

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

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NO. 6

The Stewardship Of Brotherhood

NUMBERED among the achievements of the current stewardship cultivation emphasis in the Crusade for Christ is the awakening of Methodists to the possibilities of practicing Christian stewardship in all areas of life. Heretofore we have been accustomed and contented with thinking of stewardship in terms of tithe, talent, and time. Now, we are realizing that there are other areas of life which might well profit spiritually by application of the stewardship principle.

One of the areas of life where there is yet great possibilities for applying Christian stewardship is in race relations. Though the Christian message proposes primarily to rightly relate man to God and man to man, is it not strange that the Christian church has not seriously undertaken a task so fundamental in its divine mission? Could it be that we have been too concerned with solving the problem of rightly relating men of the same race and have been unduly fearful of crossing the color line? It is altogether possible that more of the problems of rightly relating men of the same race would be solved if we were to further explore the field of racial relationships.

The practice of Christian stewardship, which briefly stated is acknowledgement, conservation, development, and accountability, would go far in solving the problems of rightly relating men of any racial group. But the practice of Christian stewardship could go even further in rightly relating race with race. The common acknowledgement by all racial groups that they are children of One Common Father; the conservation of such goodwill and advancements as may have been recorded, and the "forgetting of those things which are behind" which tend to impede progress; the further development of this conserved goodwill and other evidence of mutual faith; and remembering that we are eternally accountable for racial relations as well as relationships within our own race—this is Christian stewardship in practice in the field of race relations.

Race Relations Sunday, February 9, in this year of stewardship should be marked by a determination to practice Christian stewardship in the field of racial relationships, and by so doing we will encourage other racial groups to do likewise.

"Goal To Go!"

IN a recent meeting of the Executive Committee of the Hendrix College campaign, Bishop Paul E. Martin said that "the campaign is at the 'fourth down, goal to go' stage and cooperation by all concerned is necessary to make the final push to a complete victory."

While the Bishop was, by his terminology, showing an appreciation of the great American game of football, he was also revealing an understanding analysis of the progress of the Hendrix Campaign. Reports to date continue to be optimistic, indicating several appreciable "gains" and numerous "first downs." Two districts have reported that their accepted quotas have been reached in cash and pledges, and other districts are nearing their goals.

We are in sight of complete success. If full success is achieved it will likely be dependent upon the weight of the final push that is made during the closing days of the campaign.

Hendrix College Must Have More Endowment

IN the campaign to raise a million dollars for Hendrix College, one of the very wise features of the overall plan is that one half of the amount raised is to become permanent endowment. Hendrix College must have more endowment if it is to escape continual embarrassment financially in meeting the large demands that are now being made upon it and the even larger demands that will be made in the years before us.

Sometimes we hear former students of Hendrix College, or the parents of such students say, "We do not owe Hendrix College anything. We paid our bills there." Some who talk so are quite sincere in their statements. They have paid in full all bills presented to them by the college and, having done so, think that they have paid in full for services rendered by Hendrix.

If it had been the policy of the management of Hendrix College to present to the individual student bills large enough to cover the entire cost for service rendered, only a comparatively small percent of its students could have remained in school. The great majority of them, had they known the full cost of their education and that they would be required to pay it in full, would never have enrolled.

The thing we are talking about is not peculiar to Hendrix College. Except for some expensive boarding schools, where the cost is prohibitive for all except people of wealth, the cost of higher education is strongly subsidized whether the school is operated by the state, the church or independent boards.

If Hendrix College had been forced to exist on the income received from its students alone, it would have ceased to be long years ago. Hendrix College has some endowment, the result of gifts of friends in former years. It has received regular financial support, though comparatively small, from our Annual Conferences. It has received very substantial gifts, running into hundreds of thousands of dollars, from educational endowment funds in the east. Two hundred thousand dollars of the million we are raising will come from that source. Income from these sources, in addition to what students pay have made it possible for Hendrix College to live.

Colleges like Hendrix could not exist but for such subsidies. They make possible an investment in character and training of youth far beyond that which the average youth could have, for what he is able to pay. A vital part of the Hendrix College Campaign is the plan to raise a substantial endowment for Hendrix College. Such endowment will enable Hendrix to render the enlarged service which conditions will require. The college will then be able to contribute to the student to pay.

Editor Attends Meetings In Chicago

IT was the editor's privilege to attend two meetings in Chicago last week, both of which we believe will prove to be of unusual importance in the work of our church in the days before us.

The first of these meetings was a "Conference on Church School Membership" which met Tuesday morning at 9:00 o'clock and ran through the noon hour Wednesday. The membership of the conference was composed of five bishops, six district superintendents, six pastors, five church school superintendents, ten on advisory committee, six representatives of other Boards and Agencies, the editors of the church press and eleven members of the staff of the Division of the Local Church of the Board of Education. Bishop Paul B. Kern, President of the General Board of Education, presided over the conference.

After some very helpful addresses by Dr. J. Q. Schisler, Bishop J. Ralph Magee, Dr. J. Manning Potts, Bishop Paul E. Kern and Dr. Walter Towner, the conference turned to the consideration of the recommendations of the staff, which included a very comprehensive program on church school enrollment and attendance.

These recommendations asked that the Conference prepare a statement for the church on the spiritual implications of this phase of the Crusade and that the Conference agree upon the basic spiritual emphasis of the work that should be emphasized in the local church; that a "Ten Point Program" for increasing church school attendance and enrollment be prepared and made available for the local church; that a schedule of meetings, church-wide and otherwise, be made and presented to the Crusade office and the Council of Bishops for approval; that plans be made for a visitation campaign throughout the church; that church school evangelism be stressed; that local churches be urged to fix goals in the light of local conditions; that the church school be urged to stress meetings of its workers and its training program.

Following the "Conference of Church School Membership" there was a Temperance Meeting called by Bishop Wilbur E. Hammaker, President of our Board of Temperance. There was a delegate present from each Annual Conference in America together with other invited guests. This meeting was intensely interesting from beginning to end. A "Report of the Findings Committee" will be published as soon as it is available.

Our Most Successful Circulation Campaign

ON pages eight and nine will be found our last general report of the results of our Circulation Campaign. In this report, as in the first two, we still have reported more than two thousand subscriptions above the number shown in our third report last year.

Since our mailing list carries possibly fifteen hundred subscribers that do not show up in pastors' reports and since we will likely receive another fifteen hundred subscribers from pastors who are still working on the campaign, our final list of subscribers should run well over the twenty thousand goal we had set.

(Continued on Page 4)

Man--Worker With God

By DR. MATT L. ELLIS, President of Hendrix College, Conway

(Dr. Ellis is one of twelve laymen who was asked by the Board of Lay Activities to write a sermon on Stewardship. These twelve sermons are to be used throughout the United States in the first three months of 1947.)

"In the beginning God created." "My Father worketh and I work."

Our Father's World

FOR Christians it is natural to say "This is our Father's World." He made it and all that in it is. This basic belief in the reality of God as creator, to many of us a rich heritage, underlies our faith in the teachings of the Church, our individual religious experiences, and our sense of obligation to make Christian principles effective in daily life. The belief is supported by philosophical reflection and, more convincingly, by "the testimony of the soul."

Modern science in our day confirms the faith of Greek philosophy in some intelligent creative principle at work in the world. Unity, orderly processes of adaptation, and wonderful precision of movement in nature point irresistibly, we believe, to Creative Mind. But the Christian can not stop here, for too often the total effect of this intellectual experience is limited to an idea of a God of nature, as an ultimate postulate of philosophy, a mere metaphysical abstraction necessary to complete our scheme of the universe, — a God exalted, transcendent, impersonal, inaccessible. While the Christian's God is a God of nature, he is also a God of religion—the highest object of adoration, reverence, worship and love.

Hebrew prophets contributed greatly to this larger conception: God is the world ruler; from Him all authority and all rights are derived. In our day, the prophet's faith in a divine moral order in history is in part confirmed when we find in the modern scene evidences that "righteousness exalteth a nation but sin is a reproach to any people."

We can not contemplate the terrible events of recent years in the relations among men of many nations without feeling the force of divine moral judgment. At a cost however great, tyranny has been overcome; while we need to be aware of the dangers of self-righteous attitudes, we believe right has triumphed. Great, world-shaking experiences make men realize again that the true, the beautiful, and the good are not inherent in things physical, but have a validity and an authority in the heart of God, who offers men, not the guarantee but the possibility of abundant living. Contemplating the reign of God in this atomic age, we assume an attitude of arrogance at our own peril. In wiser freedom we will acknowledge grateful dependence upon Him who is the force beyond ourselves that makes for righteousness, and choose to live as brothers in a shared universe.

"This is our Father's World."

But the Christian's faith in God as revealed in Christ is not established by the prophet's interpretation of history, nor by the philosopher's explanation of nature. It is through experiences of religion which Lyman Abbott defined as "the life of God in man" that we have found strength, joy, hope, security, and abiding satisfaction—as we have bowed in prayer, or as in company with others we have entered into communion with sacred presences. Whence comes this mystical awareness? With Sabatier we can say that "before all reflection it is given to us." Call it what we will—many have styled it "the influence of the Holy Spirit exquisitely called the Comforter"—we know that "the heart has reasons which reason does not know."

Many cheerful, wholesome people in our time, looking upon religion as a life and upon God as "closer than breathing and nearer than hands and feet" simply say as one of Pratt's correspondents, "I believe in God because I am aware of Him." Another has said, "I never look up at the stars at night but adoring love and worship fills my soul, the same at early dawn when the beautiful new day comes fresh from the hand of God."

"This is our Father's World."

Our religion is a religion of love, because God is love. "As the heavens are high above

the earth, so great is his loving kindness to them that fear Him" (Psalm 103). "For God so loved the world that He gave his only begotten son . . ." (John 3:16).

Our God of love is a God of creative action. Jesus said "My father worketh even until now." The creation of the world, so far from being his total function, was only the beginning; He works every day without ceasing. We see his creative hand in the totality of nature's way—fields and hills, rocks and sand, wind and rain, ice and sun. "The heavens declare the glory of God." He who created the stars "brings out their hosts by number" night after night. The beauty and majesty of nature in recurring seasons makes us again aware of the world's unalterable good.

God's creative work continues also in the life of nations and his spirit is at work in the experiences of men. He suffers in our sufferings,



DR. MATT L. ELLIS

He rejoices in our joys, He moves with us because He moves in us and we in Him. Whatever makes the world more beautiful, whatever adds to the nobility and strength of living—these things come from the Father. "Every good and perfect gift is from above and cometh down from the Father."

"This is our Father's World."

Challenge to Christian Stewards

Herein lies our challenge as Christian stewards. Fundamental in the Christian's thought life as he attempts to express the program of Stewardship in practical activity is his conception of the Father; What do we think of God? If we believe that God is a God of love and that God as revealed in Christ is a God of creative action, it follows that our greatest calling, and the greatest calling to every man, is to be a co-creator with God. He has no hands but our hands, no eyes but our eyes, no feet but our feet with which to do the work that will establish and make real the rule of righteousness and peace among men. We enjoy the relationship of sonship to the Father and we have the privilege of a relationship of brotherhood to all men. Our commissioned task is to bring God's way of life to men, to be about our Father's business in helping to establish a fellowship of faith and love which will embrace all the nations of earth. What a great challenge to full and complete Stewardship!

"And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us."

A steward, entrusted with that which belongs to someone else, may be characterized as a **custodian**, a **supervisor**, an **administrator**. These terms represent significant phases of Christian Stewardship.

A Steward Is a Custodian

A steward is a custodian. All that we have is God's gift. Entrusted with so much—life,

mind, talent, strength, position, influence, time, possessions—the Christian is charged with the duty of taking care of it, all of it. As custodian he must defend his complete trust and preserve it for his Master, against thieves which would break through and steal. The good steward knows how to take care of things well and, because he is a good steward, he will report all in good order, in safe and dependable hands.

Very much depends upon the work of the Christian custodian, the willing co-worker with God. As a responsible caretaker, he must fight to protect life and all the gifts which accompany it from every enemy. He must care for his body, the temple of God, in order that there might prevail for himself and for his neighbors a condition of health—health, a good in itself and a means to every other good, the basis of both individual and social welfare. He must protect his intellectual powers against deteriorating and degrading influences, taking care to feed only upon clean and wholesome mind food. He and others like him should preserve the basic institution of the family, that it might safeguard the biological inheritance of the race and function increasingly as the most important agency for the care of children during their most impressionable years.

Caretaking also covers the increasingly important function of conservation of natural resources: there is Christian Stewardship in saving the soil from the destructive effects of erosion by wind and water; there is Christian Stewardship in protecting woodlands and forests from careless fires, in making careful studies of oil and mineral deposits and their protection from unreasonable exploitation.

The custodian for God will through alert observation detect tendencies toward dangerous developments in government and in business life: monopolistic controls of production and distribution of goods, unwise and intemperate consumption, unjust and exploiting relations among individuals and groups, inequalities of opportunity on bases of race, religion, and economic station, the assumption of power by government to the extent that man is regimented and made a helpless subject of the State. The Christian steward and his brothers are custodians of freedom and protectors of the highest blessings of Christian democracy.

A Steward Is a Supervisor

A steward is more than a custodian, he is also a supervisor. In one sense the function of preserving and protecting might in some instances be performed as did the one talent man who went away and hid his talent in the earth, but we remember that this act revealed an unfaithful steward and he was judged a wicked and slothful servant. There are times when it is all-important to "hold the fort," but man as co-worker with God must use what God has given him or else lose it. The monk who made a vow not to lift a hand from his side for a period of years found at last his arm a withered, helpless thing; for use is life, and neglect is atrophy and death. Wise and proper use calls for careful supervision of activities. Besides protecting and defending, the steward of life and its gifts must be a director of operations. As such he must control his going out and his coming in, his down-sitting and his up-rising in such a way as to render useful service in the Master's Kingdom.

As supervisor for God, the Christian steward will direct his own activities in such way as to align himself with worthwhile undertakings, and he will control with great care the influence he exerts, directly or indirectly, over others. How easy it is for the Christian steward to relate himself to plans and programs which are already set up and going—in the Church, in schools and in other institutions related cooperatively in Christian work. Faith in God and confidence in the organized Christian Church are expressed by regular attendance upon the worship services and by systematic, proportionate support of the program of the Church. Indeed, every phase of human experience is involved in the activities the supervisor must direct and inspect: the indi-

(Continued on Page 7)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

STEWARDSHIP

By William L. Stidger
Martha Berry Gave All
She Had

Martha Berry, founder of the Berry Schools in Georgia, was so thoroughly a steward that she gave away everything she possessed — in one piece. Her devotion so inspired Henry Ford that he gave \$2,000,000 to the project to which she had given her all.

"One day she came to me and asked for 10 cents," Mr. Ford said. "I had never been asked for such a small gift before and I replied, 'Most people ask me for \$1,000,000. Your asking is small!'"

"I want to show you what I can do with 10 cents, Mr. Ford."

Then Martha Berry took that 10 cents and bought a bag of peanuts; planted them, reaped the crop, planted that whole crop in turn; reaped it; and in four years had turned that 10 cents into \$10,000. Then she went back to Mr. Ford, told him her story, and said to him: "I just want you to know what I can do with an investment. I have given everything I had to those mountain white children, and I want you to do something big for them also."

When I went to interview Martha Berry she told me how she came to accept the principle of stewardship in her life. Her father called her in one day and said: "Martha, I've made my will and you will find you have plenty of money to keep you comfortable. The land across the road is all yours. I've deeded it to you outright. Keep it, Martha. It will be very valuable some day!"

"But," she declared, "I soon saw that the poor white children of those mountains needed my money, my life and all that I had, which included my property. I decided to deed all of my personal property to a school for the mountain children."

That was the beginning of the famous Martha Berry Schools in Georgia. Since that sacrament of stewardship on her part, more than 15,000 children have been educated in those schools and more than \$5,000,000 has been invested.

Then Martha Berry told me about the dedication of the first building: "One morning after our first building was completed, I nearly upset the neighborhood by ringing the new bell. I yanked on the rope and rang and rang and rang. Finally old Aunt Martha, a Negro who had been my mammy from childhood, came running down the hillside across Dixie Highway and up Possum Trot Road asking: 'Lawsy, child, wh' fo' yo' a-doing dat? Is you got a fevah?'"

"No, Aunt Martha, I isn't got no fevah. I'ze jest thinkin', thinkin', thinkin', that this lovely new bell is going to ring out the old debbils of ignorance in the Southern mountains."

Then Martha Berry turned to me and said: "That morning I was reborn. I knew for the first time with a great certainty that I had been right in giving away my property, my money, my future, my talents and myself to that school. It was my rebirth to a spiritual stewardship, and I never had any doubts since the morning I rang that old bell until they thought I was crazy."

"LET YOUR LIGHT SHINE"

Hold high the torch! You did not light its glow;
'Twas given you from other hands, you know
'Tis only yours to keep it burning bright,
Yours to pass on when you no more need night.
For there are little feet that you must guide,
And little forms go marching by your side;
Their eyes are watching every tear and smile,
And efforts that you think are not worth while
May sometimes be the very helps they need,
Actions to which their souls would give most heed,
So that in turn they'll lift it high and say,
"I watched my mother carry it this way."

—Nelle B. Bradley in *The Youth's Companion*.

HALF GROWN CONSCIENCE

In Dr. E. Stanley Jones' book, "Abundant Living," he tells the story of the Saugatuck Ashram where each was assigned a job to do with his hands. Dr. Jones was to pick up paper. He noticed that after awhile the conscience of the people was developing and instead of throwing the paper on the ground they would hide it under a bush. They had grown a conscience that told them that they should not litter the ground with paper, but not sufficient to cause them to take time to put it in the proper receptacle. We are too often like that in our own lives.

Some feel that the only way to be rid of their guilt is to be brazen in their sins. They seem to feel that there is some virtue in being defiant of right. To wear sin openly is not a cure for the gnawing sense of guilt. When the will of God is flagrantly violated we are a worse influence in our community than we are when we are more careful in our practices.

A man said, "I'm not like a hypocrite, what I do I do openly." When asked if he felt his actions wrong he answered, "Yes, but at least I don't have the weight of hypocrisy on me too." Foolish man! When he is living below the standards that he knew to be right, and then flaunt his virtue of not being a hypocrite. What a line of reasoning! Taking the attitude of defiance does not excuse men of the sins they commit.

There are others who say that if they hide their sins then surely it is not as bad as to openly do wrong. It may be a point to argue that you are not spreading your wrong influence as much as you might; even so, you are hurting others and violating your own soul.

A group of young people once asked this question, "If there is something that we want to do and go off some other place where people do not know us, then will our actions be wrong?" What about your own conscience? What about those who are at the places where you do the questionable thing? Is it a violation of the standard of

Indeed, they have always thought that anybody who gave away all he had was crazy. But time proved differently. It was God's land and God's property, and I had simply taken it as his steward. Now I have given it back to him through his children of the Mountain Highland." —In "The Christian Advocate."

right in your own life? If so, to hide it is not deliverance from guilt. If it does not violate your soul, if it does not raise a question in your own mind, why be so agitated and why sneak off somewhere to do it?

When conscience is half-grown we try to excuse our lives by the life of some other person. That person may lose his soul and we will too. There are people who work in the church in the proportion to what someone else does. They refuse to work unless they feel that others are doing what they should. There are those who give their money in proportion to what others give. Your standard is not the life and teachings of Jesus of Nazareth. Any guide less than that is not sufficient.

Progress is commendable but when we continue in sin with the excuse that we are better than we used to be, our conscience is still half-grown. One man said, "I'm better than I used to be. I did get drunk every Saturday night, now I can go two weeks and sometimes three without getting drunk." It is commendable that he does not drink as much as he used to but in so far as developing a Christian attitude toward alcohol he does not have it. Reform may come from a purely selfish motive and leave the person who reforms as unchristian as he was before.

Our justification changes when we see our lives in the light of Christ. We face our sins, not in a spirit of defiance; but in a spirit of repentance to find freedom from our sins. We are careful what we do, not to hide wrong from others, but to make our lives render the greatest good. We look at the lives of others, not to justify our own carelessness and indifference, but to gain inspiration from the good in their lives and to help others. We look at our own lives, not to find satisfaction with just being better, but to consecrate and dedicate our all to Christ. Our conscience is becoming full grown when we confess our sins in the spirit of humility so that we may be saved from our sins and that our lives may be cleansed from all unrighteousness. Our confession is in the assurance of the love and forgiveness of God, knowing that he is faithful and just and never fails when we come to him in faith.—Roy Bagley.

Be useful, not according to your desires, but according to your ability.—In Ex.

TO THE GOVERNMENTS OF THE WORLD (COLLECTIVELY AND SEVERALLY) HONORED RULERS, REPRESENTATIVES AND BROTHERS:

We, your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations. We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper and the time is brought nearer when the world shall be at peace. We know that indulgence in alcohol and opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children. We know that stimulants* and opiates are sold under legal guarantees which make the government partners in the traffic by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations either ignorant or unwilling. We know that the law might do much now left undone to raise the moral tone of society and render vice difficult. We have no power to prevent these great iniquities, beneath which the whole world groans, but you have power to redeem the honor of the nations from on indefensible complicity. We, therefore, come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the State from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all territory over which your Government extends.

*At the time this petition was written there was not the modern scientific knowledge that alcohol is a narcotic, not a stimulant. — In "The Union Signal".

LITTLE CHURCH

By Viola Perry Wanger

There's something about a little church,
A little church with its door swung wide,
That seems to say to the passer-by:

"Come in, come in, and rest inside;
Find friends and comfort and love and peace,
Find Christ and his gentle presence here;
Forget your worries and find release
From hurry and trouble, from grief and fear.
The world roars by, but there's peace inside
Of the little church with its door swung wide."

—In *The Christian Advocate*.

So far as we know, history has no instance of national character built up without the aid of religious instruction. The final question regarding education is whether it avails to produce the type of character required by the republic and the race.—Edward O. Sisson.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A SERIES OF FIVE ARTICLES ON HEZEKIAH

(No. 3)—The Essence of Selfishness
2nd Kings 20:19:

"Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken. And he said, Is it not good, if peace and truth be in my days?"

When I was a boy growing up on a farm in Southwest Arkansas, we often had travelers of various kinds to spend the night with us. On one occasion an old man came whom I remembered because of a remark I heard him make. He said he wished the world would come to an end before he died. When my father asked him why, he said, "Because misery loves company."

That attitude is to me the very essence of selfishness. It shows no interest whatever in those who come after us. In the text is found the same idea. Hezekiah was perfectly content for his nation to go on the rocks, if it only held out during his lifetime. Neville Chamberlain, the British Prime Minister, returning from Munich, expressed the same attitude in almost identical language.

In various ways, and in different language, the same attitude is expressed every day. We allow our soil to erode and wash away, our streams to be polluted, our forests to be denuded, while at the same time we pile up unbearable debts for the unborn generations to pay. While destroying their assets, we multiply the liabilities of our children and others who are to come after us.

We often hear the expression, "The Forgotten Man." Who is the "Forgotten Man"? I believe he is the unborn man. We rarely ever give him a thought, even though he is to be flesh of our flesh and bone of our bone. We are content with "peace in our time," regardless of what such a peace may visit upon those who come after us. I fear they may curse us because of our inexcusable selfishness. He is a short-sighted leader who is concerned only for his own generation, content like Hezekiah and Chamberlain, if he can arrange for peace in his time. How much more commendable is the attitude of the old pioneer who said,

"An old man, going on a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide;
The old man crossed in the twilight dim,
The sullen stream had no fear for him;

NEWS AND NOTES ABOUT FACTS AND FOLKS

CHAPLAIN WILLIAM L. ARNOLD, U. S. Army, writes from 2924 Yale Street, Dallas 5, Texas, as follows: "I registered in the Perkins School of Theology on January 7 for some special courses and I find this work very helpful and refreshing."

REV. H. M. LEWIS, district superintendent of the Conway District, writes: "Bishop Martin authorizes the following appointments in the Conway District: Belleville-Havana, Rev. Elam Turner; Bethel-Cato, Rev. Billie Dennis; Bigelow-Houston, Rev. J. M. Kitchens; Dardanelle Ct., Rev. James Smith; Morrilton Ct., No. 2, Mrs. John G. Gieck; Vilonia, Rev. A. H. DuLaney."

OF wide interest is the announcement of the marriage of Miss Amanda Mae McKeown and Rev. George W. Robertson, pastor of The Methodist Church of Rison. The ceremony was performed by Rev. Fred R. Harrison, Superintendent of the Pine Bluff District, at his home in Pine Bluff, Thursday evening, January 30. Mrs. Harrison is the teacher of math in the Rison High School.

REV. GROVER C. JOHNSON, district superintendent of the Helena District, announces that Rev. R. O. McRae, recently a chaplain in the U. S. Army, serving in Europe with the rank of Lieut. Col., is serving as supply pastor of the Elaine charge. Rev. Mr. McRae has held strong pastorates in the north and is in this section of the country in order that he may be near his son, Captain McRae, who is in the Government Hospital in Hot Springs.

IN a phone call, Rev. S. B. Wilford, District Superintendent of the Batesville District, states that the storm which struck Salem last week totally destroyed our parsonage there and practically destroyed all of the furnishings. Our church was undamaged. Our pastor and wife, Rev. and Mrs. L. K. Wilson, had attended the Hendrix Rally at Batesville and were enroute home when the storm came. They had just reported their quota for the Hendrix College Campaign raised in full that day.

IN most of the Protestant churches of the United States, Sunday, February 9, will be observed as "Race Relations Sunday," when the oneness of the human race, the brotherhood of man, and justice to minority groups will be stressed from pulpits and in church school classes. The observation of the day began shortly after the Civil War with "Lincoln Sunday" in Methodist Churches, and special funds were raised for the education of Negroes. It has now widened to all Protestantism, and the whole subject of "racism" and race prejudice is considered. In some communities pastors of the various races exchange pulpits for the day.

THE report of Rev. J. T. Wilcoxon, treasurer of the North Arkansas Conference, will appear in the February 13th issue of the Arkansas Methodist. This will be the report for the first quarter of 1946-47. Brother Wilcoxon writes: "This report will be by charges indicating the progress made by each district in raising its monetary quota for the year. All pastors and

But he turned when safe on the other side
And built a bridge to span the tide.
'Old man,' said a fellow-pilgrim near,
'You are wasting your strength with building here;

Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build a bridge to span the tide?'
The builder lifted his old, gray head—
'Good friend, in the path I have come, he said,

'There followeth after me today
A youth whose feet must pass this way.
This chasm that has been naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim;
Good friend, I am building this bridge for him.'

METHODIST CRUSADERS BROADCAST



DR. J. W. Workman, pastor of the First Methodist Church, North Little Rock, is heard each Saturday morning at 9:00 o'clock over KARK on the Methodist Crusade Broadcast. Dr. Workman is speaking on some phase of Stewardship and will be heard each Saturday through February 22.

His subject for February 8 will be "Stewards of the Christian Soul."

FORCED TO REMOVE SUBSCRIPTIONS EXPIRING IN JANUARY

Although paper is no longer rationed to the individual users as it formerly was, it is still rationed to the distributors and they in turn to their customers. For the last few months the paper shortage has been more acute than at any time since rationing began.

For this reason our printer requires that we remove from our list all subscriptions as soon as they expire. Because of the printer's demand, we are removing subscriptions this week that expired in January. The only exception we have made is in the few charges from which we have not as yet had a report and from other pastors who have requested that we continue some that they would report soon.

At the end of next week, if they have not renewed, it will be necessary to remove all subscriptions expiring in January. In former years we have carried them a week or two longer but, with the paper situation what it is, and the printer's demands what they are, we have no choice. We are hoping that it will not be necessary to remove any who intend to renew. Please let us hear from you this week.

church treasurers are asked to please use just one remittance blank and just ONE CHECK for the whole amount sent in at any one time. Most of you have been good enough to state to what cause you wish the money credited. Kindly write me if you have need of remittance blanks." Brother Wilcoxon's address is 717 North 34th Street, Ft. Smith, Arkansas.

CIRCULATION CAMPAIGN OUR MOST SUCCESSFUL

(Continued from Page 1)

This is the sixth Circulation Campaign we have had under the present management of the paper. Each year there has been a substantial increase in the number of subscribers sent in by our pastors. This is evidence of a deepening and more universal interest in the paper on the part of our pastors and a more ready response on the part of our people to subscribe. For this we are deeply grateful.

For the next week or two we will carry a report by districts and charges only of the additional subscriptions received and the totals for the districts. In the report this week five districts have exceeded their goals, four others lack less than a hundred of having reached their goals, the Searcy District lacks but seven. We are hoping, in reporting district totals for the next two weeks, that the rest of our districts will be out in full.

THE PULPIT OF ARKANSAS METHODISM

Being Captured By Christ

By C. RAY HOZENDORF, Pastor, First Methodist Church, Prescott

(This sermon is the fifth 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.)

"And when he was gone forth on the way, there came one running, and kneeled to him, and asked him, 'Good Master, what shall I do that I may inherit eternal life?' Then Jesus beholding him loved him, and said unto him, 'One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross and follow me.'" Mark 10:17, 21.

MANY people have asked what is required of a follower of Christ. Some have answered in the light of their own thinking and knowledge without any consideration being given to God's teaching on being Christian. Let us turn to the New Testament to find the answer.

Paul said "I am apprehended of Christ Jesus." More recent translations help us to understand the meaning of Paul's words. Weymouth translates his words, "I have been laid hold of by Christ Jesus." The Revised Standard Version reads, "Christ Jesus has made me his own." Goodspeed gives his words this meaning, "I have been captured by Jesus Christ."

We have been captured by Christ. He captured us as the child Jesus, and as we commemorate his birth at each Christmas season we declare this fact. Christ has captured the imagination of all and has held it through the ages. As he played around the home, the carpenter shop, the village of Nazareth and the hills surrounding the town he showed his love for the Father. His childhood faith, love and devotion to the best things have captured us.

We have been captured by the youth Jesus. When we see him in the Temple at the age of twelve he holds us by his knowledge of Hebrew history and ancient prophecy. He grips us by his experience of God and his insight into the demands of God for his people. He challenges our best when he answers his anxious mother when she asked, "Why hast thou dealt thus with us?" by saying, "Do you not know that I must be about my Father's business." We are held captive by his earnestness and by his simplicity.

We have also been captured by the man Christ. In all his dealings with men Christ was honest, frank and courageous, nor did he consider the price to be paid for faithfulness. He holds us by the persuasiveness of his words as he teaches the things of God on the mountain top, by the sea shore and in the villages. He binds us to him by

the healing ministry of his touch. We cannot escape him as he pours out his heart to God in prayer in the Garden of Gethsemane saying, "Not my will, but thine, be done." On the cross he draws us nearer by his plea, "Father, forgive them for they know not what they do."

In spite of these facts a question frames itself in our minds: **has he literally captured us?** Has Christ captured our love for God, for him, for others and for the finest in life? Do we love with the love he said we must, "with our whole heart,

about the authority of Jesus, but the implications are that he was trying to discover a weakness of the Master. Jesus immediately saw through his scheming and without any reference to the flattery of Nicodemus challenged him with this striking declaration, "Except a man be born again he cannot see the kingdom of God." Nicodemus thinking only in terms of the flesh, asked, "How can a man be born when he is old?" Jesus' answer was in terms of the spiritual as he said, "Except a man be born of

will must die and the spirit of "Thy will be done" must take hold of us. We must be captured by Christ.

A rich young ruler came running to Jesus and anxiously asked, "What shall I do to inherit eternal life?" As we read the full account of this incident we learn much about the young man. He had been reared in a religious home, and had been taught the laws and the history of the Jewish people, and according to his own testimony he was religiously inclined. Possibly he had heard many things about Jesus and his power, and when he learned that this wise Teacher was in the village he ran to see him hoping to find the answer to this all important question.

Jesus answered the eager questioner by saying, "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother." The eager youth responded, "All these I have observed from my youth." He was devoted to home, to religion and to God to a certain extent, but he had become so rich and so powerful that wealth and power were slowly dethroning God in his life.

Jesus' words were a challenge to the young ruler to re-think his relationship with God. Jesus looked lovingly upon this young man and recognized his latent possibilities. The questioner needed to remove that which was preventing his seeing God and to place God first. The Master said to him "Sell whatsoever thou hast, and give to the poor . . . and come, follow me." Christ did not ask all his disciples to sell their possessions. But seeing the hidden talents of this man he wanted him among the intimate group which followed him from place to place. In reality he was testing the loyalty and devotion of this eager and possible leader.

The young man wanted to know how to attain eternal life, but for the moment he wanted something else more. He had great riches, and the power and prestige to be gained by wealth were more precious to him than any promise of the future. Yet he came as a pupil seeking to learn the truth and willing to obey almost anything he was commanded to do. He came asking the most important question ever asked, "What must I do to inherit eternal life?" When the Master said, "Go sell whatsoever thou hast . . . give to the poor . . . come, follow me," he hesitated, and turned away in sorrow muttering under his breath, "Anything but that."

Most of us have asked on many occasions that same question. We do want to know the answer. The Master tells us to go sell whatsoever we have that stands between us and God, and come, follow Him. When we obey our response is not one isolated act of dedication, although that is necessary, but a life of consecration.

What does it mean to follow Christ? Paul says that it means

(Continued on Page 16)



THE RICH YOUNG RULER

soul, mind and body?" Does he demand and receive our devotion to his cause—a devotion that will remain true regardless of the cost in suffering and sacrifice? Has Jesus captured our all—our time, our talent, our means? Is he to be found in our homes, in our work and in our play? A follower of the Christ is a captive wholly and completely. His body is a living sacrifice unto God.

Jesus revealed the secret of life to Nicodemus. Nicodemus was a ruler of the Jews, a Pharisee, a member of the Sanhedrin or the Jewish court. He came to Jesus by night saying, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Nicodemus may have been trying sincerely to discover more

water and of the Spirit, he cannot enter into the kingdom of God."

Jesus demanded a thorough change in attitude, in character and in thought. He declared that there must be the baptism of repentance, but that there must be also the baptism of the Spirit's illumination. The light from the life of God must shine through the darkness to dispel fear and doubt and to bring knowledge of God and Christ. God has given a Savior to illumine the spirit and to bring a knowledge of his goodness. The visit must have helped Nicodemus for he asked the Sanhedrin to hear Jesus before condemning him.

As Jesus declared to Nicodemus he proclaims to us, "Ye must be born again." He says that we must be born of water and also of the Spirit of God. The spirit of self-



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

LET IT RAIN

It was a dreary, cold, rainy afternoon, and Tom and Joan were very restless.

"What a day!" Tom complained. "Here it is Lincoln's Birthday, no school, and it has to rain."

"Yes," Joan agreed. "What good is a holiday if we have to stay cooped up in the house all day?"

"What's all the grumbling about?" their father called from the front hall. They hadn't heard him come in, and now the children raced to greet him.

"Hi, Dad," they shouted. "You're home early!" Tom and Joan were talking at the same time.

Mr. Rogers peeled off his wet raincoat and rubbers. "Well, it's a holiday, isn't it? I knocked off work early, so we could celebrate."

"That's swell!" Joan was all smiles now. "What are we going to do?" Tom wanted to know.

"How would you like to go to a party—a Lincoln's Birthday party?"

"That sounds wonderful," Joan said eagerly. "Where is the party? What should I wear?"

"What you wear doesn't matter," her father answered. "You see, this is a real Lincoln's Birthday party. And you know, Lincoln didn't believe in judging people by the clothes they wear, or the way they look—the color of their skin or the shape of their nose, or anything like that. He judged people by what they were really like—inside."

"Yes, that's true, Dad," Joan agreed soberly. "We learned that, in school."

"It sounds like a sissy party to me," Tom sounded discouraged. "Who's going to be there?"

"I'm glad you asked that question, Tom," Mr. Rogers answered. "That's the whole point of this party—who's going to be there. There will be many children you're never met."

"Oh, good!" exclaimed Joan. "I like to make new friends."

"Well, I hope some of them will become your friends," her father nodded. "You haven't met these boys and girls before, because they don't go to your school. They live at the other end of town—on the South Side."

"Oh, is that where the party is?" asked Joan in a somewhat disappointed voice. "That's not a nice place. I remember when we drove through on our way to the country. The houses looked so old and shabby, and the streets were so narrow."

"You're right, Joan," Mr. Rogers said. "The South Side is not a very pleasant place to live. But we're not going over there to see the houses or the streets. We're going to meet people—boys and girls who may not have nice clothes or homes. But they've got a lot that's worthwhile in their heads and hearts."

"I see what you mean, Dad," Tom said thoughtfully. "Lincoln was born and brought up in an old, rough log cabin. He was very

poor. And he became one of the greatest men who ever lived."

"Exactly, Tom," his father agreed. "Now you see what I meant when I said we were going to a real Lincoln's Birthday party. There will be all nationalities of boys and girls there having fun together. And there will be children whose parents can't speak English very well, because they haven't been in this country very long. But they all love America, and when they celebrate Lincoln's Birthday, it means a lot to them. You know Lincoln really believed that all people of all races, religions and nationalities should be free and equal. And he fought and died for what he believed."

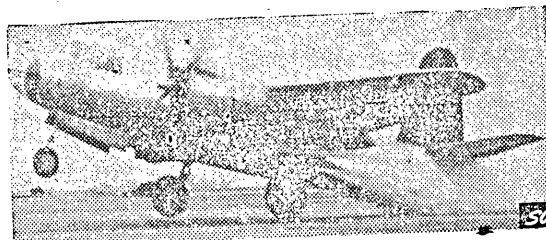
"That party sounds like a swell way to spend Lincoln's Birthday," said Tom enthusiastically. "What are we waiting for? Let's get going."

"There's one thing more before we leave," Mr. Rogers replied. "This is a cooperative party, in the true Lincoln spirit. Every boy and girl is bringing something to share with the others—some refreshments or games—or maybe just some entertainment, like a song or a dance or a poem..."

"I know what," Joan interrupted eagerly. "Let's take our favorite chocolate cookies that Mother baked this morning for us. I'm sure she won't mind if we take them to the party."

"And I'll bring my dart set," Tom suggested. "It'll be nice to play darts at the party, and then maybe I can leave the set at the Settlement house. It could be used in the game room all year 'round. Do you think they'd like that, Dad?"

"I think that's fine, son," Mr. Rogers replied. "Let's get started,



AIRPLANE MISSION

When you are big
And so am I,
Let us fly an airplane
Across the sky;

With packs of mail
And "sick supplies",
With some candy and books
And cherry pies.

If we are drenched
In sunshine, we
Will shed rays of warmth
Upon assignee.

Upon each wing
Large words will say,
"May friends and good will be
Yours every day."
—Mary Cureton Brumley.

JUST FOR FUN

"Now, children," said the schoolmistress, "how do you suppose Noah passed his time on the ark?"

There was no reply. "Come, come," she went on. "It's my opinion that he did a lot of fishing. Am I right or wrong?"

"Wrong," replied little Freddie. "Wrong am I?" smiled the teacher.

"And why?" "Noah couldn't have done much fishin'," replied the boy, "he'd only got two worms."—London Answers.

A customer sat down at a table in a smart restaurant and tied a napkin around his neck. The manager called the waiter and said to him: "Try to make that man understand as tactfully as possible that that's not done here."

The waiter approached the customer and said: "Shave or a haircut, sir?"

kids. It's almost three o'clock. Don't forget raincoats and rubbers. It's still pouring."

Joan dashed out to the kitchen to get the cookies, and Tom ran up to his room to get his dart set. There was a mad scramble for sweaters, coats and rubbers, and in a few minutes, the children were all ready. "O. K., Dad, let's go," they shouted.

As they ran gaily down the path and a short way down the sidewalk to where the car was parked, they hardly noticed the icy rain and the cold wind that came whistling at them. It was a beautiful day now—a beautiful Lincoln's Birthday party day.—Contributed.

IN THE WORLD OF BOYS AND GIRLS

Mt. Holly, Arkansas,
Jan 20, 1947.

Dear Boys and Girls:

I am a little girl twelve years old. I go to school at Mt. Holly and my teacher is Mrs. Freeman. I am in the sixth grade. I go to church at Silver Hill Methodist Church. Our preacher is Rev. L. R. Sparks. My Sunday School teacher is Mrs. Marlin Davis. There are nine in my Sunday School class. My Class won the banner for reading the most chapters for one quarter. I always read the Children's Page.

Your friend,
Bernice Smith.

A BOY I KNEW

I know a boy who has a watch,
But he never thinks to wind it;
And when he ought to be on time,
He's always just behind it.

And when he has a task to do,
He says, "Wait till tomorrow";
And when he cannot find his things,
He simply says, "I'll borrow."

That boy may make a business man—
I know he wants to do it—
But he must mend his careless ways
Or he will live to rue it.

That boy must do his work today,
And plan work for tomorrow;
Good habits, everybody knows,
Are something boys can't borrow.
—Rebecca B. Foresman
In the Continent.

COOKIE THOUGHTS

By Annie M. Halladay
When we eat a cookie, let's
Think what cookies mean—
Wheatfields waving in the wind,
Nodding heads of green,

Sugar cane in tall stiff rows,
Grapes from swinging vine
Dried to make raisins sweet
In your bite and mine,

Spice brought in giant ships
Far across the sea,
Eggs from off the hayloft high,
Laid for you and me,

In the milk sweet clover scent
Helps to all remind
That the gentle bossy cow
Does not lag behind;

All this in the cookie bite
That we ate for tea.
Many things that bite could tell
To you, my dear, and me.
—The Evangelical Messenger.

Teacher—Tommy, if you had fifty cents, and you loaned your father thirty cents, and your brother twenty cents, how many cents would you have?
Tommy—I wouldn't have any sense.

Would-be hunter—Any good hunting around here, fellow?
Native—Yeah. Plenty of hunting, but very little finding.



The Church's Opportunity



By CHARLES AND BERTIE G. SCHWARTZ
AUTHORS OF "FAITH THROUGH REASON"

WE are living in a world in which there is a strong under-current of prejudice and hatred. No people can undergo the hardships, the sufferings and the sorrows of war without thereafter bearing the traces and effects of the passions aroused by it.

We, the American people, now share these effects throughout our beloved country. We have seen rising among us this double-headed monster of prejudice and hate. We have them in all of their forms and variations - color, conflict between white and black - class, labor versus capital - religion, friction among Protestant, Catholic and Jew.

Many right-minded persons are seeking a solution. Some proposals have already been tried. We have in force in New York State, the recently enacted non-discriminatory law, making it a crime to discriminate in employment where such discrimination is based upon race, creed or color. We have had joint meetings of representatives of capital and labor called by the president of our country seeking through voluntary cooperation to establish machinery for the fair and peaceful settlement of their controversies. We have had inter-faith organizations created in the attempt and hope to eliminate misunderstandings existing among those having different religious faiths.

All of these acts and movements have been helpful but none of them strikes at the root of these evils.

There is a fundamental which must be brought to the attention of and taught to all of our people -



the fundamental of human life - the brotherhood of man.

Organized religion, regardless of its faith, is the only existing instrumentality qualified to accomplish this task.

Removing the externals of all that there is a superior being to whom we are responsible for our conduct and on whom we can safely lean and rely in times of adversity, stress and danger.

organized religion, like ceremonials and observances, and eliminating theological principles and doctrines, every organized religion teaches

When all is said and done each of us through our religion is seeking to build a pathway between himself and God. Each may travel along a different road but the ultimate destination is God, the same God, the one God of both Protestant, Catholic and Jew, the one God of all mankind, the one God of the universe.

We are His children. He is our Father. He loves everyone of us, and such love is as great whether we be black or white, poor or rich, Catholic, Protestant or Jew.

Since He is our Father and we are His children, we human beings are to each other, brothers. If it is unthinkable to act harshly or unfairly toward our blood brother, it is just as unthinkable to act harshly or unfairly toward our brother related to us through God.

It is the duty and privilege of each Church to inculcate this basic truth in all of its followers and when this shall have been accomplished, we shall then have here on earth, the kingdom of God.

MAN . . . WORKETH WITH GOD

(Continued from Page 2)

vidual and society, the person and his family, friends and neighbors, home and business, Church and school, nation and world order. The Christian steward will remember that in all of life he has the responsibility of an overseer, and it is his duty to inspect with authority. Operations and procedures in his business of living are his trust. Of them he, as supervisor for God, must give a strict account.

A Steward Is an Administrator

A steward is also an administrator. As such the Christian is an executive, a manager, a general superintendent for God.

While the custodian is charged with the duty of caring for that which is entrusted to him, and a supervisor must give special attention to particular operations and activities, the administrator must assume final responsibility for the whole organization. In this sense the Christian steward is the chief executive of life and all its gifts. It is he who appoints the custodian to be the keeper of things and values. He must devise the plans of action which the supervisor directs. He must manage every phase of life's undertakings.

If a Christian fails as custodian for God, if he is deficient in supervising activities, the difficulty is most often found in faulty administration. Because of a weak purpose, a lack of a sense of worthiness, and an absence of Christian zeal, he gives poor management to his time, his talents, his possessions.

What wonderful results could be realized if Christians should administer their time for God. No less is required of the steward. Sometimes we can sympathize with Job who said, "My days are swifter than a weaver's shuttle." Some of us can testify regarding experiences "in misery's darkest caverns known." Even so, no man can afford to play fast and loose with the

days entrusted to him. He must administer them with care, realizing there are no others to replace those he may lose.

Lord Byron, when only 36 years of age, wrote plaintively:

*"My days are in the yellow leaf,
The flowers and fruits of life are gone;
The form, the canker and the grief
Are mine alone."*

What a tragic confession of poor administration of life! Contrast it with Dr. Fosdick's triumphant claim that this is a great time to be alive, and with St. Paul's glorious testimony "I have fought a good fight, I have finished my course, I have kept the faith." Wise and faithful stewards hold the days of their years as a sacred trust.

Stewardship Year

Stewardship Year will emphasize the sense of responsibility for personal service. Scientists can measure the efficiency of a machine, an electric light, and perhaps of an atomic bomb, and they work tirelessly at the endless task of improving the mechanism so as to decrease the loss of energy. The unattainable goal is perfection, that all energy involved in a controlled process might be available for use in specific ways.

What report can we Methodists give of our efficiency? What percent of our talent and personal ability is now available for use in the program of the Church—in Christian fellowship, in personal evangelism, in teaching in the church School, in attending public worship services, in Christianizing personal and community life, at home and abroad? We have to admit that only a small fraction of the potentialities for service wrapped up in us are realized. Half-hearted activity or complete inactivity too often mar our record.

The administrator for God will follow the

stewardship plan of John Wesley who said "Gain all ye can (honestly); save all ye can; give all ye can." He will first give himself. "I am debtor," said Paul. Likewise, when we are aware of the abundance in our inheritance, we will follow the example of the disciples in Macedonia who "first gave themselves to the Lord."

Following this dedication we shall pray, "So teach us to number our days," all the days of our years, that we may build increasingly into our lives the qualities of personal excellence, and on the basis of an attitude of social purposiveness, cooperate with our fellows in every move to improve men and the conditions under which they live.

In facing the phases of human need, in expressing interest in humanity, in opposing cruelty and injustice, in promoting education, art and recreation, in supporting hospitals, orphanages and schools, in teaching and preaching, the administrator for God will make the ideals of Jesus his ideals, the value estimates of Jesus his value estimates, the motives of Jesus his motives, the spirit of Jesus his spirit. With a sense of membership in the brotherhood of men, he will express faithful allegiance to the ideal kingdom of peace and good will, in which justice will "roll down as waters, and righteousness as a mighty stream."

PAINE GIVES TO ORPHANS

For several years the boarding students of Paine College, Augusta, Georgia, have given up a noonday meal near Thanksgiving day and the money that would have been used in the preparation of this meal has been given to the Shiloh Orphanage Home, an institution for Negro orphans. "While the amount this year was not large, \$31.27, it is large in good-will and self-denial on the part of these students and in their thoughtfulness of these orphans who are less fortunate than they," says President E. C. Peters, of Paine College.

The Arkansas Methodist Circulation Campaign

REPORT NO. 3—THROUGH SATURDAY, FEBRUARY 1

Charge and Pastor	New	Ren.	Not Due	Total
ARKADELPHIA DISTRICT—Quota 1334				
Arkadelphia, J. B. Hefley	20	84	7	111**
Arkadelphia Ct., David Hankins	10	11		21
Benion, J. M. Hamilton	1			**
Carthage-Tulip, Robert Beasley	6	28		34
Couchwood Ct., Albert Burroughs	3	3		6
Friendship Ct., Rayford Diffeo	4	12	1	17
Hot Springs:				
First Church, W. B. Slack	20	37		57
Grand Ave., S. T. Baugh	27	61		88**
Oaklawn, J. D. Montgomery	28	24	7	59**
Indian Heights,				
Curtis Williams	12	32		44**
Tigert-Fountain Lake,				
C. H. Gilliam	17	9		26**
Hot Springs Ct., Wesley Reutz	1	7		8
Leola Ct., Coy Rogers	2	14	5	21
Malvern, Dan R. Robinson	38	111	1	150**
Pearcy Ct., W. H. Chambers	6			6
Princeton Ct., H. A. F. Ault	11	26	15	52**
Sparkman-Sardis, J. A. Newell	14	31	2	47**
Traskwood, J. R. Diffeo	29	53	3	85**
TOTALS	269	646	41	956

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	82	5	101
Chidester, George W. Warren	11	22		33
El Dorado:				
Centennial, P. D. Alston	6	16		22
First Church,				
R. Connor Morehead	28	165		193
Vanuease Mem., Chas. Giesse	10	00		10**
Camden Ct.,	6	20	1	27
Fordyce, George G. Meyer	6	38	2	46
Camden, Joe W. Alston	12	40		52**
Harmony Grove, H. R. Nabors	10	27		37**
Camden, S. B. Mann	8	18		26**
Junction City, O. L. Daniel	18	60		78**
Kingsland, S. M. Beckstead	4	17		21**
Louann, L. M. Sparks	9	31		40**
Magnolia:				
First Church,				
John M. McCormack	11	50		61
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*
Parker's Chapel, O. C. Birdwell	6	46	1	53**
Sparkman, W. R. Burks	3	28		31
Stevens, R. R. Holland	18	63		81**
Swing Ct., Clyde Swift	7	40		47**
Thornton Ct., C. C. Vanzant	25	32		57**
Village-Dumas Memorial,				
C. O. Hall	15	26		41**
Waldo, Kirvin Hale	13	38	1	52**
TOTALS	337	1115	17	1469

LITTLE ROCK DISTRICT—Quota 2445				
Austin Ct., L. O. Lee	16	21		37
Bauxite-Sardis, B. F. Fitzhugh	31	22	3	56*
Bryant Ct., Howard Williams	12	20		32
Carlisle, Richard T. Perry	11	56		67**
Carlisle Ct., Virgil Bell	3	2		5
Des Arc, Orrie Thompson	16	19		35
Douglasville-Geyer Springs,				
L. C. Gatlin	9	36		45**
England, Fred Schwendemann	37	54		91*2
Hazen, W. R. Boyd	6	50		56**
Hickory Plains, Albert Oliver	6	2		8
Academy, F. M. Harvey	6	20		26
Little Rock:				
Asbury, W. Neill Hart	17	67	1	85
Capitol View, A. C. Carraway	15	66		81
First Church, Audrey G. Walton	10	102	1	112
Forest Park, Ralph Sewell	15	30	2	47**
Henderson, Alfred Doss	24	35	12	71**
Highland, John L. Tucker	14	54		68
Hunter Memorial, James Major	24	56	3	83**
Oak Forest, Mouzon Mann	46	11		57*3
Pulaski Heights,				
E. D. Galloway	27	75	5	107
28th Street, C. H. Farmer	10	35		45
Scott Street, J. E. Fulkerson	5	29	5	39
Winfield Mem., Kenneth Spore	2	2		4
Lonoke, J. E. Dunlap	12	46		58**
Mabelvale, Alfred deBlack	7	17		24
Pumpkin, L. E. Wilson	8	28	5	41
TOTALS	456	923	42	1421

MONTICELLO DISTRICT—Quota 977				
Arkansas City, Jeff Davis	5	9		14
Crossett, O. E. Holmes	16	37		53
Dermott, W. D. Golden	13	45	2	60*
Drew Ct., Robert Riggins	14	24		38
Dumas, R. F. Sorrells	23	78		101*2
Eudora, R. O. Beck	23	29	2	54*2
Fountain Hill Ct., J. C. Van Horn	38	33	2	73**
Hamburg-Snyder, Robert Long	40	56		96**
Hermitage Ct., A. J. Bearden	6	33		39
Lake Village, J. Ralph Clayton	6	18	1	25
McGehee, M. W. Miller	30	51	1	82**
Monticello, Rowland E. Darrow	20	66		86**
New Edinburg Ct., Harold Scott	13	27		40
Portland-Parkdale-Montrose,				
Clem Baker	9	48	3	60*2
Tillar-Winchester, Joe B. Roe	5	66		71**
Warren, Hal H. Pinnell	15	99	5	119**
Watson, W. T. Bone	8	15		23**
Wilmar, O. W. Hoover	12	21		33
Wilmot-Miller's Chapel				
Robert McCammon	3	31		34*2
TOTALS	299	788	16	1103

PINE BLUFF DISTRICT—Quota 1385				
Almyra, Bryan Stephens	3	21		24**
Almyra-Wabbaseka,				
R. H. Cannon	11	38		42**
Bayou Meto, W. V. Walthall	3	14		17
DeWitt, C. E. Whitten	18	74		92
Gine, I. A. Love	13	30		43**

* 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
PRESBOTT DISTRICT—Quota 1028				
Good Faith, Hursel Richert	16	12		28*2
Grady-Gould, C. B. Wyatt	18	43		66*2
Humphrey-Sunshine,				
George Cagle	4	29	1	34**
Little Prairie	1	11		12
Pine Bluff:				
Carr Memorial, John L. Hoover	8	66		74*
First Church, William Brown	16	48		64
Hawley Memorial, C. D. Cade	14	36		50**
Lakeside, Otto W. Teague	6	53		59
Pine Bluff Ct., W. E. West	1	2		3
Rison, George Robinson	4	39		43**
Roe Ct., C. R. Andrews	10	27		37
Rowell Ct., J. B. Swain	15	18		33
Sheridan-New Hope,				
T. M. Armstrong	3	22		25
Sheridan Ct.	7	10	1	18
Sherrill-Tucker, A. W. Hamilton	6	31		37*2
St. Charles	3	12		15
Star City, Alva C. Rogers	38	41	1	80**
Stuttgart:				
First Church, Virgil D. Keeley	17	49		66
Grand Ave., H. O. Bolin	38	67		105**
Swan Lake, Everett Vinson	6	6		12**
White Hall-Redfield	1	1		2
TOTALS	281	910	3	1094

TEXARKANA DISTRICT—Quota 1104				
Ashdown, Clinton Atchley	23	54	9	86*2
Cherry Hill Ct., C. E. Lawrence	3	11		14
Columbia Ct., A. N. Stonecipher	8	21		29*
DeQueen, Doyle Rowe	6	64	2	72**
Dodridge Ct., G. B. Pixley	4	23		27
Foreman, Eldred Blakeley	2	24		26
Fourke Ct.	5	13		17
Hatfield Ct., R. M. Crain	45	10		55**
Horatio, W. Braska Savage	20	37		57**
Lewisville, James A. Simpson	2	65		67
Lockesburg, Claud R. Roy	2	25		27
Mena, Mark F. Vaughn	6	54	5	65**
Richmond Ct., George C. Bailey	10	13	3	26**
Sadris-Shiloh, W. W. Fincher	17	22	1	40*2
Stamps, J. W. Mann	6	35	2	43**
Taylor Ct., E. T. Miller	12	13	1	26
Texarkana:				
Fairview, Fred R. Arnold	15	47		62
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**
Winthrop Ct.	1	5		6
TOTALS	264	735	31	1030

BATESVILLE DISTRICT—Quota 869				
Batesville,				
Central Ave., H. J. Couchman	10	62	2	74**
First Church, H. L. Wade	46	190		236*2
Bethesda-Cushman, Van Hooker	18	19		37*
Calico Rock, W. T. Watson	4	31		35
Cave City, R. E. Lee	4	32	1	37**
Cave City Ct., Henry Trotter	3	7		10
Cotter-Gassville, C. E. Patton	5	19	2	26**
Desha Ct., T. O. Love	7	13		20

Charge and Pastor	New	Ren.	Not Due	Total
CONWAY DISTRICT—Quota 1334				
Olmo-Oil Trough, R. M. Porter	4	18		22**
Evening Shade, M. B. Short	22	30		52**
Grange, B. M. Sullivan	7	4	1	12*
Melbourne, John Richardson	22	25		47**
Moorefield-Sulphur Rk.,				
R. P. McDonald	4	29		33*2
Mountain Home, Joel Cooper	12	33		45
Mountain View,				
Grover Sutherland	7	11	1	19*
Newark, J. M. Hughes	5	34		39**
Newport,				
Umsted Mem.	3	24		27**
First Church, Roy I. Bagley	34	43	2	79**
Pleasant Plains, J. A. Bailey	13	21		34**
Salem, L. K. Wilson	4	21		25**
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**
Yellville, Gleon Bruner	20	9	1	30**
TOTALS	319	750	14	1092

FAYETTEVILLE DISTRICT—Quota 1013				
Atkins, H. C. Minnis	4	34		38*
Belleville-Havana	3	20	2	25
Bethel-Cato, Billie Dennis	5	15		20
Bigelow-Houston	1			1
Conway:				
1st Church, C. M. Reeves	7	70		77
Conway Ct., Geo. Trobaugh	7	9	1	17
Danville, R. A. Dorman	4	29		33**
Dardanelle, E. W. Faulkner	7	28	1	36
Dardanelle Ct., James Smith	24	6		30*
Dover-London, Uriah Smith	14	20		34**
Gravelly Ct., Dr. Harley Crawford	5	15		20
Greenbrier, R. B. Howerton Jr.	11	22	1	34**
Lamar-Knoxville,				
J. F. Weatherford	8	13	2	23*
Morrilton, G. C. Taylor	43	94		137**
Morrilton Ct. No. 1, J. G. Geick	4	37		41
North Little Rock:				
First Church, J. W. Workman	418	113	6	537*2
Gardner Mem.,				
Vernon Chalfant	28	87	5	120**
Levy, T. C. Chambliss	14	24	1	39*
Washington Ave., A. N. Storey	21	43		64**
Ola, Byron McSpadden	8	16		24*
Oppelo, W. L. Russell	3	14		17**
Perry-Perryville, Geo. Stewart	4	28	2	34**
Plummersville, W. M. Womack	7	10		17
Pottsville, Frank Shell	6	27		33
Russellville, Earle Cravens	42	84		126**
Vilonia, A. H. Dulaney	2	28	2	32**
Waltreke Ct., Fred Thompson	4	4		8*
TOTALS	703	891	23	1617

FT. SMITH DISTRICT—Quota 1675				
Alpena Pass, J. E. Thomas	7	13		20**
Bentonville, Harold Eggenberger	22	52		74**
Berryville, Elmus Brown	4	41		45**
Centerton Ct., Cathryn Ferrell	33	23	6	62**
Cincinnati Ct., Walter Pennell	6	17	7	30
Elm Springs, C. H. Harvison	8	32	1	41**
Eureka Springs, N. L. Cate	8	16	1	25**
Farmington, G. G. Davidson	7	9	1	17**
Fayetteville:				
Central, Paul V. Galloway	58	97	6	161
Wiggins Mem., Paul Bumpers	22	19		41*2
Gentry, Alvin Murray	17	26		43**
Gravette, Arnold Simpson	12	20	4	36**
Green Forest, J. J. Clark	10	23	3	36**
Lincoln, J. O. Sutton	20	21		41*2
Madison County, Kermit Vanzant,				
E. J. Reeves, Associate	44	34		78*3
Monte Ne, E. O. Houser	3	10		13**
Pea Ridge, C. R. Nance	16	32		48**
Prairie Grove, Alf Eason	13	54		67**
Rogers, J. T. Randle	17	71	1	89**
Siloam Springs, J. T. Byrd	50	47	1	98**
Springdale, O. J. Evanson	35	61		96**
Springtown, R. V. Holt	12	7		19**
Sulphur Springs, Olen Findley	7	16		23**
Viney Grove, Ivan R. Wilson	2	31	1	34**
TOTALS	433	772	32	1237

HELENA DISTRICT—Quota 1121				
Aubrey, Frank Stage	12	28		40*

(Continued on Page 9)

Victory In Hendrix Campaign Is At Hand

By DR. C. M. REVES, Director of Hendrix College Campaign

BETWEEN January 19th and February 2nd a rally has been held in each of the 15 districts in Arkansas. At these district-wide meetings Bishop Paul E. Martin has been the principal speaker. Dr. Matt L. Ellis, president of Hendrix College, and the writer, also spoke, and in the North Arkansas Conference Rev. Ira A. Brumley, executive secretary of the Board of Education, was one of the speakers.

Everywhere there has been good attendance from all parts of the district in which the rally was held, and the interest has been most encouraging. Already several of the districts have been able to report their quotas raised, and in all of them there is the fullest assurance that the goal will be reached by February 23rd.

Final Effort Now Under Way

Since last May we have been talking about the Campaign to raise \$1,000,000 for Hendrix College, and through these nine months we have actually done much toward reaching our goal. But the time has come now for the final effort. The month of February will bring the Campaign to a close in every charge in Arkansas.

The period of February 2-16 has been set apart for whatever work needs to be done in order to raise the amount which has been apportioned to the local church. Many, of course, have already done this, and many others are in the process of doing it right now. But these two weeks of February 2-16 must witness the final effort to secure the church's quota.

Church-Wide Investment Sunday

February 23rd will be observed as church-wide Investment Sunday. On this day every church in Arkansas will be given the opportunity to make a cash offering for the Campaign. Envelopes have been distributed for use everywhere. This offering can be applied on the church's quota, if it is needed for this purpose, or it can be used as an overpayment on the quota.

The offering will give every member of the church an opportunity to participate in the Campaign.

Included in the Investment Sunday offer-

ing will be the annual "February Special" offering for Hendrix and Ministerial Education. Through this offering each year funds are raised

Campaign Schedule For February

1. February 2-16 all charges will complete the canvass for their Campaign goal.
2. February 23 church-Wide Investment Sunday on which every church will take a cash offering for the Campaign.
3. February 24-26 every pastor will report results of the Campaign to his district superintendent.
4. February 28 each district superintendent will report results of the Campaign to Bishop Paul E. Martin and President Matt L. Ellis.

for the college and for assistance of Arkansas ministerial students wherever they happen to be in need of training.

Reports On The Campaign

On February 24 and 25 each pastor will make to his district superintendent a full report on the results of the Campaign in his church, giving the amount raised in cash and the amount raised in pledges. Not later than February 28 each district superintendent will report to Bishop Martin and to President Matt L. Ellis the results in his district. A report for the entire state will be announced on February 28 or immediately thereafter.

Our Hopes Of Success

Already the Campaign has been a monumental success. If we did not receive a single dollar on our goal of \$1,000,000, we could still say that the Campaign has been worth all that it has cost us. We have done much in these nine months toward making Hendrix known to the Methodists of Arkansas and toward creating goodwill for the institution.

To have done this is to have succeeded wonderfully. But we have done more than this. We have been raising the money we set out to raise, so that we know we are in reach of our goal. We have assured ourselves that the Methodists in Arkansas can raise every dollar of the amount for which we are asking and that they have the spirit and the purpose to do so.

What remains now is for us to get the money everywhere. It may take hard work on the part of somebody but the task can be done. Everywhere it is already being done. Whole districts are reporting their quotas raised in full, and many churches have already finished their work.

Shouts of victory are heard on every hand, and they come from all kinds of churches and out of all kinds of situations. Bishop Martin unhesitatingly says that any church that wants to raise its quota can do so. We will reach our goal of \$1,000,000!

Any Failure Would Be Calamity

Since it is possible for each church to succeed, it would be something of a calamity for any church to fail in bringing up its quota. But for a church to fail, for even one church to fail, will mean not only that a church fails in something that it could do but it will mean that the whole cause will therefore fail, for we have made no provision for shortages in quotas.

We have apportioned exactly \$800,000, and if one church fails, we shall be short to the amount of that church's failure. In other words, our only hope for full and complete success is in every church raising its quota in full.

Our Inspiration For Success

On the cornerstone of the Administration building of Hendrix College one may read this inscription:

SECURED TO CONWAY
BY THE EFFORTS OF
REV. EDWARD A. TABOR
FAULKNER COUNTY'S
DONATION \$55,000
W. W. MARTIN'S
DONATION \$11,000

(Continued on Page 14)

ARKANSAS METHODIST CIRCULATION CAMPAIGN

(Continued from Page 8)

Charge and Pastor	New	Ren.	Due	Total
Brinkley, B. L. Wilford	13	60	2	75**
Colt, J. C. Richey	5	30		35
Cotton Plant, J. L. Pruitt	12	46		58**
Crawfordville-Black Fish Lake, Lyman Barger	6	35		41**
Earle, J. M. Barnett	20	30		50**
Elaine		1		1
Forrest City, W. J. Spicer	28	98		126**
Helena, Golder Lawrence	20	89		109**
Holly Grove, J. M. Harrison	14	21		35**
Marianna, Sam G. Watson	6	51		57
Marion, E. J. Hollifield	48	43		91*3
Marvell, J. W. Glass	10	27	4	41**
Parkin, A. W. Harris	28	43		71*2
Vandale, Clyde Crozier	18	47		65**
West Helena, J. W. Watson	11	45		56**
West Memphis, Kenneth Shamblin	18	63		81**
Wheatley, D. G. Hindman	24	34	2	60**
Wynne, Robert Bearden	26	99		125**
TOTALS	319	890	8	1217

JONESBORO DISTRICT—Quota 1355

Black Oak, W. B. Yount	19	36	7	62**
Blytheville:				
First Church, A. D. Stewart	20	49		69
Lake Street, H. H. Blevins	3	50	4	57**
Bono-Trinity, M. A. Graves	4	18	6	28
Brookland, Arvil Brannon	10	38	1	49**
Dell, C. C. Burton		12		12
Gosnell, H. L. Robinson	3	13		16
Dyess, A. C. Stark	11	13		24*2
Garden Point-Riverside, R. B. Craig	8	14		22*
Harrisburg, W. A. Lindsey	11	29		40**
Joiner, H. M. Sanford	1	8		9
Jonesboro:				
First Church, W. Henry Goodloe	44	135	1	180**
Huntington Ave., Jefferson Sherman	9	39		48*
Fisher Street, Thurston Masters	10	17		27**
Keiser-Victoria, L. E. Vowell	38	18		56*2
Lake City, J. C. Riggins	10	27		37**
Leachville, E. H. Hall	4			4

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

Lepanto, Irl Bridenthal	9	26		35**
Luxora, Charles W. Lewis	4	13		17
Manila, Martin Bierbaum	18	35	5	58
Marked Tree, J. A. Womack	5	49	2	56*2
McCormick, Lee Anderson	14	6		20*
Monette, Theron McKisson	8	18	2	28**
Mt. Carmel-Forrest Home, Nettleton-Bay, G. A. McKelvey	13	39		52**
Oseola, W. V. Womack	8	82		90**
St. Johns, Robert Sikes		1		1
Truman, O. M. Campbell	3	13		16
Tyronza, L. F. LaFavers	7	20		33**
Wilson, E. G. Ketzell	1	10		11
Weona, Elvis Wright	2	17		19
Weiner, Porter Weaver	5	42		47**
Yarbrough-Promised Land, R. L. McLester	11	36		47**
TOTALS	303	936	28	1267

PARAGOULD DISTRICT—Quota 1113

Beech Grove, L. L. Langston	8	10		18
Biggers-Reno, Sherman Ragsdale	7	20		27**
Corning, H. F. McDonal	7	53		60**
Gainsville, Eugene Dudley	16	17		33**
Greenway, M. J. Pollard	11	21		32**
Hardy, Fern Cook	18	22		40*2
Hoxie, J. W. Moore	17	17		34**
Imboden, LeRoy Henry	4	25	2	31**
Knobel, David Brewer	1	5		6
Leonard, J. H. Holt	34	26		60**
Mammoth Spring, Robert Montgomery	3	1		4
Marmaduke, C. E. Gray	3	19	2	24
Marmaduke Ct., Gus Evans	3	9		12
Maynard, W. G. Conner	8	5		13
Morning Star, B. W. Stallcup	26	22		48**
Paragould:				
First Church, Guy Ames	22	115		137**
Griffin Mem., R. E. Wilson	6	30		36
Paragould Circuit, W. T. Longo	11	40		51**
Piggott, George McGhehey	7	28		35**
Pocahontas, Hubert E. Pearce		1		1
Rector:				
First Church, J. J. Decker	18	27		45**
Fourth St., Elmo Thomason	7	15		22*
Rector Ct., L. F. Huggins	16	22		38
Ravendon Springs, J. W. Simmons	10	12	2	24**
Smithville, William Odom	13	8		21
Stanford, Alvin Gibbs	15	16		31*
St. Francis, Albert Gibbs	6	22		28
Stranger's Home, Hartwell Bridgeforth	2	5		7
Walnut Ridge, Lloyd M. Conyers	10	61		71**
TOTALS	311	635	6	992

SEARCY DISTRICT—Quota 1090				
Antioch, W. C. Smith	16	40		56**
Augusta, S. O. Patty	6	46	2	54*
Bald Knob-Bradford, H. D. Womack	5	31	1	37*
Beebe, O. L. Cole	8	53		61**
Cabot, Thomas R. Whiddon	17	46		63**
Clinton, W. Albright	15	43		58**
DeView, J. W. Sandage	4	6		10
Griffithville, J. M. Talkington	3	14		17*
Harrison, W. F. Cooley	25	74	2	101**
Heber Springs:				
First Church, Ralph Hillis	10	39	2	51**
Central, J. W. Harger	9	22		31**
Hunter, Y. D. Whitehurst	5	25		30**
Jacksonville, Silas L. Russell	7	21	5	33**
Judsonia, David T. Conyers	11	15		26**
Kensett, H. A. Stroup	2	24		26*
Leslie, M. L. Kaylor	2	27		29**
Marshall, Miss Reabel Childers	11	14		25
McCrary, Jesse L. Johnson	22	39		61**
McRea, E. C. Hance	18	16		38
Pangburn, C. J. Wade	8	29	4	39
Quitman, R. B. Howerton	11	37		48
Rosebud, Wayne Huntsman	16	8		24
Searcy, C. N. Guice	29	81		110**
Valley Springs, Lindza Harrison	3	19		22
Van Buren Co. No. 1, Bennie Jordan	5	7		12
Van Buren Co. No. 2, A. A. Noggle	11	9		20
TOTALS	279	785	19	1083

SUMMARY OF DISTRICTS

District	New	Ren.	Due	Total
Conway	703	891	23	1617**
Fort Smith	460	1006	39	1505
Camden	337	1115	17	1469
Little Rock	456	923	42	1421
Jonesboro	303	936	28	1267
Fayetteville	433	772	32	1237**
Helena	319	890	8	1217**
Monticello	299	788	16	1103**
Pine Bluff	281	810	3	1094
Batesville	319	759	14	1092**
Searcy	279	785	19	1083
Texarkana	264	735	31	1030
Paragould	311	675	6	992
Arkadelphia	269	646	41	956
Prescott	184	528	23	735
TOTALS	5217	12259	342	17818

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Contributing Editors:
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LITTLE ROCK CONFERENCE NOTES

By Roy E. Fawcett
The Little Rock Training School

Plans have been completed for the Little Rock Training School, scheduled for March 3-7. Dr. E. Clifton Rule has been elected dean, James H. Johnson, treasurer; the pastors and general superintendents make up the Board of Managers. The courses are as follows:

Plans of the Church for Kindergarten Children - Mrs. F. B. Outman.
Plans of the Church for Primary Children - Mrs. W. B. Ferguson.

Plans of the Church for Junior Children - Mrs. R. O. Sory.

When Children Worship - Miss Vesta Towner.

The Methodist Youth Fellowship - Rev. Bentley Sloane.

The Stewardship of Life (For Young People) - Rev R. E. L. Bear-den, Jr.

Christian Beliefs (For Young People) - Dr. Aubrey Walton.

Bible Manners and Customs - Dr. J. H. Hicks.

The Stewardship of Life (For Adults) - Dr. James Workman.

The Christian and Race - Dr. R. B. Eleazer.

The Work of the Adult Division - Mrs. E. D. Lewis.

Pre-Easter Evangelism Material For The Church School

Announcement has been made of the following helps for teachers and age-group superintendents in the Pre-Easter Evangelism program: "The Teacher Leading Boys and Girls to Christ", "The Teacher Leading Youth to Christ", "The Teacher Leading Adults to Christ", and "The Teacher's Responsibility List for Evangelism". For pastors and Church School Superintendents, "Teaching for a Verdict" will be found helpful. These may be ordered from our office or from The Service Department, 810 Broadway, Nashville, Tennessee.

Fourth Sunday Missionary Program and Offering

We believe that there is wisdom in the Disciplinary suggestion of the Fourth Sunday emphasis on missions. Our people need the cultivation of a well-planned program and the World Service cause needs the offering of the day. Unless otherwise provided for, this is an excellent way for the small church to keep up its payment to the benevolent interests of the church by monthly payments throughout the year.

World Service materials appearing in The Church School, Widening Horizons, and the Pastor's Journal will be based upon this schedule. Program suggestions and helps in Widening Horizons will be the same as those in the Church School except that materials will be more elaborate. Also, suggestions for working out original programs based upon these emphases will be given.

The Joint Department of Missionary Education has prepared and announced a schedule of monthly emphases for 1947, which are as follows:

January - Evangelism.

February - Home Missions.

March - Christian Education; Div-

REPORT ON CHURCH SCHOOL ENROLLMENT

Jonesboro District

Church School	1944	1945	1946	Gain or Loss
Black Oak	48	70	97	* 49
Caraway	78	84	83	* 5
Macey	97	97	101	* 4
Blytheville				
First Church	459	471	531	* 72
Lake Street	234	212	318	* 84
Bono-Trinity				
Bono	213	173	180	- 33
Shady Grove	135	173	204	* 69
Trinity	93	78	86	- 7
Brookland Ct.				
Brookland	166	165	186	* 20
New Haven	51	56	66	* 15
Pleasant Grove	71	74	85	* 14
Pine Log	28	38	73	* 45
Dell	83	95	103	* 20
Dyess-Whitton				
Dyess	117	110	181	* 64
Whitton	92	87	89	- 3
Gosnell-Half Moon				
Half Moon	67	77	62	- 5
Lone Oak	38	42	45	* 7
Simpson	27	34	42	* 15
Harrisburg	171	213	255	* 84
Joiner	98	83	130	* 32
Jonesboro:				
First Church	706	871	931	* 225
Fisher Street	123	138	167	* 39
Huntington Ave.	239	284	321	* 82
Jonesboro Ct.				
Forrest Home	34	18	54	* 20
New Hope		27	38	* 38
Shiloh	49	32	60	* 11
Union Grove	63	40	72	* 9
Mt. Carmel	96	86	187	* 91
Keiser-Garden Point				
Keiser	141	74	119	- 22
Garden Point	159	104	158	- 1
Lake City Ct.				
Lake City	112	92	103	- 9
Lake View	130	115	123	- 7
Lunsford	37	17		- 37
Pleasant Valley	76	74	70	- 6
Leachville	237	215	222	- 15
Delfore			105	* 105
Lepanto	151	255	135	- 16

ision of the Local Church.

April - Foreign Missions.

May - World Service, General.

Schools and Colleges.

July - Lay activities.

August - Ministerial Training and Seminaries.

September - Annual Conference

Renovations.

October - Foreign Missions.

December - Peace.

Leaflets and Booklets on Christian Education

Those interested in the cause of Christian Education would do well to become acquainted with the wealth of material available in leaflet and pamphlet form, some free and some for only a nominal price. Naturally, all of this material is not of equal value, but much of it is splendidly written and is deserving of more careful attention and a more thorough-going use than they generally receive.

Bulletin No. 42-B, "Leaflets and Booklets on Christian Education in The Local Church" lists several hundreds of these pamphlets bearing on most subjects on which workers may need information. These materials are listed under the following headings:

General

Children's Division.

Youth Division.

Adult Division.

Leadership Education.

Parent Education and Family Religion.

Missionary Education.

Alcohol.

Evangelism.

Small Church Series.

Audio-Visual Aids.

Materials for use in the Crusade for Christ.

Bulletin No. 42-B may be had, on request, without charge, by writing our office or the Division of the Local Church, 810 Broadway, Nashville, Tennessee.

Luxora	132	123	95	- 37
Ross	29	68		* 39
Tomato	75			- 75
Manila	310	330	414	* 104
Marked Tree	174	161	236	* 62
Monette	146	155	139	- 7
Nettleton-Bay				
Nettleton	119	146	166	* 45
Bay	137	163	199	* 62
Herman	48	66	56	* 8
Osceola	410	369	398	- 12
Victoria		56	167	* 167
St. John Ct.				
St. John	77	106	103	* 26
Floodway	44	48	82	* 38
Sunland Chapel		45	67	* 67
Riverside	52	58	77	* 25
Trumann	151	145	200	* 49
McCormick			85	* 85
Turrell-Gilmore				
Turrell		116	143	* 143
Gilmore	87	30	76	- 11
Tyronza	207	162	194	- 13
West Black Oak			75	* 75
Weiner Ct.				
Hickory Ridge	94	92	82	- 12
Pleasant Valley	84	80	73	- 11
Tilton		56	76	* 27
Weiner	211	57	92	- 109
Weona Ct.				
Weona	145	141	166	* 21
Center View	127	93	135	* 8
Wildwood	56	82	72	* 16
Bryon's Chapel			64	* 64
Wilson	103	139	146	* 43
Yarbro-Promised Land				
Flat Lake		94	113	* 113
Promised Land	171	144	127	- 44
Yarbro	193	125	135	- 58
TOTAL	8236	8276	10103	* 1867

Paragould District				
Beech Grove	183	216	232	* 49
Camp Ground	117	116	147	* 30
Biggers Ct. Biggers	55	63	68	* 13
Reno	39	46	41	* 2
Corning	152	199	176	* 24
Gainesville Ct.				
Cache Lake	78	91	66	- 12
Gainesville	74	49	45	- 29
Rock Springs	112	110	96	- 16
Scatter Creek	45	34	36	- 9
Greenway Ct.				
Gravel Hill	41	46	61	* 20
Langley's Chapel	76	54	114	* 38
Mars Hill	47	39	68	* 21
Wright's Chapel	78	65	75	- 3
Hardy	60	78	96	* 36
Williford	33	40	41	* 8
Imboden	74	102	71	- 3
Hoxie	151	185	148	- 3
Black Rock	42	87	47	* 5
Hopewell		44		
Knobel Ct.				
Dean	41	70	43	* 2
Knobel	50	108	45	- 5
Peach Orchard	25	80	18	- 7
Leonard Ct.				
Macedonia	115	119	108	- 7
Simmon's Chapel	75	71	40	- 35
Union Grove	125	158	108	- 17
Lorado - Pleasant Hill	78	48	51	- 27
Stanford	96	81	104	* 8
Warren's Chapel	63	50	71	* 8
Mammoth Spring		31		
Marmaduke	217	216	222	- 5
Marmaduke Ct.				
Five Oaks	108	100	117	* 9
Harvey's Chapel		21	34	* 34
Hurricane	42	95	75	* 33
Maynard Ct. - Attica	49		29	- 20
Elnora	93	43	54	- 39
Maynard	83	60	78	- 5
Middle Brook	56	51	62	* 6
Richwoods	77	53	61	- 16
Morning Star Ct.				
Bard	79	128	55	- 24
Morning Star	91	194	92	* 1
New Liberty	42	108	50	* 8
Shugtown	72	157	91	* 19
Paragould First	574	594	715	* 139
Paragould				
Griffin Mem.	209	177	214	* 5
Paragould Ct.				
Shiloh	138	91	127	- 11
Pruett's Chapel	61	57	47	- 14
Wood's Chapel	154	98	41	- 113
Oak Grove	44		32	- 12
Piggott	155	158	135	- 20
Pocahontas	207	242	249	* 42
Ravenden				
Ravenden Springs	87	72	92	* 5
Rector - First Church	138	140	182	* 44
Rector - Fourth St.	176	122	100	- 76
Rector Ct.				
Ebenezer	126	86	82	- 44
Liberty Hill	44	77	87	* 43
Pleasant Grove			52	* 52
Ramer's Chapel	82	100	68	- 14
Smithville Ct.				
Denton			60	* 60
Jessup	53	62	68	* 15
Lynn	45	53		- 45
Shiloh	44			- 44
Smithville	82	89	95	* 13
St. Francis Ct.				
Mt. Zion	41	41	35	- 6
Cummings Chapel	50	55	68	* 18
Pollard	33	24	25	- 8
St. Francis	90	124	154	* 64
Strangers Home	94	105	157	* 63
Clover Bend	57	85	95	* 38
Walnut Ridge	303	301	236	- 67
Walnut Ridge Ct.				
Egypt	70	102	57	- 13
Old Walnut Ridge	58	54	65	* 7
Portia	40	83	54	* 14
Sedgewick	60	50	56	- 4
Extension to Marmaduke				
Old Friendship	65	30		- 65
TOTAL	6492	6633	6483	- 9

"Whatever may be your desire, take it first to God."

LEARNING ACTIVITIES OF THE CHILDREN

...Report of the Little Rock District for the Fourth Quarter

Asbury - Fresh fruit to the Blind Women's Home. Christmas Offering for Methodist Children's Home, \$33.00. Show and Carol Service. Took fresh fruit to Crippled Children's Home - also sang carols for them.

Forest Park - Thanksgiving food and clothing valued at \$10.00 cash to the same family.

28th Street - Basket to sick family. Basket of fruit to Children's Home. Offerings from additional sessions - \$4.16. Cash supplies. India Clara Swaim Hospital, \$10.00.

Hunter - Basket of fruit and toys to Negro Children's Ward - University Hospital.

Oak Forest - Basket fruit, candy and money to little sick boy - value \$5.00. Sent some filled Christmas socks to Methodist Children's Home. (apples) delivered to the State Hospital for Children's Ward; \$13.50. Primaries brought fruit instead of money this, too, was taken to children at State Hospital. Christmas offering about \$40.00 to Methodist Children's Home.

St. Marks - Box of supplies given to a poor family from Primary Department.

Winfield - \$2.50 in cash to Pantry Shelf also canned goods valued at \$6.00 to Pantry Shelf; Bushel fruit and nuts to Ada Thompson Home also a visit made to the Home by the Children. \$69.86 offering to Methodist Children's Home.

Lonoke - Studied Africa, Children enthusiastic over study. Learned some African games, music and customs. Extra parties besides regular Mission Study, Halloween and Christmas.

Carlisle - Basket to shut-in. Gifts to shut-in.

Highland - 3 baskets of fruit to Arkansas Children's Home; 2 baskets fruit to Blind Women's Home; Toys and fruit to the needy.

Henderson - \$2.50 on hand to support a child in Korea. Basket to needy family Thanksgiving and Christmas, total valuation \$15.00.

Scott St. - \$9.57 to Methodist Children's Home. Offering additional sessions, \$6.44.

Capitol View - Two baskets given to shut-ins, sang songs and had prayer.

About all of the children in the different churches gave to the Methodist Children's Home but most of the churches did not have any idea as to the amount.

DeValls Bluff - Offerings at additional sessions - \$3.04.

Des Arc - Offering at additional sessions - \$1.00.

Bauxite - Cash supplies, \$4.00. Lonoke - Cash supplies, \$1.00; Value of gifts for supplies, \$5.00.

Reported by Mrs. Herbert Smith, District Secretary of Children's Work, Little Rock District.

Will other District Secretaries of Children's Work please send in reports of missionary activities of children in their districts? - Mrs. W. F. Bates.

Nothing is politically right that is morally wrong. - Daniel O'Conner.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

JONESBORO DISTRICT TRAINING DAY

Officers Training Day for the Jonesboro district W. S. C. S. was held at Marked Tree, Friday, Jan. 17. Twenty-two societies responded to roll call and all but one of the district officers were present.

Mrs. George Stickler, president, presided. The devotional was given by Rev. J. A. Womack—his subject, "Living and Walking Humbly with God."

The district officers were introduced and the following were elected as chairmen of committees: Missionary Personnel, Mrs. J. L. Verhoff; Status of Women, Mrs. E. B. Gee; Membership, Mrs. H. L. Mills, and W. S. G., Miss Maxine Mitchell. Mrs. Dewey Taylor was elected to succeed Mrs. C. M. Beley, who resigned as secretary.

The minutes of the Conference Executive Committee meeting were read and discussed by Mrs. E. G. Kaetzell.

Miss Mildred Osment, Promotion Secretary, spoke, stressing Christian Stewardship.

The District Treasurer, Mrs. Claud Heeb, gave her report and Mrs. J. T. Altman, chairman of the District Parsonage Committee told of the need of funds for this work. Within a very few minutes \$102.50 was pledged to be paid immediately to take care of this; this to be in addition to the amount each society pays each year to this fund.

Rev. J. A. Gatlin, our district superintendent, was present and spoke to us briefly, suggesting that we as a district might like to present a memorial as a gift to Hendrix College.

Lunch was served in the basement of the church by the women of the Marked Tree W. S. C. S.

The afternoon session opened with a hymn and prayer.

Members of the district executive body presented a model (?) local executive meeting.

Four special memberships were presented after which there was an informal question meeting.

The meeting was closed with prayer by Mrs. Kaetzell.

The weather was extremely disagreeable but 96 women braved it and found the day very profitable and helpful.—Reporter.

VANTREASE MEMORIAL INSTALLS OFFICERS

The Woman's Society of Christian Service met in the church at business meeting in December for a covered dish luncheon and for the installation of new officers.

A short program and exchange of gifts were enjoyed by everyone. Mrs. Hackworth presided over the business after which the following officers were installed by the pastor, Rev. Charles Giessen:

President, Mrs. R. R. Marin; Vice President, Mrs. Lonnie Herring; Recording Secretary, Mrs. Joe Sanders; Corresponding Secretary, Mrs. D. E. Starritt; Treasurer, Mrs. Hop Ward; Secretary Missionary Education, Mrs. Chas. Thornton; Student Work, Mrs. George Manasco; Youth Work, Mrs. Chas. Giessen; Children Work, Mrs. Ralph Mann, Spirit-

OUR DUTY

*The great world's heart is aching
Fiercely in the night,
And God alone can heal it,
And God alone give light;
And the men to bear that message,
And to speak the living word,
Are you and I, my brothers,
And the millions that have heard.*

*Can we close our eyes to duty?
Can we fold our hands at ease,
While the gates of night stand open
To the pathways of the seas?
Can we shut up our compassions?
Can we leave one prayer unsaid,
Til the lands which Hell has blasted
Have been quickened from the dead?*

*O Voice of God, we hear Thee
Above the shocks of time,
Thine echoes roll around us,
And the message is sublime;
No power of man shall thwart us,
No stronghold shall dismay,
When God commands obedience
And love has led the way.*

—Frederick George Scott,
In Alabama Advocate.

FINANCIAL STATEMENT, LITTLE ROCK CONFERENCE W. S. C. S., FOURTH QUARTER

Receipts:

Adult Membership Offering	\$6282.68
Scarritt	59.25
Bible Women	117.00
Miss Orlene McKimney	414.65
Booneville Sanatorium Project	134.75
Kambini	16.00
Little Rock Methodist Council (2 quarters)	538.00
Camden Rural Work	225.00
Margaret Williamson Hospital	25.00
Scholarship	10.00
WuHu Hospital	50.00
Special Memberships:	
Hon. Baby (37)	185.00
Hon. Junior (1)	10.00
Adult Life (55)	1375.00
Memorial (1)	50.00
Total Adult Credit	9492.00
W. S. G. Pledge	776.49
W. S. G. Project	97.00
W. S. G. Adult Life Memberships (2)	50.00
Total Conference Credit	10,415.82
Youth Fund	278.62
Children's Service Fund	50.44
Cash Supplies: W. S. C. S.	930.46
Cash Supplies: W. S. G.	36.00
Cash Supplies: Children	24.00
Supplementary Gift	50.00
Week of Prayer, W. S. C. S.	3301.88
Week of Prayer, W. S. G.	159.35
Cultivation Fund, W. S. C. S.	33.05
Cultivation Fund, W. S. G.	16.45
Student Loan	205.90
Elizabeth T. Workman Special	211.83
Alcohol Education	160.23
Emergency Fund	767.07
Baby Pins	10.00
Methodist Children's Home	53.00
Special Gifts for Miss McKimney's School	62.00
Camden City Mission	3.65
Total Receipts	16,769.75
Christian Social Relations and Local Church Activities, Reported	10,707.04
Total Division	\$14,453.97

Disbursements:

To Division:	
Undirected Pledge	5117.51
Special Missionary Projects	1596.25
Booneville Sanatorium, Conf. Proj.	62.50
Special Memberships W. S. C. S.	1620.00
W. S. G. Pledge	776.49
W. S. G. Project	97.00
W. S. G. Special Memberships	50.00
Total Credit on Pledge	9319.75
Youth Fund	278.62
Children's Service Fund	50.44
Total Credit on Appropriations	9648.81
Foreign Supplies	518.86
Home Supplies	8.00
Supplementary Gift, (School for Deaconesses, Czechoslovakia)	\$ 50.00
Week of Prayer	3461.23
"Penny a day", Emergency Gift	767.07

ual Life, Mrs. Nellie Stigall; Literature and Publication, Mrs. Fred Hamilton; Supplies, Mrs. Chester Davidson.—Reporter.

Other Disbursements:

Administrative Expense, Conf. Officers	368.66
District Officers Expense	88.35
Jurisdiction Cultivation Fund 3rd & 4th	133.58
Expense of District Rural Worker	11.39
Dues to Arkansas Legislative Council	26.00
Subsidy for State Council of Ch. Women	25.00
Prescott District Rural Worker	210.60
Flowers	10.85
Receipt Cards	10.05
Fifty Hon. Baby Pins	50.00
Elizabeth T. Workman Special	150.00
Material for Stewardship Course, Conf.	12.85
Wedding Gift	10.18
Student Loan Fund, By Conf.	25.00
Refund to First Church, Stuttgart	25.00
Printing of Newscope	45.39
Cash for Supplies to L. R. M. C.	425.10
Cash for Supplies to L. R. M. C. by W. S. G.	2.50
To L. R. M. C. for Negro Deaconess	75.00
Cash for Supplies Camden Rural Work	36.00
Treasurer's Stipend	35.00
Methodist Children's Home	53.00
Miss Orlene McKimney (Special Gift)	62.00
Camden City Mission	3.65
Withholding Tax for Rural Worker's Salary	9.40
To Taylor Endowment Fund	1000.00
Total Disbursements	\$17,375.23
Bank Balance January 20, 1947	3052.31
Christian Social Relations and Local Church Activities, Reported	\$10,707.04

SPECIAL MEMBERSHIPS:

ARKADELPHIA DISTRICT: Adult Life: Mrs. A. P. Green, Arkadelphia; Mrs. Frank Mr. Dobbs, Mrs. Frank Collatt, Benton. Mrs. Winona S. Green, Hot Springs, Grand Ave. Mrs. W. T. Baker, Mrs. H. A. Deaton, Mrs. Jane Patrick, Hot Springs, Pullman. Mrs. Mary L. Hoover, Malvern. Memorial: Mrs. Sarah McKee Vance, Malvern. Hon. Baby: Jane Isabelle Barrier, Pamela Owensby, Rebecca Ann Brown, Malvern. Paula Francene Teague, Joy Larue Woodcock, Rebecca Lee Elliott, First Church, Hot Springs. Cherry Gingles Brown, John Green McCoy, Benton.

CAMDEN DISTRICT: Adult Life: Mrs. George W. Warren, Chidester. Mrs. J. H. Bird, Mrs. Emma Brown, Mrs. Martha Doss, Mrs. C. W. Jean, El Dorado First Church. Mrs. Estha Drucelle Adams, Fordyce, W. S. G. Mrs. H. B. Frye, Norphlett. Jewel Crumpler Burks, LeVina Wilson Crawford, Mrs. J. A. Oswalt, Virgie Strown Thompson, Mary Virginia Garner, Smackover. Honorary Jr.: Scott Evans Lide, Camden First Church. Hon. Baby: James Denson Terry, David Waggon, Joy Marshall Morris, Camden First Church. Linda Ruth Jones, Sadie Kay Calahan, Fairview. Frances Jean Garner, Fordyce. Sandra Lynn Couch, Margaret Elizabeth Lewis, Nancy Ann McKay, Mag-

MALVERN INSTALLS OFFICERS

Rev. Dan R. Robinson, pastor of the First Methodist Church, installed officers of the Woman's Society of Christian Service in an impressive service in the church auditorium Tuesday afternoon. Officers installed were:

President, Mrs. Hal Lochman; vice-pres., Mrs. Wm. Murry; recording sec., Mrs. C. M. Whitman; local treas., Mrs. T. E. Nunn; connectional treas., Mrs. W. H. Dowdell; Corresponding sec., Mrs. R. V. McCray; chm. Spiritual Life, Mrs. Robert Smith; chm., status of Women, Mrs. Sam Sullenberger; sec. supplies, Mrs. Clyde Hester and Mrs. John Thomason; sec. Christian Social Relations, Mrs. Elmo Young; sec. Literature and Publications, Mrs. U. G. Heath; sec. Youth Work, Mrs. H. H. Fisher; sec. Children's Work, Mrs. Bill Clark; sec. Student Work, Mrs. H. A. Brooks; sec. Missionary Education, Mrs. J. D. Watson and Mrs. Glenn Teeter; sec. Missionary Personnel, Mrs. D. R. Robinson.

Mrs. Lochman appointed her committees for the new year.

Mrs. Lon Hardin presented the program which included the hymn "A Charge to Keep" and a talk on "World Peace and World Federation of Methodist Women" was ably given by Mrs. J. D. Watson. Mrs. Graham Murry was presented in a vocal solo. The program was closed with prayer by Mrs. Hardin.

During the short business session in charge of the retiring president, Mrs. L. M. Mange, all committee chairmen with the exception of one were present to give reports on their work.—Reporter.

He who wants only enough religion to save himself is not likely to have even that much.—Henry Clay Trumbull.

nolia First. Wayne McCullugh, Parker's Chapel, John Michael Chenoweth, Carl Edward Thomas, Thomas Franklin House, Jr., Smackover. Ellen Kay Cravath, Susan Carol Cravath, Stephens.

LITTLE ROCK DISTRICT: Adult Life: Miss Ida Shannon, Asbury; Mrs. H. C. Shepherd, Capitol View; Mrs. T. B. Fatheree, First Church; Mrs. Carl Stewart, Hunter; Mrs. E. A. McCracken, Hunter W. S. G.; Mrs. E. B. Matkin, Mrs. J. W. Strawn, Mrs. Fred W. Burnett, Pulaski Heights; Mrs. G. W. Trout, Scott Street; Mrs. Edith Heuston, 28th St.; Mrs. Dewey Price, Winfield; Mrs. E. R. Robinson, Lonoke. Hon. Baby: Gail Charlene Kinsey, Carlisle; Dora Ella Ritchie, Nellie Ann Flynn, Keo; Frances Ann Moore, Winfield.

MONTICELLO DISTRICT: Adult Life: Mrs. W. L. Woods, Crossett; Mrs. F. T. Lee, Dumas; Mrs. Alma Davis, Eudora; Mrs. B. J. Trotter, Mrs. Roland E. Darrow, Monticello; Mrs. Taylor Prewitt, McGehee; Mrs. E. L. Harley, Warren. Hon. Baby: Frances Ann Moore, Crossett; Mary Ann McWilliams, Dumas.

PINE BLUFF DISTRICT: Adult Life: Mrs. I. A. Love, Gillett; Mrs. Edwin Darius Dupree, Mrs. A. R. Cooper, Mrs. W. D. Ferguson, Mrs. Lutie G. Oats, Pine Bluff First Church; Mrs. Lee M. Quattlebaum, Sherrill; Mrs. A. C. Ryall, Star City; Mrs. R. E. Holt, Mrs. A. F. Knoll, Stuttgart, First; Mrs. R. A. Owens, Stuttgart, Grand Ave.; Mrs. Fred R. Harrison, Pine Bluff District. Hon. Baby: Paulette Ives, Almyra; Janet Wyatt, Grady; Art Crossett, Jr., Martha Elizabeth Bradshaw, Beverly Ann Gilbert, William Ray Erney, William Darrell Ursery, Hawley Mem.

TEXARKANA DISTRICT: Adult Life: Mrs. T. B. Cook, Ashdown; Mrs. M. E. Scott, Mrs. Mamie E. Harrel, Lewisville; Mrs. L. A. Baker, Stamps; Mrs. V. H. Arnold, Mrs. Joe Fyqua, Mrs. J. F. Hudson, Texarkana First Church. Hon. Baby: Betty Ann Kimmins, DeQueen. Mrs. J. P. Carpenter, Conference Treasurer.

CURRENT NEWS IN ARKANSAS METHODISM

REV. R. E. L. BEARDEN, JR., WRITES IN FEBRUARY ISSUE OF THE PASTOR

Nashville, Tenn., January 23 — Rev. Robert E. L. Bearden, Jr., pastor of the First Methodist Church, Wynne, Ark. is a featured writer in the February issue of THE PASTOR, a specialized magazine for ministers of every faith.

Writing under the title "On Sleeping From Sorrow" Brother Bearden expresses the opinion that the carelessness, unconcern, and indifference of many Christian people is obvious in our modern society and believes that we must regain our lost sense of compassion, and in his article Brother Bearden suggests ways of spiritual growth. "First," says Brother Bearden, "we must remind ourselves that JESUS CARES. Secondly, we may ask God in earnest prayer to remove indifference from our souls and replace it with genuine compassion for all our brethren. Finally, the ancient principle of doing something for others will help us gain a genuine sense of compassion."

THE PASTOR is a monthly magazine designed to assist Christian ministers in solving their common, practical problems. It is published at Nashville, Tenn., under the co-editorship of Woodrow Geier and Newman S. Cryer, Jr.

PRINCETON CHARGE

On January 2 our first Quarterly Conference convened at Macedonia with our new district superintendent, Rev. Robert B. Moore, presiding. The Princeton Church paid its total salary for pastor and district superintendent for the full twelve months in a little less than three months, a total of \$228.00 and Macedonia paid up to date on Conference claims, salaries, etc. District fund is paid for the year, Methodist Children's Home offering paid, subscription to the Arkansas Methodist 52 and 2 to the Christian Advocate. A good work was done by all five churches. The people are loyal to the program of the church and we are expecting great things from these noble Methodists.

The campaign is on for Hendrix College. Young Mr. Moore, student at Hendrix and son of our district superintendent, gave a good report at the Conference.

Pray for our revivals and come to the campmeeting beginning on Friday night before the fourth Sunday in August.

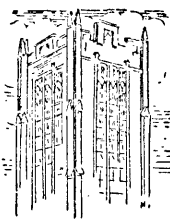
On Christmas eve the people of Princeton brought an old-time pounding to the parsonage consisting of fruits, nuts, candy, etc.

We are doing all we can to go forward in the work of the Kingdom.—H. A. F. Ault, Pastor.

A CARD OF THANKS

We wish to express our sincere thanks to our friends for the many deeds of kindness which was expressed in various ways during our father's stay in the Methodist Hospital in Memphis.

It is comforting to know you have so many friends remembering you in time of sickness. —The Family of Rev. R. A. Robertson, Gassville.



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

NEWS ABOUT HENDRIX COLLEGE

Eleven Mid-Term Graduates

Eleven seniors have completed the work toward their bachelor's degrees and will receive their diplomas at the June commencement exercises, President Matt L. Ellis has announced.

Seniors who have met the requirements for graduation include Jean Dorsey of Fort Smith, Merel Gasaway of Beebe, Virginia Huffman of El Dorado, Ruth Coleman of Gregory, Lin Nixon of Pine Bluff, Elard Lee Haden of Bartlett, Tenn., and Jack E. Northington, Anita Opitz, Roy Ott, Jr., Lane Scott and Joe Slattery, all of Conway.

Oulbegian-Baskam Nuptials

Miss Violet Oulbegian of the Hendrix music faculty and Enis Y. Baskam of New York City were married January 24 at the home of Dr. and Mrs. James M. Workman in Conway. The single ring service was read by Dr. Workman in the presence of a few friends from the college faculty.

Mrs. Baskam will continue her classes in piano and theory. The couple is at home at 1720 Duncan street.

The bride came to the faculty last fall from Detroit, Mich., institute

FORGETTING OR FOLLOW- ING YOUR STUDENTS

At both the Annual Conferences last fall, action was taken asking all churches having students in any of the state owned schools of Arkansas to send to the churches in those towns \$5.00 for each student they have in the school in that town. So far, only one church in the state having students in the University, has sent money for their students. Rev. E. B. Williams, for Goddard Memorial in Fort Smith, has sent in \$50.00 for their ten students.

With the very large enrollment in all of our schools, it will mean much to the students in the state if each church will send in its money at once. Surely every Methodist Church is interested enough in the religious education and development of its young people to spend \$5.00 a year for this important part of their college work. In this way the churches are truly "Following their students to college."

Those who have students at the University please send your checks to Mrs. J. E. Harris, Director of Wesley Foundation, Fayetteville, Ark.—Mrs. J. E. Harris.

To live long it is necessary to live slowly.—Cicero.

of musical art. A graduate of the University of Michigan she is a member of the Phi Kappa Phi society and Mu Phi Epsilon music sorority and has received several music awards.

Mr. Baskam is the son of Dr. Hasan Baskam and the late Mrs. Baskam of Izmir, Turkey. He is a structural engineer. He received his bachelor's degree from Roberts College, Istanbul, Turkey, and his master's from the University of Michigan. He formerly was engaged in structural engineering in New York City. His father is head of Izmir hospital at Izmir.

Classes Begin For Spring Term

Classes for the spring term began at the college January 29. Enrollment had passed the 520-mark at that time.

Several of the students who were enrolled were new students at the school and many were veterans.

M. C. Davis To Teach Course

M. C. Davis, manager of the Conway store of the J. C. Penny Co., is teaching a course in business during the spring semester. Mr. Davis is teaching a senior class which deals with retailing and store management and which meets three hours each week.—Kenneth Parker.

A GIFT OF A HAMMOND ORGAN AND DEAGAN CHIMES

A Hammond Organ with a set of Deagan Chimes was recently given to the First Methodist Church of Carlisle. The organ and chimes will arrive for installation some time within the next few months. The gift was made to the church by Mr. and Mrs. M. G. Young of Carlisle.

Mr. Young and his family has lived in Carlisle for a number of years, and has been active in civic and church activities. He is president of Young's Department Stores, Inc. Mr. Young's family are members of the Methodist Church in Carlisle and he is a member of the Official Board and a member of the Finance Committee.

The gift is a token of their appreciation and love for the church. It is greatly appreciated and will add much to the beauty and spirit of worship of the church.—Richard T. Perry, Pastor.

DYESS-WHITTON CHARGE

The Woman's Society of the Dyess church, served their regular New Year's dinner at the Church New Year's night. In spite of the ice and snow there was a good crowd present. The women cleared

MEETING OF SUB-DISTRICT OF WHITE AND LONOKE COUNTIES

The sub-district Methodist Youth Fellowship of White and Lonoke Counties met Thursday evening, January 23, at Beebe for its regular monthly meeting.

A very inspiring devotional was given by the local group.

The group participated in a number of interesting games led by the director of the Youth Department of Cabot after which refreshments were served by the women of the Beebe Church.

There were approximately fifty young people present, representing the churches of Beebe, Cabot, Ward and McRae.

The next meeting will be held in Searcy the third Thursday night in February. It is hoped that the recently organized Fellowship group will grow larger and that new and more interest will be taken in the meetings, thus resulting in larger attendance.—Floy Jean Stephens, Reporter.

OPEN HOUSE FOR DR. AND MRS. WORKMAN

The newly decorated parsonage of the First Methodist Church, North Little Rock, was opened to the members and friends of the church on Sunday afternoon, December 29, when the King's Daughters Class held open house for the new pastor and his wife, Dr. and Mrs. J. W. Workman.

For the occasion potted poinsettias, a glowing Christmas tree and other yuletide decorations were used to lend a holiday atmosphere to the house. In the dining room where coffee and hot chocolate were served, the table was centered with a mirror reflecting an arrangement of candles and evergreens surrounded by miniature carol singers. Mrs. J. L. Thompson and Mrs. C. S. Blackburn presided at the coffee and chocolate services from 3:00 until 4:00 o'clock and Mrs. R. J. Rice and Mrs. E. T. Wayland from 4:00 until 5:00 o'clock.

Bishop and Mrs. Paul E. Martin shared the honor with Dr. and Mrs. Workman in the receiving line. Mr. and Mrs. Will Routh greeted guests at the door and Mrs. F. B. Wright and J. L. Thompson assisted in extending hospitality.

A program of Christmas music was furnished by Mrs. Garland Beavers. Those assisting in the dining room were Mrs. R. B. Brawner, Mrs. Thomas Cox, Mrs. Howard Pratt, Mrs. Joe Scott, Mrs. Roy Hampton, Mrs. Ned Dumas, Mrs. Byron Bogard and Mrs. Charles Dobbins.

During the afternoon more than one hundred fifty guests signed the guest book which was in charge of Mrs. Ercil Brown.—Reporter.

more than \$40.00 and every one present had a good time.

The Dyess-Whitton Charge doubled its quota for the Arkansas Methodist and has gone over the top with their money for Hendrix College.

The Whitton people have completed a new cement walk from the highway to the church, and have the material on the ground to begin remodeling the church as soon as the weather settles.—Reporter.

Methodist Children's Home Report On Christmas Offering

We are happy to report that the Christmas offering for the Methodist Children's Home to date is over \$2,100 more than it was at this time last year. Seven Districts in the North Arkansas Conference and three districts in the Little Rock Conference show an increase in the offering this year over that of previous years. The church in the North Arkansas Conference sending in the largest contribution was Central Church, Fayetteville, with a total of \$816.52, and the church in the Little Rock Conference with the largest contribution this year was First Church, El Dorado. We are grateful to the pastors and people of the two Conferences for the splendid offering which they have sent in this year.

Personal Gifts

(Where requested, these gifts have been credited to the church or charge of which the donor is a member.)

John Lawrence, Little Rock	\$ 25.00
Fred Kelley, North Little Rock	25.00
Mrs. C. W. Person, Garland	600.00
Miss Kate Ash, Newark	4.00
Mrs. C. A. O'Neal, Hope	2.00
Mr. and Mrs. W. L. Cummins, Scranton	25.00
Mrs. R. W. Cole, Charleston	15.00
Mr. and Mrs. O. G. Robinson, Des Arc	3.00
Mr. and Mrs. Chris Meyer, Pine Bluff	25.00
Mr. and Mrs. A. W. Baity, RFD, Jonesboro	25.00
Mr. and Mrs. J. M. Barker, Sr., Atkins	10.00
O. D. Hadfield, Little Rock	5.00
H. W. Trigg, Little Rock	5.00
Dick Neal, Little Rock	5.00
H. G. Duncan, Harrell	20.00
North Little Rock Realty Co.	10.00
Mrs. J. O. Bickham, Sr., Winchester	5.00
Miss Irma Shoffner, Shoffner	10.00
S. R. Twitty, West Ridge	1.00
Mrs. F. B. Chidester, Camden	5.00
Miss Kathleen Johnson, Wilmar	10.00
Mr. and Mrs. R. E. Plunkett, Little Rock	5.00
Mr. and Mrs. H. T. Ross, Arkadelphia	100.00
Mr. and Mrs. T. G. Bratton, Forrest City	50.00
Mr. and Mrs. Clifton Scott, Little Rock	50.00
Rev. Norris Greer, Jonesboro	37.00
E. P. Blankenship, Warren	10.00
Mrs. E. A. Barnes, Wilmar	10.00
Mrs. Joe Price, Little Rock	2.00
Miss Betty Joe Womack, Benton	1.00
Mrs. W. H. Thompson, Greenville, Miss.	1.00
A Friend, Mena	1.00
Mrs. G. G. Kizza, Delight	5.00
Mrs. R. H. Wolfe, Tillar	12.50
Mr. and Mrs. E. H. Mayhew, Greenbrier	25.00
Miss Maud Cowger, Dardanelle	25.00
Mr. and Mrs. Roy Pittman, DeWitt	10.00
Mrs. W. C. Petree, Alma	25.00
Mrs. J. E. Childs, Banks	5.00
T. L. Norsworthy, Widener	100.00
J. D. Caldwell, Widener	50.00
Mr. and Mrs. Earl Fox, DeWitt	25.00
F. A. Naylor, Little Rock	5.00
Mrs. Irene Hunt, Ft. Smith	50.00
Mr. and Mrs. Jack Dante, Dumas	10.00
Dr. M. T. Crow, Warren	25.00
A Friend, Route No. 3, Benton	5.00
Mrs. Annie Eisentrant, Fayetteville	50.00
Mrs. Lotta Pierce, RFD, Paragould	3.00
Mr. and Mrs. D. R. Crawford, Little Rock	25.00
Charles Dante, Dumas	5.00
Charles Baber, North Little Rock	5.00
Rev. J. J. Galloway, Ft. Smith	5.00
Mrs. L. M. Daley, Lewisville	25.00
Mrs. George W. Parson, Texarkana	25.00
Mrs. J. G. Willis, Marianna	100.00
A Friend, Bentonville	110.00
Dr. and Mrs. Loyce Hathcock, Fayetteville	100.00
Glenn Justice, Fayetteville	100.00
Mr. and Mrs. James Perkins, Fayetteville	30.00
Mr. and Mrs. Paul Young, Jr., Fayetteville	25.00
R. C. McNeil, Round Pond	50.00
Mrs. Mary Nelson, Mrs. Alice McLean, Hubert McLean, Glenwood	3.00
Estate of Annie E. Adams	2.50
Mrs. W. G. Farr, Earle, in memory of Mr. J. M. Lee	5.00
Mrs. W. J. Jeffers, Hot Springs, in memory of her parents, Mr. and Mrs. C. C. Pickering	10.00

Gifts From Wesleyan Service Guilds

Hope	30.00
Star City	10.00
Grand Avenue, Stuttgart	20.00
Central Avenue, Batesville	5.00
Rogers	30.00
First Church, Texarkana	100.00
Gifts From Women's Societies	
First Church, North Little Rock	20.00
Winfield	15.00
Clarendon	5.00
Ward	5.00
Calion	10.00
Aubrey	8.00
West Helena	5.00
Joy Goddard Circle, Goddard Memorial Church, Ft. Smith	25.00
Bald Knob	2.25
Huntsville	5.00
Kaiser	10.00
Jamestown	3.00
Vantrease Church, El Dorado	7.00
Hardy	5.00
Ward	5.00
Crossett	50.00
Village	3.00
Carr Memorial, Pine Bluff	50.00

Gifts From Classes

Sunshine Class, Glenwood	5.00
Junior Class, Hartman	10.51
Win Some Workers' Class,	

Batesville	15.00
Blackwell Vanguard Class, 1st Church, Jonesboro	25.00
Primary Department, Camden	10.00
Youth Fellowship, Gravette	10.00
Women's Bible Class, Marked Tree	5.00
Harvester's Class, Goddard Memorial, Ft. Smith	25.00
Primary Class, Vilonia	9.00
Faithful Workers' Class, Forrest City	25.00
Carrie Hinton Bible Class, Winfield	140.15
Golden Rule Class, First Church, Jonesboro	25.00
Junior Department, First Church, Jonesboro	11.45
Children's Department, Cotter	25.00
White River Sub-District Youth	12.68
Primary Department, Siloam Springs	5.65
Junior Department, Siloam Springs	2.25
Character Builders Class, Magnolia	27.85
Couples Class, Portland	25.00
Men's Class, Portland	25.00
Junior Department, 1st Church, Warren	26.26
Loyal Girls' Class, 1st Church, Nashville	25.00
Weidemeyer Class, Winfield Church	18.50

LITTLE ROCK CONFERENCE

Arkadelphia District	
Arkadelphia	\$565.00
Arkadelphia Circuit	32.30
Benton	660.00
Carthage-Tulip-Willow	35.00
Couchwood Circuit	44.50
Dalark Circuit	40.00
Friendship Circuit	37.00
Holly Springs Circuit	23.75
Hot Springs Churches:	
First Church	403.10
Grand Avenue	135.00
Oaklawn	89.00
Pullman Heights	85.00
Keith Memorial, Malvern	25.00
Princeton Circuit	36.27
Sparkman	75.00
Sardis	60.00
Traskwood Circuit	68.00
A Friend, Route 3, Benton	5.00
	\$2,418.92

Camden District

Bearden	\$ 47.00
Camden Churches	
Fairview	104.00
First Church	410.00
Chidester	48.00
El Dorado Churches	
Centennial	\$ 7.00
Calion	32.21
First Church	1,300.00
Vantrease	67.00
Bethel	19.22
Wesley Chapel	16.32
Emerson Circuit	102.54
Fordyce	90.45
Hampton Circuit	252.57
Harmony Grove Circuit	54.75
Huttig	65.00
Balding	30.00
Junction City Circuit	14.03
Kingsland	31.00
Louann Circuit	40.00
Magnolia Churches	45.28
First Church	261.30
Jackson Street	162.20
Marysville Circuit	46.00
Norphet Charge	60.00
Parker's Chapel	180.00
Smackover	212.00
Stephens	121.00
McNeil	4.00
Mt. Prospect	15.00
Strong Circuit	140.00
Thornton Circuit	53.75
Village-Dumas-Lydesdale	65.00
Waldo	75.00
Kilgore	70.00
	17.50
	87.50
	\$4,016.58

Little Rock District

Austin Circuit	\$ 47.00
Bauxite-Sardis	147.00
Bryant Circuit	135.00
Carlisle	227.62
Carlisle Circuit	10.00
Des Arc-New Bethel	39.55
DeValls Bluff	33.25
Douglasville-Geyer Springs	77.75
England	704.74
Hazen	170.00
Hickory Plains Ct., Bethlehem Church	7.14
Keo-Tomberlin-Humnoke	57.50
Little Rock Churches	
Asbury	800.00
Capitol View	150.00
First Church	1,267.85
Forest Park	42.35
Henderson	86.00
Highland	131.61
Hunter Memorial	154.00
Oak Forest	35.00
Pulaski Heights	317.49
Scott Street	175.00
Twenty-Eighth Street	52.38
Winfield	1,141.73
Lonoke-Eagle	163.47
Mabelvale	75.00
Primrose-Bethel	86.96
	\$6,335.39

Monticello District

Arkansas City-Kelso	\$ 36.00
Center Ridge	5.00
Crossett	150.00
Dermott	236.00
Halley	19.00
Drew Circuit	20.50

Dumas	143.60
Eudora	212.00
Fountain Hill Circuit	43.79
Good Hope-Banks-Wagnon	13.30
Hamburg	135.53
Snyder	17.00
Hermitage Circuit	45.00
Lake Village	51.50
McGehee	290.00
Monticello	200.00
New Edinburg Circuit	15.00
Portland	117.96
Parkdale	41.69
Montrose	40.00
	199.65
Tillar-Winchester	179.90
Warren	347.53
Watson	36.28
Wilmar Circuit	69.31
Wilnot	81.50
Millers Chapel	28.50
	\$2,575.97

Pine Bluff District

Almyra	\$ 56.00
Altheimer-Wabbaseka	119.05
Bayou Meto Circuit	78.29
DeWitt	288.00
Gillett	121.00
Grady-Gould	105.16
Humphrey-Sunshine	60.00
Little Prairie Circuit	45.00
Pine Bluff Churches	
Carr Memorial	300.00
First Church	675.63
Hawley Memorial	60.00
Lakeside	655.00
Pine Bluff Circuit	19.00
Rison	53.00
Roe Circuit	44.40
Rowell Circuit	18.77
Sheridan	50.00
Sheridan Circuit	3.80
Sherrill-Tucker	140.00
St. Charles Circuit	44.61
Star City Circuit	81.00
Stuttgart Churches	
First Church	327.90
Grand Avenue	343.75
Swan Lake	51.00
Whitehall-Redfield	16.25
	\$3,756.61

Prescott District

Amity Circuit	\$ 62.13
Antoine	16.05
Bingen Circuit	54.75
Blevins Circuit	104.65
Center Point	2.00
Delight Circuit	71.00
Dierks	50.00
Green's Chapel	5.00
Emmett Circuit	118.28
Forester	35.27
Glenwood Circuit	86.97
Gurdon	135.75
Whelen Springs	10.89
Hope	519.82
Langley Charge	8.00
Mineral Springs Circuit	44.00
Murfreesboro	75.00
Nashville	140.00
Okolona Circuit	72.76
Prescott	233.51
Prescott Circuit	23.00
Springhill Circuit	13.85
Washington Circuit	40.00
	\$1,922.68

Texarkana District

Buckner Circuit	\$ 6.50
Columbia Circuit	15.29
Cherry Hill Circuit	39.84
DeQueen	265.94
Chapel Hill	8.20
Doddridge Circuit	38.50
Foreman	103.52
Fouke Circuit	44.00
Hatfield Circuit	55.00
Horatio Circuit	67.40
Lewisville-Bradley-Garland	257.55
Lockesburg	55.00
Rock Hill	9.13
Mena	150.47
Richmond Circuit	23.08
Sardis-Shiloh	17.00
Shady Grove	5.00
Stamps	105.00
Taylor Circuit	67.55
Texarkana Churches	
Fairview	173.70
First Church	1,250.70
Texarkana Circuit	49.50
Wilton Circuit	20.00
Wintrop	13.15
Personal Gifts	700.00
	\$3,539.02

NORTH ARKANSAS CONFERENCE

Batesville District	
Batesville, Central Avenue	\$ 65.00
Batesville, First Church	65.00
Calico Rock	24.53
Cave City	9.00
Cave City Circuit, Sidney Church	10.00
Cotter-Gassville	56.00
Desha Circuit, Jamestown W.S.C.S.	3.00
Elmo-Oil Trough Charge, Salado Church	5.00
Evening Shade Circuit	25.70
Moorefield-Sulphur Rock	15.11
Mountain Home	89.28
Mountain View	9.37
Newark	10.00
Newport, First Church	50.00
Newport, Umstead Memorial	10.00
Pleasant Plains Circuit	47.85
Salem	27.50
Tuckerman	55.00
Viola Charge	31.00
Weldon-Tupelo-Auvergne	76.50
Yellville	35.65
	\$729.49

Conway District

Atkins	\$ 86.00
Belleville-Havana	37.77
Bethel Cato	38.00
Conway	450.00
Conway Circuit, Salem Church	23.37
Danville	15.00
Dardanelle	30.00
Dardanelle Circuit	22.25
Greenbrier-Republican	* 9.75
Morrilton	178.91
Naylor Circuit, Mt. Vernon Church	7.97
North Little Rock Churches	
First Church	305.00
Gardner Memorial	70.60
Levy	129.00
Oppelo	12.60
Perry-Perryville-Adona	84.00
Plainview	28.28
Pottsville	27.80
Russellville	68.00
Vilonia-Mt. Carmel	36.82
Waltreak Circuit	9.40
	\$1,720.52

Fayetteville District

Alpena	\$ 30.00
Bentonville	175.00
Berryville	25.00
Centerton Circuit	62.10
Cincinnati-Weddington	8.00
Elm Springs-Harmon	80.46
Eureka Springs	70.00
Farmington	20.00
Central Church, Fayetteville	816.52
Wiggins Memorial, Fayetteville	50.36
Gentry	135.00
Gravette-Decatur-Falling Springs	48.00
Green Forest	28.00
Lincoln	25.00
Madison County Charge	71.09
Monte Ne Circuit	11.00
Pea Ridge-Avoca-Bright Water	32.03
Prairie Grove	90.00
Rogers	100.00
Siloam Springs	57.90
Springdale	183.00
Springtown-Highfill	32.22
Sulphur Springs	40.00
Viney Grove Circuit	49.01
Winslow	15.00
	\$2,245.69

Fort Smith District

Alix-Altus	\$ 38.92
Alma	74.00
Booneville	140.71
Charleston-Grand Prairie	40.00
Clarksville	325.00
Fort Smith Churches	
First Church	785.00
Fifth St. Church	26.00
Goddard Memorial	148.00
Grand Avenue	70.00
Massard	19.50
Midland Heights	75.00
Second Church	72.60
South Fort Smith	12.00
Greenwood	46.25
Hackett-Bethel-Bonanza	37.00
Hartford	112.00
Midland	4.00
Hartman Charge	75.06
Huntington	27.28
City Heights	13.75
Lavaca Circuit	38.00
Magazine-Wesley's Chapel	7.00
Mansfield	47.17
Mulberry	10.00
Ozark	41.24
Paris	153.10
Prairie View-Scranton Charge	111.00
East Van Buren	42.50
Waldron Circuit	41.20
	\$2,631.28

Helena District

Aubrey	\$ 8.00
Clarendon	45.50
Colt-Wesley's Chapel	28.10
Cotton Plant	50.00
Crawfordsville-Black Fish Lake	42.00
Earle	68.43
Forrest City	300.00
Helena	100.00
Holly Grove	90.00
Hughes	26.00
Marianna	208.50
Marion	133.00
Marvell-Lexa-Turner	15.00
Vandale-Cherry Valley	42.00
West Helena (W.S.C.S.)	5.00
West Memphis	220.00
Hubert	82.00
Wheatley Charge	154.00
Widener-Round Pond	341.00
Wynne	100.00

Boy Scouts Will Observe Thirty-Seventh Anniversary

THE Boys Scouts of America, now numbering 1,980,000, will observe the thirty-seventh anniversary of the organization during Boy Scout Week, opening Friday, Feb. 7 and closing Thursday, Feb. 13.

It is the nation's largest birthday celebration, among young citizens and will be observed in every city, town, village and hamlet.

The theme of the observance is "Scouts of the World-Building for Tomorrow." Through the World Friendship Fund of voluntary gifts established two years ago by the Boy Scouts of America, they have given \$110,464.36 to help Boy Scouts overseas rebuild their organizations.

To give the most helpful assistance within their capacity, the Boy Scouts of America have dealt only with Scout officials overseas recognized by the International Scout Bureau in London. Already 119 shipments of Scout literature, equipment, office supplies and other Scouting materials have been sent to 32 countries.

The National Council of the Boy Scouts endorses the work of the World Friendship Fund in a resolution which says in part:

"Scouting has always been an active force in promoting better understanding and mutual goodwill among nations, and will be a stronger and more powerful influence than ever in promoting world peace.

"The Boy Scouts of America are eager to help Scouts abroad rebuild Scouting and have established the World Friendship Fund for this purpose. Everyone connected with Scouting and every friend of Scouting has an opportunity through this fund to have a share in the program. The National Council is hopeful that the various World Friendship projects may become a source of support and encouragement to Scouts abroad and an incentive to Scouts in this country."

The Fund has made possible the purchase of 150,000 "International Badges of Scouting" for use by boys who have no other means of identifying themselves as Scouts. Nearly one-quarter of the contributed funds has gone for the purchase of uniform cloth and tents.

In addition to a large shipment of handbooks for use by Boy Scouts and adult leaders overseas the Boy Scouts of America plans to print literature for the Boy Scouts of Korea and Italy in their native languages and with their own illustrations using the photo-offset process of printing.

As part of the observance of Boy Scout Week, countless Troops will make additional contributions to the World Friendship Fund. Some will raise funds through their neighborhood Scout shows. Others will

contribute Thoor dues for February.

The anniversary theme will color the organization's major activities throughout 1947 with the Sixth World Jamboree as the prime dramatic event in World Scouting. The World Jamboree will be held next August 9 to 21 on a large estate at Moisson on the River Seine about 60 miles from Paris.

France was to have been host to the World Jamboree in 1941, but the war made the gathering an impossibility. The International Scout Committee however agreed that the great conclave of boys from many

6,000 Scouts camped together.

The "coming of age" of Scouting in 1929 was the occasion for the third and largest World Jamboree which brought 50,000 Scouts together from 73 lands to camp at Arrowe Park, Birkenhead, England. The American delegation numbered 1,300. The fourth Jamboree saw 402 American Scouts camping with 21,000 Scouts and leaders at Godollo, Hungary. Holland was host in 1937 to the fifth gathering with an attendance of 26,000 Scouts including 814 from the United States.

Lord Baden-Powell, interviewed

needed by former Scouts here in America. During the first year of this effort more than 400 cases - or twenty tons - of Scout Uniforms and accessories were contributed to Scouts in 13 lands.

Varied Activities

The observance of Boy Scout Week throughout the nation does not follow a fixed pattern. Boy Scouts, their younger brothers, the Cub Scouts, and the young men in Senior Scouting determine their own methods of playing host to their parents and friends, and will demonstrate some of the many useful skills they acquire through Scouting.

This year in countless communities they will put on "live expos." This is simply a unit of a "Scout Exposition," of a few Scouts on sidewalks in neighborhood shopping centers, in parks, stores or store windows, generally arousing interest and informing the public about Scouting.

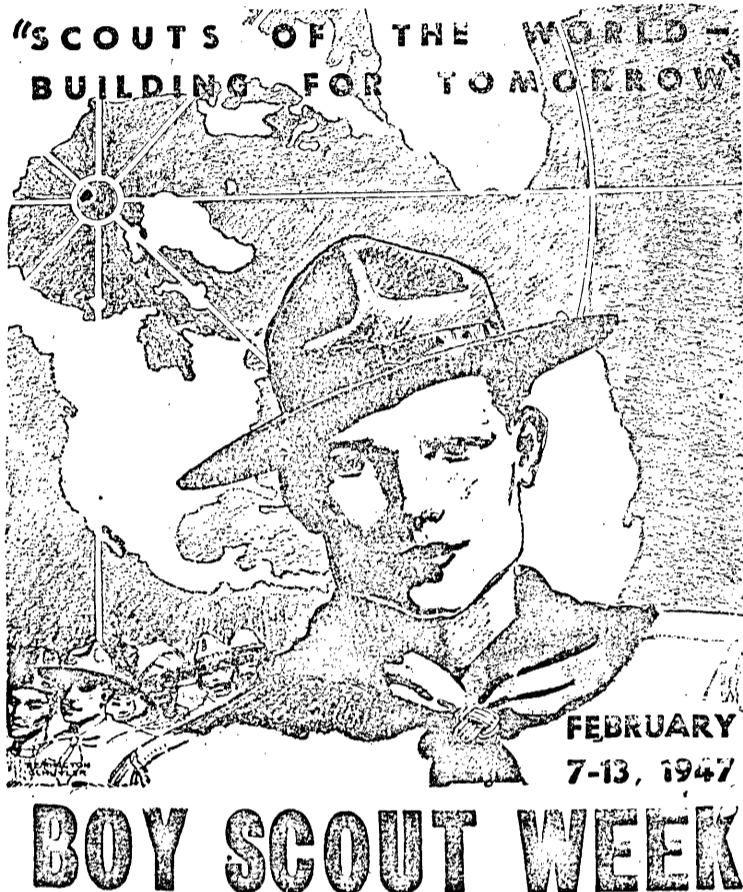
Some Cub Scouts will put on kite flying or model glider contests, others will cook a stew outdoors. Since Cub Scouts follow a home-centered program, many will set up a "backyard" camp and carry on such normal activities as weather conditions permit. Cub Scouts are strong for Indian lore and like to stage Indian dances with tom-toms, rattles and bells. Some have become skilled in putting on puppet shows.

The "live expos" by Boy Scouts usually carry home to onlookers lessons in safety. Some will show the various ways fires start and how to aid a person whose clothing becomes ablaze. The making of improvised fire fighting equipment of tin can buckets, ragged brooms and gunny sack beaters will interest many.

First aid instruction has always been a major subject in Scouting so that Scouts can be "helpful to other people at all times." Many demonstrations will show how to treat various injuries, transport patients, dress wounds, treat for shock and other first aid practices. Home safety, traffic safety, and ice safety, rope work and physical fitness are among many subjects to be portrayed.

Special Scout Services

Scout Sunday, Feb. 9 will see uniformed Boy Scouts attending church with their own Troops or Scouts of their own faith. Those of Jewish Faith will hold their observance in synagogues and temples Friday evening, Feb. 7. The 12th point of the Scout Law reads: "A Scout is Reverent. He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion." —Boy Scouts of America National Council.



nations should be held in France as soon as feasible after the war had ended.

Plans for the Jamboree are designed to bring about a natural and happy intermingling of Scouts from many lands. Scouts and their adult leaders will live in 15 sub-camps each with 2,000 campers. In each sub-camp will be 1,350 foreign Scouts and 650 French Scouts. Each visiting Jamboree Troop will have attached to it a French Scout as interpreter.

The first World Scout Jamboree was held in London in 1920. The 18,000 Scouts from all over the world, including 357 from the United States, acclaimed the late Lord Robert Baden-Powell as "Chief Scout of the World." A special Troop of 56 picked Scouts represented the Boy Scouts of America at the second World Jamboree at Copenhagen, Denmark in 1924 when

at Washington twenty years ago, said:

"The world will never wipe out war until it teaches international friendship to its children. Until this takes place all the disarmament conferences and Leagues of Nations in the world cannot bring about peace. Every four years we Scouts hold an international Jamboree, when the boys from every country get together, rub shoulders, and find out that they are all built about like the other fellow. This I think is one of the most important things we do."

The Boy Scouts International Bureau in London reports a world membership of 4,413,139 in 51 nations, estimated as of October 1946.

Shirts-Off-Our-Back Drive

A special effort is being made during February to obtain Scout Uniforms and accessories no longer

DEATH OF BISHOP AND MRS. SCHUYLER E. GARTH

The following telegram from W. W. Reid of the Board of Missions confirms the announcement of the death of Bishop and Mrs. Schuyler E. Garth, on Tuesday, January 28, in the Szechuan-bound plane which crashed in China:

"Division of Foreign Missions has official cablegram from the Rev. James H. H. Berchman of Shanghai that Bishop and Mrs. Garth were both killed in the airplane crash on Tuesday."

Bishop Garth was the presiding bishop of the Wisconsin Area and was on an official visit to the churches of China as a representative of the Council of Bishops. He was elected to the episcopacy in 1944 while serving as pastor of the Trinity Methodist Church, Youngstown, Ohio.

I do not have to make over the universe; I have only to do my job; great or small, and to look often at the trees and the hills and the sky, and be friendly with all men.—David Grayson

VICTORY IN HENDRIX CAMPAIGN IS AT HAND

(Continued from Page 9)

Such words mean that a generation which went before our own attributed the existence of Hendrix College to the vision and the efforts of preachers and laymen of that day. Let us as Methodists in these days show ourselves worthy to have written of us that Hendrix College moved to a greater and more glorious future through our vision and the gift of our substance.

METHODIST CHILDREN'S
HOME REPORT ON
CHRISTMAS OFFERING

(Continued from Page 13)

Gosnell	15.00
Garden Point-Riverside	10.00
Joiner	20.00
First Church, Jonesboro	311.45
Huntington Ave., Jonesboro	50.00
Keiser-Victoria	77.00
Lake City-Lake View-Pleasant Valley	26.00
Leachville (Primary Class)	2.00
Lepanto	25.00
Luxora	35.15
Manila	27.30
Marked Tree	116.94
Monette	25.30
Mt. Carmel	14.00
Nettleton-Bay	36.40
Osceola	100.00
Trumann	135.15
Turrell-Gilmore	35.00
Tyronza	71.00
Weona-Center View	20.00
Yarbro-Promised Land	42.00
	\$1,453.64

Paragould District	
Biggers-Reyno	\$ 19.00
Camp Ground	15.00
Corning	36.75
Gainesville Circuit	33.30
Greenway Circuit	45.25
Hardy	26.40
Hoxie	47.85
Imboden-Black Rock Charge	57.70
Knobel Ct., Peach Orchard Church	4.37
Lorado Circuit	22.76
Marmaduke	13.00
Marmaduke Circuit	39.38
Maynard Circuit	22.35
Morning Star	23.00
First Church, Paragould	404.22
Griffin Memorial, Paragould	62.13
Piggott	30.00
Pocahontas	30.00
First Church, Rector	75.00
Fourth Street, Rector	12.82
Romer's Chapel-Pleasant Grove	12.37
Ravenden Springs	10.00
Smithville Circuit	24.41
Walnut Ridge Circuit	16.50
Personal Gift	3.00
	\$1,086.56
Searcy District	
Antioch-Floyd-Ward	\$ 35.00
Augusta	50.00

Bald Knob (W.S.C.S.)	2.25
Beebe	25.00
Cabot	150.00
Austin	24.29
Clinton	110.08
DeView	2.67
Griffithville-Ellis Chapel	32.00
Harrison	96.00
Omaha	10.00
Valley View	5.00
Heber Springs, First Church	140.00
Heber Springs, Central	33.00
Jacksonville	16.00
Judsonia	27.05
Kensett Charge	50.00
Leslie	70.00
Marshall	24.10
McCrory-Fakes Chapel	70.00
Pangburn	15.00
Quitman Charge	42.90
Smyrna	6.25
Searcy	100.00
Valley Springs-Bellefonte	28.13
Van Buren County No. 1	1.32
	\$1,166.04
TOTAL FOR LITTLE ROCK CONFERENCE	\$24,565.17
TOTAL FOR NORTH ARKANSAS CONFERENCE	\$13,092.84
Gifts not credited to any Church	\$ 171.50
GRAND TOTAL	\$37,829.51

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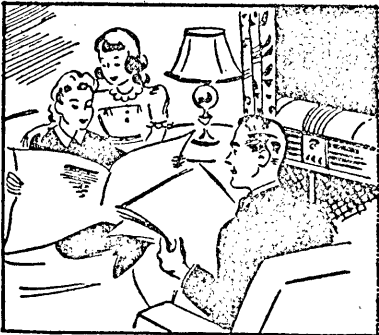
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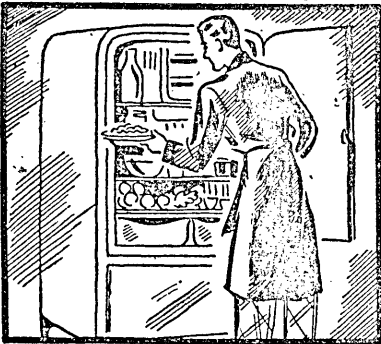
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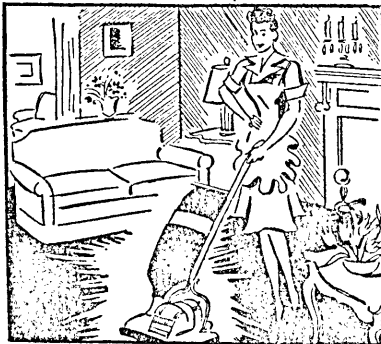
For example, we have listed here just a few of the tremendous values you get in your own home, every day, if you're the average user of electricity.

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And don't forget—our customers are getting today more than TWICE as much electricity for their money as they got 15 years ago!



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The Sunday School Lesson

By DR. O. E. GODDARD



JESUS AT THE FEAST OF THE TABERNACLES LESSON FOR FEBRUARY 16, 1947

SCRIPTURE TEXT: John, Chapters 7-9.

GOLDEN TEXT: Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases and sickness. Matthew 9:35.

The Feast of the Tabernacles was an eight-day feast to which thousands of people went and sojourned in tents and tabernacles. The occasion afforded a teacher a good opportunity to meet and teach many people. Naturally Jesus would capitalize such a chance to promote the work of his Father. During these eight days of the Feast, or celebration, Jesus let fall from his lips many invaluable truths.

Today's lesson is a large assignment—three Chapters, John 7, 8, and 9. In these three chapters are one hundred forty-three verses. Of course the teacher cannot give adequate attention to all the important matters suggested in our lesson text. All I can do is to lift up a few of the most important facts in each chapter. I regret to have to pass many significant passages. Do please read carefully and prayerfully all three chapters.

Chapter Seven

"For neither did his brethren believe in him." (Verse 5). "Brethren" does not mean his followers, but it means his blood kin. They were baffled by some things Jesus said and did. They wanted Jesus to go to the Feast and see what the multitude thought of his teachings. I have known some boys and girls in good homes who early felt the divine leadings and when they told their brothers and sisters, they were incredulous. It was thus in Mary's family. "If any man will (or choose) to do his will he shall know the doctrine, whether it be of God, or whether it be of man."

Here Jesus announces a fundamental, psychological fact. A man's mental attitude towards the truth has much to do with whether or not he shall comprehend the truth. If he has a closed mind, he will not comprehend the truth. If he has a prejudice against the truth, he will not learn the truth. If he sincerely wants to know the will of God, that he may obey God, the spiritual forces of earth and heaven will help him. He will get inspiration and illumination not available to the closed or prejudiced mind. Jesus encountered many people whose mental attitude toward the truth made them impervious to the truth he desired to impart. The preacher, the personal worker, today, finds many people immunized against the saving truths of the Gospel.

Jesus claimed to be sent of the Father and to be guided by the Father in all he said and did. I shall not cite any particular verse, for this is assumed and asserted, repeatedly, by Jesus during his sojourn at the Feast of the Tabernacles. No one can read these three chapters without seeing that Jesus claimed boldly and emphatically that he is the Son of God. Some skeptics assert that Jesus never claimed to be the Son of God.

Surely they have not read these three chapters under consideration today. Because he made this claim so frequently the unbelievers quibbled, heckled, murmured, argued, reviled, accused, ridiculed, protested, and did everything else they could to keep from accepting the truth that Jesus is the Son of God, the Redeemer of the world. "Then came the officers to the Chief priests and the Pharisees; and they said unto them, Why have ye not brought him?" The officers answered that never man spoke like this man.

There was something so strange, strong, and stirring, about the very presence of Jesus, that the officers could not lay hands upon him. John naturally would bring this in, for he was seeking to prove that Jesus is the Son of God. If there was something in his personality that overawed these cold-blooded officers, he surely was divine. Who but one divine could thus impress the officers?

Chapter Eight

"He that is among you that is without sin, let him cast the first stone." This does not lack much of being funny. Imagine the lecherous hypocrites hailing this poor woman before Jesus, telling him that the law required that she should be stoned. Perhaps Jesus said, "Yes, you are correct. That is what the law requires. I appoint the one among you who has never committed a sexual sin to cast the first stones." Jesus resumed his writing on the sand. When he looked up they had all disappeared like mist before the rising sun, or rather like a set of dirty scoundrels, fleeing before Jesus had time to make an expose of their conduct—perhaps some of them might have been this poor woman's seducers. I never saw a judge on the bench in our country who could have handled a similar case so adroitly. Some one asked why these men were running; the answer was, "because they could not fly!"

"And ye shall know the truth and the truth shall make you free." If truth shall make you free ye shall be free indeed." Truth is liberty-giving, error is enslaving. Educators, I mean real educators, are also emancipators. Propagantists of error are enslavers. Once while living in China, a half century ago, as I walked from my class room in college, a hideous noise broke forth, ringing bells, horns, drums, and noisemakers of every kind were brought into requisition to produce the terrible din. All the people were yelling at the top of their voices. The sun was going into an eclipse. The natives had been taught for centuries that the cause of an eclipse was a great dragon trying to swallow the sun. It was their custom to scare off the dragon by such hideous noises. For a very

long time they had been taught that the great dragon would swallow the sun, thus leaving them in perpetual and eternal darkness. Error enslaved them. Truth liberated them.

Once while hunting antelopes in Africa, with our missionary, Dr. W. B. Lewis, some of the natives congregated around us asking many questions. A strange bird lit in a nearby tree. The natives told Dr. Lewis that if any one killed the bird, the killer would drop dead, instantly. Dr. Lewis told them that was not true, and drew his gun, shot, and killed the bird. There they stood in awe, expecting Dr. Lewis to fall dead in his tracks. Error had them enslaved by fear. The truth liberated them.

When Columbus started for East India by way of the west, hundreds of his friends believed that he and his craft would sail on and on until they reached the jumping off place and topple down to bottomless nothingness. Error enslaved them. And again truth liberated them. In semi-pagan times men made slaves of other men. The error that might makes right enslaved millions. The truth that personality is sacred, that all men are brothers, abolished legal slavery. If all the errors in religion, science, and in life, were abolished there would be no slavery in any realm of life. John taught that if the Son shall make you free you shall be free indeed. When the Great Liberator's work is finished all slavery will be done away with—political, social, financial, or otherwise. We have to look, only, to Jesus, the Emancipator to be free from the thralldom of sin.

"Before Abraham was, I am."

Verse 58

Most of the revised versions read, "Before Abraham was, I was in existence." Your Standard Version, prepared by a coterie of great Bible scholars retains the form, "Before Abraham was, I am." Some of you will remember that your grammars told you that things eternally true should be expressed in the present tense. They said do not say that he was the first to teach that the earth was round, but say, "the first to teach that the earth is round." Not that he taught that Jesus was the Christ, but the first to teach that Jesus is the Christ. Not that Jesus taught that God was love, but that He is love. Our authorized version sounds a bit strange but it is in correct form. Jesus Christ was before Abraham. "In the beginning was the Word (Logos—Christ), and the Word was with God, and the word was God." Christ existed co-ordinately with the Father from all eternity. This was a strange and powerful way of saying that Christ is the eternal Son of God.

Chapter Nine

"And I went and washed, and I received sight." Verse 11. "One thing I know, that whereas I was blind, now I see." Verse 21. Practically this entire chapter is given to the healing of the blind man. This is the strongest case of giving sight to blinded eyes that John could have chosen to prove Jesus is the Son of God. This is not a case of restoring sight. This man was born blind. All who knew him, and his parents said he was born blind. To restore sight is one thing, but to give sight to one born without optical nerves is a bigger

job. Jesus had to create a new set of nerves, and vitalize these nerves, then the man came seeing. It is clear that this is why John chose this case. The scribes and Pharisees resorted to every means the brain of man could invent, or the devil could suggest to discredit this miracle. During these eight days Jesus assumed, asserted, demonstrated that he is the Son of the living God.

BEING CAPTURED BY CHRIST

(Continued from Page 5)

being captured by Christ, being surrendered to him. Being captured by Jesus does not mean losing all rights and privileges as when one is a military prisoner. Rather, when we are captives of Christ we gain all things. "I no longer liveth," said Paul, "But Christ liveth in me."

Jesus told Nicodemus that to follow him meant being born again, not of the flesh but of the spirit. A new spirit must be born and a new will must take possession of him, the Master declared. The whole life must become illumined by the light from God. The will to do one's own will must be superseded by the will to do God's will.

Christ challenged the rich young ruler to put God uppermost in his life. As he said to this man he says to us, do not let riches displace God, do not let worldly matters obscure your view of the Father. Place God first in your thoughts and in your devotion. Love God supremely with all you are and all you have. Give him your best and he will give you eternal life.

The Savior appeals to us today to surrender to his love that he may make us complete. He is willing to re-make us into his image and to give us new birth in spirit. He calls us to a life of constant devotion to God and his purposes. He desires that we give our inmost thoughts and desires to his control. When we give our wills to God's control we are followers of the Christ. "Come, follow me," says the Master.

time; her greatest enemy, prejudice; her constant companion, humility.—Colton.

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