

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

VOL. LXVI

LITTLE ROCK, ARKANSAS,

JANUARY 13, 1947

NO. 6

Nation-Wide Church Census Of Religious Bodies

EARLY in 1947 our pastors will receive a questionnaire from the Bureau of the Census in Washington, D. C., on which they will be asked to make a report on church membership together, possibly, with some other items. Indicating the importance of this Census of Religious Bodies we received the following letter from Bishop Paul E. Martin, which we quote:

"As you know, once each ten years a census of the religious bodies in the United States is made. This information is collected through the use of a simple schedule or questionnaire which is mailed to the individual churches, filled out by the pastor, and returned to the Census Bureau for tabulation.

This is a most important inquiry, and I feel that our church should be properly represented in the final tabulation of the results. That will be true only if each pastor participates wholeheartedly in the work by filling out the questionnaire for his church and returning it promptly to the Bureau of Census.

I will deeply appreciate it if you will call to the attention of our pastors in Arkansas this very important matter. The questionnaire is easy to fill out, and I hope that our church leaders will realize the importance of this census and do everything in their power to help secure prompt reports from all churches."

Since this census will be taken by mail, the Census Bureau will be entirely dependent on pastors and local church leaders for the figures which make up the totals for each denomination. Wherever leaders fail to return these questionnaires, filled out as requested, our membership in that locality will not and cannot be counted in the totals. In justice to Methodism, we should have complete, accurate reports in this census.

Whites Have A "White" Problem

OF all the innumerable unsolved problems of today's world none is more fundamental than that of relationships between the world's races. Many lesser problems await the solution of this greatest one. Upon its successful solution the very peace of the world hinges. Many of the world's troubled areas today can be traced to differences between racial groups.

The permanent solution to such strife is not to be found in the promotion of the superiority of any single racial group. Much of today's troubles can be traced to such a viewpoint. The pathway of brotherhood lies before us and this may be our last opportunity to choose brotherhood or racial superiority.

Inevitably, responsibility must fall upon each race in making this choice and working out this problem. A speaker in Greater Little Rock's Race Relations Service, February 9, squarely placed the issue where it belongs. The white people, he suggested, have not a "Negro" problem but a "white" problem, and our Negro friends have not a "white" problem, but a "Negro" problem. When each race has recognized that its greatest problem, racially, is within its own ranks, then the world will have taken a long step toward world brotherhood and world peace.

The Important Question Now In Hendrix Campaign

NO movement of the magnitude of the Hendrix College Campaign to raise a million dollars could fail to raise a number of important questions. It is not at all surprising, in the earlier stages of the work, that some questions were discussed regarding features of this campaign. Some questioned whether it was properly timed; some asked whether the methods and plans for promoting the campaign were practical and adequate; some questioned the possibility of raising a million dollars for Hendrix College in so short a time.

As we view the campaign now, all of these and other similar questions seem to have had a satisfactory answer. It is generally felt now that the timing of the campaign was providential. It is a common feeling also that, of the various plans studied for promoting the campaign, no other plan could have proved so satisfactory and successful as that which has been followed. The goal of a million dollars was a real challenge to the Methodists in Arkansas but, according to a statement in the Arkansas Methodist last week by Dr. C. M. Reves, director of the Campaign, "Victory in the Hendrix Campaign is at hand." Speaking of the prospects in the fifteen districts in the state, as revealed in the fifteen District Rallies held, Dr. Reves states, "In all of them there is the fullest assurance that the goal will be reached by February 23rd."

With the successful completion of the work that is yet to be done through Sunday, February 23, the success of the Hendrix Campaign appears to be assured. There seems to be left now, with reference to the Hendrix Campaign, only one really important question for us as individuals. That question is, "What part did I have in so glorious an achievement?" The Hendrix Campaign seems certain now to succeed. There is a very important question that the membership of each Methodist Church in Arkansas should ask. It is, "What part did our church have in this forward-looking movement in Arkansas Methodism?"

In recent years our church in Arkansas has had a commendable part in some great movements, church-wide and world-wide. It is doubtful whether our church in the state has had a part in any movement in recent years that has such significance for the future of Methodism in Arkansas as this campaign for Hendrix College, which is so rapidly coming to a climax. Every Methodist Church and every individual Methodist in Arkansas should want to have a part in such a movement.

This is likely the one big chance "in our day" to do something for Hendrix College in a great, cooperative, popular movement. Here our gifts, with others will total a substantial sum.

Must We All Go Into The Liquor Business?

EVERY citizen in Arkansas has a stake in everything our state promotes or even permits. It was a bitter pill to swallow when Arkansas liberalized its divorce laws and our citizenship found itself in competition with Reno in making merchandise out of marriage vows. It was another blow to the finer sensibilities of good citizenship when Arkansas legalized gambling on horse races and required, as its price for this partnership with big-time gamblers, a small cut of the gambling loot.

Now we have had introduced in the State Senate a bill which, if it becomes law, would in effect, make every citizen of Arkansas a stockholder in the liquor business. The proposal is for Arkansas to take over entirely the wholesale liquor business in the state. The bill is brazenly supported with the argument that it will be a great revenue producer.

Supporting the revenue argument was the statement that the passage of such a bill would stop the trend throughout the state toward prohibition as is evidenced by county after county voting dry. It is quite probable that such a bill would have exactly the opposite effect. Nevertheless, if this bill would change the present trend toward prohibition, as our judgment that the passage of such a law for that purpose would be a gross misuse of legislative power. When it appeared in days past that the majority of our citizens wanted the legal sale of liquor, the state legislature made it possible for them to have it. Now that practically half of our state is dry by popular vote and the trend toward prohibition is daily gaining momentum it is a betrayal of public trust for elected representatives of the people to propose legislation which, its proponents argue, has for one of its major purposes an effort to turn the tide away from prohibition.

Another argument for this proposed legislation, if fully understood and appreciated, would damn the whole liquor business in Arkansas rather than prove that Arkansas should itself be in the liquor business. The proponents of this bill argue that the liquor business produces so many helpless victims that it should in some way produce more revenue with which to take care of them. This shameful argument for the perpetuation of a "vicious circle" does not sound like either good morals or good statesmanship.

Every Methodist in Arkansas, interested in keeping our state out of the liquor business, should write his State Senator and Representative and the Governor before this bill comes to a vote.

Three More Districts Reach Circulation Goal

THE supplemental report on the Circulation Campaign this week shows that eight districts have exceeded their circulation goals. Three additional districts, Camden, Jonesboro and Searcy, reached and passed their goals last week.

There is a total of a little over eighteen and a half thousand subscriptions shown in the report this week as having been sent in by pastors. About six hundred fifty subscriptions were re-

(Continued on Page 4)

Jesus: The State And The Individual

By DR. M. E. LAZENBY, Editorial Assistant, The Christian Advocate

JESUS was a good citizen. A good man is always a good citizen. The better the man, the better the citizen. Earth's one perfect Man naturally made earth's one perfect Citizen. However shrewd and diabolical His enemies, they were never able to find flaw with His citizenship. No law of the State ever lay shattered at His feet.

Jesus believed in the State. He was no anarchist. His famous words about "rendering unto Caesar the things that are Caesar's" were uttered, not by way of evading a specific question, but because He believed in the State as essential to a high type of civilization.

But He believed the State was made for the individual and not the individual for the State. Faith in and loyalty to the State never blinded Jesus to the worth of the individual. He was always mindful of the sacredness of personality. Not once did He ever forget the dignity and value of the individual. To Him this was a stewardship, yes, more strongly put, it was an obligation, based on a holy conception of brotherhood. If we may judge by the sacred biographies of Him that have come to us through the New Testament, the bulk of both His time and His attention was devoted to individuals. He did not despise mass opportunities, and made perfect use of them, but always and everywhere the individual loomed large in His eyes.

Someone who has taken the time to study this particular thought, says that the New Testament records no fewer than 19 private interviews that Jesus had with individuals. There may have been hundreds more unrecorded. But the mention of so many of these, each stressing matters of infinite importance to multiplied myriads of individuals, indicates the tremendous importance that Jesus placed upon the dignity and value and preciousness of the individual person. Dr. James Moffatt, in his translation of our Lord's conversation with the woman at Jacob's well, says that "the Greek word for 'you' (in the singular) occurs oftener in the Fourth Gospel than in all the first three Gospels put together," and quotes Dr. E. A. Abbott as regarding "this as an indication of the evangelist's tendency 'to lay stress on personality, and to express personality in dialogue.'" It will not be overlooked that John was very close to Jesus, and that he very probably derived his ideas of the value of the individual from close fellowship with, and instruction, from Jesus.

You and I, not as parts of an organization, but as individuals, were of sufficient importance for Jesus to have come into the world to give His life for our salvation. His estimate of us as individuals is such as to justify the repetition of the statement that the state was made for the individual and not the individual for the state.

This is simply another way of saying that the State must not trespass on the just rights of the individual. It is not to say that the individual is a law unto himself and has no obligations to the State. Far from teaching this, the Bible, especially the New Testament, makes



frequent reiteration of the individual's responsibility to the State. Paul was especially insistent upon this. But in a Christian democracy the individual's conscience is respected, and in our own country, at least, laws of regimentation stop at the threshold of a man's conscience.

Even in time of war, the democratic state bows in submission to a man's conscience concerning the killing of his fellow man, and does not force him to violate his conscience in this matter. What totalitarian State does this? Nazism, Fascism, nor Communism thus regards the individual. But the Christian democracy, influenced by the teaching of Christ, believes that "Christian stewardship is an overwhelming sense of responsibility for the Christian well-being of the world."

The word "stewardship" simply means

responsibility. Indeed, it may be given a still stronger interpretation and mean obligation. Jesus said, "I must be about my Father's business." I must, I must! That is a strong word, but Jesus, the Son of God, came to the earth under the weight of that word. His mission was to save men, not just in the hour of death, and for the hereafter, as tremendously important as that is, but to save men here and now, and to provide for them the more abundant life that is theirs when they feel in their very being the dignity and the value and the sacredness of their personality.

If Jesus came believing in the value and dignity of the individual person, and in His responsibility to preserve that dignity and value, even under the pressure of the Roman State, it is certainly the responsibility and the obligation of His followers today to put forth their every effort to preserve the place, the value and the dignity of the individual person even "in the increasing pressure of various forms of statism now manifesting itself throughout the world." This is a stewardship.

Of course, every individual is under obligation to so live that he may preserve his own place and dignity and worth. But, we all know instances when he needs the co-operation of his fellows. Sometimes the odds are against him. In such instances the more fortunate are under the most binding and inescapable obligations to assist him both in preserving and increasing his dignity and value. This is where you and I come in. Such instances—and they may be more frequent and more numerous than we are wont to think—call for alertness, brotherly love, the spirit of co-operation and a fearlessness that challenges the best in men everywhere.

In spite of the mighty grip held by Roman statism, Jesus dared to practice and to teach the sacredness of human personality. Today when such forms of statism as fascism and communism dare to lift their head, His followers can do no less. We must remember our responsibility to help men everywhere to preserve their God-given dignity and value. Once when Gandhi was speaking of his non-violence principle he said "it is something more than a subject for research—it must be lived and learned from moment to moment." So must that type of stewardship that would help men and women everywhere to preserve the dignity and the value of their being. It is more than a privilege to be enjoyed; it is a responsibility to be met.

Lincoln's Appeal For Total Abstinence

Story of the Meeting of South Fork School House, Sangamon County, Illinois, 1847, as Told by Cleopas Breckenridge

WHEN I was a boy, about ten years of age, in the summer of 1846 or 1847, I lived with my father upon the same farm which I now own in Cotton Hill township in this county. We were very poor. My mother had died a short time before I was ten years old, and my father in those days was doing the best he could to be both father and mother to us children. One day, in the summer of 1846 or 1847, my father came home and told us that there would be a temperance meeting held at the new school house, and that we could all go to the meeting if we wished to do so. Most of the family attended the meeting. The school house had been recently built, and the boughs of the trees from which the logs had been cut to build the house, were scattered about on the ground in front, and there were also some logs which had not been used in the building, lying about on the ground. The people sat about on the boughs of the trees, and upon the logs. The speaker on the occasion was a young lawyer, from Springfield, who had already gained a reputation as a public speaker, and the announcement of the fact that he was to speak called out a large crowd, almost all the families in that part of the country being represented.

"The speaker made a very earnest appeal for total abstinence from the use of all intoxicat-

ing drinks. He gave reasons why he was in favor of total abstinence, and why he thought others should become total abstainers. About the time he finished his address, he took a paper out of his pocket. 'This,' he said, 'is what is called the Washingtonian Pledge. It is the same pledge many thousands of people have signed in connection with the work of the Washingtonian Temperance Society throughout the country. I have signed this pledge myself and would be glad to have as many of my neighbors who are willing to do so, sign the same pledge with me.' The pledge was passed from one to another and was signed by a good many of those present. After a number had signed, the first thing I knew the speaker was standing in front of me. He said to me, 'Sonny, don't you want your name on this pledge?' I said: 'Yes, sir.' He said: 'You know what it means, that you are not to drink intoxicating liquor?' I said: 'Yes, sir.' He asked me my name and I told him, Cleopas Breckenridge. He wrote my name upon the paper, then he transferred the pencil to his left hand, and holding the paper and pencil in his left hand, he leaned over and laid his right hand upon my head and said: 'Now, sonny, you keep that pledge, and it will be the best act of your life.' The speaker who addressed that meeting, and who wrote my name

upon the pledge, was Abraham Lincoln.

"I felt that I was under solemn obligation to keep the pledge, and I did keep it and have kept it up to the present time. In the year 1857, when I was 21 years of age, I went to Colorado and kept a tavern there. Friends advised me to buy a barrel of whiskey and mix it with a barrel of river water and sell the liquor and make some money, but I said: 'No, I never drink it and I will not sell it,' and mine was the only temperance tavern that I ever heard of on the route across the plains. When the Civil War broke out I enlisted, and one other man in the company and I, were the only men I knew of who did not drink more or less. He and I had extra guard duty and other services to perform because the other members of the company were disabled and sick to a large extent as the result of their drinking habits.

"Several times when we were in swampy or malarious territory in the South, rations of whiskey were served to the men, but I always abstained from drinking it. I was dangerously wounded at the siege of Vicksburg, and my captain, thinking to do me a service, at considerable trouble and a good deal of expense, procured a bottle of brandy and brought it to me at the hospital. I was sorry to hurt his feelings,

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THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

DONLEY AND CHRIST'S BREAD

Stories on Stewardship

By William Stidger

One cold winter night, according to Zelia Walters, a man named Donley, who had been out of work for months, stood in front of a private club in Kansas City, Mo. He encountered a well-dressed man accompanied by a woman, and asked the man for money to buy food.

"Sorry, fellow, but I've no change with me," the well-dressed man replied crisply.

"Oh, Larry! We can't go in the club and eat a meal and leave a hungry man out here."

Then that kindly woman turned and gave the beggar a dollar with this word, "Here's a dollar. Buy yourself food and don't lose courage."

"Thanks, lady! I'll never forget your kindness!"

"You'll be eating Christ's bread. Pass it on!" she said with a kindly smile.

The hungry man found a cheap eating-place, spent 50 cents, resolving to save the rest for another hungry day. He would be eating Christ's bread for two days. Christ's bread! But look here! One could not save Christ's bread just for oneself. That must be shared.

As he was thinking such thoughts he noted an old man shuffling along just ahead of him. Maybe that old man was hungry, too. "Hey, friend, what do you say to a good warm meal?"

The old man turned, blinked, and said: "You wouldn't fool me, would you, Buddy?"

They went into a cheap restaurant, ordered a bowl of stew, and in the midst of the meal Donley noticed that the old man was wrapping up his bread in a paper napkin. "Saving some for tomorrow, hey?"

"No, no! There's a kid down my way. He's had tough luck; was cryin' when I left—hungry. I aim to give him the bread."

"Christ's bread—holy bread to be shared!" The words came back again, and there seemed to be a third Guest at that cheap oil-clothed table.

The two of them took the bread to the hungry boy, who began to eat greedily. Then he stopped, called a frightened dog: "Here, Jack, you can have half of it."

"Christ's bread—holy bread—ah, yes! The four-footed brother should share it too. St. Francis of Assisi would have done that," murmured Donley to himself.

Donley started off down the avenue with a hymn singing in his heart, a hymn he remembered from childhood "Sunday school days: 'Break Thou the bread of life, dear Lord, to me, as Thou didst break the bread beside the sea.' Then he remembered what the woman had said: 'Christ's bread, holy bread. Christ's bread is to be shared.' And he walked on with his eyes shining, his shoulders up, with a new stride—and that old hymn singing in his heart.—In The Christian Advocate.

It is not your position but your dis-position that makes you either happy or unhappy.—Ex.

TURN FROM SELF

*This is the highest teaching,
The hardest and the best—
From self to keep still turning,
And honor all the rest.*

*If one should break the letter,
Yea, spirit of command,
Think not that thou art better;
Thou may'st not always stand!*

*We all are weak—but weaker
Hold no one than thou art;
Then, as thou growest meeker,
Higher will go thy heart.*

—George MacDonald
In Poems With Power To
Strengthen the Soul.

SONS OF GOD OR SLAVES OF SIN

Jesus said, "He who commits sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, you shall be free indeed." Add to this a couple of statements by the Apostle John and the theme of this article is completely proven: "Jesus came unto his own, and his own received him not. But as many as received him, to him gave he power to become the sons of God, even to them that believe on his name." And again, "Beloved, now are we the sons of God, and it doth not appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

We have witnessed the truth of these statements. All people everywhere, who have reached the age of accountability and have heard the gospel of Christ, are either children of God or servants of sin. This is even true of good, moral people. This matter of sin does not consist merely in committing crimes. It isn't altogether the forming of evil habits like drunkenness, gambling, lying, stealing, murder, adultery, and the taking of God's name in vain. A person is a servant of sin who is self-centered. Some of the most selfish people on earth are moral people. They seem to have no bad habits except that of making themselves, or at most their immediate families, the center around which their lives operate. The big question with them is what they can get out of the world rather than what they can put into it. They are utter strangers to the feeling that Paul had when he said, "I am a debtor." They have never been crucified with Christ, and self is on the throne of their lives. As the drunkard is enslaved by his evil habit, they are enslaved by their own selfishness. This is about the ugliest type of sin. So, the theme stands—"Sons of God or slaves of sin."

To be perfectly fair to all concerned, let us grant that there are some good, moral people who are not so self-centered. Are they still servants of sin? They have no bad habits and they are good citizens and good neighbors—where do they fail? At the point of omission. There are certain duties that no person, who is not a Christian, either will or can perform. It is

the duty of all to love God with all the soul, mind and strength. Can a non-Christian do that? Then, since God is no respecter of persons and loves all alike, it is our duty to love our enemies and to love our neighbors as we do ourselves. Can a non-Christian do that? No human unaided can or will love his enemies. We are told that "The love of God has been shed abroad in our hearts by the Holy Spirit which is given unto us" and it is this love of God for all people everywhere operating through us that enables us to love even those who have wronged and persecuted us. Jesus was right when he said, "They who are not with me are against me; and they who gather not with me, scatter abroad."

Great thinkers, some of whom are outside of the Christian fold, are freely admitting that greed, hatred, fear, selfishness, prejudice, racial antipathy, and lust for power have gotten the world in rather bad condition. Most of them agree that the only possible solution is in the practice—on the part of large numbers of people throughout the world—of the principles found in the example and teaching of Christ. We Christian people call this the bringing in of the Kingdom of God. Since the hope of the world lies in this, it is the duty of people everywhere to assist in bringing in this Kingdom—this world-brotherhood. But, will are can non-Christians help to do this? Jesus didn't think so. Before sending people out to work at this task, he first called them to himself and insisted that they tarry until they were filled with power from on high. So, the best non-Christian is a servant of sin, either through his self-centeredness or his indifference to the higher values of life. He cannot possibly love God, his enemies and his neighbors as he should, and lacking this love he is minus the great motive power that would send him out to render the highest type of unselfish service to and for all concerned.

Sad to say, many in the church are not true children of God. It is a law of life that children have some resemblance to their father; if not in physical appearance, then at least in some mannerism or trait of character. All who are true children of God will bear some resemblance to him. Christ is his

THE REALLY IMPORTANT

If there is anything in the world to which an individual should put everything he has, that thing is to serving the Lord Jesus Christ. So strongly do I feel on that point that I sometimes have to watch myself as regards spending too much time in the Lord's work.

Please don't take me wrong on this point. When I have been on the go too much, flying here and there in speaking engagements, helping to coach the track team at Wheaton College, and keeping up with my studies, I find that unless I get away for awhile and do some intensive running or some long distance walking, I easily lose my edge and my keen desire to do everything I can to win young people to the Lord Jesus Christ. It's a natural thing for anyone.—Gil Dodds, In Christian Life and Times.

THE ONE ESSENTIAL

To my early knowledge of the Bible, I owe the best part of my taste in literature, and the most precious, and on the whole, the one essential part of my education.—Ruskin in The Union Signal.

Son and they who see him see the Father. He is God's only begotten Son; we are sons by adoption. Of course, we will not attain to his full stature. But that does not lessen the obligation that we are to so live that the world can see Jesus in us. In imbibing and radiating the Spirit of Christ we come—at least to a small degree—to resemble our heavenly Father.

Then, children should trust their father and be obedient to him. Obedience and trust are very important when applied to our Heavenly Father. There is mighty good theology in the old song, "Trust and obey; for there's no other way to be happy in Jesus, but to trust and obey." Jesus trusted the Father fully and did his will even at the cost of his own life. People must have faith or they will not come to God and they must obey or they cannot remain with him. Final and full success in life comes only to those who learn and do God's will. To go counter to his will is like butting one's head into a stone wall or flying in the face of a storm. In the final analysis, people don't break God's laws; they break themselves on his laws.

In conclusion, let the writer say again with all the emphasis he can command, all people everywhere who have reached the age of accountability and have heard the gospel of Christ are either children of God or servants of sin. Christ himself teaches that truth and experience verifies it.—H. O. B.

AUSTRALIAN CHURCHMEN OPPOSE ROCKET-TESTING SITE

SYDNEY, Australia (By Wireless)—(RNS)—Arguments that association with whites may cause "deterioration" among aborigines are being advanced here by the Fellowship of Evangelical Unions in belated attempts to persuade the government not to use central Australia as a rocket-testing site.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A SERIES OF FIVE ARTICLES ON HEZEKIAH

(No. 4) A Good Man In Trouble

One morning, Hezekiah, "The Good King," awoke to find that Jerusalem, his capital city, was surrounded by a vast host of Assyrian soldiers. Assyria at that time, with Babylon as its capital, was one of the greatest nations of the earth. In comparison, the Israelites were a mere handful of poorly-equipped people. Under such circumstances, what was "Good King Hezekiah" to do? For every good man in trouble, Hezekiah furnishes a wholesome example.

The first thing he did was to go into the Lord's house. In trouble he turned to his church. Sooner or later, misfortune overtakes the best of us. Blessed is the man who knows what to do when trouble comes. Unfortunately, some of us quit going to church when we most need its ministries. What a mistake!

The second thing this good man did was to send for his pastor. For forty years Isaiah had been the court pastor in Jerusalem. Hezekiah knew him well. He was like a father to young and old, great and small. Any man is fortunate who has a pastor to whom he does not hesitate to go when trouble comes. It is a sacred privilege for a pastor to be able to minister to his people in time of trouble, a privilege an angel would covet. Like Hezekiah, don't hesitate to send for your pastor when you need help; not as a priest, merely, but as a brother beloved. If, as the pastor of a church, I could not visit freely among my people, I would promptly resign my charge. The pulpit and the pastorate are the two wings of the same bird, the two oars of the same boat.

Finally, this good king took his trouble directly to the Lord in prayer. He took the insulting letter Reishakeh had sent him into the temple with him, and spread it out before God. It is our privilege to take our troubles to Him. He will not turn us away. He will hear our prayers and heal our hurts. He will remove the load, or will give us strength to bear it. Take it to the Lord in prayer.

It was a dark night for Hezekiah, but when the morning came the sun was shining. The angel of the Lord had entered the enemy's camp and one hundred and eighty-five thousand Assyrian soldiers lay about the city "dead corpses." The rest of the Assyrian army had fled in the night.

NEWS AND NOTES ABOUT FACTS AND FOLKS

WORD comes of the illness of Rev. J. H. Smith of Heber Springs and of Rev. Harry King of Batesville. Brother Smith is in the Methodist Hospital at Memphis and Brother King is in the Batesville hospital.

MRS. JOHNSON, wife of Rev. Jesse L. Johnson, our pastor at McCrory, submitted to an operation at St. Vincent's Hospital in Little Rock on Wednesday, February 5. She is getting along nicely but will be in the hospital about two weeks.

REV. R. C. WALSH, pastor at Okolona, writes: "Opening services will be held in the new church at Okolona on February 16. All former pastors and friends of the church are invited to attend these services. This church was started under the administration of Rev. A. C. Rogers and is one of the finest small town churches in the state."

WORD comes of the death of Dr. William K. Anderson, educational director of the Commission on Ministerial Training of the Methodist Church, on Friday, February 7, in a Nashville hospital. Dr. Anderson was well known in Arkansas, having been in several Pastors' Schools at Hendrix College. A fuller notice will appear next week.

MRS. B. F. ROEBUCK writes that she has a Preacher's Homiletic Commentary, consisting of thirty-two volumes which she will sell at half price. She also has other religious books from her late husband's library which she will sell at half price. Mrs. Roebuck's address is 32 Pullman, Hot Springs, Arkansas.

J. S. M. CANNON, superintendent of the Methodist Children's Home, Little Rock, is attending the annual convention of the National Association of Methodist Hospitals and Homes in Chicago, February 12-13. Mr. Cannon spoke on the "Arkansas Plan" at a panel discussion on Building Plans on Wednesday.

FUNERAL services were held on Monday, February 10, for Rev. James W. Mitchner, of Jacksonville, retired Methodist minister, by Rev. T. C. Chambliss and Rev. Mr. Russell. Brother Mitchner, who as a local preacher, retired ten years ago. He was eighty-five years old. Burial was in Oaklawn cemetery, Little Rock.

THE sympathy of friends goes out to Mrs. Roy E. Fawcett, Little Rock, in the death of her mother, Mrs. J. M. Riggan, at the home on Wednesday, February 4. Mrs. Riggan is survived by two other daughters, Mrs. Fred Anderson of Prescott and Mrs. John Hays of Longview, Texas. Funeral services were held at Arkadelphia on Friday by Rev. Neill Hart, Rev. E. C. Rule and Rev. John B. Hefley. Burial was in Rose Hill cemetery.

BISHOP IVAN LEE HOLT will speak on The Methodist Hour on Sunday morning, February 16, on "The Witness of the Methodist Church in the World Today." These broadcasts are a part of a three months' broadcast sponsored by the Southeastern Jurisdictional Council and the South Central Jurisdictional Council of the Methodist Church. They originate in Atlanta, Ga., and are heard at 9:30 a. m. Central Standard Time. They can be heard in this section over WREC, Memphis.

REV. W. NEILL HART, pastor of Asbury Church, Little Rock, has been elected chairman of the Committee on Home and Family Life of the Methodist Rural Life Conference to be held in Lincoln, Neb., July 29 to 31. Brother Hart attended a meeting in Chicago last week of chairmen of committees who planned the program for the Lincoln conference. Between 1,500 and 2,000 delegates are expected to attend the conference from every section in the United States.

MISS LOUISE LONG has been elected Director of Religious Education at the First Methodist Church of North Little Rock. Miss Long,

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 Crusaders Broadcast. Dr. Workman is speaking on some phase of Stewardship and will be heard each Saturday through February 22.

His subject for February 15 will be "Christian Home Stewards."

who comes to First Church from Elgin, Ill., has an M. A. degree from Northwestern University. She also has a B. D. degree from Garrett Bible Institute and a B. A. from Huntington College, Montgomery, Ala.

NOTICE REGARDING CONFERENCE TREASURER'S REPORT

The report of our Conference treasurer, Rev. J. T. Willcoxon, will be published next week. The copy for the report reached our office Monday of this week, but because of the deadline we have with our printer for page length material we were not able to publish the report in this week's issue.

LINCOLN'S APPEAL FOR TOTAL ABSTINENCE

(Continued from Page 2)

but was so determined not to touch liquor, that in as kind a way as I could I explained the matter and refused the brandy. He said, 'Why, this is simply for medicine, and will not violate your pledge;' but I told him I thought I would be as well off without it, and I would rather not drink any of it. After nearly four years' service I returned home and went to work on the farm, paid off the indebtedness and added more land to the original farm. My children are married and are living near by, and I am spending a very happy life among my children and grandchildren. I believe the pledge which I made when I was a boy, as I have stated, and the fact that I have faithfully observed it, has been one of the essential elements in the success of my life."

—From affidavit signed by
Cleophus Breckinridge.

THREE MORE DISTRICTS REACH CIRCULATION GOAL

(Continued from Page 1)

ceived last week. Large numbers of our charges continue to send in supplemental reports. A few charges have not yet reported. It is quite evident now that, when everything is in, we will easily exceed our goal of twenty thousand subscribers.

It is an inspiring challenge to be permitted to visit, through the Arkansas Methodist, in twenty thousand Methodist homes in our state every week with a Christian message. For that privilege we are deeply indebted to the ministers and the leaders among our lay workers of our church, who have cooperated in such a wonderful way in the Circulation Campaign.

As a staff of workers, whose responsibility it is to produce a new issue of the Arkansas Methodist each week, we will earnestly endeavor to prove ourselves worthy of the increased confidence and growing opportunity such a large list of subscribers implies.

THE PULPIT OF ARKANSAS METHODISM

Being A Good Neighbor

By LLOYD M. CONYERS, Pastor, The Methodist Church, Walnut Ridge

(This sermon is the sixth 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.)

Text: Thou shalt love thy neighbor as thyself. Matt. 19:19.

THE story of the Good Samaritan is appreciated by men of every creed. The heart of man instinctively feels the wrong of the Priest and Levite who pass by on the other side, and commends the goodness of the Samaritan who stops to administer to the suffering man.

One of the appealing aspects of this story is that of its direct personal touch. The Good Samaritan did not minister to the wounded man through a relief agency, which probably would have identified him as a case number, and perhaps then after it was too late. The Samaritan helped this man personally. He thereby not only poured oil and wine into the wounds of the suffering man but also poured a liberal measure of personal compassion and concern into his heart.

There can be no substitute for this personal ministry. Relief agencies are essential but they cannot relieve us of our personal responsibility. There are very few things we need today more than for all of us to come to feel a great love for our neighbors that will send us out to visit the sick, feed the hungry, clothe the naked, and comfort the distressed of our community. The Good Neighbor has this love and somehow has a way of coming along the road where suffering humanity lies.

The Church should be a Good Neighbor. Before the Church can take the world for Christ, it must possess and manifest a genuine interest in the total welfare of all people, and the Church must be a real "service institution". It must be a Good Neighbor.

The beautiful story of the Good Samaritan illustrates in a forceful way this teaching of our Lord. However, to get the full import of what it means to be a Good Neighbor, we must draw upon our imagination and follow the Good Samaritan on through with his work. We have seen him administering to this physical need in a fine way. But we have a feeling his work is not finished. He knows that "life is more than meat and the body than raiment". We see him then as he searches the wounded man for identification papers. He finds he is a fellow citizen of Jerusalem, possibly living only a few blocks from his own residence. He sees him back home and well again. He then inquires kindly concerning his religious relationships. Finding here great spiritual needs, he continues his ministry until the unfortunate man is finally established in the

faith and life of the true way.

To be a Good Neighbor is to "do the work of an evangelist". We are today keenly conscious that it is foolish to attempt to administer to man's spiritual needs without regard for his physical welfare. But we must also remember it is just as wrong to attempt to meet man's physical needs without any regard for his spiritual well-being. The simple truth is that there are multitudes of people in every community whose deepest needs are spiritual, many of these living in deep degradation and sin, building their

and there" and entertained themselves at the village bar. The other offender was an ignorant man of thirty-five years, able to neither read nor write. He lived in the remote mountainous region of Judea. It was later discovered that he with his wife and seven other adults occupied a one room cabin. When asked if he did not know it was against the Ten Commandments to rob a man, he asked, "What are the Ten Commandments?" He declared he knew nothing of the Law or the Prophets but did know there was some kind of a God. The Good

upon a punitive penalty and knows and does very little to correct the deficiencies in the personality of the delinquent. It is a reproach upon what we call our civilization that we knowingly tolerate conditions that produce criminals, and, when the crime is committed, mete out only punitive punishment, little being done for the restoration of the offender. If the Church is to be a Good Neighbor today, it must lift a mighty voice and work with a strong arm to correct this evil. It is ours to catch the spirit of Christ and demonstrate the faith that compassion cures more sins than condemnation.

Sensitive as the Good Neighbor is to human suffering, he soon becomes aware that a great burden of distress grows out of the injustices of the social and economic order of the society in which he lives. There are different factors in society that work naturally towards the distress of multitudes of people and build a spirit of resentment in many hearts. The most fundamental of these is, perhaps, the ancient law of survival of the fittest which still holds sway in our economic order. As long as we operate on this basis and have individual differences, two unwholesome conditions will be produced.

The most commonly noted of these is that a few revel in luxury while the masses exist in meagerness and privation. It is no accident that the world's richest man and the world's poorest man live in the same country. It will be so as long as our supreme glory is "free enterprise" and the basic law of the jungle continues to be the basic law of our economic order.

A situation just as wrong is that the largest rewards do not go to the person rendering the most efficient work or the greatest service, but rather to the man in the most advantageous position. Under our present order of things, one man often makes more money by a nod of his head than another does in an entire lifetime of honest, diligent, and essential labor. It is not a matter of service but a matter of position.

These conditions are instinctively recognized as wrong because of the great burden of suffering they impose upon people universally and because they naturally breed bitterness and strife, coming to harvest in crime and war. It cannot be otherwise as long as there is enough divinity in a man to rebel against injustices and wrong.

The Good Neighbor of today gives himself to the work of correcting these wrongs in society. First, he works and prays for an economic order based upon cooperation rather than competition; one that will let all prosper together rather than a few at the expense of many. The cooperatives are proving successful, meriting the support of the Church and all good men. Our nation must move in this direction or soon come to Communism or Fascism, supporting a decadent capitalism.

Second, the Good Neighbor of
(Continued on Page 7)



THE GOOD SAMARITAN

lives upon the insecure sands of paganism. The Good Neighbor is always aware of these deep needs and gives of himself in the work of leading his fellowmen in becoming established in the way of abiding truth.

The work of the Good Neighbor does not end with the man left by the roadside. Going out into the streets of Jerusalem he learns that the thieves have been apprehended and are in the city jail awaiting trial. He hurries straightway to visit them and finds one to be a sixteen-year lad from a broken home in which neither parent cared for him. The lad had never been shown anything of real affection or known a real home life. Since early childhood he had been left to wander about the streets while his parents "busied themselves here

Samaritan finds much to do here.

The rising tide of alcoholism, crime, and debauchery deeply distresses the Good Neighbor of today. He feels deeply the weight of frustration that is back of it, the wrong that is in it, and the resultant dissatisfaction and suffering that follows in its train. He finds much to do in both a personal and collective way to relieve and restore those who have already fallen. He visits those in prison, a practice we have forgotten and must learn again. A great and essential service awaits to be done in this long neglected field.

But the Good Neighbor does not stop here. He goes further and strives to have something done to restore the criminals to right living. He is dismayed to learn that the court system of his land is based



THE CHILDREN'S PAGE

ANNIE WINBURN, Editor



IN STORYLAND

VICTOR CHOOSES A VALENTINE

For ten minutes Victor Simonson searched through the heap of scattered comic valentines laying on the Lazaer drug store counter. Then picking up the ugliest one he could find, he handed it and a nickle across the counter to the clerk. When he got out on the street, he patted his pocket in which the flashily-colored valentine rested and started hastily to walk the half mile to his home. It did not take him a minute to leave the paved streets of the little town and start on the country road.

"I wouldn't ever have thought of getting an ugly one for Miss Silverman," Victor thought as he trudged along, "if she hadn't been so cross to me today." Ahead he could see about a dozen of his schoolmates on their way home. They had not waited for him as he lingered in the drug store, but he did not care about that to-night, for it would have been very annoying to have shown them the valentine, besides most of them liked the teacher. Victor had liked her very much too until today when she had scolded him for whispering.

Victor wanted very much to show the ugly valentine to some one and with them imagine how Miss Silverman would look when she received it, but he knew that he could not share the picture with his mother. Only that morning she had said it was wrong to give ugly and funny valentines that would hurt anybody's feelings. "Valentine should be a day of loving gifts," she had said, so Victor knew she would not approve of the valentine he had bought.

By this time Victor had reached his home, and his mother met him on the porch.

"Victor, why didn't you bring the loaf of bread and the pound of coffee that I told you to get this morning?" his mother demanded.

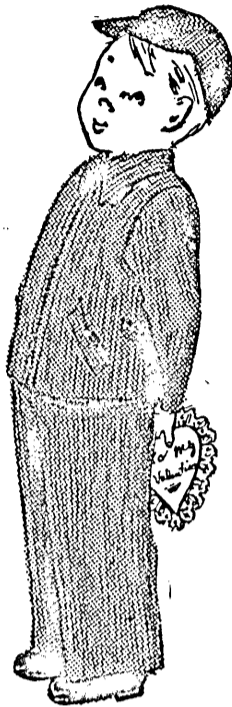
"O, I forgot," admitted Victor, his face flushing, for he knew if he had not been so interested in choosing a valentine he would not have forgotten the things his mother had told him to get.

"Well, you will just have to go back after them," commanded his mother. "So you had better start right back."

Victor did not want to go back to town, for the three neighbor children, his younger brother, and himself had planned to have a big circus that night after school in their barn. If he had to walk both ways, it would be late before he could get back to the barn. But he saw no other way than to go, so, grumbling, he started down the walk to the gate, and he had hardly reached the road when Miss Silverman, coming in her smart little coupe from the opposite direction, stopped.

"Are you going back to town?" she questioned. "If you are, just come along and hop in, for I'm going back, and there's plenty of room."

Victor forgot that he was angry at the teacher and climbed eagerly into the car. He was thinking if he



A VALENTINE

To find the right Valentine
I walked almost a mile,
But when my Mother sees it
My, how she'll smile and smile.

I love my Mother, oh so much,
And I believe she knows it,
But I am sure it pleases her
To have a boy who shows it.

—A. E. W.

I WONDER

I wonder—I wonder
If anyone knows
On a cloudy day
Where the sun goes.
I've been told it chooses
The queerest of places—
The hearts of good children—
And shines on their faces;
On their lips it lingers
A loving smile,
In their eyes it dances
All the while.—Scrapbook.

got to ride all the way to town he would be back that much quicker to the circus.

"If you'll get your things and be here in ten minutes, I'll take you back home," announced Miss Silverman.

"All right," smiled Victor, slamming the grocery door behind him. In exactly two minutes he came out of the grocery store whistling with the loaf of bread and pound of coffee in his hands. "I have to go in here here just a minute," he called to Miss Silverman, pointing to the drug store.

The clerk looked up and smiled as Victor entered. "Another valentine?" he demanded.

"Yes," nodded Victor. "Would you mind changing this valentine I have and counting the price on that one there? I think that's the prettiest valentine you have in the store, and here is the money to pay for the rest."

"All right, sir," replied the clerk. "Made a mistake, eh?"

"Yes," confessed Victor. "You see, it's for my teacher."—In Ex.

JUST FOR FUN

Father: Why it is that you are always at the bottom of the class?
Son: It doesn't make any difference, Daddy. They teach the same things at both ends.

* * *

Tramp: "I ain't got a friend nor a relative in the world, mum."

Housewife: "Well, I'm glad there's nobody to worry over you, in case you get hurt. Here, collie, sick 'im."

* * *

"Say," said the prospect, who was being given a demonstration in a used car, "what makes it jerk so when you first put it in gear?"

"Ah," the suave salesman explained, "that proves it to be a real car—it's anxious to start."

* * *

Patron: "Look here, mister, I ordered chicken pie and there isn't a single piece of chicken in it."

Waiter: "That's merely being consistent, sir. We also have a cottage cheese, but so far as I know, there's not a cottage in it."

* * *

Minister, at baptism: "What is the baby's name, please?"

Proud father: "Robert William Montgomery Morgan Maxwell."

Minister, to assistant: "More water, please."

* * *

Teacher: "What's the fastest growing thing in nature?"

Skeptical pupil: "A fish, from the time my Daddy lands it till he tells about it at our next party."

IN THE WORLD OF BOYS AND GIRLS

EYES OPEN

Rachie went off to school, wondering if Aunt Amy could be right. "I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if there isn't work for me!" exclaimed Rachie. "I never should have thought of it if it hadn't been for Aunt Amy. Stop, Mrs. Bert, let me do that for you."

"Thank you, my little lassie. My poor eyes are worn out, you see. I can get along with the coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman?"

"Mamma would say the Lord would take care of you," said Rachie, very softly, for she felt that she was too little to be saying such things.

"And you can say it, too, dearie. Go to school now. You've given me your bit of help and your comfort, too."

But Rachie got hold of the needle-book and was bending over it with busy fingers.

"See!" she said, presently. "I've threaded six needles for you to go on with, and when I come back I'll thread some more."

"May the sunshine be bright to your little eyes, little one!" said the old woman, as Rachie skipped away.

"Come and play, Rachie," cried many voices as she drew near the playground.

"Which side will you be on?"

But there was a little girl with a very downcast face sitting on the porch.

"What is the matter, Jennie?" asked Rachie.

"I can't make these add up," said Jennie, in a discouraged tone, pointing to a few smeary figures on her slate.

"Let me see; I did that sum at home last night. Oh! you forgot to carry ten—see!"

"So I did."

The example was finished, and Jennie was soon at play.

"Will ye look here, Miss Rachie?"

Bridget was sitting on the porch, looking dolefully at a bit of paper which lay on the kitchen table she had carried there. "It's a letter I'm after writing to my mother, an' it's fearin' I am she'll never be able to rade it, because I can't rade it myself. Can you rade it at all, Miss Rachie? It's all the afternoon I've been at it."

Rachie tried with all her might to read poor Bridget's queer scrawl, but she was obliged to give up.

"I'll write for you, Bridget," she said, and she did it. Then she went upstairs, singing.

Miss Amy heard the cheery notes floating up the stairs, telling of the approach of the worker.

"I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."—Selected.

The Methodist Church And Scouting

By HUBERT E. PEARCE, Pastor at Pocahontas

FEBRUARY 7-13 is the 37th anniversary of Scouting! In these thirty seven years it has become one of the world's greatest character-building movements.

Some years ago I was in a Methodist Church in North Carolina that had complete facilities for a Scouting program planned and built as a part of the Education building. I attended its quarterly conference and heard the Scout Master give his report along with the Church School superintendent and other officers. Of course, the question had to be written in the report, but since that time I have thought that the Methodist Church is missing a great opportunity by not having the Scouting program as an official part of its organizational set-up.

In keeping with this thought, in the remodeling of the Pocahontas Methodist Church, plans are made for the full Scouting program. Our educational facilities are complete in every detail without using the basement for Church School classrooms. It is used only as a recreational room and dining hall.

Under expert supervision and with the help of the boys themselves, the room is being finished and furnished in a rustic trim as richly done as a fine hunting lodge. This includes everything from light fixtures to chairs, desks, and movable hand-rails for partitioning patrol sections and interest groups. There will also be provided complete facilities for craft and workshop, a library, and radio transmit-

ting and receiving equipment. The arrangement of this will be such as not to conflict with the church's use for dining and recreational programs. These will serve as opportunities for displaying the Scouting work.

As a further tie between the church and the Scouting Program religious awards have been provided. This plan has proven a most



satisfactory and successful means of gearing Scouting into the religious teaching and youth activities of the church.

An analysis of the requirements for the religious awards as offered by the major churches indicates a similarity of purpose, though they are different in detail. The projects are grouped around four general objectives: "(1) To help a Boy Scout become more faithful in the fulfillment of his religious duties; (2) To encourage him in the practice of his daily devotions; (3) To deepen his appreciation of his spiritual

heritage by increasing his knowledge of the teachings and practices of his religion; (4) To provide incentive for making his religion practical in his church and community."

This is a Church Award conferred upon the Scout by his pastor in evidence that he has fulfilled a prescribed course of spiritual improvement and service.

As an example of this, the course of requirements for a First Class Scout is listed: They are

1. Regular Church attendance.
2. Bible reading and personal prayer.
3. Systematic giving to the church.
4. Understanding of the significance of Baptism and Communion Service of his church.
5. Lead in prayer or worship at a church service, Scout Camp, or other public gathering.
6. Know something of the world-wide activities of his denomination.
7. Be instrumental in bringing one person into membership in the church.
8. Render forty additional hours of assigned personal service to his church.
9. Show evidence of Christian character and conduct.

The Scout is expected to fulfill six of these requirements.

Every pastor should take advantage of this award of real honor. I say again that any church that does not make Scouting a vital part of its program is missing a great opportunity.

BEING A GOOD NEIGHBOR

(Continued from Page 5)

today gives himself without reserve to the building and promoting of a program of worship and instruction that provides adequate inspiration and discipline for life. The real necessity for such a program is seen in the fact that the Christian revolution we must have is not so much one that distributes possessions around, or that hands accumulations down, but one that lifts humanity up.

The Good Neighbor is not one who has a great deal to say about how impossible it is to do anything for certain classes of people. How quickly we take refuge from our responsibility in this den of excuses, having done nothing more than appropriate a few miserable doles in some form. This can never constitute an adequate effort to help a man. What man really needs is not a dole but a fair chance, a just society, an inspiration. Our Gospel presupposes that man can respond to a challenge, can be fired with inspiration, can be touched with brotherly affection and concern. Modern history is replete with many instances illustrating that people will respond and follow even unworthy appeals and leaders. How much more they should respond to appeals of a Christian program designed to meet their full needs.

It goes without saying that the Good Neighbor is no respecter of race or place. Whatever the color, whatever the creed, wherever in the world's wide spaces a man is found bruised in body of soul, the Good Neighbor is found kneeling by his side to alleviate immediate distress and then going out to combat the causes that bruise and wound men. This is the essence of being a Good Neighbor in any day.

To do the work of a Good Neighbor we must have the spirit of the Good Neighbor. The Samaritan did not render his service reluctantly. We read, "He had compassion on him." We need the spirit of this Good Neighbor, the spirit of Christ, to permeate our lives and our churches that we might do the great work that is before us in our world today. The task is great—almost appalling—but not beyond the strength of a people undergirded by a great spirit of concern.

The coming of the Kingdom in the full measure that we must have to save our day awaits a great motivation. There has never been a time when the Church has had such an adequate conception of what it really means to be Christian. Also there has never been a time when so many people in all parts of the world have had such a deep appreciation for the real message and work of the church.

It may be that Methodism with its great Crusade for Christ "has come to the Kingdom for such a time as this." Our present program of stewardship challenges us to take seriously the call and claims of Christ upon our lives. If by His grace we can be moved to heed this call and "present our bodies a living sacrifice" unto Him, we will indeed be Good Neighbors in every way to all suffering men of our world. We will be good stewards, faithful servants of Jesus Christ, and will diligently serve and obey Him with the high hopes that we may save our own souls and our civilization. Under God we dare not fail!

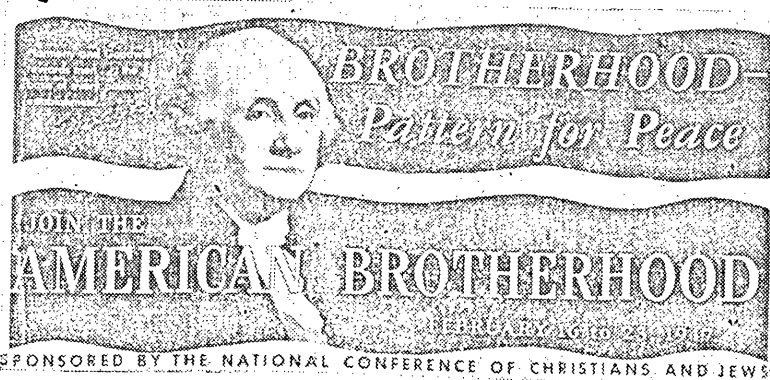
Brotherhood--Pattern For Peace

AMERICAN BROTHERHOOD WEEK, FEBRUARY 16-23

EVERY thoughtful person is disturbed about the impact of modern science on the lives of people everywhere, and the adjustments necessary to accom-

The task of building brotherhood here and throughout the world is a continuous one which will never be finished. The spiritual well-being and social advancement of all

nations. As President Truman has said in his letter accepting Honorary Chairmanship of this campaign, "We cannot commend brotherhood abroad unless we practice it at



modate life to global living.

By the cutting down of distance in relation to time, both in communication and travel, science has brought peoples of different languages, races, and continents into daily contact with each other. Science also has released the power to destroy the civilization of which it is the product. This means that there must be an awareness of changing values and the recognition of new obligations if we are to realize the benefits of a progressive civilization.

In this changing world the future calls for a greater degree of tolerance and understanding, of brotherhood if you will, than has as yet

been required of us if we are to look forward to peace on earth.

Peoples are limited by no horizon. They are the very substance of life itself. We must strive for what the Charter of the United Nations defines as

"universal respect for and observance of human rights and fundamental freedoms for all, without distinction as to race, sex, language or religion." The peoples of the world will be satisfied with nothing less.

This provides the motive of our campaign for American Brotherhood. It is our aim to enlist a million of our citizens here in the United States consciously to practice brotherhood in all relations

which they sustain to one another; to establish brotherhood in America as the accepted rule of human rehome."

Ours is the people's democracy.

We must keep it wide and vigorous, alive to need of whatever kind, always remembering that it is the needs of the spirit that in the end prevail, that caring counts; that where there is no vision the people perish; that hope and faith count, and that without charity there can be nothing good; that through daring to live dangerously we have learned to live generously, and believing in the inherent goodness of man we may meet the call to "strive forward into the unknown with growing confidence."—Contributed.

AT THE STORE

By Lucia Mallory

"Larry, put that peach back! And leave those tomatoes alone! It's hard enough to have to bring you with me without having to watch you every minute." With that, a tired-looking mother pulled her little son away from the counter of fresh fruit and vegetables in the Fairway Grocery Store.

"Children are a lot of trouble when you have to take them shopping," commented another mother who was tightly holding the hand of a dimpled baby girl.

The two women were standing beside me at the checking-stand, where I was awaiting my turn to be served.

"Larry's into everything," answered the first speaker. "I can't find anyone to stay at home with him. I have to take him along everywhere I go."

"So do I have to take Phyllis," sighed the second mother. "She wears me out. Oh, my goodness! Look at them now!"

While their mothers were talking, the children had broken away from their restraining hands. The boy had knocked down a rosy-cheeked peach and was at this moment rolling it across the floor to the little girl.

"Children, stop that!" the mothers exclaimed with one voice as they hastened to recapture their little one's hands.

"Whatever are we going to do with them?" I heard one mother ask the other as they hurried out of the store, each clutching a big bag of groceries with one hand and a rebellious child with the other.

"I'm sure my neighbor, Joyce Malvin, could answer that question," I thought to myself. "I've never seen her little Dean make much trouble for anyone anywhere."

Just as I started out of the store, I met Joyce, with Dean in his go-cart, coming in.

"Are you in a hurry, Lucia?" Joyce asked eagerly. "If you aren't, Dean and I will walk home with you."

"I'll be glad to wait for you," I replied. "I'm all through with my work at the library for the day."

"That's good," answered my neighbor as I turned to go back with them. "We were just wishing for some good company, weren't we, Dean?"

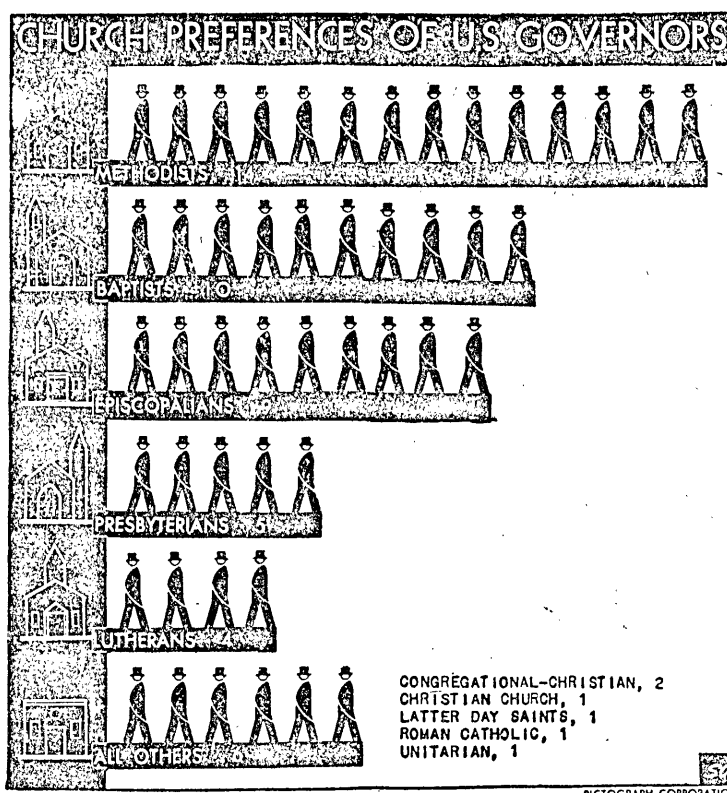
The sturdy little fellow confirmed his mother's words with a welcoming smile. Joyce took him out of his cart and let him walk around the store with her.

"We need some soap, Dean," she said, handing him a small bar. "You can carry it for Mother until we're ready to pay for our things."

The boy carried the soap carefully while his mother filled her shopping basket. At the fruit and vegetable counter, Joyce talked to her son while she was making her selections. "We'll have fresh peas for dinner, Dean, and you may help to shell them. We'll buy a few of these nice peaches for our dessert. Mother will carry the peaches, because they bruise easily, but you may carry some lemons. When we get home we'll make lemonade and give some to Aunt Lucia."

Of course, I'm not my little neighbor's real aunt, but I enjoy being called his aunt.

Joyce deposited her heavy packages in the front of the go-cart and when Dean was seated placed a small bag of lemons in the little



BISHOP LOWE MAKES GENTLE OVERTURE

What may prove to be the tiny acorn that produced a mighty oak in the form of another Methodist reunion, was sown by Bishop Titus Lowe, president of the Council of Bishops of The Methodist Church, in a message to the recent general conference of the Evangelical and United Brethren Churches in Johnstown, Pa.

Commissioned by Bishop Lowe the greeting was delivered by Bishop G. Bromley Oxnam who was on the program representing the Federal Council of Church of Christ in America of which he was, at the time, the president.

The two denominations, whose union makes a church of 714,000 members, 13th in size among Protestant bodies, are in lineage, theology and polity in the Methodist tradition.

Bishop Lowe referred to The Methodist Church as "the group which is most closely allied of any of the Protestant bodies" to the new "Evangelical United Brethren Church." His message read, in part, as follows:

"Actually when I look into the

boy's hands, picked up her peaches, and we started home.

"I hope we haven't kept you waiting too long," she said to me. "Dean slows me down a bit, but he likes to help."

"I've enjoyed every minute with you," I declared. "Before you came in I heard two mothers complaining about how hard it was for them to take their children with them to the store. They hadn't learned your good way of letting the children help with the shopping."

Joyce smiled. "I should never think of doing anything else, Lucia. Mother used to let me help her when I was a child, so I started very early letting Dean carry small packages home from the store and letting him help me with other things, within his capacity, at home. Sometimes the little fellow is awkward and slow, but the joy of doing things together makes up for that."

—Issued by the National Kindergarten Association, 8 West 40th Street, New York City.

LESS THAN HALF ADULT TEXANS ATTEND CHURCH REGULARLY

AUSTIN, Texas — (RNS) — Less than one-half of the adults in Texas attend church regularly and at least seven per cent do not go at all, a survey released by the Texas Poll reveals.

Continuing a study of the church-going habits of Texans made before the war, the poll found the end of the war had no great effect on church attendance in the state. A majority of the adults, 68 per cent, are continuing their war-time church habits; 15 per cent go more often now, and 17 per cent less often.

Interviewers in all parts of the state asked the question: "Do you go to church regularly, now and then, once in a great while, or not at all?" The results showed 41 per cent attending regularly, 33 per cent now and then, 19 per cent once in a great while, and seven per cent not at all.

The poll also found a three-fourths majority favoring teaching of the Bible in Texas public schools. In 1941 it found 70 per cent holding that opinion.

future—and possibly the not-too-distant future—I dream of the coming together of a large body of denominations that stem from the same denominational root.

"Methodism, even in its divided form, has made a very great contribution, particularly in the United States and Great Britain, but also in many parts of the world.

"Possibly a Methodism all-comprehensive which might include in its organic union the many Methodist bodies might bring to bear in the world even a greater influence for our Lord and His Righteousness than we have ever been able to bring heretofore."

Bishop Lowe happens also to be chairman of the standing Commission on Interdenominational Relations of The Methodist Church. This body is composed of a bishop, two ministers and two laymen from each Jurisdiction. They have responsibility for exploring and receiving proposals for union.

UNITED CHURCH OF CANADA REPORTS FINANCIAL PROSPERITY

TORONTO—(RNS)—The United Church of Canada reports unusual financial prosperity which has "dissipated the spirit of near-defeatism that developed among clergy and laity during the depression years."

A deficit of \$1,700,000 has been paid off in the past few years and nearly all of the \$5,100,000 necessary for the pension fund for ministers' and their widows has been raised.

The Church gave \$200,000 last year to the India-China Emergency Relief Fund; \$57,000 to air bombed British churches; \$128,000 to help European Protestant churches; and \$12,000 to orphan missions.

Reports from all parts of Canada indicate that churches have either burned their mortgages or have materially reduced them.

METHODISTS CONTRIBUTE \$2,763,652 FOR WORLD SERVICE

CHICAGO — (RNS) — Contributions to the World Relief fund of The Methodist Church during the first seven months of the denomination's fiscal year ending December, 1946, total \$2,763,652, an increase of 3.03 per cent over the same period in 1945, it was disclosed here by Dr. Thomas B. Lugg, treasurer of the general commission on world service and finance.

In addition to World Service gifts, Methodist contributions to the Fellowship of Suffering and Service fund totaled \$330,825 for the seven-month period.

TEEN-AGERS SEE RELIGION AS BASIC SOLUTION

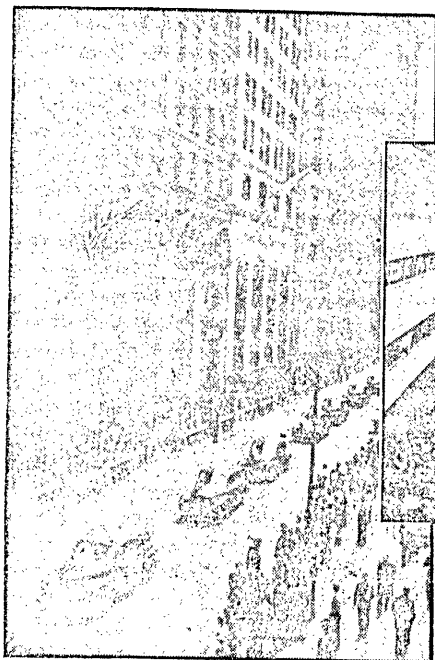
PITTSBURGH, Pa. — (RNS) — Religion was termed the basic solution to current international problems by a group of ten-age youths who attended a three-day Institute of International Relations sponsored here by the American Friends Service Committee.

Adult leaders who participated were Dr. Norman Whitney, Syracuse University professor; Dr. Ferdinand Gowa, German refugee lecturer, author and economics expert, and Dr. Richard A. McCoy, University of Pittsburgh bio-chemist.

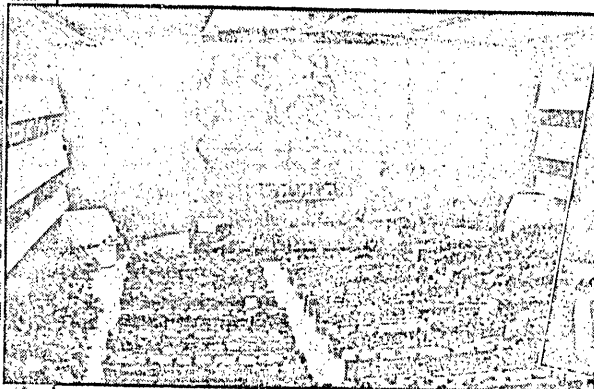
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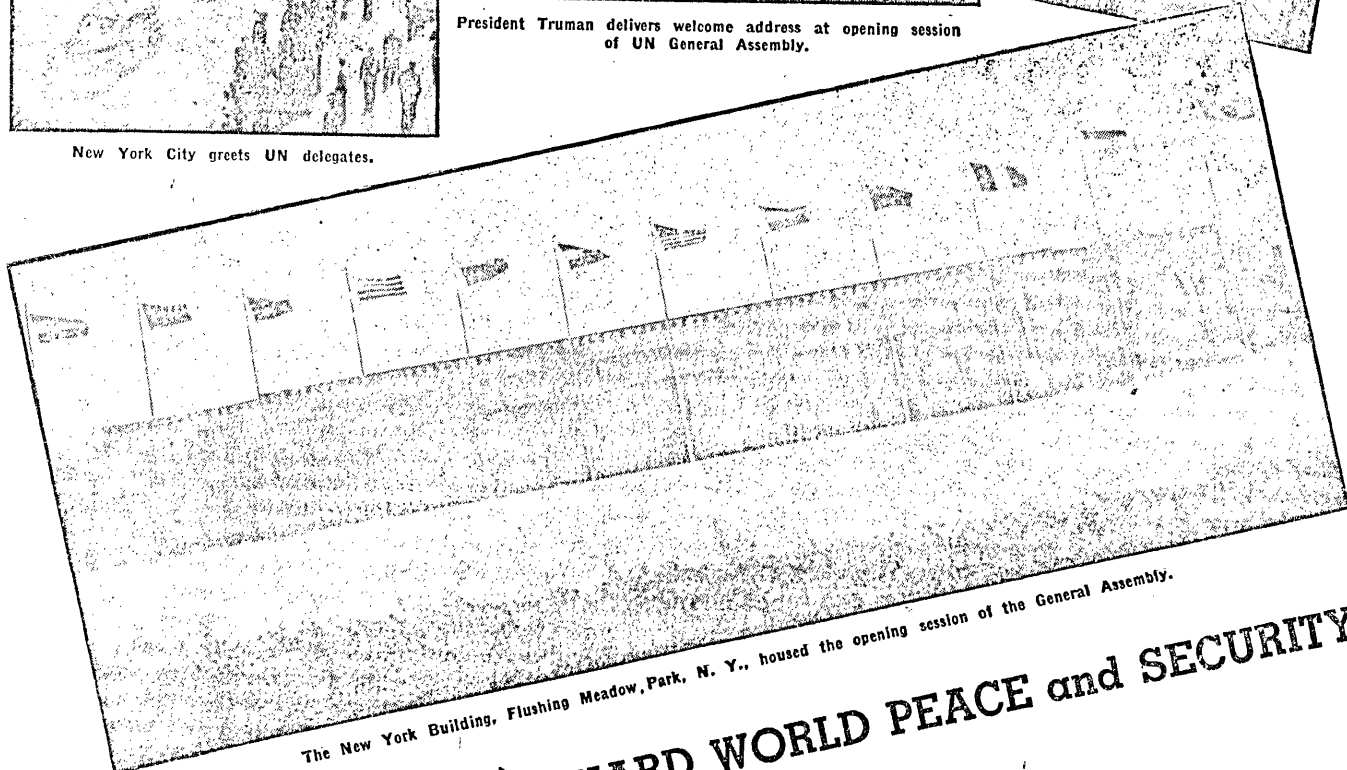


New York City greets UN delegates.



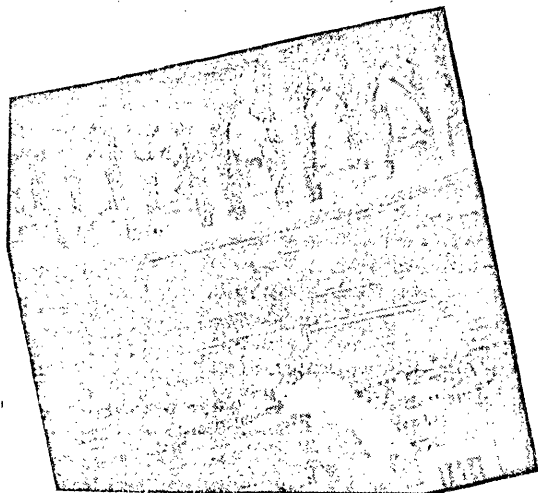
President Truman delivers welcome address at opening session of UN General Assembly.

Attending UN meeting are (left to right): Trygve Lee, secretary-general of the United Nations, and John Foster Dulles, alternate delegate to the General Assembly.

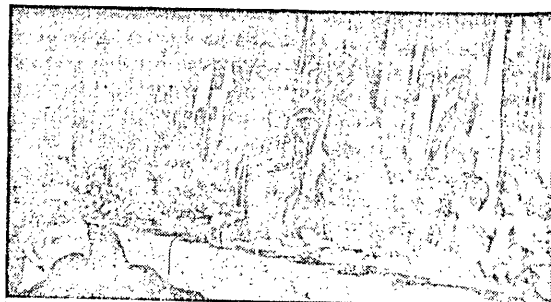


The New York Building, Flushing Meadow Park, N. Y., housed the opening session of the General Assembly.

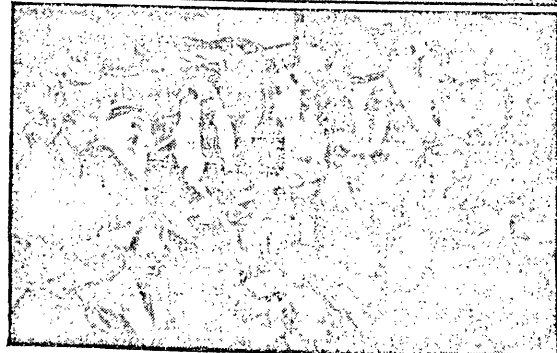
UNITED NATIONS GUARD WORLD PEACE and SECURITY



New York City's school children welcome UN delegates at World Education Council dinner.



Saudi Arabian delegation at opening session of UN General Assembly.



General view of the Paris Peace Conference.

America's Prime Contribution To World Peace

IT IS becoming increasingly obvious that the major problem that faces the world as it seeks the way to peace is how nations of differing ideologies can dwell and work together harmoniously. That there are distinct and irreconcilable differences between Russia and the so-called Western nations in political, economic and religious convictions is becoming more apparent as time advances. Can they live together

cooperatively in a world organization? This is the basic question that confronts us.

It is at this point that our own country can make its major contribution. Here dwell people of the most diverse backgrounds and philosophies. Here in the United States we have adherents of every living religion, and those of no religion, those of every national origin and of all racial strains. Can we demonstrate here

that unity is possible without the imposition of uniformity? To make America safe for differences is perhaps the greatest contribution that as a people we can make to a world that faces the same problem on a global scale. If it can be done here the people of the world will be encouraged to believe that they can do it too. America can make a great contribution to world peace by practicing brotherhood in our own nation.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

News Sheet, North Arkansas Conference

PRESIDENT'S MESSAGE

Several weeks ago each one of us received a wonderful gift—something entirely clean, fresh and new: the gift of a new year unmarred by failure, low aim, or neglected opportunity. Surely this is the time to study our Goals and re-evaluate our methods of last year.

Every word of our monthly publications is valuable, but I want to lift up several pages in the January Methodist Woman. "Multiplied Opportunities" on page 3 is most challenging. Notice the placards on both sides of the title. If that has not lifted you out of your chair turn to page 25, "An Agenda For 1947". Now before you put on your hat and gloves take a minute to glance over Mrs. Woolever's article on page 28 and frankly answer the questions in the third paragraph.

Membership — "Ay, there's the rub." On the individual member rests the attainment of all goals, spiritual growth, financial achievement and acceptance of community responsibility for our neighbor next door and in the uttermost part of the world.

One District Secretary of Promotion was so overjoyed when the annual report was compiled that she wrote, "We made gains in every line of work this past year." However, this has not been true throughout the conference. The record shows a loss both in members and number of societies.

Face conditions in your community. If there are only a few women in your church, organize a Woman's Society of Christian Service—there are still unorganized charges, you know. Make a new approach to the woman who has been in the church for some time but has not realized what she is missing in failing to invest her talents in the missionary adventure of this age. And, by all means, contact the new woman in your midst and take her to your meeting. We hope you receive a transfer card from her former society before she arrived.

Let's face the privilege and responsibility of our Christian stewardship this year as never before.

Mrs. J. E. Critz, President.

VICE PRESIDENT'S REPORT

Mrs. Johnnie McClure

To all District Vice Presidents, I want to send my sincere thanks for the wonderful piece of work done the past year by each of you.

Our Conference is far over the 100% goal in Special Memberships. The total for the year was 289.

Wide use has been made of our New Prayer Card. Emphasis has been put on the "Tree of Life" from the Manual "World Federation of Methodist Women", which represents the fruits especially the one called "Peace".

The program materials "Peace Through His Cross" has been used by most of our societies.

Tact is one of the first mental virtues, the absence of which is often fatal to the best of talents; it supplies the place of many talents. —Simms.

LITERATURE AND PUBLICATIONS

Mrs. J. A. Bretherick

Literature and Publications Secretaries, we have just closed another year's work.

Let us pause, and ask ourselves these questions, and be honest in answering them.

Did we give our best in 1946?

Did we put forth every effort to expand our program?

If we did not let us resolve NOW that 1947 is going to be the greatest year in the field of our work.

We have such fine pieces of literature, just the theme is inspiring, "Of Such Is the Kingdom." Since this is the year for Stewardship our programs are on "Our Stewardship to Children of All the World."

Our studies are equally in keeping with the trend of the times, and deal with brotherhood to all races. A number of supplementals are offered to give a wider scope of the situation.

The Prayer Calendar for 1947 is something all W. S. C. S. members should have, and use it with your Upper Room. This will give you a more personal, and closer feeling to the workers in the home, and foreign fields. The Calendar can be secured from Literature Headquarters.

Members of the W. S. C. S., when our Literature and Publications Secretaries call on you for a subscription to our two splendid magazines, "Methodist Woman," and "World Outlook," don't refuse them, you officers particularly. You cannot keep abreast with your line of work if you do not have these periodicals.

There are too few societies in the Conference where all officers are subscribers to both magazines.

When our first quarter reports come in let us show an increase in subscriptions in all districts of the Conference.

This can be accomplished if we will WAKE UP, AND WORK, WORK, WORK.

PROMOTION SECRETARY REPORT

By Mrs. W. F. Cooley

The figures on the Annual Report for 1946 regarding membership show us our main concern right now. The membership at the end of 1945 was 8600 and in spite of 1034 new members during 1946 the Annual Report shows 8586 members. We have secured new women but apparently have lost many that we had. At the end of 1945 we had 240 societies in our Conference and at the end of 1946 we had 236, this, in spite of 13 new societies organized during the year. I am giving you these discouraging figures so that women in the local church may realize ours is a continuous task. The women of the stronger societies will surely reach out to the smaller churches and take the vision of the Woman's Society of Christian Service to the women in the churches. The District Secretaries alone cannot do this job. I call upon every member of the Woman's Society of Christian Service of the North Arkansas Conference to feel it her responsibility to bring some unreached woman into this great work of Methodist women.

As we begin the year let's use the goal for 1947 and "Hitching our wagon to a star", let's work to reach them. The Calendar of activities inside the cover of the Officer's Letter File outlines for you the year's work. Please plan your work and work your plan. May we together push ahead to build His Kingdom not only in the North Arkansas Conference but around the world.

Suggested Plans and Ways of Cultivating New Members

Have the membership in the local church check on the number of women and compare it with the church list.

A very effective way of reaching prospects is to make a "telephone

MISSIONARY EDUCATION AND SERVICE

Since Stewardship is the special emphasis in the Crusade for Christ this year and since so many opportunities for this study are offered each local church, let us be sure that every local congregation has a class. Stewardship is the Bible study for the W. S. C. S. It can be taken in Cooperative Classes, in Joint Study and in Approved Study Classes. Refer to your Calendar for Work for guidance.

Many will be happy to know that gifts from the study classes on India can be sent through regular channels marked "Cash for village wells in India." The money sent from our Jurisdiction will be used for digging wells in villages where our Christians from outcast groups are not allowed to draw water from the common village well. They must wait for some kindly disposed caste person to draw water for them. This information came from Dr. Mary Shannon, Secretary of Foreign Work, for the South Central Jurisdiction. We regret that this could not be announced before the meeting of Buck Hill Falls. It was worked out there by the secretaries of the six Jurisdictions. Many will be eager to send "Cash for village wells in India" to your district treasurer.

Begin to plan now for the School of Missions at Hendrix College,

date" and go for them.

Do not embarrass them by asking them at once to join. Let them share in a well planned program wherein many interesting facts concerning the work of the Woman's Society have been inserted.

Do not omit the social side of the local church. Consider ways and means to honor new members. Play sister to guests, according them every possible attention. Use Welcome Envelopes.

CHRISTIAN SOCIAL RELATIONS

"Four hundred thousand school children in Poland have no shoes." "When clothing wears out in Finland, it is just too bad; you cannot replace it." This need will continue throughout this year, according to Church World Service. Are you collecting and shipping every possible garment to them, every week or so? Their goal is to ship twice as much as last year. They need clothing for men, women and children, all kinds (except straw hats), bedding, household supplies, soap, candles, shoes (all kinds except high heels). It should be clean and mended. Ship postpaid to this new street address: Church World Service Center, 510 S. Elm Ave., Webster Groves, St. Louis County, 19, Co.

It is very important for us to study and act on the many laws being made, laws that will affect the welfare of millions, which may affect the whole world for better or for worse. As Christian women this is our privilege and responsibility.

In regard to Arkansas legislation you have had ample material sent to you on the five laws or projects for which we, along with other members of the Ark. Legislative Council, are working: better marriage laws, increased teachers' salaries, larger appropriation for the Welfare Dept. and the State Hospital. We are also interested in liquor and labor laws. We are very much opposed to the plan of putting the state into the liquor business.

At our Woman's Division board meeting in Buck Hill Falls we went on record as "opposing labor baiting, anti-union and anti-social legislation, and anything that would destroy the basic principles of the Wagner Labor Act"; also as "supporting Methodism's stand for collective bargaining as expressed in the Social Creed." Let us judge all proposed labor laws in the light of these principles. Write or talk to your state representative and senator about these matters; address them at the State House, Little Rock.

In Congress a determined effort will be made in the next few weeks either to extend the draft or to fasten on us universal military training, i. e., peacetime conscription. The Woman's Division at its recent annual meeting recommended "study and action along these lines . . . The support of multilateral disarmament and opposition to national legislation providing for universal military training in our country as inconsistent with the principle of disarmament." Surely it is very discouraging to the cause of peace and of the United Nations for the strongest nation in the world and one which has never had peacetime conscription, even to talk of it at this critical time when international disarmament is being considered. Write your Congressman at Senate and House Office Bldgs., Washington, D. C., about this at once and continue to write.

Cooperate with the study of "Christian and Race", and with the action project that should follow the study.—Ethel K. Millar.

NEWS SHEET—Cont. BATESVILLE DISTRICT

Mrs. James M. Bell

By checking our annual report, we find that we made progress in 1946. However, there are many goals ahead of us.

Two Officers' Training Days were held in the District in December, 1946, one being held at Salem December 3 and one at Central Avenue Methodist Church, Batesville, December 5.

More of our local societies should use the goals for 1947. They should be checked and stressed at least quarterly. Be sure to use the Calendar of Activities. Our work will be easier if we use a pattern.

Special emphasis was placed on proper preparation of new rolls and increased membership during the fourth quarter of 1946. We should conduct an intensive membership campaign during this first quarter of 1947. We are not reaching as many women of Batesville District as we should. We must renew our efforts and interest in order to grow as an organization.

JONESBORO DISTRICT

Miss Mildred Osmont

Our Missionaries and Deaconesses are our chosen ones! We recognize their sacrifices and realize many new recruits are needed to answer the command of Jesus, "Go ye into all the world"—"Bring my sons from afar and my daughters from the ends of the earth."

On our Jonesboro District, we believe five young women are having Samuel's experience—God calling them to be Life Service Volunteers. Many want to answer "Speak, Lord, for thy servant heareth," but they see no opening for necessary preparation, A Christian Education.

In a recent District meeting the seed was planted and is becoming a living idea, to answer some of these calls, by sending deserving young girls to Hendrix College to begin that preparation, with the hope that they may later go to Scarritt and in some moment to come, we shall be thrilled to see lovely Christian girls commissioned—going out with every resource of poise, insight, graciousness and dynamic spiritual power, able to answer, "Here am I Lord, send me."

Mrs. Robert Killiam of Manila has given the first \$100.00 as a personal love gift to this cause and to challenge other persons and Societies. If our faith and prayers are realized, year after year, a Life Service Volunteer will go from our District to Hendrix College, a living memorial to our missionaries on the field.

CONWAY DISTRICT

By Mrs. T. C. Chambliss

We closed the year of 1946 with 21 societies. We had a loss of five. We now have a total of 1232 members, with 217 subscribers to the Methodist Woman and 173 subscribers to the World Outlook.

The total enrolled in approved study courses were 460. The amount paid on the pledge was \$4,560.63. We had 11 Adult Life Memberships, 1 Memorial Membership, 1 Youth and 10 Baby Life, a total of 23 Special Memberships. Offerings for the Week of Prayer and Self Denial were \$318.33. Cash and value of Supplies was \$4,161.13.

Our Roll Book of Special Memberships is growing rapidly as is evidenced by the fact that on a quota of 21 our district secured 23 memberships.

ANNUAL SUPPLY REPORT NORTH ARKANSAS CONFERENCE

Supplies Sent To Home Mission Institutions

	Value of New Supplies	Cash	Total
Methodist Sanitarium, New Mexico	\$ 69.33	\$ 53.00	\$ 122.33
Kingdom House, St. Louis		91.00	91.00
Bethlehem Center, Ft. Worth		125.50	125.50
National Tr. Center, Kansas City		276.50	276.50
Sager Brown Home, Baldwin, La.		217.60	217.60
Harwood Girls' School, New Mexico	8.50	98.19	106.69
Undirected Cash		403.85	403.85
Not designated (1st quarter)	35.55		35.55
Christmas boxes	631.45		631.45

Conference Institutions

Rural work (deaconesses)		200.79	200.79
Scott County Library	5.00		5.00
Total sent to Home Mission Institutions	\$749.83	\$1466.43	\$2216.26

Supplies Sent To Foreign Mission Institutions

	Value of New Supplies	Cash	Total
China, Korea, Japan		\$ 495.80	\$ 495.80
Africa		62.45	62.45
Malaya and Argentina		567.25	567.25
India		31.00	31.00
Manila		2.00	2.00
Christmas boxes	104.57		104.57
Miss Pearl McCain (missionary)		235.15	235.15
Miss Mary R. Nowlin (China)	9.50		9.50
Medical supplies		2.00	2.00
Philippine War Relief	223.48		223.48
Total Sent to Foreign Mission Institutions	\$337.55	\$1395.65	\$1733.20
Total Ministerial Supplies		6.00	6.00
GRAND TOTAL	\$1087.38	\$2868.08	\$3955.46

Mrs. A. L. Smith, Conference Secretary of Supplies.

SEARCY DISTRICT

Mrs. Hugh Garrett

Searcy District has just completed a good year. Four new societies have been organized and one has been "revived".

Six meetings have been held in different parts of the district. We held two seminars and two days of training.

We have reached our goal of a Special Membership for each society in number, although not for the societies. We have over-paid our pledge. Societies responded generously to the Week of Prayer and Penny Emergency Fund.

We are urging the checking of rolls for increasing membership, and the cultivation of the societies and members which we now have.

District officers from Searcy held the installation service at Kensett, January 15th. The District officer of Promotion, the Secretary of Youth Work and the President will be visiting with the Quitman Society soon.

Our hopes and prayers are for a successful year in 1947.

FORT SMITH DISTRICT

Mrs. J. K. Fraser

The work in the Fort Smith District has closed out in a fine way for the year of 1946. The reports show gains in almost every field and the spirit of unity and cooperation assures us that the year of 1947 will be good in Missionary activities.

The fine Training Day held at First Church, Fort Smith, January 14 with 180 present, is evidence of the increased interest in the work for the months ahead in the aim and goals set for this District.

The District officers are really busy, interested women and make the work of the W. S. C. S. of first importance.

We have a new District President, Mrs. Monroe Scott, of Midland Heights Church. With her leadership the district will try to put over a large program.

OFFICERS INSTALLED IN- SILOAM SPRINGS

The newly elected officers of the Woman's Society of Christian Service were installed January 10, at the church. Rev. J. T. Byrd, pastor, installed the officers and made a brief talk. There was a short program during which Mrs. Robert Jackson sang, with Mrs. H. M. Flickinger at the piano.

Mrs. A. L. Smith, retiring vice-president, presided, assisted by Mrs. L. R. Sperry, retiring president. The newly elected president is Mrs. Austin Feemster. Other officers are: Mrs. Dale Robinson, vice-president; Mrs. Frank McKinney, Recording Secretary; Miss Floy Dodgen, Corresponding Secretary; Mrs. Ralph Henry, Conference Treasurer; Mrs. Grover Harvey, Local Treasurer; Mrs. C. E. Black, Secretary Missionary Education; Mrs. Richard Hodges, Secretary Christian Social Relations; Miss Harriet Waters, Secretary Literature and Publications; Mrs. Tom Murray, Secretary of Supplies; Miss Mary Walker, Secretary Student-Young People's work; Mrs. Charles Dorland, Secretary Spiritual Life; Mrs. John G. Campbell, Secretary Wesleyan Guild; Mrs. Titus Chinn, Secretary Children's work; Mrs. J. B. Andrews, Secretary Publication. Circle chairmen are Mrs. James D. Huskins, Mrs. J. T. Byrd, Miss Mary Walker and Mrs. C. A. Phillips.

The meeting was closed with a pledge service and prayer.—Reporter.

ARKANSAS REPEALS VOTE DISCRIMINATION LAW OPPOSED BY CHURCHMEN

LITTLE ROCK, Ark. —(RNS)—Legislation passed in 1945 designed to keep Negroes from voting for state and county nominees was repealed by unanimous vote in the Arkansas House here. The 1945 law separated state and federal primaries.

Arkansas churchmen fought the measure when it was introduced two years ago.

WANTED

10,000 MINISTERS BY EASTER 1947

... to expand the ranks of our Crusade for Freedom through the Protestant churches of America.

Eight thousand ministers in nineteen denominations and in every section of the nation are already representing us.

Freedom is in peril here because of communist infiltrations, because of rising pagan stateism toward what Paul Hutchinson calls the mortal-God level, and because unworthy leftists have sought to substitute a form of Marxism for historic Christianity.

However many religious adjectives may be used by communists to deceive impractical idealists and humanitarians, communism is anti-God and anti-American.

Root Freedom must be restored and vouched safe in America so that the lamps of Freedom can gradually be rekindled over the earth. Our freedom cannot be taken for granted. It is worth fighting for.

American citizens have a right to expect leadership in the Crusade for Freedom from their churches and ministers. Such leadership needs to be mobilized for effectiveness. This twelve-year-old organization invites inquiries and participation, in your own way and in your own area of influence.

We do not fight for any single freedom—speech, press, pulpit, enterprise, or assembly. We crusade for Freedom in the spiritual, first-cause sense. For recognition of man as a child of God, man as master (not slave) of the state, for the democratic process, for constitutional government, for return to the American way of doing things and for development of a Christian "climate" of Freedom in which all freedoms can live as they justify themselves and deserve preservation. May we send you our monthly bulletin?

SPIRITUAL MOBILIZATION Los Angeles, Chicago, New York Advisory Committee

Chairman, DONALD J. COWLING, President Carleton College 1909-1945; ROGER W. BABSON, Statistician; WILLIAM F. BRAASCH, Board of Trustees, American Medical Association; UPTON CLOSE, Author, Commentator; ELY CULBERTSON, Author, Lecturer; CARY EGGLESTON, Physician; DE WITT EMERY, Founder National Small Business Men's Association; JAMES W. FIELD, Jr., Founder and Director Spiritual Mobilization, Minister First Congregational Church of Los Angeles; EDGAR J. GOODSPEED, Bible Scholar, Author; THEODORE GRAEBNER, Professor Theology, Author; ALFRED P. HAAKE, Economist, Lecturer; ALBERT W. HAWKES, United States Senator; SAM HIGGINBOTTOM, Missionary; RUPERT HUGHES, Author; RUFUS B. VON KLEINSMID, Chancellor University of Southern California; ROBERT A. MILLIKAN, President California Institute of Technology; FELIX MORLEY, Author, Editor; ALFRED NOYES, Author; NORMAN VINCENT PEALE, Clergyman; NORRIS POULSON, Congressman; LEONARD E. READ, President Foundation for Economic Education, Inc.; ROBERT GORDON SPROUL, President University of California; JOHN J. TIGERT, President University of Florida; RAY LYMAN WILBUR, Chancellor Leland Stanford University.

SPIRITUAL MOBILIZATION
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I am a minister and in sympathy with your Crusade for Spiritual Freedom. Place me on your representative list to receive your publications.

NAME

CHURCH

STREET

CITY STATE

(If you are not a clergyman, clip and send this column to your minister.)

CURRENT NEWS IN ARKANSAS METHODISM

REPORT FROM VILLAGE-DUMAS

This is the first report from a brand new charge and we are proud of our program to date. We feel that our pastor and people are entitled to a little "horn blowing" and we give this news.

Since Rev. Claude O. Hall was sent to us as our first resident pastor we have built and nicely furnished a modern parsonage with six rooms and bath at a cost of \$6,500.00. That, we think, would be a credit to any charge in the Conference.

We have in cash approximately \$4,000.00 for the building of a new church and educational plant and we have \$6,000.00 which was collected as insurance from the burning of the church at Dumas. Both churches will be started as soon as spring weather will allow us an interrupted opportunity for building.

The pastor's salary has been fixed at \$2,000.00 and he is in high favor with the people.

We have organized a new M.Y.F. group and they took the banner on points at our last sub-district meeting.

Our pastor last week installed the officers of our newly organized W. S. C. S. which has twenty-one members.

All askings of the district were accepted and a large part has already been paid. Checks for Village and Lydesdale church have been mailed to pay in full our Hendrix College pledge.

In order to leave ourselves free for our building campaign we have sent for Village all money due the Conference treasurer for the year and now we will have no bookkeeping to do except for pastor and district superintendent aside from our church building fund.

Our Methodist Children's Home offering went in on time and our Arkansas Methodist subscription quota was in full and sent in on time.—Mrs. Maggie Gunnels, Reporter.

PREACHERS' WIVES CLUB IN FAYETTEVILLE DISTRICT

The preachers' wives of the Fayetteville District met on December 4 at Siloam Springs and organized a preachers' wives club. Officers elected are Mrs. J. T. Byrd, president, and Mrs. Harold Eggen-sperger, secretary. The name selected for the club is Parsonage Dames.

Our second meeting was held on January 3 at Rogers.

The meeting, held during the Hendrix College Victory Rally at Fayetteville, January 27, was a called meeting.

The Parsonage Dames held their last meeting on February 10 at Eureka Springs.—Mrs. J. T. Byrd.

CARD OF THANKS

We wish to thank everyone for the nice cards, letters and gifts which helped to make our fiftieth wedding anniversary a complete success. — Rev. and Mrs. A. J. Bearden, Hermitage.

DR. GOODLOE TO BE AT CAPITOL VIEW



and take the course offered for credit at Capitol View Methodist Church.—A. C. Carraway, Pastor.

DR. ROBERT W. GOODLOE, professor of Church History, Perkins School of Theology, Southern Methodist University, Dallas, Texas, will teach a short series training course on "The Meaning of Methodism," at Capitol View Methodist Church, Little Rock, beginning on Sunday, February 16, through Tuesday, February 18. Dr. Goodloe will preach at Capitol View both morning and evening of the 16th, conducting the first class at 2:30 p. m. on Sunday, and have two other class sessions on Monday and Tuesday evenings at 7:30 p. m.

Dr. Goodloe is a recognized authority on Church History and Methodism. He is no stranger in this area of the church and will be heard by a large group of people at this time. Representatives from all the churches in Little Rock are invited to attend

GOLDEN WEDDING ANNIVERSARY

An event of much interest at Mineral Springs on January 17 was the celebration of the golden wedding anniversary of Mr. and Mrs. Finis Reed at their home. The double ring wedding ceremony was reenacted. The ceremony was performed by Rev. W. C. Lewis, pastor of the First Methodist Church of Mineral Springs.

The bride was given in marriage by Mrs. Mary Bishop of Iowa Park, Texas. Other bridal attendants were the four daughters of Mr. and Mrs. Reed: Mrs. Eunice Tarrant, Corpus Christi, Texas; Mrs. John Jennings, Birmingham, Ala.; Mrs. J. P. Parris Jr., Austin, Texas, and Mrs. Mack Christian, Ashdown, Arkansas. The house was beautifully decorated for the occasion, and was filled with gifts and flowers. A three-tiered wedding cake centered the serving table.

Several hundred guests called during the open house hours from 2:00 to 5:00 o'clock. At 6:30 a dinner was served in the home to relatives and close friends of the family.

Mrs. Reed was Miss Annie Goodlett, daughter of Bruser and Julia Goodlett of the Buck Range and Bethany communities. Both Mr. and Mrs. Reed have resided in this section all their lives and have been members of the Methodist Church since early childhood.—Reporter.

SAM B. WIGGINS SUB-DISTRICT MEETS IN HUNTSVILLE

About seventy-five young people met in Huntsville, Monday, January 27, for their Sub-District meeting, with James L. Spurlock presiding. Rev. Glenn F. Sanford of Conway showed the picture "That They Might Have Life" following a short devotional. After the picture, Rev. Lee Cate was master of ceremonies at a very entertaining "Truth or Consequences" show.

The next meeting will be held March 17 at Eureka Springs.—Jackie Presley, Reporter.

HARPER BIBLE CLASS OF FIRST CHURCH, TEXARKANA

The Harper Bible Class of the First Methodist Church of Texarkana, losers in a recent membership contest, entertained the Men's Bible Class with a chicken spaghetti dinner on Wednesday, January 29, at 6:30 p. m.

The ninety guests present were seated in the banquet room at long tables beautifully decorated with jonquils and graduated tapers.

Lucille Malone, president of the Harper Class, acted as master of ceremonies. Each member of the women's class portrayed the character of the gentleman on her left, introducing him in a most humorous way.

A mock business session was held in which the men's class discussed plans for entertaining the women if they should have lost the contest. The suggestions and practiced program proved very hilarious since the women were talking for the men.

Bernard Simmons, accompanied by Mrs. Pratt Bacon, sang "When Irish Eyes are Smiling," and "The End of a Perfect Day."—Mrs. T. J. Caulder, Chairman of Publicity.

THE WORK ON THE DARDANELLE CIRCUIT

God has wonderfully blessed our work the first three months on our new charge. We have had twenty professions of faith and seven reclaimed. Out of the twenty on profession of faith fourteen were added to the church. We have a four-point charge with a 25 per cent increase in attendance in Sunday School and church services. Pastor's salary and claims are paid 100 per cent up to February 1.

The parsonage has been repaired with a new roof and a new front porch at a cost of \$330.00 and part donated labor. Gas has been installed with three new stoves at a cost of \$130.65. We have part of the money in hand to paper the parsonage.

The circuit gave an offering of

METHODIST HOSPITAL AND BATH HOUSE NEWS

January was our greatest month since we began operation in 1945. There were 167 admissions; total patient days, 1594; average daily census, 51.4; occupancy total average 97 per cent; 27 babies were born and 42 operations were performed. The bath house gave 722 hot baths and 203 massages. Statistics are "dry reading" and it might be more interesting to say that January of 1947 was about three times greater than January of 1946.

Our superintendent, Rev. R. E. Simpson, is spending this week in Chicago, attending the National Association of Methodist Hospitals and Homes and spending a few days at Wesley Memorial Hospital in a study of their management. He is expected to return this week end.

The following were admitted to our hospital during the last two weeks: H. E. Eddy, Mrs. Minnie Tegler, Mrs. Bessie Jones, Mrs. Mildred Gnau, Henry Sanford, Clarence C. Bandy, H. T. Terry, Mrs. Ruth Garrett, Mrs. Jessie Smith, Mrs. Ida Wood, Mrs. Evelyn Lively, Henry C. Hughes, Miss Lorraine Ruffin, Baby Wayne Tubberville, Mrs. Marie Madsen, Mrs. J. C. Robinson, Mrs. Mabel Davis, H. W. Vernon, Mrs. Frances Calkins Arleva Herron, Mrs. Jean Braughton, Mrs. Florice Hassin, Mrs. Virginia Bates, Mrs. Almada Wooton, Andrew Talley, Mrs. Catherine Ragsdale, Mrs. Nanie Banski, Mrs. Eva Crawford, Mrs. Lena Plattner, Mrs. Annette Flowers, Mrs. Foster Reed Jr., Baby Connie Ann Brasier, Mrs. Carlena Mason, Mrs. Hazel Mothershed, Mrs. Marie Ordway, Mrs. Pauline Weston, Mrs. Irene Barnes, Mrs. W. H. Travis, Mrs. J. A. Darnell, Miss Nanette Schlesinger, Mrs. Helen Mothershed, Mrs. Josie Short, Mrs. Anna Bell Masters, Mrs. Dorris Owen, J. W. Johnston. Others throughout the state were: Mrs. Mildred Appler, Bonnerdale; Miss Hattie Williams, Fayetteville; Mrs. Ruby Stiles, Malvern; Mr. Wm. Spear, Van Buren; Dr. W. D. Freeman, Mt. Ida; Mrs. Amy Chancellor, Camden; Mrs. Mary Ruth Childers, Shorewood Hills. States other than Arkansas represented in our patients were: Mass., 1; Mo., 1; Nebr., 1; Ill., 3; W. Va., 1; Mich., 1; N. Y., 1.—Annette Wood, Secretary.

\$22.25 to the Methodist Children's Home. We have thirty subscribers to the Arkansas Methodist.

The Dardanelle Circuit has not had a pastor and wife who has lived on the work for four years or more.

In last Sunday's service when God's power fell on the people ten came to the altar on profession of faith and nine united with the church. Many tears of joy were shed by fathers, mothers, sons and daughters.

Our heart's desire is to be led by the spirit of Christ that we may lead others to find him.—James Smith, Pastor.

It is some compensation for great evils that they enforce great lessons.—Bovey.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

NORTH ARKANSAS
CONFERENCE NOTES

By Ira A. Brumley

The North Arkansas Conference program of Christian Stewardship continues in a big way. The Board of Education in co-operation with other agencies, especially the Woman's Society of Christian Service and the Board of Lay Activities, has been promoting accredited schools using the courses on The Stewardship of Life. There were a few schools held last Conference year. The program got well under way soon after Conference. The following schools have been held, are in process now, or are now being planned:

Batesville District: Newport; Central Avenue, Batesville; Ash Flat; Evening Shade; Yellville, Moorefield; Sulphur Rock and the district school to be held at Batesville.

Conway District: North Little Rock; Conway; Morrilton; Greenbrier; Ola; Danville; Plainview; Belleville; Pottsville; Russellville.

Fayetteville District: Alpena; Green Forest; Berryville; Eureka Springs; Huntsville; Presley's Chapel; Rogers; Pea Ridge; Bentonville; Centerton; Sulphur Springs; Gravette; Gentry; Lincoln; Siloam Springs; Prairie Grove; Viney Grove; Cincinnati; Elm Springs; Springdale; Fayetteville, Wiggins' Memorial; Fayetteville, Central.

Fort Smith District: Waldron; Parks; Bird's View; Cauthron; Mt. Pleasant; Square Rock; Goddard Memorial, Fort Smith; Second Church, Fort Smith; Charleston; Booneville; Mansfield; Greenwood; and a youth course and an adult course in the district school.

Helena District: Marion; Parkin; Black Fish Lake; Wynne; Wheatley; Briscoe-Brasfield; Haynes; Palestine; Salem.

Jonesboro District: Jonesboro; Mt. Carmel; Bay; Marked Tree; Osceola; Luxora; Blytheville; Yarbrough; Promised Land; Manila; Monette; Lake City; Keiser; Brookland and St. Johns.

Paragould District: Corning; Pig-gott; Union Grove; Griffin Memorial; Hardy; Walnut Ridge and Imboden.

Searcy District: Clinton; Damascus; Heber Springs; Cabot; Augusta; McCrory; Harrison; Scotland and Leslie.

S. M. U. Ministers' Week

The Ministers' Week Program at Southern Methodist University, February 3-6, 1947, was one of the best programs ever presented in a Ministers' Week Program at S. M. U. Bishop Paul B. Kern, Dr. Hugh C. Stuntz, and Dr. Ralph Sockman delivered a great series of addresses to a large and appreciative audience.

President Lee was able to announce other great gifts to S. M. U.: two ranches totaling more than twenty-two thousand acres, half of which is to be given to the Perkins School of Theology; and a gift of \$100,000.00 also to the Perkins School of Theology.

The following persons represented the North Arkansas Conference at the meeting: Bishop and Mrs. Paul E. Martin, E. H. Hook and Mrs. Hook, Paul Galloway and Mrs. Galloway, Kermit VanZant and

REPORT ON CHURCH
SCHOOL ENROLLMENT

Church School	1944	1945	1946	Gain or Loss
Searcy District				
Antioch Chg.				
Antioch	197	201	215	* 18
Austin	48	48	41	- 7
Ward	82	81	88	* 6
Augusta	259	264	334	* 76
Bald Knob - Bradford				
Bald Knob	172	104	147	- 25
Bradford	174	101	94	- 80
Russell	119	86	117	* 31
Beebe	232	238	272	* 40
Cabot Chg. - Cabot	162	225	285	* 123
16th Section	40		64	* 24
Stony Point			58	* 58
Clinton	199	335	348	* 149
Devew Chg. - Devew	79	28	94	* 15
Fitzhugh		82		
Patterson	58		58	
White Hall	106	106	106	
Griffithville Chg.				
Griffithville	91	49	79	- 12
Ellis Chapel	29	42	41	* 12
Harrison Chg.				
Harrison	375	385	387	* 12
Omaha		19	47	* 47
Heber Springs - First	284	297	332	* 48
Heber Springs - Central				
Central	117	144	156	* 39
Tumbling Shoals	27	41	41	* 14
Hunter Chg.				
Hunter	111	106	170	* 59
Jacksonville	113	121	130	* 17
Judsonia	142	150	167	* 25
Kensett Chg.				
Kensett	100	121	208	* 108
Higginson	46	72	90	* 44
West Point	25	30	30	* 5
Leslie	180	119	149	- 31
Marshall Chg.				
Marshall	51	49	120	* 79
St. Joe		50	105	* 105
McCrory - Fakes Chapel				
McCrory	129	165	213	* 34
Fake's Chapel	179	145	117	- 12
McRae Chg. - McRae	72	70	130	* 58
Copperas Springs	49	63	53	* 4
Section	51	59	45	- 6
Lebanon	45	40	30	- 15
Garner	55	55	45	- 10
Newton County	119	105	160	* 41
Pangburn Chg.				
Pangburn	82	97	105	* 23
Mt. Pisgah	70	83	88	* 18
Oak Grove	87	67	70	- 17
Cross Roads	42	83	45	* 3
Willburn		45		
Quitman Chg.				
Quitman	135	86	92	- 43
Central	44	44	79	* 35
Enders	58	37	48	- 10
Goodloe	70	48	47	- 23
New Hope	65	38	28	- 37
Mt. Pleasant	80	50	40	- 40
Rose Bud Chg.				
Rose Bud	68	68	76	* 8
Floyd	52	60	60	* 8
Smyrna	55	50	59	* 4
Harmony	55	50	56	* 1
Center Hill	30	27	30	
Searcy Chg.				
Searcy	348	381	449	* 79
Gum Springs		62	60	* 60
Valley Springs - Bellfonte				
Valley Springs	97	116	97	
Bellfonte	102	94	87	- 15
Bergman	57	55	46	- 11
Everton			96	* 96
Van Buren County No. 1				
Walnut Grove	28	28	18	- 10
Scotland	61	85	54	- 7
Culpepper Mt.	44	68	50	* 6
Pleasant Grove	45	79		- 45
Botkinburg			64	* 64
Van Buren County No. 2				
Shirley	32	32	32	
Steel Hopewell			51	* 51
Damascus			46	* 46
Welcome Home Chg.				
Welcome Home	53	60	60	* 60
White Oak		28	32	* 32
Dogwood	57	39	44	- 13
New Hope	30		20	- 10
Belcher			25	* 25
TOTAL	6276	6199	7620	* 1344

Mrs. VanZant, E. J. Holifield and Mrs. Holifield, H. M. Lewis, J. A. Gatlin, H. L. Wade, Alfred A. Knox, Roy Bagley, G. C. Taylor, Earle Cravens, J. W. Moore, Theron McKessen, Lee Cates, Fred Roebuck, J. T. Byrd, Sam Yancey, Cecil R. Culver, S. B. Wilford, Martin A. Bierbaum, Linley Vowell, D. G. Hindman, Brady Cook and Ira A. Brumley.

VACATION CHURCH SCHOOL
COACHING CONFERENCE

The Vacation Church School Coaching Conference for the Little Rock Conference, will be held in Little Rock, First Methodist Church, February 13 and 14. At that time a group of carefully selected leaders will make plans for the sub-

LITTLE ROCK CONFERENCE
NOTES

By Roy E. Fawcett

Progress in Church School Enrollment and Church Attendance

Reports from the Nashville Office indicate that progress is being made toward the reaching of the 7,000,000 set as the goal for Church School enrollment during the period of the Crusade. Another of the over-all goals, on which current figures have been released to date, is a 75 per cent average attendance of the enrolled membership. The upward trend in enrollment is evidenced by the fact that in 1944 the enrollment was 4,149,532; in 1945 it was 4,885,002; and in 1946 it was 5,149,532.

The Little Rock Conference has had a part in this forward movement, with an increase in enrollment from 45,324 in 1944 to 50,179 in 1946, a net gain of 4,855 since the beginning of the Crusade. Average attendance has increased from 21,218 in 1944 to 24,954 in 1946, a net gain of 3,736. While we are encouraged by these evidences of progress, we know that we have yet much to do if we are to reach our part of the total goal set for the close of 1948. Hard work by church school superintendents, officers and teachers, and lay workers in our Conference during 1947 and 1948 will make a contribution to Methodism in the final phase of the Crusade for Christ.

Organization of New Church
Schools

Many Church Schools already in operation would do well to remember that one of the great contributions they can make to the Crusade program is in the organization of new schools. Led by their general superintendents and consulting with their district superintendents, they are asking to discover one or more places where a school is needed and take that task as one of their special projects in the Crusade. Two fields are open: (1) Near-by churches which have no Church School; (2) areas within the community that are not being served at present. Guidance materials for the setting up of these schools may be ordered from the Office of the Conference Board, or from the Department of General Church School Work, 810 Broadway, Nashville, Tenn.

district Vacation Church School Institutes which will be held later on during the second and third weeks in March. This time for Vacation Church School planning and preparation was set aside by the Conference Planning Committee early in the year, and the district superintendents and pastors are co-operating in every way possible to make these institutes successful.

Miss Margie McCarty, from Nashville, Tenn., will lead the Junior workers in the Coaching Conference. Mrs. John Hefley will lead the Primary workers and Miss Fay McRae the Kindergarten workers. Mrs. W. F. Bates will have charge of the general planning.

—Mrs. W. F. Bates.

Be what you wish others to become. Let yourself and not your words preach for you.—Amiel.

THOMAS J. WATSON GETS
RELIGIOUS EDUCATION
AWARD

CHICAGO — (RNS) — Thomas J. Watson, president of International Business Machines Corp., was named the 1947 winner of the Russell Colgate Distinguished Service Citation by the International Council of Religious Education here.

Selected by 1,247 lay men and lay women of the United States and Canada, Mr. Watson was cited for "outstanding contributions to the advancement of Christian education through personal leadership and influence."

Previous winners of the citation were Alfred H. Avery, Methodist layman of Malden, Mass., in 1946; Mrs. Clifford S. Heinz, of Pittsburgh, in 1945; and James L. Kraft, of Chicago, in 1944. The citation honors the memory of the late Russell Colgate, president of the International Council for 15 years.

TRAINING FOR CHURCH
MEMBERSHIP

This responsibility of the local church is one of the most important phases of its work. To help boys and girls understand the meaning of church membership and to find ways of serving within the church fellowship is a challenging task.

The pastor, or occasionally a church school teacher, will want to hold special training classes. Many churches use the weeks just preceding Easter for this purpose. The classes are usually made up of older junior and intermediate boys and girls.

The recommended lesson materials for juniors and intermediates contain units of study which help in preparation for church membership. In addition the following booklets are helpful:

Come Into Your Church, by Dorothy LaCroix Hill; Leader's Manual, price 35c, Pupil's Book, 10c. A new course in church membership for children approximately 10-11 years of age. Contains material for ten sessions which can also be used in other ways. Pupil's book contains work features and suggests individual activities.

Getting Acquainted with Our Church, Hazelwood, 15c. A 10-session elective unit for juniors.

Your Church and You, by Roy H. Short, 10c each; \$1.00 per dozen. A 48-page booklet which can be used by boys and girls themselves and with their parents, teachers or pastors in preparation for joining the church.

How to Conduct a Church Membership Class for Boys and Girls, by K. K. Quimby, price 25c. Resource material and suggestions for the leader of a church membership class.

My Church Book, by Mary Skinner, 20c; gift edition, 50c. Can be given when a child joins the church. Contains blanks for records of baptism, first day at church school, first Bible, promotions and church membership.

This Is Your Church, 25c. A gift booklet for presentation, to intermediate boys and girls when they join the church.

This Is God's World, Niedermeyer, 40c. A book on stewardship for boys and girls.—Division of the Local Church.

An Evaluation Of Visual Aids

By ALFRED KNOX

(All the churches of Little Rock cooperated in a very helpful experience in Visual Education during January, when Rev. R. L. Krepps, Methodist minister of Millersburg, O., and leader in the field in the work of the International Council of Religious Education, led in a three-day workshop. It was this writer's privilege to share in this workshop for a day, and although I would not undertake to summarize his efforts, I would like to pass along through this department two main points of emphasis which Rev. Mr. Krepps made. These were: (1) Be certain that a program of visual education is not undertaken just on the enthusiasm of the preacher—"Beware of a gadget-minded preacher who wants to buy a machine to play with," was the way he put it. (2) Plan every program with a purpose in mind—don't be guilty of just putting on a show... If the attendance and interest at these meetings the day I was there can be taken as a criterion, the laymen are way ahead of the preachers in "carrying the ball" in visual education in Little Rock—and this is exactly as it should be.—A. K.)

FOR ALL THE PEOPLE, 16 mm sound, Cathedral Films, running time 30 minutes, rental \$8, Methodist Publishing House, Nashville, or Grimm-Blacklock, Little Rock.

Here is ample proof of the fact that the productions of Cathedral Films are growing better with experience. This is the true story of All Peoples Church in Los Angeles and its pastor Rev. Mr. Jordan. In solving a crucial problem which arose in his own youth group, the pastor impresses on a stern business man the importance of racial tolerance.

There is a sane balance here that

makes this a fine film for teaching racial tolerance here in our own south. It is built around the Mexican problem in California and hence can score some hits indirectly here. Emphasis on youth activities in the featured church gives it fine appeal for youth groups. Excellent technical production and fine acting. Challenging and thrilling throughout in its Christian message.

WE'VE A STORY TO TELL, 16 mm sound, Methodist Board of Missions, running time 30 minutes, rental \$5, Methodist Publishing House.

In the setting of a beautiful church service an average Methodist worshipper is made conscious of his part in spreading the gospel around the world. World Service is shown in direct relationship to the local church and this is certainly as it should be. This is one of the best movies we have seen which can be used in connection with the Stewardship emphasis, and we are planning so to use it in several training classes during the spring. Sound and photography both are good.

THE PARABLE OF THE SOWER, 16 mm sound, American Bible Society, running time 26 minutes, rental \$7.50, Religious Film Association, 1700 Patterson Ave., Dallas 1, Texas.

This picture is notable in that it marks the beginning of a colossal undertaking on the part of the American Bible Society—the filming of the entire Bible on 16 mm film. The pattern is to refrain from showing the person of Jesus—only showing his foot, shadow, etc., and the only words spoken are by a narrator as he reads from the gospel. When this picture was previewed at the Little Rock work-

shop it was the consensus of most of the preachers who saw it that the parable was not made any clearer by the picture, and truly the points were vague. However, it seems the picture could well be worked into a worship service in the place where the scripture is ordinarily read. Technically, the film is just passable and it is to be hoped that the Society will insist on higher quality from its producer Anson Bond.

COLORFUL JAIPUR, HINDU HEAVEN, LAND OF THE MAHARAJAS, 16 mm sound, Fitzpatrick Traveltalks, running time 10 minutes each, rental \$1.50 each, Ideal Pictures, 28 E. 8th St., Chicago.

These short one reel featurettes are the best things we have seen for mere background and geography in connection with the study of India. Made and produced by Hollywood standards of quality, nothing is left to be desired as far as photography and sound reproduction are concerned. Colorful enough to be appealing to children.

WINDLING OF THE WEST, 16 mm silent Kodachrome, Methodist Board of Missions, running time 35 minutes, rental \$3.50, Methodist Publishing House.

This presents the whole case of the migrant farm worker in California and the way in which he is being ministered to by the Woman's Council for Home Missions. Beautiful color photography of many well chosen human interest shots. A young man sitting next to me as this was being shown said, "Quite different from 'Grapes of Wrath' isn't it?" And he was certainly right.

Questions and Answers

Question: What particular movie projector would you recommend?

Answer: Please realize that I am in no position to advertise any particular brand of projector. In my opinion these are all of about equal quality: DeVry, Victor, Bell and

Howell, Natco and Ampro. Nearly all of these have been advertised in recent week in The Arkansas Methodist.

Question: Which pictures would you suggest for beginning a program of visual education in the local church?

Answer: Certainly this must be answered by another question: What do you want the pictures for? What do you want to accomplish? I have quite a number of film catalogues and if you will write me explaining what sort of programs you want, with what subject you wish to deal, I shall be glad to make some specific recommendations and help you in any way that I can. Just write me at Box 443, Tuckerman.

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Supplemental Report Of Circulation Campaign

This report carries only subscriptions received last week, together with present charge totals of charges reporting additional subscriptions. It carries also present district totals.

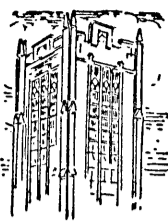
Charge and Pastor	New	Renewal	Total
ARKADELPHIA DISTRICT			
Present District Total, 1024			
Holly Springs, W. I. Small	24	14	38
Hot Springs:			
First Church, W. B. Slack	1	58	
Hot Springs Circuit, Wesley Reutz	1	10	
Keith Memorial, L. Gray Wilson	25	25**	
Sparkman-Sardis, J. A. Newell	1	68**	
Traskwood, J. R. Diffe	1	86**	
CAMDEN DISTRICT			
Present District Total, 1548**			
Camden:			
First Church, J. L. Dedman	1	102	
El Dorado:			
Centennial, P. D. Alston	1	23	
Vantrease, Mem., Chas. Giessen	3	80**	
Hampton, Joe W. Hunter	1	53**	
Junction City, O. L. Daniel	4	83**	
Magnolia:			
First Church, John M. McCormack	24	15	100
Smackover, W. R. Burks	4	15	50**
Stevens, H. R. Holland	1	1	83**
Strong Ct., Clyde Swift	2	49**	
Waldo, Kirvin Hale	1	53**	
LITTLE ROCK DISTRICT			
Present District Total, 1461			
England, Fred Schwendemann	1	1	93*2
Hickory Plains, Albert Oliver	3	11	
Little Rock:			
Asbury, W. Neill Hart	17	9	111
Capitol View, A. C. Carraway	1	1	82
First Church, Aubrey G. Walton	1	1	192
Primrose, L. E. Wilson	1		42
MONTICELLO DISTRICT			
Present District Total, 1130**			
Arkansas City, Jeff Davis	8	7	29**
Lake Village, J. Ralph Clayton	3		28
New Edinburg Ct., Harold Scott	1	3	44
Warren, Hal H. Hinnell	5	124**	
PINE BLUFF DISTRICT			
Present District Total, 1170			
Bayou Meto, W. V. Walthal	1	1	18
Gillette, I. A. Love	1	1	50**

** Indicates charge or district has exceeded quota.

*2 Indicates charge or district has doubled quota.

Charge and Pastor	New	Renewal	Total
CHARGE AND PASTOR			
Little Prairie, W. F. House	1	13	
Pine Bluff:			
First Church, William Brown	1	65	
Lakeside, Otto W. Teague	6	17	85
Pine Bluff Ct., W. E. West	9	7	19
Stuttgart:			
First Church, Virgil D. Keeley	9	5	80*
Grand Ave., H. O. Bolin	3	108**	
White Hall-Redfield	1	3	
PRESCOTT DISTRICT			
Present District Total, 820			
Amity Ct., C. D. Meux	1	28	40**
Dierks, John Rushing	1		51
Glenwood Ct., K. K. Carithers	4	21	27**
Gurdon, George W. Reutz	2	4	53
Hope, J. E. Cooper	2	108	
Springhill Ct., W. C. Onstead	1	1	47**
Washington Ct., R. D. McSwain	1	29	30**
TEXARKANA DISTRICT			
Present District Total, 1047			
Columbia Ct., A. N. Stonecipher	6	35**	
Lewisville, James A. Simpson	2	69	
Lockesburg, Claud R. Roy	2	29	
Texarkana:			
Fairview, Fred R. Arnold	2	5	69**
BATESVILLE DISTRICT			
Present District Total, 1105**			
Batesville, Central, H. J. Couchman	4		78**
Bethesda-Cushman, Van Hooker	1		38**
Charlotte Ct., Claude McLeod	1	1	1
Desha Ct., T. O. Love	1	2	23
Grange, B. M. Sullivan	2	14*	
Moorefield-Sulphur Rk., R. P. McDonal	1	34*2	
Newport, First Ch., Roy L. Bagley	1	80**	
CONWAY DISTRICT			
Present District Total, 1642**			
Morrilton Ct., No. 2	2	2	45
North Little Rock:			
Gardner Mem., Vernon Chalfant	1	121**	
Plainview, by W. A. Strickland	13	13	
Pottsville, Frank Shell	2	35	
Russellville, Earle Cravens	1	4	131**
FAYETTEVILLE DISTRICT			
Present District Total, 1245**			
Bentonville, Harold Eggensperger	2	76**	
Fayetteville:			
Central, Paul V. Galloway	3	1	165
Sulphur Springs, Olen Findley	2	25**	
FT. SMITH DISTRICT			
Present District Total, 1562			
Alix-Altus, J. O. Davis	1		65**

Charge and Pastor	New	Renewal	Total
CHARGE AND PASTOR			
Branch, W. J. Leroy	4	19	26
Charleston, W. W. Peterson	1		44**
St. Smith:			
Midland Heights, W. A. Downum	4	2	50
First Church, Fred G. Roebuck	10	2	165
South Ft. Smith, Lester Weaver	1	1	26**
Hartman, B. E. Robertson	1	2	52**
Mansfield, James R. Chandler	3	3	23**
Ozark, C. W. Good	1	1	55**
Prairie View-Seranton, J. F. Glover	5	31	
Waldron Ct., C. L. Martin	1	51**	
HELENA DISTRICT			
Present District Total, 1291**			
Clarendon, E. E. Stevenson	3	23	26
Colt, J. C. Richey	1	1	36
Cotton Plant, J. L. Pruitt	1	1	59**
Vandale, Clyde Crozier	1	1	67**
Widener-Round Pond, Edwin Dodson	10	34	45**
JONESBORO DISTRICT			
Present District Total, 1387**			
Bono, M. A. Graves	4	1	32
Dell, C. C. Burton	1	13*	
Joiner, H. M. Sanford	3	12	
Jonesboro:			
First Church, W. Henry Goodloe	5		184**
Leachville, E. H. Hall	5	18	29
Lorado Ct., R. L. Hanks	11	9	20
Nettleton-Bay, G. A. McKelvey	3	5	60**
Truman, O. M. Campbell	3	3	19
Turrell-Gilmore, Raymond Krutz	15	15	30*2
Tyroneza, L. F. LaFeyers	1	9	43**
Yarbrough-Promised Land, R. L. McLester	5	6	58**
PARAGOULD DISTRICT			
Present District Total, 1056			
Gainsville, Eugene Dudley	1		34**
Maynard, W. G. Conner	1		14
Paragould:			
First Church, Guy Ames	1	1	139**
Pocahontas, Hubert E. Pearce	8	32	40
Rector, Fourth St., Elmo Thomason	1	1	23**
St. Francis, Albert Gibbs	2	4	34
Stranger's Home, Hartwell Bridgeforth	3	10	20
SEARCY DISTRICT			
Present District Total, 1092**			
Cabot, Thomas R. Whiddon	3	1	67**
Leslie, M. K. Kaylor	1		30**
McCrory, Jesse L. Johnson	1		62**
Rosebud, Wayne Huntsman	1	1	26**
Van Buren Co., No. 1, Bennie Jordan	1	1	13



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

NEWS ABOUT HENDRIX COLLEGE

Dean's List Announced

Thirty-two students won the distinction of appearing on the dean's list for the fall semester, Dr. Thomas S. Staples, dean of the college, has announced.

In order to appear on the dean's list, a student must have a grade average of B plus with no grades lower than B.

Students who received the honor are Bernard Brunner, St. Paul, Minn.; Hance Burrow, Morrilton; John Ed Chiles, Joiner; Bob Clark, Fort Smith; Jacob Ellis, El Dorado; Charles Ferguson, Nashville; James B. Fullerton, Jr., Warren; Ruby Galloway, DeWitt; Norman E. Goodwin, Salem; Irving S. Greer, Harrisburg; Eugene Mason, Newport; Harold Stephens, Blevins; James M. Thweatt, DeValls Bluff; Rommie Toler, Pine Bluff; Henry Wood, Jr., Gravette; Tom J. Burton and Gene Waterman, Hot Springs; Thurman Gragson, Bill McMahon, Roy Ott, Jr., Helen Marie Warren, and Norman Wood, Conway; C. D. Douglas, Wade H. Garton, Billy Larsen, Elizabeth Millar, Paul Millar, Margaret Nicklaus, Purcell Smith, and Margaret Ann Woods, Little Rock; and Margaret Pullig and Irma Ann Ward, Stuttgart.

Preaches First Sermon

"It is the duty of the church to cooperate in improving social conditions in the south," William E. McMahon of Conway declared in his first sermon at the First Methodist Church of Conway on February 2. Mr. McMahon was licensed to preach last fall.

"However, if anyone were to ask me what my church is doing to help those conditions, I am afraid I would be unable to answer him," Mr. McMahon continued.

"It is a secret to no one that the ballot in this county is in a state of corruption," the young minister declared. "The churches of our county, if they were of such a mind, could, in one election, restore the sanctity of the ballot and make it a social disgrace for any man to buy or sell a vote."

Mr. McMahon, a ministerial student at Hendrix, pointed to the poverty and other undesirable conditions which he declared exist in this state.

Mr. McMahon is a son of Mr. and Mrs. W. E. McMahon, 1835 Scott street, Conway. He graduated with honors from Conway high school and attended Arkansas State Teachers College. While serving in the navy he studied at Tulane University and enrolled at Hendrix upon his discharge from the navy last summer.

While in high school, Mr. McMahon earned distinction as a debater and was chosen as one of four high school students from throughout the nation to make a trip to Boston, Mass., to speak over

"America's Town Meeting of the Air."

Ohio Position for Miss Pearce

Miss Marguerite Pearce of Searcy, former instructor in speech at Hendrix, has been added to the speech faculty of Ohio University at Athens, according to word received by friends on the campus.

Miss Pearce, who has been doing graduate work at Louisiana State University since June, will teach classes in interpretation and reading at the Ohio school.

She graduated from Galloway Woman's College in 1932 and received her bachelor's degree from Hendrix in 1939. She assisted in the speech department at Hendrix during her two years as a student here. She taught for about five years in the Searcy high school and was also a field representative for Hendrix after her return as a faculty member. She left Hendrix last May to do graduate work at L. S. U.

Large Enrollment For Semester

Enrollment for the spring semester which opened January 30 brought 537 students to the campus. This figure includes several new students, many of whom are veterans.—Kenneth Parkér.

HENDRIX CAMPAIGN NEWS

Leaders Give Final Statements

Bishop Paul E. Martin, Dr. Matt L. Ellis, president of Hendrix College, and Dr. C. M. Reves, director of the campaign, have urged workers in the drive to make a final effort to assure success in the drive on Church-Wide Investment Sunday, February 23.

"As we have held the District Rallies for the campaign I have been impressed in each meeting by the demonstration of loyalty and devotion to our church by the Methodists of Arkansas," the bishop said. "There has been evidenced a growing conviction that a Christian college is a vital part of our program here."

"I deeply appreciate the wonderful response that has already been made to our appeal," Bishop Martin continued. "I am aware, however, that it is necessary for the campaign to succeed in each church if we are to attain our goal. Thus I urge you pastors to give this month your wholehearted support to this cause. Victory is ours with that cooperation."

"The crucial time is at hand," President Ellis declared. "Preparations everywhere have been made with energy and earnestness, and victory is in sight."

"Our work as conferences and even as districts has been completed. Now upon each individual charge a separate and distinct task falls, a task which that charge alone can accomplish. In these closing days I know that each of

you will bend every effort toward completely realizing your part of the total goal," the president concluded.

"As we come into the last days of the campaign," Dr. Reves said, "and as I realize how much depends on you pastors, I find myself wanting to say to you in the language of Paul, 'I beseech you, brethren.' But I know that you will do your best, and I can assure you that victory will come at this price."

Auction Company Contributes

As their contribution to the Conway drive, the Brown and Lewis Auction Company of Conway, recently contributed the proceeds from a registered Hereford calf which was auctioned at a recent sale. The calf netted \$314.50 for the campaign.

The contribution was solicited by Lillard L. Bolts and Guy A. Camp, campaign workers. W. E. Jumper, also a campaign worker, made a brief talk to the livestock buyers who were present at the sale and explained the importance of the campaign to them. Spontaneous contributions following Mr. Jumper's remarks were \$68.50.

Future Minister Makes Contribution

Leaders in the campaign took time out recently to express their thanks for a contribution of \$10 from a Palestine, Ark., high school student.

Rev. Grover C. Johnson, superintendent of the Helena District, reported the gift and the story of its giver. The donor, William Edward Byrd, is a member of the Salem Methodist church near Palestine. He is 16 years old and a sophomore in high school.

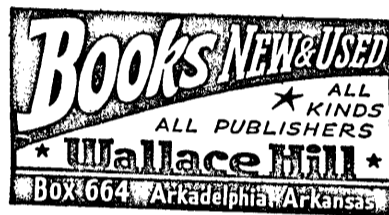
Young Byrd attended a youth assembly on the Hendrix campus last summer and went home with the determination to dedicate his life to the ministry. He has since

then publicly declared that he intends to be a missionary.

When the drive for Hendrix started in the Salem church, Byrd came forth with his contribution which was unsolicited. He gave \$10 which he had earned picking cotton and which he had saved to contribute to the campaign. Brother Johnson states that the youth plans to attend Hendrix when he graduates from high school.

In commenting on the gift, Dr. Matt L. Ellis, president of the college, said "I think it is one of the finest things I have heard of since the campaign began." — Hendrix News Bureau.

True, genuine and lasting happiness consists of what a man is, and not what he has.—Wm. J. H. Boetcker.



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The Sunday School Lesson

By DR. O. E. GODDARD



THE GOOD SHEPHERD

LESSON FOR FEBRUARY 23, 1947

SCRIPTURE TEXT: John 10:1-10.

Golden Text: I am the good shepherd: the good shepherd layeth down his life for the sheep. John 10:11.

In a pastoral country like Palestine, it is natural that Jesus in his teachings should reflect something of the life of shepherds and sheep. The prophets and seers in Palestine before Christ also had much to say about shepherds and sheep. Today the travelers in Palestine see many interesting things concerning the shepherds and sheep.

Two Reasons For This Lesson

1. Jesus wished to comfort the man to whom he gave sight but whom the leaders had cast out. I think cast out means more here than the casual reader catches. I think they made him an outcast a can without a church or nation. The thrill of seeing this great, wide, wonderful world was reduced by the cruel, inhumane treatment of the church leaders in making him a vagabond. When it spread abroad that the church leaders had excommunicated him Jesus sought him. He needed comfort. He needed sympathy. He needed love. Jesus gave him all this and more.

2. Jesus desired to rebuke the church leaders for their hireling disposition. These scribes and Pharisees were feasting and fattening on the emoluments of their offices but had no heart to serve the people. They were acting like hirelings, grafters, poachers. Jesus withered them with his scorching rebukes and comforted the new-seeing but broken-hearted excommunicant.

Jesus The Shepherd

Jesus has more names than any other person in history. The prophets gave him such names as, Wonderful, Counselor, Prince of Peace, Bright and Morning Star, the Desire of All Nations. Then Jesus designated himself as Bread of Life, Life, Light, Water of Life, Friend, Master, Lord, Savior, Son of Man, Shepherd. His contemporaries called him Teacher, Rabbi, Friend of Sinners, and many other names. All these appellations and there are said to be more than two hundred in the Bible, stood for a different relationship or characteristic. As Shepherd he is to people (sheep) as a good shepherd is to his sheep. The tender care of the loving shepherd has been immortalized in song and story. Jesus dares to call himself the "good shepherd" for he was to lay down his life for the sheep.

A Strange Saying

"All that ever came before me are thieves and robbers." (verse 8). This cannot refer to the prophets and leaders of previous times. It surely must refer to the pseudo-christs that had been coming for years saying they were the long-looked-for Christ.

It perhaps applied to the grafters who had expelled the man to whom Jesus gave sight. It was a rather rotten lot that Jesus found in the chief seats in the synagogue and he did not hesitate to "lay on Mac-

Duff," when the situation demanded.

Are There Hirelings Among The Undershepherds?

I never have been able to see why there were hirelings in the Methodist itineracy in the early days. The salaries were so small, the hardships so great, that perhaps only those who felt, "Woe is me if I preach not the gospel," applied for such service. Today it is different. The salaries are larger, the hardships not so great. The job is honorable. There is danger here today. The test is: Do you love the people? Are you willing to suffer for them and with them? Are you vigilant to keep off the wolves? Are the wolves of luxury, of the love of money, of hatred among your members, making inroads upon your flock? Are modern heresies deflecting your flock from the faith of our fathers? Do you weep with all the maltreated, heart-broken members of your church? Would you give your life rather than see your flock led astray? Do you know your people by name? Do you visit from house to house? (See Discipline page 96, paragraph 343, section 15). Are you determined to employ all of your time in this work? (See Discipline, page 96, paragraph 343, section 17). Are you a hireling or a shepherd? Would you choose to remain on a small salary with a suffering people rather than move to a pastorate paying a larger salary.

A Case In Point

Once a pastor in the North Arkansas Conference was serving a charge which suffered a devastating flood. Another charge in the Conference that paid normally 50% higher salary wanted this pastor. This church told the district superintendent of their desire. The proposition was made to the pastor of the flooded community. He looked at his wife and four little children. He knew his people could not possibly pay the assessed salary. Then quickly he turned to his district superintendent and said, "I will stay here and suffer with my people. I think that is what the Good Shepherd would do were he in my place." Thank God for such an under shepherd!

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Henry W. Baker, English clergyman, poet, and baron transposed this matchless Psalm into verse as follows:

*The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And He is mine forever.*

*When streams of living waters flow,
My ransomed soul He leadeth,
And where the verdant pastures grow,
With food celestial feedeth.*

*Perverse and foolish, oft I strayed;
But yet in love He sought me,
And on His shoulder gently laid,
And home, rejoicing brought me.*

*In death's dark vale I fear no ill
With thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy cross before to guide me.*

*And so through all the length of days,
Thy goodness faileth never;
Good Shepherd, may I sing thy praise
Within thy house forever.
No. 353, Methodist Hymnal*

Question: In view of all God's goodness to us, what should a good steward do for God and humanity?

GAIN IN WORLD SERVICE GIVING IN DECEMBER

CHICAGO, Ill., Jan. 13—Methodism's concern for the need for greater missionary and educational work throughout the world is evidenced by the gain of \$140,342, or 38.3 per cent, in World Service giving for last December, Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance, has announced.

World Service receipts for the first seven months of the fiscal year, ended December 31, totaled \$2,763,652, as compared with \$2,682,486 for the same period of 1945. This is an increase of \$81,156, or 3.03 per cent.

During the recent annual meeting of the Division of Foreign Missions of the Board of Missions and Church Extension, Dr. Ralph E. Diffendorfer, executive secretary, stated that "never before has increased giving for World Service been more needed than now. Now is the time for Methodism to aid the peoples of Europe, Japan, China, Latin America and other fields. The appeal from all parts of the world to American Methodism is 'help us'."

In addition to World Service giving, Methodist contributions to the Fellowship of Suffering and Service fund totaled \$330,825 for the seven-month period. Receipts for the Crusade for Christ Relief and Reconstruction fund amounted to \$26,851,194 through December 31.

All Conferences in nine of the 33 Areas reported gains in World Service giving for December. Ten Areas showed gains in all but one Conference. Of the 109 Annual Conferences, 54 showed increases. The largest Area gain, \$29,992, was made by the Nashville Area, whose episcopal head is Bishop Paul B. Kern. The greatest Conference gain, \$28,444, was reported by the Ohio Conference (Ohio Area), administered by Bishop H. Lester Smith.

CLERGYMAN PREACHES TO 1200 COUPLES HE MARRIED

ATLANTA, Ga. — (RNS) — More than 1200 couples met at the Peachtree Christian church to hear Pastor Robert W. Burns, who married them, preach on "The Art of Staying Married."

Following the sermon the couples took their marriage vows again.

Dr. Burns, who has won wide fame as a marriage counsellor, disclaims any special aptitude as a conciliator, but thinks that the opportunity to talk together in the quiet and calm of a church study and in the presence of a sympathetic third party permits couples to reach happy compromises.

"Sometimes they sit and talk for two hours, hardly conscious of my presence, and I don't say a half dozen words," he said.

CLERGYMEN SPONSOR BILL REQUIRING PRE-MARITAL EXAMINATIONS

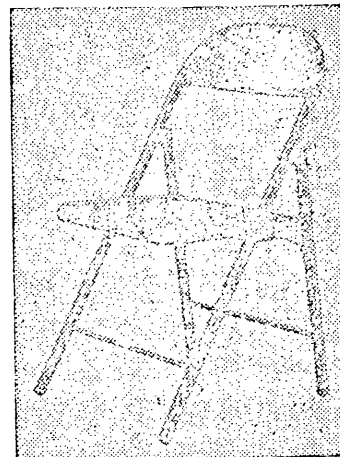
ATLANTA, Ga.—(RNS)—A bill requiring pre-marital physical examinations has been introduced into the Georgia General Assembly here under sponsorship of the Atlanta Methodist Ministers Association.

Drafted by the clergymen, the bill also has the endorsement of Judge Eugene Gunby of the Fulton County Ordinary court as a result of situations which might have been avoided by pre-marital examinations.

In endorsing the bill, Judge Gunby said he also favored a waiting period before marriage following the issuance of a license.

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