

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley • "Go ye all the world" — Mark 16:15

VOL. LXVI

LITTLE ROCK, ARKANSAS, FEBRUARY 27, 1947

NO. 9

Our Mission Program Is Now Doubly Important

AT the annual meeting of the Board of Missions and Church Extension, at Buck Hill Falls in December, the leadership of our mission work, especially in foreign fields, emphasized the fact that now is the strategic time for The Methodist Church to expand its missionary program.

In view of the unsettled condition at home and abroad, with suffering and misery the lot of multiplied millions of the earth's inhabitants, and with people of many lands searching for new spiritual resources our leaders declared that the present world situation offers an unparalleled, unprecedented opportunity for effective, successful work in the mission field.

While the pitiful plight of people in the war-torn nations and islands of the sea makes an expanding missionary program imperative, there is another personal reason, that should be very close to the heart of our American citizenship, for an enlarged missionary program. It is the fact that, in many of the war-torn areas of Europe and Asia and in many islands of the sea, we have American boys in large numbers in the occupational forces.

Just how long it will be necessary for our soldiers to remain in Germany, Japan and some other countries cannot now be foreseen. Some talk about twenty-five years, others fifty years, others do not venture a guess as to the number of years our soldiers must remain in some foreign countries.

The Christian church in America should follow these boys with the Gospel message wherever they go. The Methodist Church should so enlarge its missionary activities as to make certain that there will be no field occupied by American troops in Europe, Asia or the islands of the sea but that is also occupied by Protestant messengers of the Gospel with a positive, aggressive missionary program. We not only owe it to the natives of these countries who need the Christian message, we owe it to the boys of our own flesh and blood who must be stationed there to preserve the peace of the world. Our present missionary program is not merely doubly important, it is absolutely imperative if the mission of our boys in these areas is to be safe and effective.

Small Nations Pay United States A High Tribute

JUST what will be the final outcome of the international controversy over the control of atomic energy is, as yet, anybody's guess. One thing is certain, the United States will not willingly give up either its atomic bombs or its "know how" about the use of atomic energy until there is convincing assurance that any international body set up for the control of atomic energy can really control it.

In the discussions regarding atomic energy in international meetings, smaller nations have paid the United States a very high compliment in their all but unanimous attitude that they would prefer that the United States alone have the secret of the atomic bomb until it is absolutely assured that a body of international control can be made effective. The confidence that small nations show in our peaceful intentions and their belief that the United States is a compliment to our great nation.

Methodist Institutions Must Be Service-Centered

LAST fall we began a series of articles under the caption, "Methodist Institutions Must Be Service-Centered." We had opportunity to publish only two of the articles planned when the press of current matters seemed to make it necessary to drop the series, for the time, to make room for what appeared to be more urgent material. We hope now to be able to complete the series of articles we had in mind.

In the two articles published under the above caption, we discussed briefly The Methodist Church and the Benevolent Program of The Methodist Church as service institutions. Since we hardly expect our readers to remember much about the trend of those two articles, after these six months, it is our feeling that it will be well to refresh our minds regarding the first two articles in order that we may better appreciate the rest of the series.

In the first article we said, in substance, that The Methodist Church itself must be a service-centered institution, irrevocably committed to the program of its Founder, if it is to deserve to continue to live. If The Methodist Church ever becomes just an institution to support, rather than a service-centered agency with a dynamic program of ministry for people, it will have forfeited its place in the plans of the Eternal for world redemption. The Methodist Church is certainly not an end in itself. It is, and must continue to be, a channel through which God can accomplish his purpose in the world. Any church that claims the loyalty and support of its members simply because it is "The Church" has reached the memorial, museum stage of existence, where sentiment inspires the giver rather than a practical, vigorous program of service.

We said, in the second article, that the Benevolent Program of The Methodist Church must be service-centered. Furthermore, we said that it is not enough for our Benevolent Program to be service-centered, as it now is, but that it is necessary also, through an educational program, to make our Methodist membership so familiar with this program that THEY will know that it is service-centered. With such an understanding of our Benevolent Program, our people would know, in supporting it, that they are not merely contributing to the "budget" or helping to make up a "deficit." They would realize that they are helping to support one of the most far-reaching, comprehensive programs for human welfare to be found anywhere. The Methodist Church exists to help carry out the mission of the Master. Otherwise it has no real reason for its existence and would have little value in existing. Our Benevolent Program is a vital part of this total objective.

Final Report On The Year of Evangelism

A REPORT from Methodist Information last week gives the final tabulation on the figures for the Year of Evangelism. Those figures should be interesting and encouraging to all Methodists.

The "Year of Evangelism," in fact, ran through a period of sixteen months, beginning in September, 1945, and ending December 31, 1946. In that period of time there were 1,050,889 additions to The Methodist Church in America and in foreign Methodist churches. Of this number 1,021,210 were added to our church in America. The total additions to our church in America were divided as follows: 540,265 on profession of faith and 480,945 by transfer. The total additions at home and abroad were 567,253 on profession of faith and 483,656 by transfer.

Four of the six Jurisdictions in America exceeded their quotas in the Year of Evangelism. Our Jurisdiction, the South Central, led the church by exceeding its quota by 24,889. The Western Jurisdiction was second, having exceeded its quota by 7,864. Of the five Jurisdictions of white conferences, only our Jurisdiction exceeded its quota on profession of faith. Our Jurisdiction exceeded its quota on profession of faith by 2,433.

Our original goal was to have 600,000 additions on professions of faith and 400,000 by transfer. While we exceeded our goal of a million accessions to the church by 50,889, additions did not come in the proportion we had hoped. We exceeded our goal of 400,000 by transfer by 80,945. We lacked 32,747 of reaching the goal of 600,000 additions on profession of faith. However, if any other church in world history has received 567,253 members on profession of faith in sixteen months, we are not aware of it. Methodists should thank God, and take courage.

Local Option Program In Grave Danger

THE Senate Bill, which proposed to put Arkansas in the wholesale liquor business had so lost "face" before it came to a vote, that, when the Senate did finally vote on the question last week, it was all but unanimously defeated. Only the Senator who introduced the bill voted for it.

There is a bill, however, that is yet to be voted on by the House of Representatives which is more dangerous, immediately, to the local option program of prohibitionists in Arkansas than the bill defeated last week. This bill, already passed by the Senate, if it is passed by the House and signed by the Governor, will make it possible for cities of the first and second class to call for a local option election and sell liquor in a dry county if the city votes wet.

Since cities of the first class include those cities with a population of four thousand and above and cities of the second class include those cities with a population of seventeen hundred fifty to four thousand, it is quite evident that it would be very difficult to protect several of the counties which are now dry since there are cities in them with a population of seventeen hundred fifty or more that likely would vote wet if only those inside the incorporation could

(Continued on Page 4)

Board Of Temperance Points Out 'Next Steps,' Not 'Next Stops'

By MARY JAMES DUNER

WE have pointed out the next steps and not the next stops in the fight against the increasingly devastating evils of alcohol consumption. The Board of Temperance will not stop at merely pointing out these steps, but will continue its effort to see them carried through." These words reveal the tempo of the recent meeting of The Great Temperance Advance Movement of The Methodist Church, held at the Stevens Hotel, Chicago, Ill., January 29-30, under the auspices of the denomination's Board of Temperance.

Working towards a coordinated program of temperance throughout the Church, the meeting brought together one representative from each of Methodism's 109 Annual Conferences in the United States, appointed by the bishops; representatives from all related Church boards and agencies; a group of religious educators chosen and headed by Dr. John Q. Schisler, executive of the Division of the Local Church of the Board of Education, and editors of Methodist publications. Bishops Wilbur E. Hammaker, of Denver, Colo., president of the Board of Temperance, presided. Dr. Ernest H. Cherrington, of Washington, D. C., is the board's executive secretary.

In his keynote statement before the conference, Bishop Hammaker summoned the Church to a "mighty advance" against the beverage alcohol business." He asserted that "people are blind to the evils of the liquor traffic, and the indifference of even good people is appalling. Do we fear being called enthusiasts, cranks and fanatics?"

Attacking the "glittering, compelling liquor ads," the Bishop declared "they cry aloud that all the successful, the cultured and socially elite are what they are, at least in part, because of the liquor they drink. No pictured man or woman who is drunk is ever disheveled or silly in appearance . . . poised, masterful men; beautifully gowned, well-behaved women . . . no fights, no brawls nor murders. The men who create the ads seem to know nothing of such awkward situations."

Bishop Hammaker made a plea for total abstinence as the only guiding principle. "No one can know whether or not he is allergic to alcohol; no doctor can tell him; no scientist has dug deep enough to find the answer. Persons only learn for themselves the hard way, and what a hard way it is!"

Dr. E. M. Jellinek, noted Yale University professor, informed the group that two-thirds of the alco-

spending more money trying to curb bootleggers today than it did during the prohibition era. The tax argument may sound very plausible because it brings in 3 billion dollars in tax on liquor into the treasury, he said, but the extra cost of policing, jails, highway accidents, loss of time and wages costs the American people 20 billion dollars.

"There are twice as many places to buy liquor as there are churches,"

immediacies rather than futurities, and with matters of strategy rather than tactics. We are seeking the unified thinking of the Church in this great temperance advance movement."

The conference unanimously adopted the report of the Findings Committee in which the following are contained:

Setting Our House in Order

This resolution called upon the nation's 8,000,000 Methodists to support and observe the position of the Church which proclaims "morally wrong and religiously sinful" the drinking, buying or selling of spirituous liquors, or renting property for the sale or manufacture of liquor.

Educational Advance

The Board adopted the recommendation that the program of temperance in the local church be tied in with the overall emphasis of the Year of Stewardship under the general phase "Stewardship of Personality."

Another recommendation called for temperance courses in youth camps, adult assemblies and vacation schools, and creation of special study courses, literature, lecture and sermon outlines for high school students.

General

The conference voted to designate the first Sunday in Lent, 1948, as "Commitment Day", on which all Methodists will be called upon to sign commitments on total abstinence.

Recommendation was made that the General Conference be memorialized to include in the denominational program for the next quadrennium "a year when the united forces of Methodism may be directed to this temperance advance."

The right of citizens of any political unit to make illegal the alcoholic beverage traffic within the borders of that unit was reaffirmed.

Methodist support of legislation banning periodical and radio advertising of alcoholic liquors was also urged.

(The complete report of the Findings Committee will be carried next week.)



Earle H. MacLeod Photo

Leaders at the recent meeting of the Board of Temperance of The Methodist Church in Chicago, are (left to right): Bishop Wilbur E. Hammaker, president of the Board; Dr. Deets Pickett, research secretary; Dr. E. M. Jellinek, director of the School of Alcoholic Studies at Yale University, and Dr. Ernest H. Cherrington, executive secretary of the Board.

holics had their first experience with liquor in high school, and one-third had shown signs of becoming alcoholics during college-age years. He classified chronic diseases of alcoholism as minor compared to the immediate effects prevailing upon consumers of varying amounts.

Dr. George Barton Cutten, former president of Colgate University and outstanding Baptist leader, informed the group that a total of 100 billion dollars per year is spent in liquor advertising. He added that the federal government is

Dr. Cutten declared. "Our churches now have the power to remove this moral and political scourge. Let us do it."

With these challenging words still ringing in their ears, members of the Findings Committee prepared their report to the conference. D. Stewart Patterson, of Washington, D. C., executive secretary of the Methodist Commission on Chaplains, and chairman of the Findings Committee, preceded his reading of the report with the following explanation: "We are dealing with

Crime Vs. The Church School

By WALTER TOWNER

LAW enforcement leaders say, "Crime can be prevented by building good character." Of course we knew that anyway. The point is that that knowledge carries an obligation.

It adds up to another REASON why, in the Crusade for Christ, we must increase the number of persons being reached by the church school.

America likes big figures. Here are some: It has been stated that last year we spent 17 billion dollars on crime and only 3½ billions on education. At the same time we Americans, now knee deep in material prosperity, were giving less per capita for the church than we did during the great depression. And one of our weekly news magazines reported that in 1945 we used

18,000,000 bushels of grain in the manufacture of beverages. This would have fed 15,400,000 persons for 120 days, they said. Remember 1945? People were starving to death by the millions. Persons responsible for this were moral criminals. Good character would have prevented it. And remember, the church school can build good character.

The dismal figures can be multiplied endlessly. At the Grand Rapids Crusade meeting for district superintendents, the spokesman for the F. B. I. said, "The crime rate is accelerating alarmingly." We can yawn and murmur—how interesting. Or we can see what Mr. Nichols was pouring out his heart for us to see. We can see our obligation. Here it is in one-two-three

fashion: crime breaks God's heart; crime is increasing; good character prevents crime; the church school builds good character; we determine the effectiveness of the church school.

Because our hands hold it so loosely, there is a great exodus from church school around the ages 14 to 18. The crime book says that last year's new crop of criminals averaged just 17 years old. And so on—

Our obligation still stares us in the face.

We can sit and look at it and be unhappy. Or we can get up and do something about it. The grand strategy of the Methodist Church includes **Five Essentials** to guide the church school in its Crusade endeavor to reach more people with

teaching about Christ and His Way. You have heard them before, but consider them afresh.

1. **Want Them.** How earnestly would you say the leaders in your church school really want to get new persons enrolled and attending? If you had a measuring machine which could measure the degree of their earnestness, how would they rate? No concern? Moderately interested? Greatly interested? Truly on fire with concern? Estimate where the pointer would rest, and do whatever the situation demands. Every church school can reach more persons with the good news of Christ and with help for daily living, if its leaders care enough.

2. **Get Them.** Wanting them must be translated into action. We (Continued on Page 15)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

WELL WORTH REMEMBERING

Over the desk of General MacArthur in his office at his Manila headquarters hung three frames—one, a portrait of Washington; one, a portrait of Lincoln; the other, an inspiring, thought-stimulating message which reads in part as follows:

"Youth is not a time of life—it is a state of mind; it is a temper of the will, a quality of the imagination, a vigor of the emotions, a predominance of courage over timidity, of the appetite for adventure over love of ease.

"Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but the giving up of enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear, and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

"Whether seventy or sixteen, there is in every person's heart the love of wonder, the sweet amazement at the stars and star-like things and thoughts, the undaunted challenge of events, the unflinching childlike appetite for what next, and joy in the game of life.

"You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope; as old as your despair.

"So long as your heart receives messages of beauty, cheer, courage, grandeur, and power from the earth, from Man and from the Infinite, so long you are young.

"When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then, certainly, you are grown old indeed!"—War Cry

CAMELS

Camels are water drinkers, and we all know that their capacity to go without drink for several days makes them invaluable for crossing deserts.

It is not generally known, however, that camels sometimes get drunk. There is a certain weed in Mongolia known as intoxicating hemp grass. Camels are fond of this when they first find it, and when they eat a quantity of it they become quite intoxicated, just like a man who has drunk too much beer, stout, or alcoholic liquor.

It takes a camel two or three days, and sometimes longer, to get over this intoxication, but camels are wiser than men, insofar as they never get drunk more than once.

Once they have had the experience with this tempting grass they never afterward take it again. Unfortunately, men and women who get drunk with intoxicating liquor very often become slaves to it, and get drunk time after time. Some men are like camels, in that they "get the hump" when they have intoxicating liquor.

Never touch intoxicating liquor—no matter how tempting it may seem. Some people say life is a desert. Well, if it is we are the camels who have to cross it, and we'll do our journey all the better if we don't touch intoxicating liquor.—Everybodys Monthly.

WHAT DOES IT MATTER?

*It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrunk at the cold world's scorn,
Or walked in the pride of wealth secure.
But whether I live an honest man
And hold my integrity firm in my clutch
I tell you, brother, as plain as I can,
It matters much.*

*It matters little how long I stay
In a world of sorrow, sin, and care;
Whether in youth I am called away
Or live till my bones and pate are bare.
But whether I do the best I can
To soften the weight of Adversity's touch
On the faded cheek of my fellow man,
It matters much.*

*It matters little where, be my grave—
Or on the land or on the sea,
By purling brook or 'neath stormy wave,
It matters little or naught to me;
But whether the Angel Death comes down,
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much.—Noah Baker in Poems With
Power To Strengthen the Soul.*

THE QUEST FOR HAPPINESS

It is said that the desire for happiness is universal. Many try to find happiness where it does not exist. Like the rich young ruler mentioned in the Bible, they know that there is something wrong; something lacking in their lives, and they foolishly go deeper into sin trying to satisfy the longing of this inward urge. Such procedure is like jumping out of the frying-pan into the fire. Their dissatisfaction grows greater all the while. People are so desirous of being happy that no doubt many would turn from their sins and turn to Christ if they could be convinced that happiness could be found only in this way.

The First Psalm has a great deal to say about this matter of happiness. It begins by telling where happiness can never be found. The Moffatt translation reads as follows: "Happy is the man who never goes by the advice of the ungodly, who never takes the sinners' road, nor joins the company of scoffers."

The big question is "Where can happiness be found?" The Psalm begins with the negative side; telling where happiness cannot be found. This is a pretty good place to begin for we cannot grow flowers in our gardens until the weeds and grass have been destroyed. No life can be filled with the good until it is first emptied of the bad. Happiness can never be found by taking the advice of the ungodly. This advice may be given by word of lip or example of life. We have all seen the ungodly exert their influence over people in both of these ways. We have witnessed the consequences of the following of such counsel in terms of wrecked homes, ruined lives and political corruption. Individuals, families and nations want to be happy. That is a universal quest. The ungodly take advantage of this desire by trying to show that it can only be attained by going deeper into sin. Take for example the liquor traffic. There is no sane argument under God's

heaven for the legal sale of a thing that causes so much suffering and trouble. All sensible people know that it is "public enemy number one". It is responsible for more broken homes, broken hearts, ruined lives, accidents and crimes than any other one thing on earth. Any person who would try to deny that impugns his own intelligence. The argument that it should be sold legally because otherwise it would be bootlegged is as foolish as it would be to license murder and adultery because law cannot prohibit them. What is the advice of the ungodly? To get out of such traffic? Not on your life. Their advice is go deeper in. Have the state not only license it but be the biggest seller of it. "Happy the man, the state, or the nation who never walks in the counsel of the ungodly." Happiness is what we want and it cannot be found by following the advice of ungodly people regardless of what position they may hold.

Neither can happiness be found by "taking the sinners' road". The abundant life which means a life of happiness is found in the "narrow path". Jesus taught that and he knows life better than anyone else who ever set foot upon this earth. We all know that the narrow path leads to health. There are rules and regulations that if broken will destroy health and even life itself. We realize that the narrow path leads to success in business. The same is true in athletics. There are training rules that must be faithfully kept. There is no realm of life where this law does not work. It is not the sinners' road but the narrow path that leads individuals, families and nations to happiness.

The last step in sin's downward grade and in the dissatisfaction of life is for one to "join the company of scoffers". Did you ever see a smart alec make fun of his mother's religion and malign his father's God? If so, you were looking upon

THE FUNDAMENTALS

Why should not Twentieth Century youth understand "faith", "grace", and "repentance"? Can precise meaning be taught without well-defined terms?

The public schools will teach these same youth elementary technical terms for each subject studied.

In mathematics they will be taught numerators, denominators, sums, and multiples.

In English they will learn adjectives, adverbs, and participles.

In geography they will discuss continents, latitudes, longitudes, and deltas.

In music they will know moderate, allegro vivace, counterpoint, syncopation, and overtones.

Why, then, should we impoverish their minds and vocabularies by failing to teach the elemental terms of Christianity?—C. Adrian Heaton, in The Union Signal.

the most reprehensible characters that ever walked on shoe-leather or breathed God's air. He has sunk so low in devilry that he is able to pollute the air for several blocks around. The "prodigal son" landed in the hog pen but even he did not become corrupt. The fact that he always held a warm place in his heart for the righteousness of his father and the godliness of his home finally led him back to his father's house.

Though this Psalm begins with the negative note it soon passes over to the positive. The happy man "finds his joy in the Eternal law, poring over it day and night." Happiness both for time and eternity is assured to the individual who learns in what direction God is moving and then moves in that direction. The one who goes counter to the will of God violates the principles upon which his own personality is built. Man was made for fellowship and harmony with God. He who by his acts or attitudes makes impossible that fellowship finally destroys himself. In the final analysis people really do not break the laws of God; they break themselves on those laws.

The happy person is like a tree whose leaves never fade and whose fruit never fails. He will prosper in his undertakings; for he seeks to do only those things that are pleasing to God. He can tap the great power that made and sustains this universe. His life has weight and his opinions value. They are not like the chaff which the wind blows away. By the grace and help of God the happy person will be able to stand in the face of temptations. The last we hear of this fortunate individual is "The Eternal cares for the life of the just, but the ungodly life shall perish." Happiness, which is the quest of all, can be attained by all. But it is found only through learning and doing the will of God.—H. O. B.

What really is there in your Christianity if you look at men struggling in darkness and are content to congratulate yourself that you are in the light?—F. W. Robertson.

Learn as though we were to live forever; live as though you were to die tomorrow.—Ex.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$1.25 PER ANNUM
Retired Ministers and Wives of Deceased Ministers
Complimentary

Office of Publication 1136 Donaghey Building
LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH OF ARKANSAS
COMMISSIONERS

Little Rock Conference—J. S. M. Cannon, O. D. Campbell,
J. L. Hoover, O. C. Landers, Aubrey Walton
Burney Wilson.

North Arkansas Conference—Martin Bierbaum, R. L.
McLester, H. M. Lewis, C. D. Metcalf, J. G. Moore,
C. M. Reves, S. P. Brownlee, Jr.

Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized September 12, 1918.



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A LONG JOURNEY

Since I retired I have been superintendent of the Adult Home Department of the Sunday School of St. Paul's Church, here in Shawnee. Among those to whom I carry literature quarterly, is an interesting old man by the name of Goodman. He interests me greatly, especially because of the long journey he has made during his lifetime. He has been traveling eighty-seven years and has come six thousand miles. He was born in Switzerland. His father was in this country, at the time of his birth, fighting in the Union Army as a "mercenary." He fell in love with America, went back to Switzerland after the war was over, and brought his wife and new-born baby boy to Texas, where the lad grew up.

The name was Gutman, but later was Americanized and changed to Goodman. During his long journey Mr. Goodman has been married twice. He had two children by his first wife, who died in Texas. Then he married again and moved to Lexington, Oklahoma. Something like twenty years ago he moved to Shawnee and bought eighty acres of land about two miles from town, where he established his residence. With his wife, a member of our church and a devoted Christian, they have reared a splendid family. More recently oil was discovered on his land and he now has four oil wells in operation. He owns a handsome automobile, which his family uses, while he drives, from choice, a one-horse wagon when he goes to town.

When I inquired as to his religious life, he said he was baptized, according to the law of the old country, when he was a babe in arms. He has never joined the church in the ordinary acceptance of that phrase, but because of his baptism, he thinks of himself as a Lutheran.

He is growing feeble now, but when I look at him and think how far he has come, from the standpoint of time and geography, I marvel that he is as strong as he is today.

In this life all of us are on a journey. Some of us travel further than others, but all of us hope to reach the desired destination.

*"Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent,
A day's march nearer home."*

Every man is an influence for good or for evil, whether he intends or designs it or not. A blank he cannot be.—Joseph Fort Newton.

NEWS AND NOTES ABOUT FACTS AND FOLKS

BORN to Rev. and Mrs. S. E. Bryant of Dalark a daughter, Mylinda Zoe, on January 12. Brother Bryant is pastor of the Dalark Circuit.

REV. P. D. ALSTON, pastor of the Calion Methodist Church, announces that the church will observe its annual homecoming on Sunday, March 30. All former pastors are invited to attend.

REV. J. E. FULKERSON, pastor of the Scott Street Methodist Church, Little Rock, is teaching the course, "The Church Working With Young Adults," in a Training School at Jackson, Tennessee.

REV. FRED G. ROEBUCK, pastor of the First Methodist Church, Ft. Smith, preached at the evening hour at the First Methodist Church, Prescott, on Sunday, February 2. Brother Roebuck was pastor at Prescott from 1925 to 1933. Rev. C. Ray Hozendorf is the present pastor.

FUNERAL services were held in Birmingham, Alabama, on Friday, February 21, for Mrs. C. C. Griffin, ninety-three, mother of Rev. H. H. Griffin, district superintendent of the Searcy District, North Arkansas Conference. Mrs. Griffin was the wife of the late Rev. C. C. Griffin who was at one time a member of the North Arkansas Conference. She is survived by three daughters and two sons.

ACCORDING to Bishop J. Wascom Pickett, of the Methodist Church in India, fifty-one new churches were organized by Methodist societies in the Delhi area alone during the year 1946, while 186 new "preaching points" were established. During the same period, 8,719 persons were received into the Methodist churches by "confession of faith," while 2,108 others were received by transfer.

REV. S. B. BRYANT, pastor of the Dalark Circuit and a student at Henderson State Teachers College, was a member of a debating team who represented the school at Northwestern State Teachers College, Natchitoches, La., on Friday and Saturday, February 14 and 15. The other member of the team was Paul Pennington of the school. They won four debates and lost two. Schools defeated were L. S. U., Harding, Southwestern Missouri Teachers and Northwestern.

THE Methodist Church of Waldron held a dedication service for its new Hammond organ on Sunday, January 26, in charge of Bishop Paul E. Martin and Rev. Cecil R. Culver, district superintendent. The organ was given by Mrs. Gene Davidson and John H. Forrester as a memorial to their mother, Suhalie Hughes Forrester, their grandfather, John T. Forrester, and in honor of their father, C. E. Forrester. An illuminated cross was also presented which was given by Mrs. Rice as a memorial to her husband Hugh E. Rice. Rev. J. W. Glover is pastor.

MRS. J. D. BRAGG, president of the Woman's Division of Christian Service of the Board of Missions of the Methodist Church, has been elected president of the Home Missions Council of North America for the year 1947-48. Mrs. Bragg is one of the best-known church women of America, heading a Methodist society of more than one million members. She is also active in the Foreign Missions Conference of North America, the United Council of Church Women, and the Federal Council of Churches of Christ in America. Her home is in St. Louis, Mo.

JUDGE MALCOLM HATFIELD, St. Joseph, Michigan, sends the following letter: "After Readers Digest described my procedure of assisting confused and distressed people in solving their personal problems, I was swamped with requests for additional information. Consequently, I compiled a small booklet which explains the self-analysis technique that is used here in the Court to aid all emotionally ill persons who feel insecure, fearful, lonesome, and the like. As all requests were accidentally de-

stroyed, would you print this letter so your readers will know they can now secure a free copy by writing me?" Address Judge Malcolm Hatfield, Court House, St. Joseph, Michigan.

THE World Day of Prayer, annually observed by church women throughout the world, fell this year on Friday, February 21. Observance of the day was made in churches of almost fifty nations; the offerings from American churches will assist the work of union Christian colleges for women in Asia, and of the Committee on Friendly Relations Among Foreign Students in the United States. In America, the observance is fostered by the United Council of Church Women, the Federal Council of Churches and the Foreign Missions Conference.

LOCAL OPTION PROGRAM IN GRAVE DANGER

(Continued from Page 1)

vote. One wet town in a dry county could curse the whole county with its wares.

The Temperance Committee of the House has planned an open hearing on this bill for Tuesday evening of this week. That hearing will have been held before this article is in print. If the Committee votes to recommend that the bill "do not pass," its action would likely mean that the bill will fail of passage in the House. A vote favorable to the bill by this Committee should arouse every prohibitionist in the state to an "all out" fight to prevent its passage in the House.

Some who have had opportunity to sound out sentiment in the Committee are very hopeful that it will be unfavorable to the passage of the bill. We sincerely hope that they are correct. However, since this measure will likely come to a vote in the House very shortly after the open hearing, and since this bill is so dangerous to the prohibition program in Arkansas, we are risking, in this article, the possibility of writing on a dead issue to ask that our people keep their minds on this bill until it is as dead as the proposal to put Arkansas in the liquor business.

STEWARDSHIP REPORT BASED ON COVENANT CARD AND OVER-ALL OBJECTIVES

CHICAGO—After agreement with the Bishops and Boards involved, the Crusade for Christ office has announced that reports for the Year of Stewardship will be based on the four questions contained on the Covenant card and on the over-all Stewardship objectives. In addition, the churches will be asked to report on accessions and church school enrollment and attendance.

The Covenant card bears the following questions:

1. Number of persons signing covenant to "seek to serve God in daily work, etc."
2. Number enrolled as tithe? Number enrolled as givers in other proportions?
3. Number dedicating time and talents to work in the church?
4. Recruits for full-time service? Ministry? Other service?

The report based on over-all Stewardship objectives will ask for the following information:

A. Accessions to the church on confession of faith? By transfer?

B. Net increase or decrease in church school enrollment from 1944 session of your Annual Conference, from which date Crusade statistics are compiled?

The first of two such reports during the Year of Stewardship will be asked for from district superintendents immediately after Easter. The second one will be expected at the close of the Stewardship year.

THE PULPIT OF ARKANSAS METHODISM

Steward Of Possessions

By ETHAN W. DODGEN, Pastor, First Methodist Church, Clarksville

(This sermon is the eighth in a series of twelve sermons on various themes of Stewardship. These sermons are prepared by ministers of the Little Rock and North Arkansas Conferences and are published in connection with the current emphasis 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: "Barnabas, having a field, sold it and brought the money."

TO Joseph the Levite the apostles gave the name Barnabas, which is popularly translated "Son of Comfort". We see something of the sterling character of Barnabas in his relation to Paul. Paul, who towers above the other characters of the early Christian group, like every other great leader was dependent upon many helpers and friends. Seeking to join himself to the disciples in Jerusalem, Paul found they were afraid of him, but Barnabas brought him to the group. Barnabas, finding the flourishing Christian band in Antioch, goes to Tarsus to look for Saul. Saul is the helper of Barnabas now, but he begins to get his direction. He develops rapidly under his new master, and before long it is Paul and Barnabas, then Paul. Barnabas did not mind. He had used his beautiful and gentle spirit to give encouragement and comfort to one in the hour of need, even Saul. He had done what God wanted him to do: what he was best qualified to do. Perhaps he is the patron saint of those quiet and gentle spirits that discover and fan to flame the dynamic spirit of some youth. So the simple and eloquent tribute of Barnabas, "He was a good man and he did a good deed with a good will", certainly does not tell the whole story of this man or of his devotion to the Kingdom of the Risen Christ.

Secularism: The Cardinal Sin of Our Day

If Secularism is the chief sin of our day, then the use and abuse of possessions is a problem of utmost significance in the spiritual life of Christendom. A Roman Catholic weekly, in commenting on the new Revised Version of the New Testament, is reported by Dr. Cadbury in the Christian Century as saying editorially, "The great American heresy is not Protestantism but Secularism." In discussing the great American Revival, Dr. Edwin T. Dahlbert calls for a "profound theological awakening. "Where is the young reformer of our time?" he asks, "who, like Martin Luther of old, will nail to the doors of the church a statement of ninety-five things he believes, and offer to debate them with all comers? There must be such if we are to withstand the onward march of a military secularism."

It is foolish to deny the value of possessions. "Money is the power to demand a human service and to be sure you will get it. It is always

human flesh and blood and brains," says Studdert-Kennedy. The love of money gets mixed up with everything: Love for my son, to whom I would give the best; love for knowledge; love for beauty. A girl was dying of consumption for lack of money to be moved to a place of health. Perhaps a few hundred dollars was the difference between life and death. And in this mix-up of

church at Antioch that commissioned these missionaries to go on out a little further with the good news. Perhaps Barnabas' field, a little portion of it, landed one day in Rome, in the form of a citizen who had appealed his case to the highest tribunal of the Roman Empire.

Perhaps a piece of the field is in my heart, and your heart, now. Who owns it now? Maybe they are still

in balance without having to borrow too much from next month's income. But turn it around. Here is so much of the things of value that can be translated into terms of life, as building a Christian home or creating a Christian influence wherever we are. And there is a portion that goes into the things that are eternal. The person who handles the bit that God has given him in a way that he can feel that he is helping mankind to find the way to life and abundant living and helping God establish eternal values will conquer this deadening sense of slavery to a budget.

The man who spends all on himself while others about him go hungry for food can build up only misery in his soul. There are people all about us with hungry hearts, hungry for the word of hope and life that the church has to give. When we spend all our means on ourselves in such a situation we are building up misery for our souls. Barnabas was transformed by the field that he sold and the money that he brought, as were many others about him. You and I are transformed, too, by the use we make of life's deepest and most abiding values.

A man who has lost all his money in the years of depression found great satisfaction in the money he had invested in his church. All other investments had turned out bad. But the church would go on ministering to girls and boys, eager youth, and adults in search of God. He had salvaged something eternal from the catastrophe. He was transformed from bitterness to gladness and peace in his stewardship of riches. When Barnabas sold his field he became a part of something far greater than the price of the field. It was like hooking on to a great steamer or powerful engine. You and I do that when we bring our gifts to God and become a part of the Purpose of God in the world.

Our Gifts Transform the World

The story is told of a young college graduate in another generation who dedicated his life to service among the cannibals of an obscure island. He was warned that these savages would have no regard for him, that he was risking his life. But many years later visitors went to that island to see the transformation that had taken place. There were neat, sanitary little villages. There were schools and hospitals and churches. Cannibals in a very brief time had been transformed to what we call civilized people. When we use our possessions as God intends that we should use them a divine power is loosed in the world that changes it. Is this not the answer to secularism, the cardinal sin of our day?

Men have left their homes, have traveled the seas in a day when it was very hazardous to venture out upon the sea in search of gold, for they thought gold would satisfy. Tolstoi tells the story of a man who sold his home and gave his life in quest of land, only to learn a greed

(Continued on Page 16)



BARNABAS, CONSECRATED LAYMAN

life and death, pain and pleasure, the fascination of things creates the modern paganism so deadly to the Christian faith. To combat the cardinal sin of secularism of our day we must be able to re-interpret to individuals and to society the deep spiritual significance of the possessions we are permitted to use in life.

Stewardship of Possessions Transforms Possessions

It is interesting to see what happens to the things we use when they are used in the way that God intended them to be. Barnabas, and others like him, became obsessed with the value of the Kingdom of God. Barnabas' field turned into coin and placed in the hands of these apostles became a message of hope to despairing souls. Perhaps that field had a part in the little

quarreling over a bit of this field in Palestine now, the Jews and the Arabs, but the part of it that is in the hearts of the Christians across the world brings peace and hope and an undying faith in God. Barnabas, having a field, sold it and bringing the money transformed it into acts of kindness and words of power.

The Steward Is Changed

We are changed as we become faithful stewards. Most of us think in terms of our monthly income. We have some sort of a budget or plan through which this is distributed. Sometimes it's a big headache. There's never quite enough to go around for all our wants. It can be a most deadening thing in life to live from one payday to the next and try to spend our money in such a way as to keep the budget



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

RUTH'S NEW FRIEND

By Alice Wetherell

"Mummy, I want someone to play with," said Ruth one Saturday, when she was all alone.

"Run out to the garden, dear, and see if you can't find someone," said Mummy with a twinkle in her eye.

"Oh, Mummy, I mean someone who can talk. Molly can't talk." Now Molly was the little "pretend" girl who often came and played with Ruth when she was lonely. Most of the time Ruth loved to play with Molly, but today she did want someone who could talk to her.

"Go out to the big tree in the corner of the orchard and play with Molly. Who knows, perhaps Molly may even find a voice some day," said Mummy.

"Molly, Molly," called Ruth, as she went out to the orchard. "Will you come and play hide-and-seek?" There was a little pause, and then a voice answered, "Yes, let's."

It was really Ruth's own voice that answered, for Molly, being only an imaginary child, had no voice of her own. Ruth had to answer for her.

"You may hide first," said Ruth.

"Thank you," said Molly with Ruth's voice. And the game at once began.

Ruth hid her eyes with her little hands and put her head against the tree.

"One-two-three-four-five." she counted up to twenty-five, so quickly that her words all clung together. Then.

"Ready or not, you must be caught," she called, just as if Molly were a real little girl, and could hear every word she said.

Ruth looked behind the bench for Molly. She looked behind one tree trunk, then another. She even looked behind a pail that lay there on the ground. For Molly, not being a real little girl, could easily hide behind a pail.

"You're behind that other tree. I know you are," at last called Ruth. And then she ran to look.

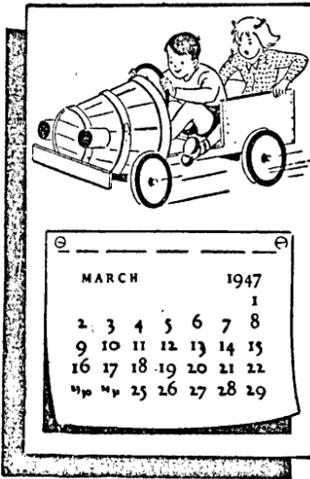
"Free, free, free," came a call behind her back.

Little Ruth turned quickly and looked toward the tree which was the goal. Could it be that her "pretend" Molly really had a voice of her very own? Could Molly have really come to life just to play with her? She wasn't standing at the goal at any rate. Ruth had expected to see her standing there when she had turned around.

"Perhaps she went behind the goal, when she had called out 'free,'" thought Ruth. So Ruth ran back to the tree, but no one stood behind the trunk, either.

"I'm sure it must be Molly," Ruth kept thinking, so she called out, "Molly, please come out now that you were home free. I'll hide my eyes again if only you'll come out." "Free, free, free," came the teasing answer. It seemed from behind another tree this time.

Ruth stood still, not knowing where to look. Of course it was Molly come to life, just as in a fairy tale. But where was Molly now?



MARCH

*March, with all its windy ways
Its pleasant warmth and longer days,
Will soon be here, each girl and boy
Looks forward to it with much joy.*

*It is a time for waking flowers
To stir and greet the sun and showers,
And clouds, the wind gives merry chase
As through the sky they run a race.*

—A. E. W.

There were so many trees that you couldn't look behind them all.

"Free, free, free," came a sweet voice, not six feet away.

Ruth didn't say a single word, but stood and listened without moving.

"Free, free, free," came from one part of the orchard. "Free, free, free," from another part. It seemed as if there were a dozen voices, calling one after the other, "Free, free, free."

Ruth was so excited now that she ran up to the house.

"Mummy," she called as she ran, "Mummy, Molly's voice is in the orchard, but I can't find Molly."

Mummy went out to the orchard with her little girl. Mummy hunted behind one tree, Ruth hunted behind another.

"Free, free, free," came the voice again. Then Mummy smiled and began to look on the ground. She looked and looked. At last she called out, "Come and see your Molly, here beside this tree." And as Ruth came running up, quietly, there sitting on the ground beside an apple tree, stood a reddish-brown bird with a white breast spotted in brown. His yellowish throat was throbbing, throbbing as they looked, and his head held high.

"Free, free, free," he said.

"But," said Ruth, "That tiny bird couldn't make all those voices all over the orchard could he?"

"That's exactly what he does," said Mummy. "He makes his voice sound in many different places while he sits just there. His home is likely in the woods just back of the pasture. His very proper name is Wilson's Thrush, but you may call him, 'Veery'. That's his nickname."

But little Ruth was having thoughts of her own. "I may call him, 'Veery', but I may call him 'Molly' sometimes, too. For, after all, it may be like the fairy tale.

A fairy may have changed my Molly to a bird so that she may talk to me whenever we are playing."—Presbyterian Advance.

JUST FOR FUN

Billy: I didn't think I'd survive. First I got angina pectoris, then arteriosclerosis. Just as I was recovering from those, I got tuberculosis and aphasia.

New Kid: You look awful well to have had all those diseases.

Billy: I wasn't sick. I was in a spelling bee.

Doctor: "I would advise you, madam, to take frequent baths, plenty of fresh air, and dress in cool gowns."

Husband (an hour later): "What did the doctor say?"

Wife: "He said I ought to go to a watering place, and afterwards go to the country; also I must get some new, light gowns at once."

Buyer: "What are the prices of the seats, mister?"

Seller: "Front seats, one dollar; back seats, fifty cents; and program, a nickel."

Buyer: "I'll sit on a program, please."

Mistress: "Did you give the gold fish some fresh water this morning?"

New Maid: "Huh?"

Mistress: "I said, Did you give the gold fish fresh water this morning?"

New Maid: "No. They haven't finished the water they got yesterday."

The McTavishes took Sandy, Jr. to the movies, where they were warned that unless the child was quiet they would have to take their

A fairy may have changed my Molly to a bird so that she may talk to me whenever we are playing."—Presbyterian Advance.

IN THE WORLD OF BOYS AND GIRLS

THE SQUIRREL

*Risky, frisky,
Hippity hop,
Up he goes
To the tree top!*

*Whirly, twirly,
Round and round,
Down he scampers
To the ground.*

*Furly, curly,
What a tail!
Tall as a feather,
Broad as a sail!*

*Where's his supper?
In the shell;
Snapity, crackity,
Out it fell.*

—Unknown

A STRAIGHT LINE

Bobbie was working away at his drawing lesson. Presently the teacher came around to see what progress he was making. "Look here, Bobbie," she said, "that line isn't straight."

"No, it is not quite straight, I know," answered Bobbie, "but I can fix that up later."

"A straight line never needs to be straightened," said the teacher quietly, as she turned away to look at the work of another pupil.

That simple remark the teacher made set Bobbie to thinking. "A straight line never needs straightening." How much better, then, to make the line straight, rather than to draw a crooked line, which would have to be straightened afterwards.

Besides, a line that has partly been rubbed out and then made straight never looks quite as well as one that is drawn perfectly true and straight the first time. When we speak the truth we do not have to stop and correct what we have said.—Selected.

FINGER FRIENDS

- Five good friends together stand Side by side on baby's hand. Baby soon will know them all, Listen while their names we call;
- Thumbo great,
- Pointer straight,
- Longman Jim,
- Feeble Tim,
- And spry little man next to him.

Directions

- Hold up left hand.
- 2-6. Using a finger on the right hand, touch each finger on the left hand as it is mentioned.—Author Unknown.

money and leave. Half-way through the feature film, the wife turned to her husband and whispered:

"What do you think of it?" "Rotten," he replied. "Then pinch the baby."

Jack: "One thing about Jim, he can always see himself as others see him."

Jill: "Not stuck-up, heh?"

Jack: "Well, I wouldn't say that, but he's a twin."

What Is A Liberal?

By ROBERT E. L. BEARDEN, JR., Pastor, First Methodist Church, Wynne

I SUPPOSE that one of the most ambiguous terms in the English language is the word "liberal." There seem to be as many definitions as there are people to define it, but it is most often taken to mean someone who is socially or theologically radical. The Methodist Church is regarded as a liberal church and the liberal tradition undoubtedly commands the allegiance of the majority of her leaders. Many of the men who come from Methodist seminaries today find their most satisfactory approach to the Christian gospel through liberal channels. This means that a great many people, in the church and out, believe that they are rank modernists and active socialists. Nothing could be further from the truth and it is high time for some explanation to be made to our people, laymen in particular, of the meaning and purpose of the liberal approach. I wish some capable person would give us a book on this issue, clearing the murky waters of misunderstanding and criticism.

What, indeed, is a liberal? Is he a socialist or radical, hewing rigidly to the extreme left in all things political? Is he one who denies the Virgin Birth, the Divinity of Christ, the Trinity, the divine inspiration of the Bible, and most of the other cardinal principles upon which orthodox Protestantism is built? Is he a pacifist and does he go about denouncing the profit motive and all other principles of capitalistic society? Although this seems to be the general impression, it is a colossal mistake. The genuine liberal does not follow a panacea with blind loyalty and he consistently refuses to be bound to one political or theological position or group.

Liberalism is not a political scheme or particular theory. It is a method of approach, a state of mind, an attitude. Liberalism is not conclusion, but methodology. "The point of unity among liberals is one not of arrival, not even necessarily of road, but of the type of vehicle chosen for the journey." (Hedley, George, *The Christian Heritage in America*, p. 130) They take as their text the words of Paul, "Test all things, hold fast the good" (I Thes. 5:21) or of Christ, "Ye shall know the truth and the truth shall make you free" (John's Gospel 8:32). Their devotion is to the truth at any price, even the price of surrendering many traditionally accepted tenets when it is discovered that they are no longer worthy. There is a technique of free, objective inquiry, unafraid of what they will find and unhampered by taboos and orthodox opinion. They neither reject nor accept unreservedly the traditionally established principles. They hold to the majority of these principles because they find that they are God-

given convictions that have served men through the centuries, and will continue always to be true and good.

The non-liberal and reactionary is the man who has closed his mind to all change. His thinking has dropped into a comfortable rut and he will listen to nothing that threatens to shake him from it. Recent scholarship in the field of scriptural exegesis, for instance, is heresy to

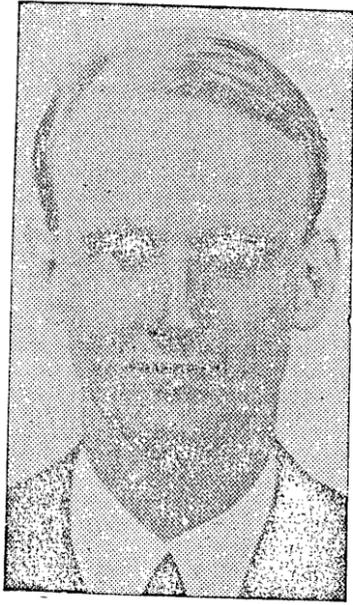
titude into which liberals may fall, that of saying, "I will not believe anything unless I find, through faith and reason, that it is true. Furthermore, I will hold myself ever in readiness to discard any conviction I now have, if I find it unworthy, in favor of a new and better way." This leaves a willy-nilly, flabby, spineless thing that straddles the fence in a vain effort to be unbound. There are certain great principles to which the liberal clings with unswerving devotion. They, for him, are forever sure and certain: the goodness of God, the Divinity of Christ, the certainty of the Kingdom, the assurance of eternal life to mention but a few. The neo-orthodox's warning is timely, but their method carries them to such extremes that most of us cannot follow.

We believe, then, that the genuine Christian liberal is a man who begins with certain undeniable assumptions and from there continues a search for the truth of God. He will act according to the truth as it is revealed to him, regardless of however uncomfortable the consequences may be.

The liberal reserves the right to judge each case on its own merits. He does not say "every divorce is sin," nor does he say "all divorce is permissible." Take, for instance, the question of profit motive in capitalistic society. The liberal does not condemn all profit motive as wrong, nor does he say that there is nothing unjust or improper about it. He maintains that this motive may lead men to great and useful accomplishments, or it may cause them to bring suffering and oppression to many people. Some men of means have used their profits for great deeds of mercy and in constructive ways, but some will stoop to anything to gain profit, and will use it in a greedy manner.

The liberal often finds himself in "hot water," being the brunt of much criticism and sometimes unfair charges. The reason for this, many times, is that he takes an independent course and exposes himself to attack from both sides. He is to be found with one group on one issue and with another when some other conflict arises. He will not be a rigid partisan, and acting on the principle of a free search for God's truth is often a dangerous business. However, he feels that this is the method by which the fullest Christian advance may be made and the true liberal finds abiding hope and satisfaction in his noble cause.

I am proud that I am in a church whose leadership is, in the main, devoted to this great liberal tradition. I believe, indeed, that, when so defined, our Master was the first Great Liberal.



REV. ROBERT E. L. BEARDEN, JR.

him because it may disturb his complacency.

The truth is that a modernist, a pacifist or a socialist may be a rabid reactionary. He may become so set on his theory that he refuses to hear any further evidence and condemns all men who criticize his conviction. On the other hand, a great traditionalist may be a true liberal, willing always to search for the truth which sets men free, the truth which comes not from men alone but from God working through men.

There is one place in the liberal approach in which a warning must be sounded and that group of men in our country who have, in recent years, returned to a neo-orthodoxy are sounding it with great strength. The German theologians, principally Karl Barth and Emil Bruner, began this swing back to traditionalism some years ago as a reaction against the extremes of liberalism. It was taken up in our country in a modified form by such men as Wilhelm Pauck, Edwin Lewis, Reinhold Niebuhr, and others. They have warned against the unfortunate at-

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.

ARKADELPHIA DISTRICT		
Present District Total, 1085		
Charge and Pastor	New Renewal	Present Total
Dalark Ct., S. B. Bryant	11	39
Hot Springs:		
First Church, W. B. Slaok	1	61
Grand Avenue, S. T. Baugh	1	89
Leola Ct., Coy Rogers	1	22
CAMDEN DISTRICT		
Present District Total, 1570**		
Camden:		
First Church, J. L. Dedman	1	103
El Dorado:		
First Church, R. Connor Morehead	2	195
Vantrease Mem., Chas. Glissen	2	82
Parker's Chapel, O. C. Birdwell	1	56
Strong Ct., Clyde Swift	1	50
LITTLE ROCK DISTRICT		
Present District Total, 1521		
Hickory Plains, Albert Oliver	1	12
Little Rock:		
First Church, Aubrey G. Walton	2	194
Oak Forest, Mouzon Mann	1	58
Winfield Mem., Kenneth Spore	1	42
Trimrose, L. E. Wilson	2	45
Reached Quota		
Exceeded Quota		
Tripled Quota		

MONTICELLO DISTRICT		
Present District Total, 1147**		
Hermitage Ct., A. J. Bearden	2	41
Monticello, Rowland E. Darrow	1	87
Tillar-Winchester, Joe B. Roe	1	72
Warren, Hal H. Pinnell	1	125
PINE BLUFF DISTRICT		
Present District Total, 1212		
Little Prairie, Tichnor W. F. House	1	16
Pine Bluff:		
First Church, William Brown	2	68
Roe Ct., C. R. Andrews	4	41
St. Charles, by Coy E. Whitten	5	20
Star City, Alva C. Rogers	3	88
Stuttgart:		
First Church, Virgil D. Keeley	1	81
PRESCOTT DISTRICT		
Present District Total, 938		
Bingen Ct., A. N. Youngblood	4	40
Glenwood Ct., K. K. Carithers	1	28
Prescott, C. Ray Hozendorf	13	79
TEXARKANA DISTRICT		
Present District Quota, 1068		
Columbia Ct., A. N. Stonecipher	1	36
DeQueen, Doyle Rowe	1	73
Fouke Ct., James E. Christie	1	16
Texarkana:		
Fairview, Fred R. Arnold	2	73
BATESVILLE DISTRICT		
Present District Total, 1159**		
Mountain Home, Joel Cooper	2	48
Newport, Umsted Mem., Walter Dillon	1	29
Swifton-Alicia, Clarence Wilcox	34	35
CONWAY DISTRICT		
Present District Total, 1657**		
Conway 1st Church, C. M. Reves	1	60
Conway Ct., Geo. Trobaugh	1	18

Oppelo, W. L. Russell	3	20
Plainview	5	18
Vilonia, A. H. Dulaney	1	33
FAYETTEVILLE DISTRICT		
Present District Total, 1254**		
Council Grove, K. R. Griffin	5	5
Gravette-Decatur, Arnold Simmons	1	37
FT. SMITH DISTRICT		
Present District Total, 1573		
Ft. Smith:		
Goddard Mem., E. B. Williams	1	141
South Ft. Smith, Lester Weaver	1	27
Hackett, Billy Hightower	1	25
Mansfield, James Chandler	1	24
Hartman, B. E. Robertson	1	53
HELENA DISTRICT		
Present District Total, 1330**		
JONESBORO DISTRICT		
Present District Total, 1407**		
Blytheville:		
First Church, A. D. Stewart	7	80
Joiner, H. W. Sanford	2	14
Yarborough-Promised Land, R. L. McLester	2	60
PARAGOULD DISTRICT		
Present District Total, 1093		
Paragould:		
Griffin Mem., R. E. Wilson	1	35
Rector 1st Church, J. J. Decker	1	37
Walnut Ridge Ct., Norris Steele	2	47
28		
SEARCY DISTRICT		
Present District Total, 1103**		
Heber Springs:		
Central, J. W. Harger	1	32
Hunter, Y. D. Whitehurst	1	31
Van Buren Co. No. 2, A. A. Noggle	1	21

LITTLE ROCK CONFERENCE TREASURER'S REPORT

(Continued from Page 8)

CHARGE	Bishops Fund	Conf. Claim.	Benevolences	World Service (4th Sun. Off.)	Gen. & Jur. Conf. Exp. Fd.
DeWITT	31.50	126.00	200.00		31.00
GRADY-GOULD				6.87	
TOTAL				18.35	
HUMPHREY-SUNSHINE				25.22	
TOTAL				36.82	
LITTLE PRAIRIE CT.				5.10	
PINE BLUFF CHURCHES				130.00	
Carr Memorial	26.25	210.00	625.00	10.00	18.25
First Church				454.46	
Hawley Memorial				5.40	
Lakeside				2.00	
PINE BLUFF CT.				6.35	
Redfield				87.50	5.00
SHERIDAN CT.				48.00	
Center				11.30	
SHERRILL-TUCKER				798.15	111.25
Tucker				510.00	
STAR CITY CT.				19.75	
Star City	16.00	101.00		105.00	
GRAND AVENUE, STUTTGART	20.00	150.00		24.00	
SWAN LAKE				150.00	
DISTRICT TOTALS	125.75	632.00	862.50	111.25	
CRUSADE FOR CHRIST—First Church, Pine Bluff, \$500.00, Hawley Memorial Church, Pine Bluff, \$10.00					
AREA FUND—Almyra \$1.00, DeWitt \$6.00, First Church, Pine Bluff, \$3.75, Star City Church \$1.00, Grand Avenue, Stuttgart, \$8.00					
MINISTERIAL SUSTENTATION FUND, CHURCH—Almyra \$18.00, DeWitt \$18.00, First Church, Pine Bluff, \$15.00, Star City Church \$10.00, Grand Avenue, Stuttgart, \$4.00					
MINISTERIAL SUSTENTATION FUND, PASTOR—DeWitt \$9.00, First Church, Pine Bluff, \$15.00					
PHILANDER SMITH COLLEGE (Race Relations)—First Church, Pine Bluff					24.00
GRAND DISTRICT TOTAL RECEIVED					\$3338.48

CHARGE	Bishops Fund	Conf. Claim.	Benevolences	World Service (4th Sun. Off.)	Gen. & Jur. Conf. Exp. Fd.
COLUMBIA CT.					
New Hope					9.00
Philadelphia					3.00
TOTAL					12.00
DeQUEEN	13.00	90.00	168.75		13.00
FOUKE CT.					
Fouke				1.20	5.46
Silverina				.92	4.20
TOTAL				2.12	9.66
HATFIELD CT.					
Cove					14.10
HORATIO CT.					
Cerro Gerdo					10.00
Horatio				20.12	12.00
Walnut Springs				3.27	5.00
TOTAL				23.39	30.00
LOCKESBURG CT.					
Belleville					6.00
Rock Hill					4.50
TOTAL					10.50
MENA					15.00
RICHMOND CT.					
Ogden					6.50
Richmond					14.15
TOTAL					20.65
TAYLOR CT.					
Welcome					6.00
TEXARKANA CHURCHES					
College Hill	7.87	45.00			3.75
First Church	96.60	770.00	300.00		121.81
WILTON CT.					
Ogden					3.00
WINTHROP CT.					
Winthrop					5.50
DISTRICT TOTALS	163.46	1043.66	927.50	229.26	78.96
MINISTERIAL SUSTENTATION FUND, CHURCH—DeQueen \$7.50, Horatio \$11.50, College Hill, Texarkana \$4.50, First Church Texarkana \$55.00					78.50
MINISTERIAL SUSTENTATION FUND, PASTOR—First Church, Texarkana					85.00
GRAND DISTRICT TOTAL RECEIVED					\$2875.74

RECAPITULATION

DISTRICT	Bishops Fund	Conf. Claim.	Benevolences	World Service (4th Sun. Off.)	Gen. & Jur. Conf. Exp. Fd.
Arkadelphia	85.34	2153.60	970.82	317.88	68.68
Camden	507.23	2195.95	4465.21	150.11	223.58
Little Rock	386.69	1066.20	3400.50	508.21	233.74
Monticello	245.70	1488.22	1476.33	709.81	114.34
Pine Bluff	125.75	632.00	862.50	798.15	111.25
Prescott	101.98	520.72	1058.00	37.86	8.00
Texarkana	165.48	1043.66	927.80	229.26	76.36
TOTAL	1618.15	9702.35	13,160.66	2761.28	830.87

DISTRICT	Min. Sust. Fund (C)	Min. Sust. Fund (P)	Area Fund	Crusade For Christ	Philander Smith For Col. (Race Rela.)
Arkadelphia	61.40	59.50	10.00	125.00	
Camden	205.00	35.00	3.50		125.00
Little Rock	150.25	26.25	54.25	10.00	
Monticello	170.50	28.75			
Pine Bluff	105.00	24.00	19.75	510.00	150.00
Prescott	42.00				
Texarkana	78.50	55.00			
Little Rock Conference—Offering taken at Annual Conference Meeting					218.82
TOTAL	812.65	228.50	87.50	645.00	493.82

Hospital Fund World Communion (Golden Cross) Offering

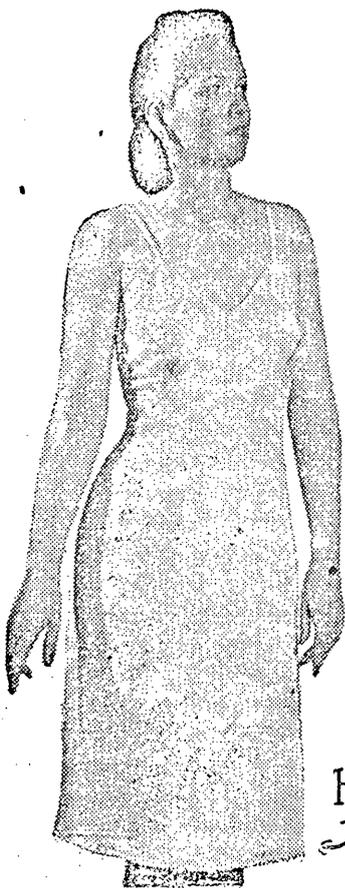
Camden	25.00	70.11
Little Rock	5.00	11.00
TOTAL	30.00	81.11
GRAND TOTAL RECEIVED		\$30,442.09

CHARGE	Bishops Fund	Conf. Claim.	Benevolences	World Service (4th Sun. Off.)	Gen. & Jur. Conf. Exp. Fd.
CHERRY HILL CT.					
Cherry Hill	5.26	6.00	8.75		4.00

C. E. Hayes, Treasurer, Little Rock Conference

February 12, 1947

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

WITH THE CHILDREN'S WORKER

By Mrs. W. F. Bates

Classes for Children's Workers In the Little Rock Training School

There will be four classes especially for children's workers in the Little Rock Training School, March 3-7.

1. Plans of the Church for Kindergarten Children, will be taught by Mrs. F. B. Outman of St. Louis. This course will be given in the daytime, and will start at 9:30 A.M. Monday. Kindergarten workers and parents of pre-school children are invited to attend. This is a laboratory class and Winfield, First Church, Pulaski Heights and Asbury have been asked to furnish five children each to participate in the class.

However any parents of four and five year old children desiring to attend the class may bring their children unless the group becomes too large. Parents desiring to enroll their children in the laboratory class should call Mrs. Herbert Smith, or Mrs. W. F. Bates. Only the adult members of the class will attend the session Monday. The children will be expected Tuesday through Friday mornings.

2. Plans of the Church for Primary Children, will be taught by Mrs. W. B. Ferguson, who was formerly the editor of the CHILD GUIDANCE MAGAZINE and is well known in Little Rock. Mrs. Pete Thompson is serving as sponsor of the class.

3. Plans of the Church for Junior Children, taught by Mrs. R. O. Sory, Conference Director of Children's Work in the Texas Conference. This will be a practical and helpful course for all Junior workers. Mrs. Cutting of Forest Park is sponsoring the class.

4. When Children Worship, taught by Miss Vesta Towner, who is Conference Director of the St. Louis Conference and the author of the text which is used in this course. This class will be especially helpful to departmental superintendents, superintendents of children's divisions and those other persons who have had the specialization course a number of times. Departmental superintendents will choose between this course and the course dealing with the work of their particular departments, taking the one that they feel is needed most.

There are also three general courses which children's workers will find helpful.

"The Christian and Race", of particular interest to secretaries of children's work.

The Stewardship of Life—taught by Dr. James Workman.

Bible Manners and Customs — taught by Dr. Hicks.

Children Need A Pastor, Too

"This is my church!" "This is my preacher." These statements express what should be normal experiences for children. To confine children to their department or class relationships is to deprive them of rich possibilities for growth in church-wide fellowship. The pastor may be the child's first link with the "total church".

How Can the Pastor Establish a Relationship With Young Children?

He will be friendly to young children as he visits in the homes.

He may visit in the church school group, just as a friend, talking and playing with the children.

He may be in the "big church" when the children go to see where their mothers and daddies go to church.

When the children take a trip over the church, he may show them his office where he studies and writes letters.

What Contacts Can be Established Between the Pastor and Older Children?

The pastor is a member of the staff of children's workers. He may attend any of their department or class sessions, their parties or hikes, and their vacation school.

The pastor may be interviewed by the boys and girls to discover ways in which they may work with him or serve the church; to receive counseling on some of their problems; to get information to enrich their study of the Bible or of the church.

The pastor helps older juniors make special preparation for church membership.

The Pastor Helps in Planning the Church's Total Program for Children.

He will be sure that there is an adequate church life for children of all ages.

He will see that children's leaders are carefully selected and trained.

He will counsel with teachers and parents regarding their responsibilities.

He will help the church consider the children's needs in the use of the church building and equipment.

From — The Children's Division Yearbook—1946-47.

New Leaflets

Your Child's Summer, No. 171-B, is an interesting new leaflet which will help parents and teachers plan worth while summer experiences for their children.

The Sunday School an Answer to Crime, No. 64-B, is a copy of an address by Louis B. Nichols, assistant director of the F. B. I. before the Conference of Bishops and District Superintendents of the Methodist Church, Grand Rapids, Michigan, September 10, 1946. If you are sincerely interested in reducing Juvenile Delinquency you will want to read this leaflet.

Either of the above leaflets may be secured from your Conference Board of Education, of the Service Department, 810 Broadway, Nashville 2, Tenn. Single copies may be secured free. There is a small charge if several copies are desired.

Fear makes a man a slave to others. This is the tyrant's claim. Axiety is a form of cowardice embittering life. — William Ellery Channing.

If in need of a physician let these three serve you: a cheerful mind, relaxation from business, and a moderate diet.—Selected.

In the eyes of God no man is victorious in business who does not use his profits for human welfare more than for selfish gains.—Ex.

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

North Arkansas Conference Vacation Church School Plans

The district leaders of the North Arkansas Conference are making plans for vacation church school clinics to be held in March. Dates for some of these meetings have been set and others will be announced soon.

The Jonesboro District under the leadership of Rev. J. Albert Gatlin, district superintendent, and Mrs. H. D. Castleberry, district director of Children's Work, is to have a series of three or four group meetings in the interest of Vacation School work. These are to be held the week of March 9-15.

The Paragould District under the leadership of Rev. R. E. Connell, district superintendent, and Miss Fern Cook, district director of Children's Work, is to have a one day clinic at Paragould, March 18.

The Ft. Smith District under the leadership of Rev. Cecil R. Culver, district superintendent, and Miss Anna Rose Miller, district director of Children's Work, is to have a one day Vacation School clinic at First Methodist Church, Ft. Smith, March 20.

The Helena District under the leadership of Rev. Grover C. Johnson, District superintendent, and Miss Mollye Weeden, district director of Children's Work, is to have a one day Vacation Church School clinic on March 21.

A list of suggested courses for Vacation Church Schools will soon be sent out to pastors and other interested workers.

The districts which have not yet made plans for a clinic will soon do so.

It is important that local churches select their Vacation Church School leaders at an early date, select the date for the school, select the courses to be used, order these materials and give the workers plenty of time to make advanced preparation. Any local church school can have a vacation church school, if plans are made early. Workers must have time to make needed preparation.

"Our Daily Bread", by Miss Lula Doyle Baird of Morrilton, is a new unit in that Miss Baird has revised this unit. It is a Primary Unit and many of our local churches will want to use this unit this year.

The Methodist churches of Van Buren County are planning for a number of Vacation Church Schools in that county. A recent meeting was held in that county to plan the places and dates for these Vacation Church Schools.

Plans are already under way in Madison County for a number of schools in that county.

Nursery Laboratory Schools

A Nursery Laboratory School was held last week in connection with the Ft. Smith Training School. Miss Kramer of the General Board of Education Staff was the director for the school.

Not only the workers from the local churches of the Ft. Smith area, but workers from other parts of the Conference and from Oklahoma, Kansas, and Missouri attended. Mrs. S. O. Patty of Augusta, Miss Fern

LITTLE ROCK CONFERENCE NOTES

By Roy E. Fawcett

The Methodist Youth Conference

With representatives of many races and nations attending, a great church-wide Methodist Youth Conference is being planned, to be held at Cleveland, Ohio, Dec. 30, 1947-Jan. 2, 1948. The purpose of the Conference is to give special emphasis to the youth feature of the Crusade for Christ, and to challenge the potential spiritual power of the regular youth program. It will be a dramatic and colorful gathering that will register the sincerity and earnestness of the great body of Methodist youth.

The goal for attendance is 10,000 official delegates, of which 9,000 are to be youth (15-23) and the remaining 1,000 adult leaders of youth. Each Annual Conference has received a quota, the allocation of the Little Rock Conference being 75 youth and 8 adults. It is hoped that as many local charges as possible may send a delegate. Registration forms will be available within the next few months.

The program will be the best that can be obtained. The Conference will open with a great worship service, followed by addresses, a pageant, a Watch Night service, a musical program by a renowned artist, closing with a consecration and dedication service.

For further information write to your Conference Board of Education, or to The Methodist Youth Conference, Youth Department, 810 Broadway, Nashville, Tenn.

Leaflets on the Home

We have recently received two pieces of helpful material published by the Commission on the Home of the Federal Council of Churches. We recommend these leaflets as being worthy of general and widespread use.

The first is a Home Dedication Service that would be suitable for pastors to recommend to young people establishing new homes or to other families moving into new homes. This service is suitable for either situation. It may be had at the price of two copies for five cents.

The other leaflet is entitled "Your First Week Together" and is for newly married couples as they begin life in their new home. It is a week of carefully selected devotions, composed of poetry, scripture and prayer. The price of this leaflet is ten cents per copy.

Both of these pieces of material may be secured from the Federal Council of Churches, 297 Fourth Avenue, New York.

Cook from Hardy, Miss Mary Ferguson of Clinton, and Miss Estelle McIntosh of Waldron, attended from the North Arkansas Conference.

There is to be another Nursery Laboratory School in our Conference, April 14-18, to be held at Newport. Persons interested in attending this school should get in touch with the Conference office. Only a limited number can be admitted into the school.

The General Board of Education will be in session in Nashville, Tennessee, this week, Feb. 25-27. The

(Continued on Page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

NORTH ARKANSAS ANNUAL MEETING

The Woman's Society of Christian Service of the North Arkansas Conference will have its annual meeting at the First Methodist Church in Paragould. The meeting convenes at 2:00 o'clock the afternoon of Tuesday, March 25th and adjourns at 12:00 noon Thursday, the 27th.

Delegates to the meeting shall be the presidents and secretaries of Student Work in the local societies and all district officers, conference officers and the jurisdiction officers living within the bounds of the conference. There shall be no substitute or alternate for any officer.

The chairman of the General Committee is Mrs. F. A. Poe, 200 W. Emerson; chairman of the Committee on Homes is Mrs. John Thiel, 716 W. Emerson and the president of the Woman's Society of Christian Service is Mrs. Mollie Davies, 208 W. Court.

Delegates will please notify Mrs. John Thiel the day and hour you expect to arrive in Paragould.

The Executive Committee of the Conference society will convene at 6:30 P. M. Monday the 24th of March and continue its meeting the morning of the 25th.—Mrs. J. E. Critz, President.

LITTLE ROCK ANNUAL MEETING

The Annual Meeting of the W. S. C. S. will be held in Camden, March 25-27.

Names of all delegates and guests should be sent to Mrs. Howard East, 304 Helen St., Camden.

Entertainment will be furnished to the presidents of the local societies or alternate elected to represent her: presidents of Wesleyan Guilds (where there are any) or elected alternate. (In no case may a member of the W. S. C. S. be sent to represent the Guild.) All Conference officers, and ministers' wives other than those serving as delegates will be guests of the Conference. Room and breakfast will be provided these persons.

Dr. Dana Dawson, pastor of the First Methodist Church, Shreveport, La., will be the speaker for the first evening, and Dr. W. M. Trice, pastor of University Methodist Church, Baton Rouge, La., will be the speaker for the second evening. This will be a great Youth Rally. Mrs. Wiley Ledbetter will be the Jurisdiction officer, attending throughout the Meeting.

PINE BLUFF FIRST CHURCH W. S. C. S.

The Women's Society of Christian Service of the First Methodist Church in Pine Bluff, Ark., met Jan. 6, at the Church for its first meeting of the new year.

Highlighting the meeting was the presentation of a Baby Life Membership by Mrs. Lutie G. Oates to her one year old grand-daughter, Betty Jean Oates, daughter of Mr. and Mrs. Walter Oates of Dallas, Tex. Mrs. Oates was appointed Chairman of Baby Life Membership Committee by Mrs. W. E. Arnold of the W. S. C. S.—Reporter.

WORLD BROTHERHOOD

By Annie E. Winburne

*I want to share the gifts
God gives to me.
I offer thanks to Him
So gratefully.*

*Around the whole wide world
There is great need.
His children suffer from
Selfishness and greed.*

*I'll do my part in
Every way I can.
To bring on earth
The brotherhood of man.*

GIVING WITH METHODIST MEASURE

Dear Friends:

The response to my letter asking for relief supplies to take to Korea has been much greater than I expected. I very greatly appreciate the generous spirit of those who have contributed. It truly warms my heart to see such sympathy shown for the Koreans who are in great need at this time. This week I received a letter from a Korean friend in which she said the children were going to school barefoot. At the time she wrote the temperature was doubtless far below freezing.

In the face of their need and your great willingness to help I regret very much that I cannot take all that can possibly be collected. I am writing most reluctantly to ask you not to send any more relief supplies to me. I fear that I cannot take all I have already received as baggage. I expect to take the supplies to the port and if my ship refuses to let me take all I have I shall send the boxes refused passage to the nearest World Service Center. I shall ask this Center to forward the supplies to Korea as soon as possible.

I very earnestly hope your enthusiasm for helping the Koreans and others in need overseas will not lessen because of my inability to take all you had planned to send. Please continue to collect supplies for relief and send them to the Church World Service Center, 510 So. Elm Ave., St. Louis County 19, Mo. Or if you would like to send parcel post packages directly to Korea they can be marked for relief and sent addressed to Dr. Helen Kim, Ewha Woman's University, Seoul, Korea. I can give other names and addresses on request. If you send parcel post packages please see your postmaster for instructions and be sure that they are very securely wrapped and tied. Although packages cannot be insured many that I have sent in recent months have been received in good condition.

It certainly gives me great joy and satisfaction to help you express your sympathy for the Koreans by taking them your gifts.

Sincerely yours,
Nellie Dyer

Prayer is the key of the morning
and the bolt of the night.—Beecher.

NEW SOCIETY

A new Woman's Society of Christian Service was organized at Wild Cherry, on the Viola Charge. Rev. W. W. Warrington is pastor.

The new society has twelve charter members. The installation service is to be held later because it was impossible for the pastor to be present on account of death in the family.

The following officers were elected: President, Mrs. Ethel Atkins; Vice President, Mrs. Libby Knapp; Secretary and Treasurer, Miss Alba Muss; Recording Secretary, Mrs. Lehmon Elliott; C. S. R., Mrs. Stella Moser; Spiritual Life, Mrs. Anna May; Missionary Education, Mrs. Libby Knapp; Youth Work, Mrs. A. May; Literature and Publications, Mrs. Vada Hutson; Chairman of Membership Committee, Mrs. Alice Lane; Fellowship, Mrs. Lehmon Elliott; Printing and Publications, Mrs. E. Atkins.—Reporter.

GREENBRIER INSTALLS OFFICERS

An impressive candlelight service was held Sunday evening, Jan. 19, at the church for the Installation Service of the Woman's Society.

Rev. Robert Howerton, Jr., the pastor, conducted the service and the following officers were installed for the ensuing year: President, Mrs. Ralph Dickens; Vice President, Mrs. Robert Howerton; Secretary, Mrs. Howard Lawrence; Treasurer, Mrs. Fred Wilson; Missionary Education, Mrs. Doyle Brannon; Christian Social Relations, Mrs. Marvin Cantrell; Children's Work, Mrs. Sam McCaul; Literature and Publications, Mrs. Lorene Castleberry; Supplies, Mrs. Arthur Glover; Spiritual Life, Mrs. Lester Lieblong; Membership Chairman, Mrs. Carl Padgett; Fellowship, Mrs. Jimmie Salter; Status of Women, Mrs. Bertha Hogan.—Reporter.

Our delight in any particular study, art or science rises and improves in proportion to the application which we bestow upon it. Thus, what was at first an exercise becomes at length an entertainment.—Addison.

This day is only ours; we are dead to yesterday, and we are not yet born to the morrow.—Jeremy Taylor.

JURISDICTIONAL CONVOCATION

The Jurisdictional Boards and the Jurisdictional Meeting of the Woman's Society of Christian Service of the South Central Jurisdiction will hold their annual sessions at Wichita, Kansas, March 4 to 7. The Boards will adjourn their meetings at noon, Thursday, March 6, and the Woman's Society will adjourn Friday afternoon, March 7. The Jurisdictional Council Meeting will begin its session at 1:30 p.m., March 6.

The Board meetings and the General Sessions will be held in the First Methodist Church, 330 N. Broadway. The sessions of the Woman's Society will be held in the First Baptist Church, 315 N. Broadway.

The following will attend from the Little Rock Conference: Mrs. E. D. Galloway, Little Rock; Mrs. Walter Ryland, Pine Bluff; Mrs. J. P. Carpenter, Stephens; Mrs. Thomas McLean, Malvern; Mrs. C. A. Evans, Arkadelphia; Mrs. H. King Wade, Hot Springs, and Mrs. A. R. McKinney, Texarkana.

HUMPHREY W. S. C. S.

The Humphrey W. S. C. S. met at the parsonage Jan. 8 for the first program of the new year and installation of officers. Mrs. Elsie Herrington was program leader and Mrs. G. L. Cagle, hostess.

Following the interestingly presented program the pastor, George L. Cagle, assisted by Mrs. Billie Mouser at the piano, and Mrs. John Martin reading the Scripture, held a very impressive installation service. The officers, re-elected to their offices of last year, stood around a worship center, white, with open Bibles and lighted candles. Each received an emblem of their office as her duties were emphasized by the leader.

The hostess, assisted by Mrs. Wilma Mae Stillwenn, president, and Mrs. Herrington, vice-president, served salad and coffee to twenty-two guests.

The District and Conference may well be proud of so splendid a group of women as there of Humphrey W. S. C. S. They are among the most devoted it has been my privilege to work with in the promotion of the Kingdom with their Time, Talents and Means. Christian in heart and church loyalty. To know them is to love them.—Mrs G. L. Cagle.

A NEW SOCIETY

The Cherry Valley Methodist Church has organized a Woman's Society of Christian Service with eighteen members enrolled.

The following officers have been elected:

President, Mrs. J. W. Howard; Vice President, Mrs. C. Peterson; Corresponding Sec'y., Mrs. O. T. Pitts; Recording Sec'y., Mrs. Earl Stacy; Treasurer, Mrs. Haywood Bullard; Study Leader, Mrs. Z. N. Halk; Program Leader, Mrs. Leonard Harmon; Chairman of Social Relations, Mrs. Dewey Faulkner.—Reporter.

True blessedness consisteth in a good life and a happy death.—Solon.

CURRENT NEWS IN ARKANSAS METHODISM

SPECIAL DAYS AT MALVERN

Bishop Paul E. Martin preached for us at the Vesper Hour on February 9 to a packed house. The fine group of close to a hundred young people who have made up the choir necessitated the removal of the pulpit furniture in order that the overflow might find seats upon the rostrum and in front of the altar. Members of the youth division offered the prayer, read the scripture, played the organ offertory and provided special music.

Following the most timely sermon on "The Value of Church Colleges", Bishop and Mrs. Martin were honored at a lovely reception which would have done credit to the largest and most cultured church in our communion. Rev. R. B. Moore, our district superintendent, and his wife were also with us for this special occasion. In addition to these honor guests and the officials of the Church, there stood in the receiving line some twenty odd of the thirty-six new members received since Conference.

Then, on February 16 at the morning hour, Dr. Corydon M. Wassell, now a Rear Admiral in the USNR (Retired), internationally known hero of the Java incident in which several dozens of seriously wounded men were saved from the incoming Japs, preached for us on "Missions". Dr. Wassell, previous to his call for active service in the Navy, had been for fourteen years a Medical Missionary, under the auspices of the Episcopal Church, in Wuchang, China. The man who inspired him to give his life for missions was our own Dr. Cline, who in 1913 at Tillar, Arkansas, made an appeal for workers in China.

The loose offering in the plate Sunday morning amounted to \$147.75, and will be sent direct as a love gift to the Methodist Hospital in Soochow, China.—Dan R. Robinson, pastor.

OPEN HOUSE AT EMMET

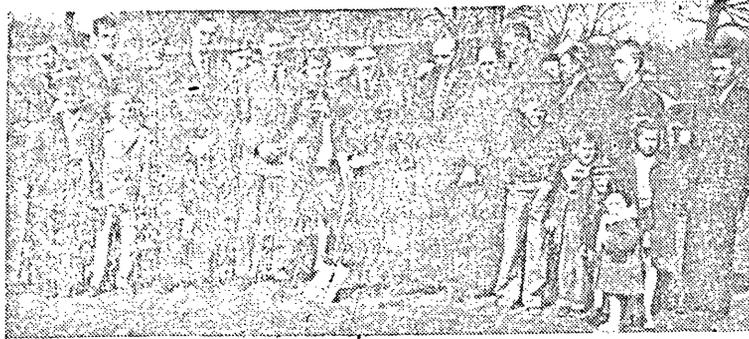
The Methodist parsonage at Emmet, which has been newly decorated, was thrown open to members and friends of the church on Sunday afternoon, January 26, when Rev. and Mrs. Joe H. Robinson held open house from 3:00 until 5:00 o'clock.

Brother and Mrs. Robinson, Mrs. Joe Johnson and Ramy Garland received informally in the living room which was made attractive with pot plants and mixed spring flowers. In the dining room where refreshments were served from a lace-draped dining table, centered with red and white carnations arranged in a cut glass bowl, Mrs. Frank Haltom, Jr., and Mrs. Harvey Shauver presided at the punch bowl and coffee service. Mrs. Robert Thornton, Mrs. Otis Townsend and Miss Billie Jo Robinson also assisted in extending hospitality in the dining room.

Among the out-of-town guests who called were Mrs. Van Harrell and daughter, Jenny Lou, and Rev. and Mrs. C. Ray Hozendorf and son, George, of Prescott.—Mrs. Harvey Shauver.

Revenge may bring satisfaction, but it has never produced peace.—

GROUND BREAKING CEREMONY



Above is pictured the ground-breaking ceremony for the church parsonage of the Wiggins Memorial Methodist Church, Fayetteville. The picture was taken Sunday, January 26, immediately following the morning worship service. The church was named for the late Rev. Sam B. Wiggins. Rev. Paul Bumpers is pastor.

TWINS ESTABLISH UNIQUE RECORD IN HARRISON CHURCH

On September 22, 1946, the twin sons of Mr. and Mrs. J. Louis Moles were baptized at the altar of our church. These boys, Joe Patrick and John Michael, are sons of a member of our Board of Stewards. Two months later the twin sons of Mr. and Mrs. Wynne Cowan were presented for baptism at the altar of our church—November 17, 1946. Richard Howard and Thomas Geoffrey Cowan are likewise sons of a member of our Board of Stewards. Two months later—on January 12, 1947—the twins sons of Mr. and Mrs. Homer C. Smith were baptized in our church. Unfortunately, the father of Robert Sewell and Richard Earl Smith had not been a member of this church but a few weeks, and consequently was not on our Board of Stewards.

I wonder if there is another church in the state which can boast the baptism of three sets of twin boys within less than four months. If so, I feel sure I can challenge any church to better that record along with the one of having two of the three sets of twin boys belonging to members of the Board of Stewards. Lots of us have been bragging about the Harrison church. This is one concrete evidence of its distinctive greatness.—William F. Cooley, Pastor.

PERRY-CONWAY COUNTY YOUTH FELLOWSHIP GROUP MEETS

The sub-district group of the Perry-Conway County Methodist Youth Fellowship League met Monday night, February 3 at 7:30 p. m. in the Perry Methodist Church.

Junior Cragar of Perry, president of the sub-district, presided. Minutes were read by Miss Mary Lou Poteete of Perryville. Miss Marjorie Quilliam was pianist. The Perry Methodist Young People were in charge of the program. The theme was "Methodism in Other Lands".

Group games were in charge of Rev. George Stewart. Refreshments were served by the Perry Church group.

180 members were present from Plummerville, Gordon Chapel, Lanty, Solgohachia, Overcup, Cypress Valley, Mallett Town, Springfield, Hill Creek, Morrilton, Oppelo, Perryville, and Perry.—Reporter.

MEETING OF METHODIST PASTORS' WIVES

The Parsonage Dames of the Fayetteville District of the Methodist Church, met in the parsonage at Eureka Springs February 10, with Mrs. N. Lee Cate. There were twelve members in attendance. Mrs. J. T. Bird of Siloam Springs presided. The minutes of the last meeting were read by Mrs. H. O.

DALARK M. Y. F.

The Dalark Circuit M. Y. F. met Monday night, February 10, at Bethlehem Church. Virginia Hudson, president of Bethlehem M. Y. F., gave a welcome address and each president of the other churches was presented with a corsage.

The Bethlehem young people gave a very inspirational devotion.

In the absence of the circuit president, Virginia Hudson held a business meeting. There were seventy-four young people present, including the sponsors. The next meeting will be at Manchester, March 3, when Rev. R. B. Moore will be the guest speaker.

A recreation hour followed the business meeting. The church was beautifully decorated for St. Valentine's Day. Refreshments were served after which the meeting was adjourned.—Mary Frances Fite.

Eggensperger, secretary. After a brief business session the meeting was adjourned.

This meeting was held in conjunction with a district meeting of pastors and Woman's Society of Christian Service. The next meeting will be at Springdale, March 10.—Reporter.

The fellow who stumbles twice over the same stone deserves to get hurt.—Ex.

STEPHENS METHODIST CHURCH MAKES SUBSTANTIAL PROGRESS

Luke begins his gospel by saying that many of his friends have written of their experiences. Then he says "It seemed good for me also to write." And as he wrote he had no intention of telling his own great accomplishments, but wanted to tell of the greatness of another, Jesus Christ.

It is with that spirit that I send this message. That party I want to write about is the church at Stephens. Three years ago I came to this place. Of course I knew something of the church, for its reputation of great loyalty to the church and its pastor was well known. From the beginning I felt my appointment was directed by God. I have never changed my mind. The last two years when opportunities have presented themselves for me to go elsewhere, even at an increase in salary, I have said "I will stay at Stephens".

The second night after we arrived at the parsonage, the people gave us a reception at the church. This was followed a few days later with baskets of gifts that have never stopped. When we were sent back this year, they brought gifts in abundance again to gladden the hearts of the parsonage family. Mt. Prospect and McNeil, two afternoon churches, have shared in all these things.

Not only have the people been generous with their gifts and sympathetic understanding, but they have been about the Master's business. Look at the record. The first Sunday we were here there were sixty-five in Church School. Last Sunday (which was not our best by any means) we had 152 in Church School and a full house in the worship service. This church has paid far more on all special offerings than the average church its size. We were given a quota of \$1,000.00 in the Crusade for Christ. Within two weeks after the rally, we had sent to the Conference treasurer \$1,428.00 in cash.

They went well beyond their quota in the Year of Evangelism both on profession of faith and by transfer. This year when the quota for Hendrix College was assigned we came home and within ten days had exceeded our quota of \$2,500.00 to become the first in the Camden District. This was all cash.

We are now planning to redecorate the church throughout and install water in the basement. All of this will be done and paid for before conference. Not only so but we have every reason to believe that this will be the greatest year spiritually we have ever known.

For these accomplishments we give thanks to our district superintendent, our good people, and to Almighty God.—H. R. Holland, pastor.

Our purpose must be firm, whether it be through our missionaries or political or trade representatives, to establish a world kingdom in which men have confidence in each other because they have faith in a common God.—Ralph W. Gwinn.

If you would get life's best, see to it that life gets your best.—Ex.

Youth Work In The Sub-District

By PRYOR R. CRUCE, JR.

THIS year the North Arkansas Conference Methodist Youth fellowship has set out on a project to make the youth work through the sub-district more effective. Thus far much emphasis has been put on organizing new sub-districts. The goal was that every local church be included in a sub-district. This goal has not yet been reached but several new sub-districts have been organized this year. If your local church is not in a sub-district, talk this over with your pastor and your District Director of Youth Work.

There are now eighteen organized sub-districts in this conference. There are a few others that will be organized in the near future.

With a good start on the organization of new sub-districts the main interest turns to the making of the sub-district organization more effective. We have learned through history that with union there is strength, but in addition to strength there is added responsibility. This is especially true with the sub-district. The officers have the responsibility of seeing that a worthwhile program is carried on.

In order for the union to be effective every member must accept his responsibility. Each person can help the officers in the projects that they plan and help make the sub-district function effectively. You can evaluate your sub-district and make suggestions to the officers; take part in the discussions and express your opinion freely at business meetings; talk to others about your sub-district and help them get interested; be willing to help and look around for something to do, and you'll find plenty to do. If things don't seem to be going right, don't criticize the officers, help them work the trouble out. In all this remember that you are a partner with God helping Him do His work. Take time out to speak to Him about your work and pray for the sub-district and the officers. Yes, you have a part, a very important part.

Too many sub-districts have meetings at which the host church "gets up the program" and provides everything. With this system, naturally, no one knows what is going to happen from one meeting to the next and the meetings are in no way connected. This seems to be the easy way out, no one has to do the planning except the local churches. This, in itself, defeats one of the main purposes of the sub-district which is to help the local churches. If the meeting is to be successful, several members of the sub-district representing several churches should take part.

If you are a leader you are probably wondering just who should plan and prepare for these things. Well it would be impossible for anyone to draw up a definite system that will work in every situation. The first thing that might be suggested would be for you, officers and members alike, to read the "Handbook for District and Sub-district Officers and Members" (No. 2040-H) which can be ordered from the Methodist Publishing House, 810 Broadway, Nashville 2, Tennessee, for fifteen cents.

The planning of the year's program should be done right after the election of officers by the sub-district council which is made up of

the elected officers, the Commission chairmen and advisers, the adult counselor, the president of each youth fellowship belonging to the sub-district, the District Director of Youth Work and the District Superintendent. It is important that the council has regular meetings to plan and carry out various projects and programs.

In order for the sub-district to be really effective it must help the local churches and in order to help the local churches you must know the local church's needs. This can be very successfully done by having a discussion at a council meeting about the local church's needs and the local presidents can take part in the discussion and help bring out their needs. Discover how the sub-district can help and work this into the total program.

The purpose of the sub-district has been summarized as follows: (1) to provide opportunity for young people to grow in real Christian fellowship as they share vital experiences; (2) to help each local church provide a more adequate program for its youth by meeting their needs which sometimes cannot be recognized by local youth and their leaders; (3) to unite churches in planning for service projects, training opportunities, worship experiences, recreation activities, and many types of experiences which could not have been provided by any one local fellowship; (4) to make it easier for adult leaders to share their experiences and receive help as they plan with and for youth in the local churches; (5) to provide an organization of youth close to the local church through which district, conference, and national youth leaders can help the local churches.

The suggested election time for the sub-district is at the meeting in April. There are several reasons for having the election at this time. One of the important reasons is that the officers should be elected so that they can take part in the summer training program and attend the assemblies and conferences as a sub-district officer. Some of these conferences he could not attend if he were not a sub-district officer. One of these is the Jurisdictional Youth Conference which is to be held at Mt. Sequoyah, August 5 to 15, 1947. This conference is primarily to train leaders in the sub-district. We suggest that every sub-district send at least one officer to this conference.

Following the election the newly elected secretary should immediately report the names and post office addresses of the officers elected to the Youth Department, 810 Broadway, Nashville 2, Tennessee; the District Director of Youth Work; the district superintendent; and the Conference Executive Secretary: Rev. Ira A. Brumley, Hendrix College, Conway, Arkansas.

Sub-district officers and members, if you have any problems write the Youth Department, 810 Broadway, Nashville 2, Tennessee; the District Director of Youth Work; or one of the North Arkansas Conference Methodist Youth Fellowship Officers.

A little appreciation now and then is relished by the least conspicuous of men.—Roy L. Smith:

ALCOHOLICS CHRISTIAN CLUB FORMED IN WASHINGTON

WASHINGTON, D. C.—(RNS)—A new organization patterned after Alcoholics Anonymous, but with a greater emphasis on the Christian religion as an antidote for continued drunkenness has been formed in Washington, with a nucleus of 20 members.

The new group is the Alcoholics Christian Club, founded by Harold G. Serrine, 56, which meets at the Central Union Mission here.

Serrine staggered into this mission more than two years ago as an alcoholic wreck — having lost his family, home, friends and countless jobs because of his habits. He formed the Alcoholics Christian Club last Thanksgiving after two years of sobriety, and it now meets here each week.

"We believe that alcoholics should be treated as sick people and not as criminals," Serrine asserted. "We believe they should be sent to hospitals and health farms and given a chance to understand their illness so that they will be able to fight it."

"Any man who has been through the utter depths of hell known only to the alcoholic, as I have, knows how much constructive work in this field is needed."

He has high hopes that the pres-

NEW RELIGIOUS MONTHLY FOR LAYMEN ISSUED

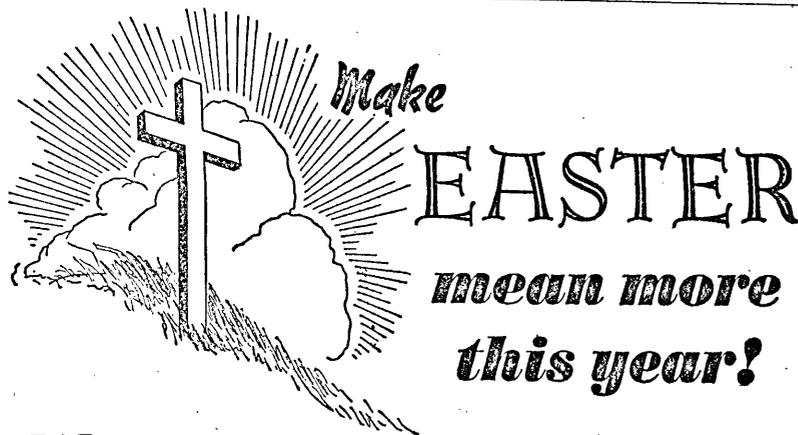
Washington, D. C.—(RNS)—First issue of Basic, a new non-denominational religious monthly for laymen, designed "to bridge the gap between professional and Sunday School literature" has been published here.

Contributors to the initial issue include Dr. Henry P. Van Dusen, President of Union Theological Seminary, New York; Dr. Oscar F. Blackwelder, Washington Lutheran pastor, and Dr. Reinhold Niebuhr, Union Theological Seminary, New York.

Editor and published of the magazine is the Rev. Monroe Bush, Jr., former pastor of the First Presbyterian Church, Point Pleasant, W. Va. Basic will use Religious News Service reports.

ent small organization will grow into a national movement. The famous 12 steps of Alcoholics Anonymous are followed by the new group, but Serrine places more emphasis on submitting the chronic drunkard's will to that of God and on conversion.

Furthermore, he said, the organization wants to uphold the law and to promote Americanism "Because communism would undermine and destroy religion."



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History Of Methodism In Polk County

By L. A. CUMMINGS

THE first Methodist family to set foot on Polk County soil, was the James Pirtle family.

They built a small cabin near what is now known as the Ben Thompson farm. This was in 1833. Some time later, a number of families moved in from the south. Among these early settlers was a Methodist local preacher, by the name of Edom. As far as is known he was the first Methodist preacher to bring the gospel message to the early settlers in this part of the State. Among these people was a man named Mead, who did much to keep the spiritual fires burning in the homes of the people. He went from home to home, delivering his message. He is believed to be the first Methodist exhorter among early settlers.

In 1849 the first Methodist Church was organized at Dallas. A log cabin was built in the center of the small village, and it is believed to be the first church to be built in the county. The same year, Dr. Andrew Hunter, that famous Arkansas preacher, visited the county. His great gospel preaching brought comfort and joy to the people, and firmly established Methodism in this hill country.

In 1850 J. W. Eeds, a local elder, organized a church in the west part of the county. A large shed was erected, surrounded by a number of rude cabins. Thus the first Methodist campmeeting ground was established. It was called the Mountain Fork Camp. This camp was discontinued in 1882. This was the year of the earthquake. Uncle Billie Watson was in the old-fashioned pulpit, delivering one of the old time fire and brimstone sermons, when a great noise was heard to the southwest. Soon the old shed began to shake, the people sprang from their seats and began to shout, pray and sing, believing the world was coming to an end. The writer, a small lad at the time, was thrown from his perch on one of those old split-log benches to the sawdust below, to be picked up later by his parents.

In 1858, or near that time, a church was organized at Cherry Hill, in the eastern part of the county. Having but little information as to the early activities of this church, but little can be recorded here. The first circuit was formed in 1863, and was called the Dallas charge. B. G. Johnson was the first presiding elder to visit the new circuit. Z. T. McCann was the first pastor. Two years later, C. O. Steel served as presiding elder, with John Anderson as pastor.

In 1874 John McLaughlin was presiding elder, R. P. Wilson was pastor. James Harvey served as presiding elder for two years. A. P. Alexander, a local preacher, was pastor at that time.

R. M. Taylor, an evangelist, visited the circuit the same year. His earnest preaching stirred the people to a religious awakening, many being added to the church.

The Cove Mission was organized in 1884. J. B. Williams, a young man who had just entered the ministry, was put in charge of the new work. He served two years without missing an appointment. His salary for the first year was \$40.00. For the second year he was paid \$80.00. This pioneer preacher passed on some years ago. He had been in the ministry for sixty years.

More than five thousand souls were added to the church during his long years of faithful service.

The first High School in the county was established at Dallas in 1890. It was under the supervision of the Little Rock Conference of the Methodist Church. At the end of the first term, there were 117 pupils in attendance. Richard Baugh, R. M. Morrow, and Miss Sue Mills constituted the faculty.

A. D. Jenkins, a former pastor, came on the circuit in 1884-85. A quarterly conference was held on Rich Mountain. A reporter writing to the Arkansas Methodist, said it was the highest conference ever held in the State, the elevation being 2700 feet. In 1896-7, the Kansas City Southern Railroad was built through the county. The little city of Mena was built on the new road. The county seat was moved from Dallas to the new town. J. Y. Christmas was pastor of the circuit at the time. He soon organized a new church in the fast growing town. He served as pastor for some time. This new church became a full-time station. The Dallas Circuit was changed to the Cherry Hill Circuit. The Cove Mission became the Hatfield Circuit.

The first Sunday School was organized in Hatfield in 1900 by Mrs. Susie Bradley. The organization of other schools was organized later at Cove, Vandervoort, Wikes, Piny. Potter, Rocky. A new church has been organized at Shady Grove, and is now on the Cherry Hill Circuit. All the churches have good Church Schools at this writing.

The following named pastors have served the First Methodist Church in Mena: C. J. Greene, Cadsman Pope, J. R. Sanders, F. P. Doak, J. A. Henderson, W. A. Swift, M. K. Irvin, F. N. Brewer, J. B. Sims, J. R. Rushing, F. F. Harrell, J. A. Parker, T. O. Owen, S. F. Goddard, C. N. Smith, Arthur Terry, B. F. Fitzhugh, A. W. Hamilton, H. H. McGuire, R. A. Teeter, Ray Hozendorf, Fred Roebuck, and Mark Vaught.

The following are the names of some of the presiding elders who have come this way during the past fifty years: J. H. Riggin, T. D. Scott, J. A. Sage, L. B. Hawley, R. R. Moore, T. O. Owen, T. H. Ware, J. A. Henderson, J. A. Biggs, J. L. Cannon, J. F. Simmons, N. F. Brewer, J. L. Hoover, W. C. Watson, H. D. Sadler, A. J. Christie, and J. W. Mann.

The following named pastors have served the two circuits in the past sixty years: D. D. Warlick, J. J. Colson, J. J. Menafee, J. D. Whitesides, T. H. Crowder, A. Alkire, David Boles, J. R. Sanders, W. E. Justes, J. H. Raiford, J. H. Bradford, C. F. Musser, E. Garrett, Edgar Seay, M. K. Rogers, H. L. Simpson, J. N. Simpson, A. J. Bearden, J. W. Fulton, E. B. Adcock, R. B. Moore, F. C. Cannon, J. A. Simpson, J. B. Hoover, R. F. Beasley, J. W. Rushing, Everett Vinson, J. C. Williams, S. W. Mooty, Mrs. S. W. Mooty, and R. M. Crain.

The man who graduates today and stops learning tomorrow is uneducated the day after.—Newton D. Baker.

More people would inherit eternal life if they were not so occupied with other inheritances in which they are more interested.—Ex.

SPECIAL CLASSES FOR NEGROES AT PERKINS SCHOOL OF THEOLOGY

Approximately a dozen Negroes are enrolled in special classes at Perkins School of Theology, Dallas, Texas, according to Dr. E. B. Hawk, Dean of the School. Two courses were offered for Negroes during the Fall quarter of 1946 and two other courses are in progress during the present quarter. "The students are well qualified college graduates who compare favorably with our white students," said Dean Hawk. Most of them are pastors of Negro churches in the Dallas area.

"The School of Theology," continued Dr. Hawk, "is not trying to do anything sensational in entering upon this phase of training. Neither is it in any way apologetic about the step it has taken. Though little publicity has attended the venture, the classes for Negroes meet in the afternoon and the students enrolled in them take regularly catalogued courses, use the same facilities and sit under the tutelage of the same faculty members as do our white students."

Dean Hawk stated that in keeping with the standing policy of Perkins School of Theology and with that of Southern Methodist University, its parent institution, this program is merely an effort to meet a recognized need and to help advance the Kingdom by bringing some opportunities for further training to a group of sincere and consecrated ministers who would not otherwise have such opportunities.

"The Negro students have not been admitted as candidates for degrees," said Dean Hawk, "nor have they been registered as regular students in the institution, but from the standpoint of instruction they

OBITUARY

DILLON—Hiram Dillon passed away at his home on the morning of November 29, 1946, at the age of forty-four. He was a member of the Fairview Methodist Church in Texarkana, and one of its faithful supporters. He united with the church on profession of faith in Christ in earlier years. Though he suffered much with his bodily affliction over a number of years, the patience that "possessed his soul" was a lesson of victory to all who knew him. He had a satisfying faith in God and died in that victory. His understanding of the church was interesting and his love for God was his sustaining power. He loved all the ministers of his church who came his way.

Rev. Otto Teague, a former pastor, brought a most helpful message at the funeral.

He is survived by his father and mother, several brothers and sisters, other relatives and a host of friends.—Fred L. Arnold.

are receiving all of the benefits which Perkins School of Theology has to offer."

Human progress throughout the ages has depended upon people who did more than their share.—The Cumberland Presbyterian.

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News About Hendrix College

Martin Hall Damaged By Fire

Martin Hall, only residence hall for men on the Hendrix campus, was damaged by a late afternoon fire which destroyed the roof of the building February 18. College authorities estimated the damage from the fire to be \$25,000. The building was, as are all Hendrix buildings, insured against fire.

The fire, which was discovered at about 3:20 p.m., was confined to the attic of the four-story building. A reinforced concrete floor and a fire door prevented the fire from leaving the large attic. Water damaged the fourth floor and other sections of the building.

Students observed smoke issuing from the north end of the attic and the fire department was called immediately. Students and Mrs. R. D. Pattillo, house mother, immediately sounded the alarm to men in the dormitory. Residents of the hall, assisted by other students, formed two lines at each end of the building and clothing and other personal belongings were carried to safety. The Auditorium was first used as a depository for the property but the goods were removed to a place farther removed from the fire when it appeared possible that fire would spread to the Auditorium. The Hammond organ was also removed from the frame Auditorium.

Many students who reside in town assisted the Martin Hall residents in clearing the building. A remarkable spirit of order prevailed in the evacuation and no one was injured beyond sprains and abrasions.

Firemen remained at the scene of the fire for three and one-half hours. The fire had been brought under control, however, in about an hour.

Occupants of the dormitory began moving their clothing back into the building shortly before dark and shortly before a rain, which later turned to snow, started. Men who lived on the top floor of the building were assigned to rooms with other students on the first three floors.

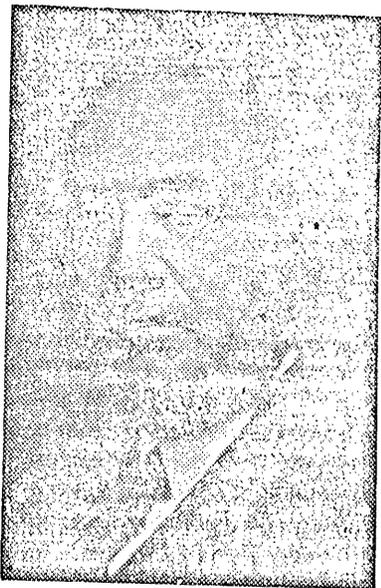
Even before the fire had been brought under control, Conway people were flooding the administration offices with offers of housing for the students. More than 100 people registered with the Administration Building offices before 6 p. m. Also offering their facilities were the Arkansas State Teachers College and the Faulkner County chapter of the American Red Cross. Only a handful of men were assigned to Conway homes, however.

The Martinites had electricity and heat the night of the fire, but Axley Gymnasium had to be used for bathing purposes as there was no water supply in Martin.

The Conway telephone exchange was swamped with calls following the fire. Many students placed calls to their homes almost before the fire was under control. A large number of parents, hearing the first radio stations, placed calls to assure themselves of their sons' safety. Local phone calls also kept the operators busy.

As the smoke cleared away, students and staff members at the college took time out to look back and recount some amusing incidents

THE METHODIST HOUR



BISHOP A. FRANK SMITH

Under his leadership this area has led the entire Methodist Church in the period of Evangelism of the current Crusade for Christ emphasis of this church. Bishop Smith's area has received 62,019 people into the membership of the church this past year; 26,253 being received on profession of faith. This total number is an increase of almost 10,000 members over the quota the Crusade committee had set for that area.

This special broadcast of The Methodist Hour will be produced under the supervision of Rev. James W. Sells, director of the Methodist Hour and will be announced by Warde Adams. Mr. Lupkiewicz is director of choral music for Southern Methodist University and a choral group from the University, under his direction, will be the guest choir for this program.

The Methodist Hour is heard over station WREC at Memphis.

which came from the fire. Many were chuckling to themselves, and others laughing out loud when they heard of the Arkansas Democrat boy who arrived when the fire was at its height. After surveying the fire for a few seconds, the carrier asked how long it would be before he could get in to deliver the even-paper.

The college's photography class was in session when the fire broke out and photographers were hanging from trees and using all other available angles to make their shots.

Martin Hall was built in 1917 and was housing 133 students. The large brick structure, one of the best of its type in the state, was named in honor of Capt. W. W. Martin, early benefactor of the college and pioneer mayor of Conway, who is buried on the campus.

W. S. S. F. Goal is Passed

Hendrix students, who had a goal of \$225 in the drive for the World Student Service Fund, subscribed more than \$300, Fred Holt, Jr., of Warren, Chairman of the drive, has announced. Personal solicitations from the student body and faculty netted the campaign \$205.35 and "Varsity Version of Valentine", a variety show, added \$100.40 to this amount.

The campaign was sponsored by the Hendrix Christian Association and was headed by a committee composed of Mr. Holt, Pat Henry, Conway; Lee McLean, Little Rock; and Bob Clark, Fort Smith.

Band Presents Chapel

The 75-piece concert band, under the direction of Ashley R. Coffman, presented the weekly chapel program February 18.

The entire band was clad in women's clothing and the program was a take-off on Phil Spitalny's Hour of Charm all-girl orchestra. Bob Leach of Conway was master of ceremonies and a quartet composed of Elizabeth Thorne of Osceola, Ann Scobey of Little Rock, Earline

ORIGINATING from Highland Park Methodist Church, on the campus of Southern Methodist University, Dallas, Texas, the Methodist Hour of Sunday, March 2nd, will feature a sermon by Bishop A. Frank Smith and choral music under the direction of Joseph Lupkiewicz.

Bishop Smith will speak on "The Mood of Today." This radio program is broadcast over an independent network of 52 stations in the South and Southwest and is heard at 7:30 Central Standard Time.

Bishop A. Frank Smith is chairman of the Board of Trustees of Southern Methodist University and resident bishop of the Houston Area. He has supervision over the work of The Methodist Church in the Central Texas, Southwest Texas, Texas and Southwest Mexican Annual Conference.

Under his leadership this area has led the entire Methodist Church in the period of Evangelism of the current Crusade for Christ emphasis of this church. Bishop Smith's area has received 62,019 people into the membership of the church this past year; 26,253 being received on profession of faith. This total number is an increase of almost 10,000 members over the quota the Crusade committee had set for that area.

CRIME VS. THE CHURCH SCHOOL

(Continued from Page 2)

must actually go out and get the people. Devise a procedure for this which suits your needs and will work. And work it continually, month after month and year after year. One good plan that produces results has four elements: (1) A person who is responsible for leading your workers in discovering and following up prospects. Fix responsibility definitely. Give this person support and assistance but hold him responsible. (2) A search carried on continually for new prospects, not just this month but all the time, using practical methods, such as surveys, review of membership rolls of all kinds in the church, public school enrollment, and the like. (3) A book for recording every prospect and what is done about it. (4) An invitation that is earnestly and effectively given, by workers specially chosen and trained.

3. **Keep Them.** Stop leaks! If we were as good at keeping members as we are at recruiting, the 7,000,000 Challenge Figure would be reached without question by December 31, 1948. Leaks can be stopped. Take time to consider why people quit coming to your church school. Then apply the necessary correctives. It will be hard work of course. But this Crusade is for Christ!

4. **Teach Them.** Here is a test of all we are doing. Unless the quality of our teaching is good the rest of our activities are to no purpose. Improving the quality of teaching in our church schools is a central aim in the Crusade plans for the church school.

5. **Win Them.** Some teachers merely give information. They help us increase our knowledge about the Bible and about many other

Brown of Springdale, and Mary Ann Flannigan of Leachville sang. — Kenneth Parker.

NOTE OF APPRECIATION

We wish to express our appreciation to the many friends of the church and those who are members of the church, and those who are not members of the church for their thoughtfulness during the time of stress which resulted from the storm which struck Salem, January 29, destroying the parsonage as well as the homes of many of our people.

Our personal losses were small in comparison to the loss to the church and many of its members. The spirit of our people has been encouraging as they have taken the loss in a splendid Christian way. All of the parsonage furniture was demolished as well as the building itself, so we are going to have to start from the ground up and completely rebuild and refurnish a parsonage. The fact that several of our Methodist families lost their homes will make this task the harder. The pastor and his wife were able to recover nearly all of their clothing, bedding and a good many of their other things from the wreckage of the parsonage, and it seems that even storms are aware of the shortage of men's clothing, for the pastor's clothes came through in much better condition than his wife's.

The fact that clothing and checks are coming in to us from Arkansas, Louisiana, and Oklahoma, shows us that the "People who are called Methodist", care for their own. We appreciate all of these gifts and are doing our utmost to see that everything is placed where it is most needed.

We are thoroughly convinced that it will take us more than a life-time of service to repay all the kindness that has been extended to us during these days of stress—Rev. and Mrs. Luther K. Wilson.

SOME PARENTS SAY

"We will not influence our children in making choices and decisions in matters of religion." WHY NOT?

The ads will! The press will!

The radio will! The movies will!

Their neighbors will! Their business will!

Their politicians will!

...We use our influence over flowers, vegetables, cattle — shall we ignore our children?—The Trumpeter.

God never made anybody without some capacity for good.—Ex.

matters of importance in the Christian realm. Some teachers do not stop with giving information however. They go on to give help in daily living. But some other teachers give information and help in daily living as a matter of course, and then lead their pupils into the presence of the Master and make disciples of them. The church school does not reach its goal until the pupil is won for Christ.

All of this has bearing on the matter of **Crime vs. the Church School.**

Will we again gather in solemn assembly and hear a representative of the Federal Bureau of Investigation say that the crime rate is increasing alarmingly in America? It is entirely possible that we shall. But it is not necessary that we shall. Again we may sit while we are told that we have the means for building good character but are not employing it. But if so, we will not only have failed America. We will have failed Christ. And this Crusade is for Christ!

The Sunday School Lesson

By DR. O. E. GODDARD



JESUS WASHES THE DISCIPLES' FEET

LESSON FOR MARCH 9, 1947

SCRIPTURE TEXT: John 13th Chapter.

GOLDEN TEXT: A new commandment I give unto you, that ye love one another; even as I loved you, that ye also love one another.—John 13:14.

This foot-washing scene has some serious suggestions and intimations. When rightly understood, it will disturb many complacent Christians. How can we reconcile the lesson taught in this incident with the commonly accepted ethical standards among us today? There seems to be too much disparity among us. Equal rights to all and special privileges to none, is said to be the fundamental tenet in democracy. With God there is no respect of persons. "For there is no respect of persons with God." (Romans 2:11). "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him and worketh righteousness, is accepted with him." (Acts 10:34-35). "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." (Colossians 3:25). We make too great difference between the rich and the poor. "For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool; Are ye not then partial in yourselves, and become judges of evil thoughts?" (James 2:2-4). I dare yet to hope to see the equality, the brotherhood of the New Testament applied in Church, business and state.

The Foot Washing

Jesus had been with the Twelve for nearly three years. He had taught and illustrated Christian ethics in various situations. Here they were now at the last supper. It seems they were in an upper room not of a residence but some kind of place where groups could meet and not be guests in anybody's home. Hence there were no menial servants there to wash the dusty feet of those assembled. All well-to-do Oriental families seem to have had a coterie of servants. Among these servants there was a caste system. Those who served at the tables would not associate with those coolies who did the dirty work. The lowest of the class were the foot washers. When guests arrived these menial slaves would come with basin and towel, kneel at the feet of the guests, remove the sandals and wash their dusty feet. It was quite a breach of etiquette, or a sign of great poverty, to fail to provide this service.

All on this occasion, no doubt, noticed the absence of the servant, but what could be done about it. No one of the disciples was willing to stoop to this lowly service. Perhaps the man who rented the room for the meeting had provided the water, basin, and towels, but it was not his duty to provide the servant. Jesus arose, threw off his outer garments, girded himself with a

towel, and began this humble service. All the disciples were amazed. Impulsively Peter drew back his feet and refused to allow the Master to wash his feet. When the Master told Peter if he refused this service he could not be counted among the Twelve, Peter swung to the other extreme and wished to be washed from head to feet.

Jesus Came To Serve

The mother of James and John tried to pre-empt the two most honorable places in the new government they thought Jesus would set up. How grieved Jesus must have been to see that unseemly scheme to secure the best places for her sons. However, he showed no anger. He utilized this shameful imbroglia to unfold the Christian philosophy of life. He explained to them that the pagan philosophy of life was every fellow for himself and the devil take the hindmost. This was not the Christian way of life. "But Jesus called until him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." (Matthew 20:25-28).

Pagan Versus Christian Philosophy

Pagan philosophy—get all you can, keep all you can; organize life around self. The strong exploit the weak, the poor, the sick, the blind; the leper may sicken, die, and rot, it was no concern of the pagan. Altruism was unknown to the pagan. The Christian way of life is organized around service, motivated by love. This is the Christian way of life. They are greatest who serve most and best. The highest Christian dignitary is willing to render his humbles services to the disadvantaged. Unselfishness, altruism, charity, service, ministry, doing good—all these are the familiar terms in the Christian way of life. What a boon to disadvantaged people Christianity properly applied would be!

Are the Heroes of Industries and Institutions Foot Washers?

Yes; some of them are. While L. W. Baldwin was president of the Missouri Pacific railroad system he made an address at Hendrix College in which he said the dominant purpose of the railroad system was service.

The wife of a great capitalist was being driven over their estate when she saw a very sick woman in a little tenant house. She went to the house and saw the sick woman uncared for, the dirty little children unkempt. She threw off her richly embroidered coat, bathed the wom-

an and the children, put clean linens on the bed, scrubbed the floor, and made the necessary comforts for the sick woman. Then she resumed the inspection of their estate happy in the thought of rendered service. She could be labeled as a "Foot-washing Christian". A very large book could be written of the annals of like deeds by leaders of industries and institutions, and of political and church heroes who have performed such a ministry of loving, brotherly service. A library might be written of the men of church and state who failed to minister to those of need and suffering in their midst.

Christianity and Aristocracy Incompatible

We have little aristocracies of wealth, blood, ancestry, culture, position. Applied Christianity would abolish all such and place us all on a basis of equality. "All men are equal." Not equal in ability, but equal in rights. Every man is a potential child of God. He has a personality which God respects and demands that we in turn respect every other personality. He who spurns a human being because he is poor, ignorant, down and out, he is sinning against God and man.

A Two-way Street

Honors are expected to go up from citizens to governors, presidents, mayors; from laborers to industrialists; from church members to bishops, district superintendents, pastors, connectional officers. But respect, consideration, honors, must come down from those who have been placed in authority to those over whom they are overseers. Public office is a trust. It is an opportunity for larger service. He who is puffed up, becomes arrogant, gets "the big head", shows that he is a little man in a big job. Great and good Christians in high positions recognize that they are stewards of a great opportunity. Let honors be mutual; be reciprocated. Let each man do his best to serve another. Forget the accident of position, clothes, or money, and be mutual servants of the Lord. AMEN.

Ideal or Real

Is this possible? Is it only a Utopian dream? Yes: Jesus points out the way. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35). If those employed love the employer; if the officer loves the private, and the private loves the officer; if the poor love the rich, and the rich love the poor; if the black man loves the white man, and the white man loves the black man; if the illiterate loves the scholar, and the scholar loves the illiterate; if the ecclesiastic loves the church member, and the church member loves the ecclesiastic; if everybody loves everybody else; if we had mutual service motivated by love, this world would be a paradise. Let us obey God and expect this glorious consummation.

Question: If Jesus rendered the humblest service in foot-washing, would not our stewardship impel us to serve the humblest?

Where whiskey is sold, it is a saloon, no matter by what name you call it.—Senator William E. Borah.

STEWARDSHIP OF POSSESSIONS

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for more and richer land in the ever vanishing frontier. There is a certain amount of independence and achievement when one has amassed a fortune or acquired gold, to be sure. But only because it's the medium of exchange of a society whose chief fault is being impressed with automobiles, and telephones, and fascinating gadgets, and great cities, and tremendous machines that wing through the air with the speed of sound. The sin of this is what it does to our spirits and that it blinds to the eternal values.

Are China, Russia, America, Great Britain in search of gold or the souls of men? The answer to secularism is the use of these riches of the earth for the creation of the type of life that God wants all his children to enjoy. And this man, who having a field, sold it and brought the money to invest in a movement among insignificant people twenty centuries ago demonstrates beyond a doubt to us that the use of the riches of the earth transforms the riches of the earth and the person who uses them and helps to change the world.

NORTH ARKANSAS CONFERENCE NOTES

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executive secretary being a member of the General Board will attend. I expect to be in the office on Monday and be back in the office on Friday. It will be necessary for me to attend the Jurisdictional Convocation the next week, March 4-6, but will be in the office on Monday and back on Friday.

Our Stewardship schools continue to increase with new applications coming in each week. Many churches have not yet planned for a school. We have almost sixty certified Instructors, some of whom have not yet been given an opportunity to teach. If your church wants a school on Stewardship, please write the Conference office.

Plans are being completed for the Undergraduate School at Morrilton, April 14-23. Details as to plans can be announced soon.

METHODIST YOUTH TAKE FULL-TIME CHURCH WORK

NASHVILLE, Tenn.—(RNS)—A total of 1,577 Methodist youth have volunteered for full-time work in the church during 1946 through the youth department of the denomination's general board of education, according to the Rev. Hoover Rupert, director of the department.

Several hundred other young persons volunteered for Christian service through annual conference boards of education.

Missionary giving of Methodist youth totaled \$247,272 during the year, Mr. Rupert stated. This amount was an increase of \$78,905 over the previous year.

