selecman, Dallas, Texas and Judge Harry Shaw, Fairmont, West Va. The Program Committee is meeting in Chicago, January 31.

Money never made any man rich: poverty or riches is largely a state of mind.—Ben Johnson.

CHRISTIANS AID CHINA'S FARMERS

By W. W. Reid

With the war over and faculty members and students of the Christian colleges back on their home campuses after years of exile, the agricultural colleges are once more bending their energies toward improving China's main business agriculture. Since China is seventy-five per cent agricultural, the task of rural reconstruction is one of her urgent problems.

The Christian colleges have pioneered in applying scientific knowledge to China's agriculture. In the agricultural colleges at Lingnan and Nanking, and in the departments of Fukien Christian and West China Union Universities, important experimental work has been done in animal improvement.

The aim of the colleges has been to cover every aspect of agricultural improvement in China's rural life. They have introduced the development, multiplication and distribution of improved seed; have taught better methods of cultivation, fertilization, harvesting, storing and marketing; have modernized farm implements and machinery; have taught the farmer how to fight the rice borer, cotton aphid and other pests; have improved economic management through cooperatives, and have educated rural workers and conducted extension work among rural peoples.

From the plant-breeding experiments alone have come almost forty varieties of improved seed for China's eight basic crops, while the seed improvement program of the University of Nanking's College of Agriculture was once reputed to be the largest in the Far East.

Nanking's agricultural college is the leading institution of its kind in China today. Of all the Chinese students who have ever gone abroad to study agriculture, more than forty-four per cent are Nanking alumni. And of the seventeen agricultural colleges in the country, seven are headed by graduates of this Christian college.

During the next ten years Nanking plans to help train its share of the thousands of students needed to aid the government in carrying out its nation-wide Agricultural Improvement Program. The college will also assist all rural churches and church organizations throughout China that are doing agricultural extension and technical supervision.

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Department Store

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LITTLE ROCK, ARKANSAS

The Sunday School Lesson

By DR. O. E. GODDARD



JESUS THE GIVER OF LIFE

LESSON FOR FEBRUARY 2, 1947

SCRIPTURE TEXT: John 4:46-53; 5:2-7; 11:11-13, 41-44.

GOLDEN TEXT: *I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live.* John 11:25.

Let us keep in mind in the study of John's Gospel that he is endeavoring to prove that Jesus Christ is the Son of God, and thereby produce the faith in the reader that brings salvation. To this end he selects the incidents, miracles, and parables that help him to make out his case. "But these things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." John 20:31.

The Nobleman's Son Healed

A nobleman, one employed by the king, had a sick son, whom the doctors did not cure. He heard of this healer, and came some twenty-five miles to interview him and to bring him to his home to heal his dying son. Jesus seemed to rebuke the nobleman because he and his people would not believe except they saw signs and wonders. But the nobleman was too excited to argue or be rebuffed. He said in great haste, "Sir, come down ere my child die." Jesus said, "Go thy way, thy son liveth."

The nobleman believed because when he approached his home he was told that the child had recovered. The nobleman inquired the hour his son was healed and found that the healing took place at the exact hour that Jesus said "Thy son liveth." This was healing in absentia. There was no possible deception in this case. No mass psychology to account for it. Not only credible, but it was an irrefutable fact.

The Healing at the Pool

There was a tradition that when the waters were troubled, the first person who got into the pool was healed of his infirmity. Around this pool lay a motley multitude of sick, blind, lame, halt, paralytics, etc. Jesus selected a lame man who had been lame for many years and was often seen at the pool by the habitues of that place. Jesus said to him, "Wouldst thou be made whole?" The lame man explained that he, being crippled, could not get in at once when the waters moved, and some one stepped in before him and he had to wait until the next disturbance of the pool, and even then some one would likely get to the water before he could enter. Jesus said unto him, "Arise, take up thy bed and walk."

There was something so encouraging, so compelling, so assuring that the thirty-eight year old invalid stood up, picked up his bed and walked away. There could be no trick, no deception, no legerdemain. It was a bona fide case of divine healing, hence John used it for the realization of his objective.

Lazarus Raised From the Dead

There was mutual love between Jesus, on the one hand, and Mary, Martha, and Lazarus on the other. Jesus was a frequent visitor in the Bethany home. It was perfectly

natural for the sisters to send the message to Jesus that their brother was sick. It would have been expected that Jesus on learning of Lazarus' illness would have hastened to see him. But he did not go to his distressed friends. He waited some days and Lazarus died. When Jesus came to Bethany, Lazarus had been laid in the tomb. Jesus said he delayed coming for the glory of God. He wanted to use the death as an opportunity to demonstrate his power to raise the dead.

Had Jesus come immediately after Lazarus stopped breathing, it could have been said that Lazarus was only in a comatose state and Jesus revived him. But Lazarus was dead, truly dead, and in that warm climate in the absence of embalming fluids he was decomposing. But Jesus called him from the tomb. There he stood, bound hand and foot, in his grave clothes. Who then could doubt that this was a demonstration that Jesus could raise the dead to life again?

Jesus as a Healer

If we accept the testimony of the four Gospels, or even any one of them, we must accept the fact that it is an historic record that Jesus healed some of the sick people. If the Gospels are true Jesus was a healer. If he was not a healer the Gospels are false. Let us accept the fact once and forever that Jesus could and did heal the sick, cure the lame, open the blinded eyes, cleanse the lepers in a miraculous way. He proved by this divine power that he is the Son of God.

Why Did He Not Heal All of the Sick?

Jesus came that we might have life, and have it more abundantly. This meant that we might have a more abundant physical life, intellectual life, economic life, social life, eternal life. He did not mean eternal existence. We had that before he came. He meant a fuller, richer, deeper, broader, better life in all the realms of life for all time and eternity. Had he healed all he would have gotten his ministry out of proportion. The healing of a lame man attracts more attention and provokes more talk than the conversion of a dozen sinners. Jesus never could have gotten over the idea of a symmetrical ministry to body, mind, and spirit, had he given much more time than he did to curing the sick. He demonstrated that the sick must be cared for, and said to us, "The works that I do, shall ye do also, because I go to the Father." This is literally true. With Christian hospitals, doctors, nurses, we are healing the thousands where Jesus healed one person.

Mental Healing

Is there such a thing as mental healing? Yes; the mind is superior to the body. It can and should dominate the body. The mind can

and does release latent healing powers that help to restore the sick. Every successful doctor knows how to use what is termed "suggestive therapeutics" by which they mean to create the right attitudes of mind in the patient toward his illness. If you can get the patient to believe that the medicine, the climate, or the water, will likely cure him, a real step has been made toward curing the patient.

I learned something of suggestive therapeutics by watching doctors and nurses in the sick room in my early pastorates, and for more than fifty years I have practiced it in my visits to the sick. Everything favorable was said, always to the patients, about their doctors, nurses, medicines, the hospital, the water, climate, in fact everything, I could seize upon to create a hopeful mental attitude in the patient.

Now, in my old age while I am shut in most of the time, and as my doctors and friends come so kindly to see me and use their suggestive therapeutics upon me, I recognize at once what they are trying to do for me. It would be more helpful, perhaps, if I were not too sophisticated to take all they so kindly say. (I hope my friends who continue to visit me will not be deterred by this, but go on with such helpful ministry.)

Can Christian Science Heal People? Yes.

Christian Science teaches that we are spiritual beings, and that the notion that we are physical beings is an error of mortal mind. Any person who can be made to believe that he has no physical body, can soon be led to assent that he has no pain. If a man can be made to believe he has no head, he can be led soon to deny that he has a pain in his head. Thus Christian Science can dispel the delusion that he has headaches. Christian Science is founded upon a false philosophy. We do have a physical body, and this body sickens and suffers. To deny that we have pain is to deny our senses. We do feel, see, hear. Why deny the truth?

We can by mental healing, helped by suggestive therapeutics, get all the benefits we could get from Christian Science, without becoming befuddled by the false philosophy on which Christian Science is builded.

Christian Science cannot believe in the incarnation, the crucifixion, and the resurrection of Jesus. It can not be Christian and refuse to accept these fundamental teachings of Jesus. Jesus had a body of flesh. He shed his blood for us. He made full atonement for us and our sins.

Jesus the Giver of Life

We should not be led astray by healing cults. Take Christ born of the Virgin Mary, crucified by Pontius Pilate, raised from the dead by the power of God, ascended into heaven to make intercession for us. He is all you need. He saves sinners to the utmost!

IT'S A FACT

Write down your house number.
Double it.
Add five.
Multiply by fifty.
Add your age.
Add 365.
Subtract 615.

In the result, you will find that your house number is to the left and your age to the right.—Christian Observer.

EVERY MAN'S WORK A CALLING OF GOD

(Continued on Page 5)

us to have a chance to do our work this way. Generally they tell us to hurry, that is good enough as it is, but here we have a chance to do our work as beautifully as it can be done. No one can estimate what that means to us." Those workmen were thrilled by the opportunity to do their work well. Their task was a sacred calling to them.

God has a work for every man to do. And God calls every man to do some useful task. Hence, every man should be able to feel that his work has divine sanction. He should be able to feel that the universe itself sanctions what he is doing. This should be true in every man's profession whether it be thought of as important or insignificant. There is nothing quite so rewarding as the feeling that one's work is useful. Ah, if every person could feel that his work is contributing something to the welfare of humanity. If the worker could only feel that he is helping to feed hungry people; or that he is helping to warm cold children; that he is helping to provide clothing for the naked; or that he is helping to make sick people well, his labor would take on a sacred meaning. When people are consciously doing those things, they are not far from the Kingdom of God.

Honorable work well done, even though it be a menial task performed under disagreeable circumstances, always brings a certain desirable reward. Sometimes the onlooker cannot appreciate, or even recognize, that reward. Such a reward is often of an invisible nature. Edward L. Trudeau was carried to the Adirondack mountains to die with tuberculosis. There he toiled and suffered for thirty-eight years. There he helped to build the first sanatorium for tuberculosis in the United States. There he watched others die of this dreadful disease.

Now suppose we allow Dr. Trudeau to tell us about his suffering, and the experience that came to him. He says, "When I thought I had come to the end, it proved the turn in the road. I went to the mountains to die—I found there the beginning of a new life. . . . As I look back on my life, tuberculosis looms up as an ever-present and relentless foe. It robbed me of my dear ones, and brought me the first great sorrows of my life. It shattered my health when I was young and strong, and relegated me to this region where ever since I have witnessed its withering blight laid on those about me. Yet the struggle with tuberculosis has brought me experiences and left me recollections which I never would have known otherwise, and which I would not exchange for the wealth of the Indies!"

All those who have responded to the call of God and have gone forth to serve humanity have felt a divine presence round about them. And in the end they have discovered the meaning of those immortal words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

"It is impossible to reconcile the interests of the drink traffic with the interests of a nation."—Vincent Astor.