

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" —

Wesley

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

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## "The King Can Do No Wrong"

RECENTLY the Circuit Judge of Pulaski County gave a statement to the press in which he said in part, "The State of Arkansas has junked the statutory classification of crimes against decency and morality by adopting the spurious aphorism that the 'king can do no wrong'. Gambling is still wrong, even if the state does it. She, therefore, makes a sorry plaintiff and the juries know it."

In this statement the Judge was referring to the fact that the State of Arkansas itself profits by the gambling on horse races done at the Hot Springs race track. The conclusion of the Judge was that he would not consider the operating of a gambling house a felony "until the racing law is repealed".

Without commenting on the propriety of the Judge's decision, we would like to express our appreciation of the fact he has rather startlingly called our attention again, to the sorry spectacle Arkansas makes, in trying to enforce its laws against gambling, while the state itself profits from a form of gambling which its laws legalize and protect.

In the issue of July 24th, 1943, The Arkansas Methodist carried an editorial under the caption "Arkansas' Embarrassment in our Gambling Problem". We were discussing that far back, the difficulties we were having in the enforcement of our laws against gambling in Greater Little Rock. In that editorial we said in part:

"With it all, however, the greatest embarrassment to Arkansas, in the gambling problem, is not to be found in the activities of a few incorrigible gamblers, either the promoters or the customers, in the present gambling craze. Our greatest embarrassment lies in the fact that Arkansas, by virtue of its own special laws, profits financially from legalized gambling itself, while attempting to prohibit gambling of much the same type for which the law has made no provision. So long as we 'point with pride' to the state's share in the profits from gambling at horse races and dog races, made legal for profit, just so long we will find difficulty and embarrassment in our attempt to prevent professional gamblers from reaching out after the easy money which some of our politicians seem to prize so highly. Arkansas should repeal its law which legalized some forms of gambling. It could then, with better conscience and grace enforce its laws against gambling."

The recent action of Pulaski County's Circuit Judge reveals just how embarrassing our state racing law has become in our courts.

## Anti-Saloon League Changes Its Name

AT a recent national meeting of The Anti-Saloon League, the leaders of this time-honored organization voted to change its name. The new name selected is, "The Temperance League of America".

This action was taken in an effort to unite the Temperance forces of America for the all-out fight against the liquor traffic that is so rapidly gaining momentum. This new organization will have all of the power and force of the old Anti-Saloon League and it is hoped will grow in strength with the addition of numerous state organizations that now have no national organization.

## What Promises Does Religion Make?

IN this article, we continue our discussion of the question, "DOES RELIGION PROMISE MATERIAL PROSPERITY?" Judging from Biblical teachings and common, everyday, human experience, we have said, in former articles, that there does not seem to exist, either in Biblical days or today, any uniform relationship between character and material prosperity.

The very condition of the world in which Jesus lived and taught is evidence of the fact that God does not guarantee that good people will always be prosperous. The Jewish race, when Jesus lived, was composed of the most religious people on earth. Their moral standards and religious conduct were of a much higher order than any of the people about them. Despite good character and a religious genius that led them to think of themselves as the "chosen people" of God, the Jewish race was extremely poor and was becoming poorer under the heavy, galling taxes they were required to pay into the rich treasury of Rome as the economic slaves of that tyrannical Empire. Rome was wicked and rich. Israel was religious and poor. In this instance, as in countless other situations, wealth and poverty were not conditioned on good character.

Among the highest salaried people of America are the movie actors of Hollywood. Many of them swap husbands or wives more often than some of us buy shoes. The moral life of some of these nationally known actors approaches a national disgrace. There are others among us, who, by the very nature to the life they have voluntarily chosen, have renounced the possibility of wealth. Among them are the teachers and ministers of America and the missionaries by the thousands in foreign fields. If we compare the material wealth of some of the movie actors of Hollywood with that of Dr. John W. Cline, who recently began his second half century of missionary work in China, we would be convinced that there is no necessary relation between material wealth and good character.

Jesus said of God, "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." If we may judge from the principle involved in this clear statement of Jesus, we may have the advantages of God's sunshine and showers, the fertility of the soil and God's economic laws whether we be saint or sinner. It is our judgment that material prosperity is neither guaranteed or withheld on the basis of character. What we do with the material possessions we have is much more important than the amount of money we possess. The Christian would be poor indeed if God paid him off in money. The rewards for Christian living are infinitely more valuable than anything money could buy.

## Circulation Campaign Succeeding Despite Weather

OUR readers will find the second report of results in the Arkansas Methodist Circulation Campaign on pages eight and nine of this issue.

We feel that those who are helping in the Campaign throughout the state will readily agree we have had the worst spell of continuously bad weather through this Campaign period that we have encountered in the seven Campaigns we have had.

In the face of this unprecedented spell of bad weather, the Campaign seems to be moving on much as if nothing unusual had happened. Last Year, in our second report, four Districts had reached their quotas. In the report this week, four of our Districts, Ft. Smith, Conway, Fayetteville and Batesville, have reached their quotas. The total for this week is 15,549. This is only eight hundred thirty-four less than the total in our second report last year when, comparatively speaking, the weather was quite favorable.

We have every assurance that those who have not completed their Campaign, as yet, will do so just as soon as local conditions permit. It is a source of continuous surprise in our office that so much has already been done under the conditions prevalent in some parts of the state. Some of our best reports have come from sections where press reports indicate that business was almost at a standstill. If the present trend continues, our totals will exceed the totals of last year.

Next week we will again carry a complete report of the results of the Campaign throughout the state. That report will include all subscriptions reaching our office up to twelve o'clock next Saturday, February 7th.

We believe in the value of The Arkansas Methodist to the work of our church in Arkansas else we would not be giving our life to it. Because we believe in its value to our church program, we are anxious for it to go into every Methodist home in Arkansas. We believe that all our people throughout the state will be given an opportunity to subscribe before the campaign is over.

## Race Relations Sunday February 8th

NEXT Sunday, throughout The Methodist Church, is "Race Relations Sunday". There has been no time in our generation when it was more important to give consideration to the question of a right relation between the races of earth.

The peace of the world depends on a better understanding of our race problems and a more friendly relationship between races. If the suspicions, jealousies, hatreds and bigotry now so common in the world's life continue, the final results will be unspeakable tragedy.

The peace and welfare of our own nation and of the State of Arkansas will depend much on a proper solution of the racial problems that now exist. In the offering that is to be taken in our churches next Sunday for Philander Smith College, Methodists have an opportunity to make a substantial contribution to a better understanding and a better relationship between the white and colored races of Arkansas. This contribution will be an investment in Christian character as well as better race relations.

# Can The Central Jurisdiction Be Abolished?

By BISHOP JOHN M. MOORE, in the Southwestern Advocate

**J**OSHUA O. WILLIAMS, a Negro Methodist, in a suggestive article in the Central Christian Advocate, and reprinted in Zion's Herald of Boston, discusses the question "Shall we continue the Central Jurisdiction?" He answers, "Yes, but only as a temporary arrangement." His discussion was called out by the statement of the editor, "Those who believe there should be no change in the existing arrangement will need to present clear and convincing argument for their position, and those who believe a change is necessary will need to present a clear statement of a better plan than the existing one." The editor is right.

Mr. Williams quotes Bishop Shaw who said in the episcopal address to the Central Jurisdictional Conference in 1944, "We accept the setting apart of the Central Jurisdiction only as an administrative arrangement for the Negro membership in The Methodist Church. We consider it expedient only on account of the Christian childhood of some American Methodists who need a little coddling until they grow into full manhood and womanhood in Christ Jesus. We are hopeful that in the near future our Methodism may become sufficiently Christian in character and maturity to find a more excellent way." That statement is illuminating, even if naive.

Mr. Williams says, "Just how long this process will take cannot be said by the writer. Suppose we abandon the jurisdictional plan and carry all its functions back to the General Conference. It is our hope that this will be done in the not-too-distant future, but American Methodism is not ready yet. The Negro would be dealt with on a racial basis rather than the Christian level. It is impossible to be completely Christian at the top when we are un-Christian in the lower levels. The Negro is not ready to believe the policy of separation which characterizes our pattern will be abolished in the General Conference until the churches on the local level are willing to accept pastors without regard to color, until areas are willing to accept bishops without regard to color. When the General Conference is ready to deal with the Negro constituency as Christians and not as Negroes, we are then ready to abolish the Central Jurisdiction and give the General Conference its functions. Not so long as bishops will be elected 'of African descent,' as characterized elections by that body of former years can we hope for much change." These are biting words. They set his very definite goal for that "in one excellent way."

He goes further: "If the functions of the Central Jurisdiction went back to the General Conference, the Negro part of Methodism would be a hopeless minority, and leadership for this part of our Church would be determined for us by this overwhelming majority, not always on the basis of fitness but how 'safe' such leadership will be and how well it will fit into our American pattern previously described. The General Conference is not ready yet to elect bishops in the Methodist Church. It would elect white bishops and Negro bishops. Areas in Methodism are not ready to accept bishops appointed them. They still, in the main, will accept only white bishops. Until that time comes we will remain in the Central Jurisdiction." He speaks the unvarnished truth in that statement, and we all know it. He favors the continuance of the Central Jurisdiction until all the jurisdictional conferences and all lines between the Negro and white members are wiped out. On that condition it will probably be continued a very long time.

He states also: "Another alternative was presented to the last session of the Washington Conference by Bishop Lewis O. Hartman of the Boston Area. He suggested that all southern Negro conferences join the Northeastern Jurisdiction. But the fallacy of the argument which gives support of the suggestion lies in the belief that northern Methodists are more Christian than southern Methodists. The Negro has long since discovered that prejudice is not a sectional sin in our American life. All the virtue of our church does not reside above the Mason and Dixon Line." All this we steadfastly believe. A valuable discovery, even if a little late.

A survey of the present situation may prove helpful. Persons who talk glibly about abolishing the Central Jurisdiction, whether preachers or editors, white or Negro, or women at a missionary meeting, should study these statements, and also the story of the unification movement and the issues which it embraced. Too often they fail to consider whether or not it could be done, what it would involve for the Negro membership, and how the white membership would be affected immediately and later. Sentiment and sentimentalism cannot take the place of reason and practicability. Any worthy opinion and just decision will require full knowledge, keen understanding and sound judgment. Those come by study.

Mr. Williams tells his people to hold on to their Central Jurisdiction until all the jurisdictional conferences are abolished, that it is "a



BISHOP JOHN M. MOORE

temporary administrative arrangement on account of the Christian childhood of some American Methodists." The clause is indelicate if not ridiculous, but that it is a small matter. "Childhood" did not make the Plan of Union which took twenty-five years; mature Christian men of mental manpower made it. The jurisdictional conference is its fundamental principle and fact and factor, and the chart and charter of The Methodist Church. To abolish it is to destroy the Plan of Union, and without the Plan of Union there might be an association but not union left. A little plain, straight forward honest thinking along here is essential and vital. The jurisdictional conference has almost irresistible constitutional fixedness.

Mr. Williams says the Central Jurisdiction was a "concession" to the Church South. Wrong! The reverse is true. It was a "concession" of the Church North and its Negro members. History proves that. For fifty years the Church South had argued for the principle and practice of an independent self-governing Negro church, and for that the strong leadership in the Southern Commission argued vigorously for several years. Five-sixths of the 2,200,000 Negro Methodists in the United States and all the Negro Baptists, numbering about 6,000,000, are in independent self-governing churches. The Church South had good argument. But the Church North had segregated Negro members, churches, conferences, ministers, and bishops, whom it elected on segregated ballots, and it insisted upon its system. The Church South finally surrendered the point and accepted the northern system in good faith. That is the record. Keep it straight. If the Central Jurisdiction is a "concession" the "goat" is not the Church South. The independent self-governing Negro church was its "more excellent way".

Bishop Shaw's episcopal address held out hope of a "more excellent way". There is not the ghost of a chance. Had there been it would have come out before now. In unification discussions only three ways ever opened for the 340,000 Negro members in a church of 7,250,000 white members in the United States, of whom

two fifths were in the Church South in the section where ninety per cent of the Negro members then held their church relations. They were (1) an independent Negro church, (2) bodily incorporation into the local churches, (3) jurisdiction/independence, cooperation and incorporation. The Church North and the Negro leaders rejected the first, the Church South the second, and the third was overwhelmingly agreed upon. There it stands. The third could not now be changed without adopting one of the other two, in whole or part. No one would think of adopting the first without the consent of the Negro members. Who would vote to adopt the second without the consent of the 3,300,000 white Southern Methodists and their two jurisdictions? A "more excellent way" is not a possibility.

The elimination of the Central Jurisdiction would entail enormous loss to the Negro membership. It has nineteen annual conferences of which fifteen lie entirely within the two southern jurisdictional conferences, three others largely within them, and only one outside. All were in the former Methodist Episcopal Church and had no connection with the southern Methodist conferences. With elimination twelve fall into the Southeastern Jurisdiction (the old south), three into the South Central and three would be split. The Southeastern has now 2,300,000 members, the South Central 1,700,000. The added Negro membership would be about 10 per cent in the Southeastern and 6 per cent in the South Central. That would mean a very small minority in each with little influence and force and no self-government. In the Northeastern as a whole they would have only 16 per cent. The leadership they would have in any would be a gratuity and not a right. What a basis!

With the elimination of their jurisdictional conference the Negro membership would lose along with its high degree of self-government many valuable privileges and powers such as the election and ordination of its own bishops, the capability of dealing with other Negro religious groups and churches, the right to establish their own jurisdictional boards for the promotion and administration of their benevolent, educational, Sunday School, missionary, evangelistic and lay work, and the power to choose their own representatives in the membership of the general boards. The Central Jurisdictional Conference under the constitution guarantees them protection, propagation and possibility under their own leadership and develops group consciousness, expression and forceful standing. If the Negro membership with such a setup as this cannot do well and grow strong in religious and church life and service, what hope can there be that they will do well in The Methodist Church at all? Why would they, or should they, or might they surrender all these great privileges and advantages? Mr. Williams seems willing to go to any length even to the smashing of all the jurisdictional conferences, the constitutional Plan of Union, and the system of the church in which he was reared in order to secure and establish social fellowship in every part of The Methodist Church. Eliminationists seem to have this as their ultimate goal. It would be reached with very great difficulty and rebellion, if ever at all. There are many constitutional hurdles to be crossed before the present status could be constitutionally changed.

The Plan of Union, the constitution now of the Church, paragraph 28, states "Changes in the number, names and boundaries of the Jurisdictional Conferences may be effected by the General Conference upon the consent of a majority of the Annual Conferences of each of the Jurisdictional Conferences involved." The Southeastern and the South Central Jurisdictional Conferences would be very much "involved" were a movement made to distribute to them parts of the Central Jurisdictional Conference, and their Annual Conferences as well as those of the Central Jurisdiction would have a voice in the matter.

We are members one of another. Keeping faith with our Plan of Union will keep peace, unity and union. "Faith is the assurance of things hoped for, the conviction of things not seen."

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## THE POWER OF GOD CAN SAVE THE ALCOHOLIC

Many are the stories told of hopelessly enslaved drunkards, alcoholics completely incapable of saving themselves from the liquor habit, who have been restored to sobriety, sanity, clean and wholesome living and Christian ideals of character, through the redemptive power of God. Christian pastors, mission workers, and members of the Salvation Army, have witnessed many instances of the salvation of men who have been helpless victims of the alcohol habit. "Forward" tells the story of one Henry Milans, a journalist, who at one time held high positions in the newspaper world of New York, who became a hopeless derelict through the power of drink. His condition has been described thus: "At Bellevue Hospital, a man—a victim of drink, his body broken, his mind enfeebled, his character destroyed, his soul lost, forsaken by his last friend, humanly speaking without remedy and without hope—was declared publicly by authoritative physicians to be a hopelessly incurable alcoholic whose only prospect was an early death by drink."

In the streets of New York City, this wreck of a man was picked up by the Salvation Army. They surrounded him, body, mind and soul, with the love of God. At the penitential form there was a terrible struggle, but through the sacrifice of Him who came to seek and to save the lost, there was victory.

The wreck of a man was released from his bondage, restored to his family, re-established in business, and became the saviour of countless others whose damaged lives were as hopeless as his own.

With God, all things are possible."—The Voice.

## THE FLOWERS OF LIFE

Every singer who has sung a pure, joyous song has given something to earth to make it better. Every artist who has painted a worthy and noble picture, or made the smallest thing of beauty that will stay in the world, has added something to the enriching of our human life. Every low human being who has let fall into the stream of life wholesome words, good deeds, divine lessons, has put into the current of humanity spices to sweeten a little the bitter waters.

It is always worthwhile to live nobly, victoriously, struggling to do right, showing the world even the smallest fragments of divine beauty. Few are called to do great acts in life, but "He who does the best his circumstance allows, does well—angels could do no more."—The Speakers Library.

## WE MUST START TO BUILD

"We must start to build world citizenship just as we must emphasize Christianity itself. We are proud of our local churches and of our denominations, but most of all we rejoice to be Christians. When Christianity comes to mean world-citizenship, then we are making progress."—The Presbyterian.

## HIS PROXIMITY

*I do not have to wander far  
To look for Him along the way;  
At night I gaze up at a star,  
And feel Him near me when I pray.*

*I do not walk mile after mile  
To seek His presence far and wide;  
I see Him in a child's warm smile  
And all along the countryside.*

*The swaying wheat, flaunting sheer gold,  
Dew clinging to the blooms at dawn,  
The sunset in its golden mold,  
The graceful leaping of the fawn—*

*No matter where I look, I see  
That God is very close to me.*

—Annette Victorin in War Cry.

## MORE LIKE THE MASTER

The Christian religion has two great objectives—the salvation of people and the building of Christ-like character. If both of these objectives are not taken into consideration, religious failure will come. Two of the greatest blessings that can come to any individual are the privilege of being born into a fine Christian home and being brought up under religious influences. Under such circumstances a little child will not need a spectacular conversion experience, but he will need to exercise a living faith in Christ and make a conscious decision to follow Christ and his way of life. In the case of older people who are guilty of conscious, habitual sin, a more drastic procedure is required in order to bring them into vital relationship with Christ.

The writer is convinced that much of the trouble with modern church members has its source in an improper beginning. Many times reformation is taken for regeneration. There are scores of individuals who merely attempt to quit their evil habits and join the church. That is good as far as it goes, but it does not go far enough. Before his heart warming experience at Aldersgate, John Wesley was a good man. He had no evil habits and he exercised great effort in doing good. But there was something wrong in his contact with Christ. A secular historian writing of that period noted the difference that this experience made in the life of Wesley. He called attention to the fact that before the experience Wesley could not stir a village but after it he stirred a whole continent mightily for God.

All the trouble, however, does not stem from an improper beginning. The manner in which a person continues in the Christian way of life is just as important as a proper beginning. Many individuals start right but later fall by the wayside. There is an old saying to the effect that a good beginning is half victory, but there is a bit of doubt that it would measure that much in Christianity. We speak of the beginning of Christianity in the life of the individual in terms of a decision, and there is a strong initial decision to be made, but that does not end the matter of decisions.

There are many of them to be made along the Christian way of life. Growth in grace either leads to new decisions, or is itself produced by such decisions. One conversion is not enough. Salvation is a progressive matter. As new light comes greater surrender must be made and more efficient service rendered.

Again, we say, Christianity has two great objectives—salvation and development. The first of these looks to the past and the second to the future. One makes provision for the sins of the past and the other for future progress. One leads to pardon and the other to power. For one Christ died. Paul insisted that Christ died for our sins according to the gospel. For the other he lives. Had death on the cross ended all for Christ, there might have been salvation from past sins, but there could not have been power for overcoming the temptations of the future. That power comes only through contact with the living Christ.

The greatest single need of every human being is to become more like Christ. The poet expressed the longing of every Christian heart when he sang, "More like the Master I would ever be." The question is, how can we become more like him? The answer is, begin right and continue faithfully. Be sure of your personal contact with him and then draw your spiritual power from that contact.

The poet went on to mention some of the definite ways in which he longed to be like the Master. He longed for zeal—"More zeal to labor." How can this zeal come? By the individual discovering that he is careless and indifferent concerning the higher things of life and resolving to do something about it? Hardly. This zeal is not a human generated thing at all. It comes only through a harmonious, unbroken contact with Christ. It is the very zeal of Christ which throbs in the heart that is filled with his presence. How badly we need "Zeal to labor". The work of the Lord is suffering today because of lack of zeal. There is considerable worldliness in the church of our time. There is much danger in it, but not our greatest danger. The most seri-

## GOD'S MINUTES

Prayer—secret, fervent, believing prayer, lies at the root of all personal godliness.—William Carey.

You can tell the character of every man when you see how he receives praise.—Bartlett's Familiar Quotations.

If temperance prevails, then education can prevail; if temperance fails, then education must fail.—Horace Mann.

The highest of distinctions is service to others.—King George V, England.

—The Union Signal.

ous accusation that can be brought against the modern church is that of indifference—over emphasis upon material values and carelessness concerning the higher things of life. Christian zeal alone can eliminate that and it can be had only through a vital contact with Christ.

Again, we find our singer longing for "Courage to be true". He was thinking of the courage of Christ. The courage that held him steady in the shadow of the cross. The courage that caused him to set his face like flint to go to Jerusalem standing, false accusation, cruel torture and death awaited him there. Christ was then, and is today, the most courageous character this world has ever witnessed. He is out yonder on the mountain top of achievement where his adventurous spirit has carried him. He is still better than our best, and higher than our highest. His constant challenge, as of old, is, "follow me". One can only follow him by imbibing his Spirit. His presence in the heart insures zeal to labor and courage to be true.

Then, the poet prays for consecration—"More consecration for work he bids me do." The cause of indifference toward his work is found in lack of consecration. The lack of power to do one's duty in a spiritual way is also found in lack of consecration. Consecration means the turning of one's self over fully to God to be used of him. There is an old song which expresses this truth:

*"Is your all on the altar of sacrifice laid;  
Your life, does the Spirit control?  
You will never find rest and be perfectly blessed  
Till you yield him your body and soul."*

Our ambition is that we might be saved and growing. Our prayer is that we might be more like him.—H. O. B.





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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### THE SPOT WAS STILL THERE

In Second Kings, the fifth chapter, is told the story of Naaman, the leper. Naaman was a Syrian and had charge of the armies of Assyria. He was a great man and a great general, but somehow, as so often happened in those days, he had contracted leprosy, the dread disease of all the ages. In Naaman's case it had just begun its work, and consisted merely of a white, leprous spot.

Through a little Hebrew girl, who was a captive, he was told of the curative powers of the river Jordan, when used according to instructions of the prophet of God, who at that time was Elisha.

Naaman thought he would try it, so he went down and called upon the old prophet, but did not receive the prompt attention from Elisha that he had anticipated. He was simply told to go to the Jordan River, dip himself seven times in its healing waters, and he would go back a healed leper.

If Naaman had followed these simple instructions, all would have been well, but he had ideas of his own. Highly incensed at his treatment, he started home. Said he, "Are not Abbana and Parpar, rivers of Damascus, better than all the waters of Israel?"

There was much to be said for his point of view. He belonged to a great nation and Abbana and Parpar were great rivers. He satisfied his logical mind, but the trouble was, "the spot was still there". He still had leprosy. Through the counsel of a servant, he followed the directions of the prophet and was healed of his leprosy.

Today, as we face up to our sins, we have many theories that we advance touching our cleansing. We have ideas of our own, but the trouble is, "the spot is still there". Indeed, it will be there until the cleansing blood is applied. Then we will be cleansed and made "whiter than snow".

"What can wash away my sin?  
Nothing but the blood of Jesus.  
What can make me whole again?  
Nothing but the blood of Jesus."

The soul of Perseverance cannot be beaten. Imprison it and you will find a Bunyan to produce a Pilgrim's Progress. Blind it, and a Milton will give us a Paradise Lost. Deafen it and an Edison will search out the miracles of electricity. Isolate it in a log cabin and a Lincoln will work his way to the White House. Turn it loose in the frozen Arctic and a Peary will seek out the North Pole.—Selected.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

THE Methodist Men's Fellowship of First Church, Jonesboro, will have as its speaker at its meeting on February 9 Sidney McMath of Hot Springs. Dr. W. Henry Godioe is pastor.

BORN to Rev. and Mrs. Joel Cooper of Mountain Home, a son, Paul Gaylord Cooper on January 29. Brother Cooper is our pastor at Mountain Home.

IT is announced that Rev. R. E. L. Bearden, Jr., pastor of Goddard Memorial Church, Ft. Smith, will be the speaker during Religious Emphasis Week, the second week in February, at Arkansas Tech, Russellville.

WORD comes of the death of Mrs. S. C. Dean, age 80, at the home of her daughter, Mrs. T. C. Hundley in Pine Bluff, on January 17. Mrs. Dean was the wife of the late Rev. S. C. Dean who was minister in the Little Rock Conference for over fifty years. A fuller notice will appear later.

REV. C. N. GUICE, pastor at Searcy, writes: "B. R. Johnson, one of our most faithful men, has been seriously ill in a hospital in New Orleans. His friends over the state will be glad to know he has recovered sufficiently to be brought home. Mrs. Johnson, during this time, fell in her home here and fractured her hip. Both are improving."

EIGHT million members of the Methodist Church, scattered across the nation in 40,000 parishes, will be asked on Sunday, February 15, by their pastors to sign a pledge of total abstinence from alcohol beverages. This first Sunday in Lent will be "Commitment Day" in Methodist churches—an observance promoted by the Council of Bishops and by the Board of Temperance of which Bishop Wilbur E. Hammaker is president. The form of commitment is: "I commit myself to sobriety and a good example, by adopting for myself the principle and practice of total abstinence from alcoholic beverage as a wise way of life."

MANY hundreds of societies and groups of church women that form part of the United Council of Church Women, "largest women's club in the world," are writing letters of commendation to Eric Johnson, president of the Motion Picture Association, for the decision of that body, at his instigation, to curtail the present treatment of crime on the screen, and particularly to stop the portrayal of the lives and actions of present-day notorious criminals. "Courage has been shown in this solution of a problem that is close to all of us concerned with the impact of motion pictures on the thinking and morals and behavior of our young people," says Mrs. Jesse M. Bader, the Council's film committee chairman.

DR. RALPH E. DIFFENDORFER, missionary executive of the Methodist Church, recently said: "The ideologies of today are challenging the youth of the world for their loyalties and their service. There is a call for Christian youth to grasp the meaning of various ideologies and to understand better the significance of their own faith, the meaning of the church as a fellowship and of our wider ministry of service and life devotion, such as no generation of youth has faced hitherto in the history of the world. In this conflict we know our job and are firm in our loyalties. We Christians have nothing to fear. We must reject economic determinism. We must reject statism, and all that it means for the individual to have his life destiny determined in terms of his service to the state. We must uphold a free, voluntary way of discovering the will of God and of doing his bidding."

### OVERSEAS RELIEF COMMITTEE BUYS 2,710 PAIRS OF SHOES

Just like the house-wife who watches for inventory sales, the Methodist Committee for Overseas Relief is constantly on the lookout for unusual "buys". Recently when a large shoe manufacturing concern was eager to dispose of last year's stock, the committee purchased at a much reduced rate, 710 pairs of shoes for boys,

1,000 for girls and 1,000 for women. Previous to this, through similar opportunities, 10,000 pairs of G. I. repaired shoes and 4,000 pairs of women's shoes went to Germany, and 3,000 pairs of shoes for boys and girls went to Austria.

Those are examples of the advantage realized by buying in quantity and why it is best for local groups to send money to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y., rather than to purchase locally new clothing or food. Continue to send good used clothing to the Church World Service Centers.

### NORTH ARKANSAS CONFERENCE SUSTENTATION

Pastors in the North Arkansas Conference receiving less than \$1400.00 salary this year will receive their first quarterly checks from the Sustentation Fund about the first of February.

Only eighty-five percent will be paid on deficits the first three quarters. By using some of our reserve funds we will pay enough the fourth and last quarter to pay deficits in full. See 1947 Journal bottom on page 28.—I. L. Claud, Hubert Pearce, James Chandler.

### BISHOP MARTIN ANNOUNCES CHANGES IN APPOINTMENTS

Bishop Martin announces the following changes in appointments since the session of the North Arkansas Annual Conference in Forrest City, October 22-26, 1947:

Rev. Lester Weaver to Turrell; Rev. Raymond Krutz to Black Oak-Caraway; Rev. Doyle Telaar to South Fort Smith. Rev. Calvin Smith to Hackett; Rev. George Wayne Martin to Vilonia; Rev. Pryor Reed Cruce to Mayflower; Rev. Dale Dorsey to Maynard; Rev. Henry Carpenter to Strangers Home; Rev. Lester J. Trout to Knobel-Peach Orchard; Rev. H. H. Griffin to Biggers-Reno.

Macedonia in the Conway District was attached to the Conway Circuit Quarterly Conference.

Camp was transferred from the Paragould District to the Batesville District and attached to the Salem Quarterly Conference.

Success was transferred from the Corning Quarterly Conference to the Biggers-Reno Quarterly Conference.—Ethan W. Dodgen, Secretary The Cabinet of the North Arkansas Conference.

### FINDS HOLLAND REBUILDING AFTER WAR

"Kerk-en-Wereld" is one of the outstanding pieces of post-war church strategy because it's preparing young people to be lay leaders who are so essential to the future of the church; many students too find their way from the lay-training center into direct church service," says the Rev. Godfrey Graeflin, former Methodist missionary and chaplain, now in charge of the reconstruction program of the World Council of Churches in Holland.

"As you travel through Holland you cannot but be amazed that after the drastic destruction during the war, all of the bridges have been rebuilt. Buildings too, public services, roads, and railroads are fast being constructed and life returns to normal. Many of the young enthusiastic pastors, who have vision and daring, see this progress and are impatient that the reconstruction of church communities and programs seems to advance so slowly in comparison to these other projects."

Two-thirds of the alcoholics in the U. S. began their drinking habits during their high school years. A third of them were showing signs of alcoholism by the time they were of college age. These are the conclusions to be drawn from a study made recently by Dr. E. M. Jellinek, Director of Yale University School of Alcohol Studies.—Va. Church Temperance Council INFORMATION BULLETIN, Jan. 1948.

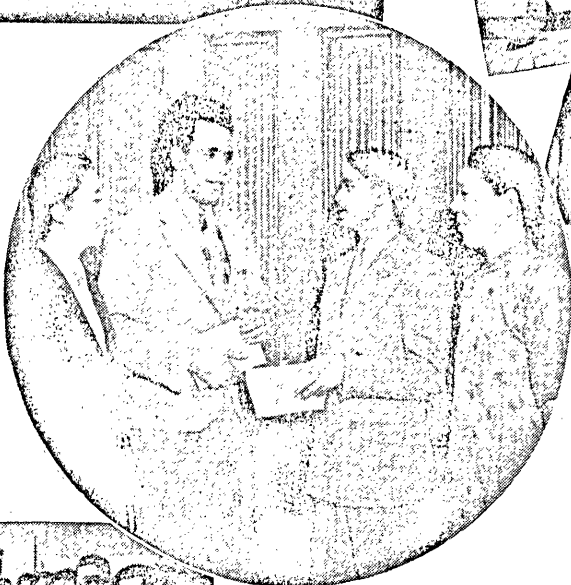
# CHRISTIAN EDUCATION CAN SOLVE THE RACE PROBLEM



(Above): Members of the Virginia Council of Churches



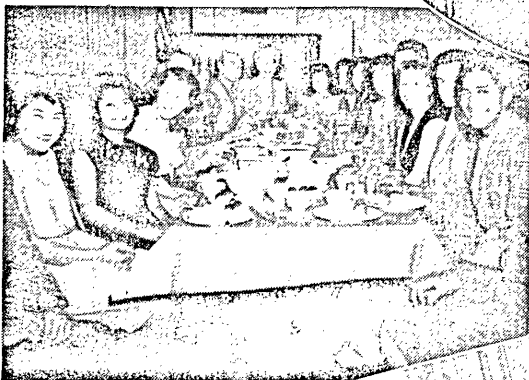
(Above Right): Mexican children are one of many racial groups benefited by Christian education



(Right): Crusade for Christ scholarships have been granted impartially to students of different nationalities

(Far Right) Young Nisei attend a church fellowship supper

(Below): The Interracial Group of Grace Methodist Church, Los Angeles

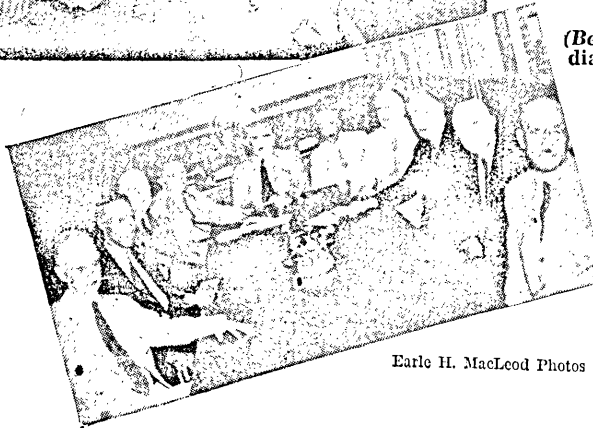


(Above Right): These Crusade scholarship students represent five nations

(Right): Paine College head librarian meets with her staff

(Below Left): Joint meeting of Council of Bishops of South-eastern Jurisdiction and College of Bishops of the C. M. E. Church

(Below Right): Oneida Indian youngsters attend Church School class



Earle H. MacLeod Photos



## CRUSADE FOR CHRIST



### Christian Education Can Solve Race Problems



By R. B. ELEAZER, Division of the Local Church, Gen. Board of Education

THE race problem, or the problem of race prejudice, commonly involves two distinct but closely related elements. One of these has to do with the emotions, the will, the heart. Thus people may be willfully hostile to those of another race, contemptuous of them, autocratic, cruel, unjust and exploitative. In so far as such attitudes and actions are conscious and deliberate, they are wicked and need to be repented of, cast out, and replaced by Christian love, the active

good will that Jesus enjoined. And that process distinctly is in the realm of religion.

But this is by no means the whole story. Race prejudice is not a matter of the spirit only. In large measure it is a matter also of the mind. People in general are prejudiced not because they are mean and dishonest, but because their minds are warped, because they are confused, misinformed, mistaken, distrustful and afraid. So for the most part people

do not need to be preached at and condemned for their prejudices. They need rather to be enlightened, emancipated from their misconceptions, and thus cured of their malady. And this distinctly is an educational process.

So in the endeavor to "solve" the race problem two approaches are needed: 1. The approach to conscience and will by way of religion, and 2. the approach to intelligence and understanding by way

(Continued on Page 7)



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### SNOW SURPRISES

By Grace Krogh Boller

Jerry looked at the snow piled on the walk and frowned. He looked at the big shovel and frowned at that too. He wished Daddy had shoveled the walk before he went to work. But Daddy hadn't. He had just plowed through it as best he could. There were big, deep holes in the snow where Daddy's feet had stepped.

"I wish I didn't have to shovel the walk," Jerry told himself. "I wish I could just play in the snow."

"Hi," Johnny and Betty hailed him just then, and Jerry hailed them back, almost frowning at them as they stood by the gate.

"Come and play," Johnny and Betty invited, but Jerry shook his head.

"I have to shovel," he growled. "I wish Daddy had done it."

"Don't you like to shovel?" Betty asked in surprise. "We did ours. We like to help. Daddy is tired when he comes home from working for us all day."

"He likes to have us help, too," Johnny explained. "He will be surprised to find the walk cleared when he comes home tonight. We'll help you do yours, Jerry."

"Oh," Jerry began to smile. "I never thought about it like that. I never thought Daddy might get tired. He does work hard. I like to help, too, but I wanted to play."

"We can play," Betty planned. "We can play we are railroad men clearing the tracks for the train."

"You start from that end. We'll start from this," Johnny motioned with the shovel he still carried.

"All right," Jerry began to shovel with a will. "Won't Daddy be surprised when he comes home from work? I told him I wanted to play and not to shovel. I'm sorry I said that now."

Jerry shoveled so fast, he did more than Johnny and Betty together. Betty kept getting in Johnny's way, even though she meant to help. So Jerry reached the middle of the walk before his friends did. His shovel struck something hard and he stopped to see what it was.

"What is this?" he asked in surprise. "Something is buried in the snow! It looks like a box."

Johnny and Betty hurried with their shoveling, so they could see, too. Soon there was just a little snow left to shovel. Jerry was digging the box out as fast as he could.

It was a square white box. It had Jerry's name on it in big red letters. "What can it be?" he asked.

"Hurry up and open it!" Betty was so excited that she could hardly wait to see what was inside.

Jerry lifted the lid and then they all laughed. Inside were shovels, a sand bucket, and a set of sand toys, shaped like a fish, a crab, a starfish and a shell.

"Why, I had one of these at the seashore last summer," Johnny giggled. "They make wonderful sand pies."

"What good is it now?" Betty mused.

"I know!" Jerry almost jumped up and down with glee. "We can make snow pies now. They are as

much fun as sand pies!"  
"Of course they are," they all laughed.

"I will share the set with you," Jerry told them. "You helped me with the walk, so we can all play together."

It was fun making snow pies. They didn't have to be set in the sun to dry like the sand pies. They just had to be packed tight and turned out in the shade.

"How glad I am that I shoveled the walk," Jerry told his friends. "If I hadn't I wouldn't have found the surprise. And think how happy Daddy will be when he comes and finds that I helped! I'm sure he hid the set for me when he went out to work. Daddy is always doing nice things for people. From now on, I am going to think of some nice things to do, too."—Story World.



## DO IT NOW

*Come and wash the dishes, daughter,  
I am sure you know just how.  
You should have some nice warm water  
And you'd better do it now;  
If you don't the task will somehow  
Seem much harder to you, dear,  
And you'll put off getting started  
Till some other time, I fear.  
So just up and at it, daughter,  
And, before you quite know why,  
With a little time and effort  
You will have them clean and dry.  
—Dolly Strong Rambo*

## QUICK RECOVERY OF "SKIPPER"

By Ida M. Forrest

*I know by the rug  
In a skidded heap,  
I know by one-eyed  
Watchful sleep,*

*I know by a wagging  
Stubby tail,  
That my careful nursing  
Could not fail.*

*I know much better  
Than words can tell,  
Once more my Skipper  
Is happy and well.  
—Our Dumb Animals.*

## JUST FOR FUN

Doctor: "There's nothing to worry about; it's only a little gathering at the back of your neck. But you must keep your eye on it."

\* \* \*

The host: "It's beginning to rain. You better stay for supper."

Guest: "No, thanks. It's not bad enough for that."

\* \* \*

I was reviewing major and minor scales with some pupils the other day and I asked a little girl of 6, "Can you play an E major scale without any mistakes?"

She could and did.

Then I said, "Now play me an E minor scale."

The little girl hesitated, then asked, "With or without mistakes?"—Argonaut.

\* \* \*

Announcer: "Tell me, Miss La Tour, don't you find Braudent Tooth Paste refreshing and pleasant to the taste?"

Girl: "I certainly do."

"Doesn't its snow-white foam reach to the farthest corners of your mouth?"

"It sure does."

"Don't you find that Beaudent makes your teeth sparkle like precious gems?"

"Yes, sir!"

"It is your opinion that Beaudent is by far the most popular tooth paste in the world?"

"Definitely."

"Well, Miss La Tour, you certainly have convinced me."—Punch.

## IN THE WORLD OF BOYS AND GIRLS

### THE HISTORY OF SHOES

Each morning when you dress and put on your shoes, perhaps you never stop to think of how many years have passed and how many people have had to help in the making of shoes. Hundreds of years ago people did not wear shoes, just as they did not wear clothes, but because the savages walk on very hot sands or rough stones and rocks, they tried tying things on their feet to protect them. First they took grass and tying the blade together fastened it on the soles of their feet in the form of a sandal. Later they took pieces of the skins of animals that they caught in their hunt, and fastened them on. Then later they used pieces of wood which were held in place by long strips of leather.

Later on some people wanted to cover more than the bottoms of their feet, so they made big bags or circles, that had a string of leather around the edge, which they could pull together. Then came the idea of tying pieces of leather around the leg to keep it warm and dry. At last they found a way to sew these onto the lower part of the shoe and these were the first shoes.

All shoes were made by hand until the year 1840, when a machine was invented to sew leather and make shoes in that way. In the early days of our country the shoemaker was a very important person. He would go about from house to house and make shoes for the family. The farmers would save the hides of the cows, or goats or sheep, and these the shoemaker would use for making shoes. Our shoes are made from the same kind of skins.

When the good ship Mayflower came to this country there was no shoemaker on board. After a few months the people thought about this and wondered how they would have new shoes made when they needed them. The Mayflower on its next trip brought a shoemaker, or cobbler.

Our shoes today often have fancy trimmings or decorations of some kind but many years ago people decorated theirs, too. They made holes in the leather or trimmed them with pieces of metal. While we, in this country, wear comfortable shoes of leather, there are still some folks who wear queer shoes made of wood, or the soles are of wood and the tops of leather. The Japanese wear little sandals of straw matting, but on rainy days they wear sandals with wooden soles that clatter as they walk. In some parts of Europe in the rural districts you find wooden shoes worn. It would seem queer to see some one sit down with a big block of wood and carve out a pair of shoes, but if you were to visit a shoe factory today you would see how very many things have to happen to a piece of leather before it becomes a shoe for you to wear. There are forty-four parts to a modern shoe. You could probably name such parts as the sole, the tongue, the heel, the toe, the heel, the lining, but that is about as far as you can go.—Exchange.



# Race Relations Primarily A Problem Of Christian Education

By REV. J. A. GREENE, Secretary, Division of Local Church, Board of Education



IN the early twenties as a student of one of our Methodist schools, I was president of the campus Y. M. C. A. I can never forget the visits of Channing Tobias, Max Yergan and others who represented the National Council in student work. I can never forget the interracial meetings that were held in those days

following World War I, and how we struggled to build sentiment among students to eliminate in our generation race prejudice, discrimination, hate, selfishness and war.

We met in churches, on college campuses and in many instances behind closed doors. The discussions in those days were designed to break down antagonistic attitudes towards race on the bases of color or creed or previous conditions of servitude which seem to be much a part of our American tradition. It was a high moment always in our meetings to hear and see shy young people after several sessions break down to admit that "God was no respecter of persons" and that they were counted worthy to suffer for the cause of Christ in assuming their opportunity as well as responsibility in changing even their household, community and world.

The slogan in those days was "if every man who professes Christ would act like Christ, in 20 years the world would be saved." Over 20 years have passed, things are not noticeably different, students still are discussing the problems we thought we had settled. And here one can appreciate the importance of the prophet who said, "Line upon line, and precept upon precept."

What I have implied leads us to raise the question as to the primary starting point in race relationship. I admit in those early days we got some results, for I have no doubt that the foremost leadership of today in better race relationship came out of such meetings and our Sunday Schools. As inadequate as they may have been and are, I am convinced now that the Church School is a primary starting point in race relationships.

For Humbolt has well said, "What you would have in the life of a people you must first put into its schools." The tragedy of it all is that too few Church Schools sense this larger opportunity. There are few Church School superintendents and workers who think of race relationships in terms of a teaching responsibility. As important as legislation is in our world economy, unless you undergird it with good teaching, its effectiveness is minimized.

A few years ago an appeal was made to the Church School through Child Guidance, "towards wider horizons" for the support of summer projects which were being sponsored in the Central Jurisdiction by the General Board of Education. The amazing thing about this appeal was that Church School teachers of beginners, primary and junior classes from all over the country seized upon the opportunity to teach sharing. The writer, as director of one of these projects, received tons of materials such as crayons, pencils, paints, papers, paste, story papers, cardboard, pictures, song books, handicrafts and so on, always with a note from the class saying: "We read in Child Guidance about what you are doing among Negro boys and

girls during the vacation session, and we want to help. Please let us know what else we can do!" This we all agreed presented a marvelous opportunity for the Church School to teach missions.

However we are faced with the danger of building into giver a spirit of superiority and into the receiver a spirit of inferiority, unless the noble experiment can be seen by Church School teachers as an opportunity to teach brotherhood by sharing gifts, talents and abilities reciprocally. By that I mean not merely saying "thank you", but that the giver and receiver may live abundantly through sharing the riches of God's grace.

An illustration which I think would clarify my implication dates back some years ago when the writer attended an Annual Conference meeting where a missionary from India was the guest speaker. She was a native of North Alabama. After the introduction, we all sat with our fingers crossed to hear what would follow. We never can forget the profound impression that was made when she said: "I went to India prepared to teach God, and India taught me the Fatherhood of God. I went to India prepared to teach India, but India taught me. I went to India with my prejudice, but India taught me tolerance." From that point on, the Conference never thought of the speaker as one of another race, but as one with a message of power, honesty, love hope, faith and growth.

Sharing in human needs is a venture in race relations and the Church School in its teaching tasks has an opportunity to condition people in this divine fellowship which essentially is a part of our Christian faith.

## CHRISTIAN EDUCATION CAN SOLVE THE RACE PROBLEM

(Continued from Page 5)

of learning and experience. Neither without the other is adequate; and the normal combination of the two is Christian education.

Dealing thus with both heart and mind, Christian education can solve the race problem; that is, as well as complicated problems of human relations are ever solved. To be sure, it is an illimitable task almost, and even the most optimistic cannot hope for an early millenium. But we can, if we will, make progress daily toward the desired goal, both within ourselves and throughout the circle of our influence. With that earnest purpose in mind let us consider some practical steps in that direction.

For our religious foundations we shall look to the Bible and to the life and teachings of Jesus. There we shall find the following principles of human relations especially applicable in this field:

That we are all of one blood, of one race; that we are all members of God's universal human family, and so are bound together in one inclusive circle of brotherhood; that we are all made somehow "in the image of God", and endowed with infinite possibilities and worth; that we may therefore hold none in contempt or limit his opportunity to realize the best that God has made him capable of; and that the service of others must be our life purpose and love, in the sense of universal good will, its motivation.

But note well that it is not enough to teach these principles merely as dogmatic mandates of religion. It must be made clear that they are also the normal laws of life; that they are scientifically and psycho-

logically sound; that they are the only practical answers to human need; that they not only will work but that in the last analysis nothing else will. This may be considered the second step in the process of Christian education.

A few sketchy illustrations must suffice to suggest how this may be done. It is not difficult, for example, to see that universal brotherhood is not merely a theory or a religious ideal, but an existent fact, operating here and now. It is practical brotherhood alone, in the form of co-operation and mutual helpfulness, that lifts humanity above the level of the brute. Civilized life would be impossible without it for what is civilization but just one vast fabric of mutual dependence and mutual service? Destroy that fabric of practical brotherhood and most of the human race would be doomed to perish speedily and the remnant to live like beasts. Yes, brotherhood is a fact, and we shall be safe and prosperous and happy precisely in the degree in which we recognize that fact and bring ourselves into harmony with it.

Again, from the fact of mutual dependence we see that Jesus' law of service is not something vague and ethereal, but just another normal law of human relations. For is not each of us every day served by multitudes who produce and bring to our doors practically everything we eat, wear and use? How may we pay that debt except by serving them in turn?

If next we would make vivid our faith that man is made "in the image of God," we have only to point out some of the great personalities whom we have seen emerge, even from the most unpromising backgrounds. Who can learn of Kawaga or Gandhi or Lincoln or Booker T. Washington without renewed faith in the infinite worth

and possibilities of human nature? In the light of such examples, who can hold as worthless the raggedest child of the slums? Who dares hold him in contempt or deny his birthright of opportunity? Appreciation of inherent human worth may further be heightened by study of the finer characteristics, culture and contributions of people of other races, a pursuit that will be found full of interest and richly rewarding.

So going on with this process of rational examination of the Christian ethic, point by point, we shall see that it is not something arbitrary and extraneous to life, abnormal and ethereal, but that it is inherent in the very nature of man and society, and that its rewards and penalties alike are automatic and inevitable.

We need a third step, however, to complete the process of Christian education. If the principles that we have been exploring are to be made effective in character and conduct they must be shown in relation to specific conditions and needs. To that end we shall need to inquire what are the conditions that constitute the various aspects of our problems.

What are the facts as to the basic rights of citizenship in our state and community? Are these rights accessible on equal terms to all who can qualify for them? Or do we arbitrarily deny them to those of the minority, merely because they belong to a different race? If the latter, what has our religion to say about it?

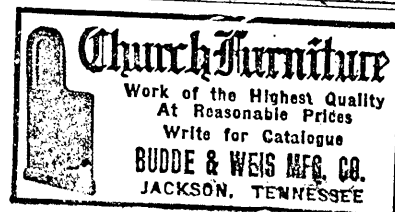
Are the children of this minority accorded equal opportunity for public education, as they are supposed to be by law, as well as by religion? Or, on the contrary, do we happen to live in that Arkansas county which in 1946 spent \$177 of public funds on the education of each white child, and only \$11 on that of the colored? Or is it perchance that

Alabama county where the ratio is ten to one, or any other of hundreds of counties in several states where similar discrimination is rife? If we do, as a matter of Christian education we should learn about it, face the facts, measure them alongside our Christian convictions, and see if something cannot be done.

Maybe it's a matter of public neglect of the minority's health, lack of sanitation and public improvements in the community, dearth of playgrounds for the children. What does all this do to sacred human personality, and what does our religion say about it?

A more fundamental question still: Is this minority permitted to walk among us as free men and women, accorded the normal respect and consideration that free people are supposed to enjoy? Or must they move always in an atmosphere of subservience, according respect to others, but never sure of receiving it in turn, and never free from the threat of indignity and humiliation? If the latter condition prevails what shall we say of it in light of the inherent dignity and worth that our religion claims for every man? More important yet, what shall we do about it?

So in this third phase of our quest we may go on exploring the facts, measuring them by the Christian standards that we accept, and honestly seeking means by which the two may be brought into harmony. Such a process of practical Christian education, consistently followed on a broad enough scale, can solve the race problem.



# The Arkansas Methodist Circulation Campaign

REPORT NO. 2—THROUGH SATURDAY, JANUARY 31st.

Charge and Pastor	New	Ren.	Not Due	Total
<b>ARKADELPHIA DISTRICT—Quota 1241</b>				
Arkadelphia, J. B. Hefley	1	1		1
Arkadelphia Ct., David Hankins	3	11		14
Benton, A. J. Christie	19	72	4	95**
Carthage-Tulip, W. I. Small	8	21		29**
Couchwood Ct., Coy Rogers	2	3		5
Dalark Ct., S. B. Bryant	1	4		5
Fountain Lake, C. H. Gilliam	5	10		15**
Holly Springs, J. W. Nethercutt	2	9		11
Hot Springs:				
First Church, F. A. Biddin	11	30		41
Grand Avenue, S. T. Baugh	16	86	4	106**
Oaklawn, J. A. Wade	5	33	7	50**
Pullman, J. E. Fulkerson	7	22	1	30
Tigert Mem., C. D. Meux	2	7		9
Jones Mill, Raymond Coulson		1		1
Malvern:				
First Church, Dan R. Robinson	14	132	4	150**
Keith Memorial, Forny Harvey	6	19	2	27**
Leola Ct., J. R. Diffie	29	15	1	45**
Princeton Ct., H. A. F. Ault	2	23	2	32*
Sparkman-Sardis, J. A. Newell	7	57	5	69**
<b>TOTALS</b>	<b>139</b>	<b>566</b>	<b>30</b>	<b>735</b>

<b>CAMDEN DISTRICT—Quota 1556</b>				
Bearden, T. D. Spruce	2	24	4	30**
Camden:				
First Church, W. Neill Hart	39	64	9	112**
Fairview, M. E. Scott	39	70		109**
Chidester, Chas. B. Wyatt	25	31	2	58**
El Dorado:				
First Church, Connor Morehead	50	99	24	173
Vantrease, J. D. Montgomery	11	53	2	69**
Circuit, P. D. Alston	3	7		10
Emerson, Thomas Christie	8	22	3	33**
Fordyce, R. A. Teeter	29	35	3	67
Hampton, Joe W. Hunter	5	43	2	53**
Harmony Grove, H. R. Nabors	21	37		58**
Huttig, S. B. Mann	9	22	3	34**
Junction City, W. Braska Savage	8	50		58**
Kingsland	3	9	2	14*
Louann, L. R. Sparks	10	23		33**
Magnolia:				
First Church, John M. McCormack	6	81	3	90
Jackson Street, Chas. H. Giessen	16	43		59**
Marysville Ct., Wendell Hoover	11	43		54**
Norphet, A. E. Jacobs	4	26	2	32*
Parker's Chapel, O. C. Birdwell	9	32		41**
Smackover, W. L. Arnold	14	45	5	64**
Stephens, H. R. Holland	18	48	2	68**
Strong Ct., Ralph S. Mann	6	34	2	42**
Thornton Ct., James McCammon	3	33		36**
Village, Claude O. Hall	1	7		8
Waldo, Kurvin A. Haie	20	37		57**
<b>TOTALS</b>	<b>331</b>	<b>1029</b>	<b>68</b>	<b>1453</b>

<b>LITTLE ROCK DISTRICT—Quota 2269</b>				
Austin Ct.	5			5
Bauxite-Sardis, B. F. Fitzhugh	8	33		46
Bryant Ct., O. L. Daniels	17	27	6	50
Carlisle, Richard T. Perry	15	50	7	72**
DeValls Bluff, Zane Williams	5	5		10
Douglasville-Geyer, Gerry Dean	6	13	2	21
England, Fred Schwendemann	6	45	7	58**
Hazen, W. R. Boyd	17	40	3	60**
Hickory Plains Ct., Albert Oliver	3	9		12
Keo-Tombertlin	5	7		12
Little Rock:				
First Church, Aubrey G. Walton	32	126	16	174
Asbury, Arthur Terry	51	80	3	137
Capitol View, A. C. Carraway	3	38	4	45
Forest Park, Ralph Sewell	1	31		32*
Highland, John L. Tucker	1	1		2
Hunter Memorial, C. H. Farmer	23	60	5	91**
Oak Forest, D. Mouton Mann	54	49		103**
Pulaski Heights, E. D. Galloway	4			4
Winfield Memorial, Kenneth L. Spore	1			1
St. Mark's, J. E. Joyner	2	2		4
Lonoke, J. E. Dunlap	8	45	3	56**
Beavale, Alfred deBlack	3	17	2	22
Pr mrose, L. E. Wilson	3	25		28
Mountain View, L. C. Gatlin	9	5		14**
<b>TOTALS</b>	<b>271</b>	<b>725</b>	<b>58</b>	<b>1054</b>

<b>MONTICELLO DISTRICT—Quota 956</b>				
Arkansas City-Kelso, Jeff Davis	4	8	1	13
Cassett, O. E. Holmes	19	49		68
Dermott, W. D. Golden	8	35		43
Damas, Curtis Williams	3	37	2	42
Eudora, R. O. Beck	11	47	1	59**
Fountain Hill Ct., J. C. Van Horn	17	49		66**
Hamburg, Robert Long	23	81		104**
Hermitage, Robert L. Riggins	22	38	2	62
Lake Village, J. Ralph Clayton	6	19	3	28**
McGehee, M. W. Miller	8	65	3	76**
Monticello, Roland E. Darrow	4	65	1	70**
New Edinburg, H. D. Ginther, A. C. White	3	14		17
Portland-Parkdale-Montrose, Clem Baker	5	54	1	60**
Warren, Hal H. Pinnell	15	84	9	108**
Watson, W. T. Bone	4	17		21*
Wilmar Ct., Harold Scott	10	14	3	27
Wilmot-Miller's Chapel, Robert McCammon	5	31		36**
<b>TOTALS</b>	<b>167</b>	<b>707</b>	<b>26</b>	<b>900</b>

<b>PINE BLUFF DISTRICT—Quota 1312</b>				
Almyra	1	12	1	14
Altheimer-Wabbaseka, George N. Robertson	7	47		54**
DeWitt, Coy E. Whitten		1		1
Gillette, Jeff Paul	6	33	1	40
Good Faith, K. K. Carithers	2	7		9
Grady-Gould, A. W. Hamilton	6	55	1	62**



Charge and Pastor	New	Ren.	Not Due	Total
<b>Humphrey-Sunshine, George L. Cagle</b>				
Little Prairie Ct., W. C. Onstead	7	19		26**
Pine Bluff:				
First Church, William E. Brown	1			1
Lakeside, Otto W. Teague	1	1		2
Rison, Bryan Stephens	4	34	3	41*
Rowell Ct., H. W. Worthy	10	18	2	30
Sheridan-New Hope, George W. Warren	6	25	2	33
Star City, Eldred Blakeley	40	8		48**
Stuttgart:				
First Church, Virgil D. Keeley	22	65	2	89**
Grand Avenue, H. O. Bolin	17	85		102**
White Hall-Redfield	2			2
<b>TOTALS</b>	<b>133</b>	<b>410</b>	<b>11</b>	<b>554</b>

<b>PRESCOTT DISTRICT—Quota 1003</b>				
Amity, R. C. Walsh	2	24	1	27
Bingen, J. R. Callicott	12	13		30
Center Point	2	3		5
Delight Ct., Osburne White	8	41	4	53**
Dierks Ct., John W. Rushing	12	34	1	47**
Emmett Ct., Joe H. Robinson	2	25		27
Forester, E. T. McAfee	2	16	3	21**
Gordon, George E. Reuz	3	37		40
Hoppe, J. E. Cooper	8	85	7	100
Manuel Springs, L. O. Lee	1	24	5	30
Mt. Ida Ct., Will S. Cazort	6	51		57**
Murfreesboro, Noel Cross	7	35	1	43**
Nashville, George G. Meyer	12	32	10	54**
Oakona Ct., C. C. Van Zant	35	50		85**
Pike Ct., A. N. Youngblood	5	7		12**
Prescott Ct.	8	17	1	26
Washington Ct., W. C. Lewis	14	21	1	36**
<b>TOTALS</b>	<b>139</b>	<b>520</b>	<b>34</b>	<b>693</b>

<b>TEXARKANA DISTRICT—Quota 1118</b>				
Ashdown, Clinton Atchley	19	70	3	92**
Bradley-Garland, Edwin Keith	17	21		38
Buckner, Myron Pearce	11	32	3	46**
Cherry Hill Ct., George J. Barth	4	2		6
DeQueen, Doyle T. Rowe	12	53	3	70**
Doddridge Ct., R. M. Crain	24	28	1	53
Foreman, George Kerr	4	22	2	28**
Horatio Ct., George B. Pixley	2	40		42**
Lewisville, James A. Simpson	5	43		48
Lockesburg Ct., L. Gray Wilson	21	29		50**
Mena, Mark F. Vaughn	10	56	2	68**
Richmond Ct., George C. Bailey	3	10		13
Stamps, J. W. Mann	12	34	3	49**
Taylor Ct., E. T. Miller	6	12		18
Texarkana:				
College Hill, R. H. Cannon	17	13	2	32
Fairview, Fred L. Arnold	7	34	4	45
Circuit, Dewey L. McCauley	5	39		44
Wilton Ct., S. W. Mooty	4	13	6	23
<b>TOTALS</b>	<b>183</b>	<b>553</b>	<b>29</b>	<b>765</b>

<b>BATESVILLE DISTRICT—Quota 839</b>				
Batesville:				
Central Avenue, J. H. Hoggard	9	72	1	82**
First Church, H. Lynn Wade	17	217	3	237**
Bethesda-Cushman, Vann Hooker	4	21		25
Calico Rock-Norfolk, W. T. Watson	3	25		28
Cave City-Sidney, R. E. Lee	1	26		27**
Charlotte, Claudie McLeod	3	6		9
Cotter, E. W. Faulkner	2	15		17*
Desha, T. O. Love	7	12	1	20
Elmo-Oil Trough	5	9		14
Evening Shade, M. B. Short	12	45		57**
Grange, B. M. Sullivan	6	13		19**
Moorefield-East Batesville, M. L. Kaylor	5	20		25**
Mountain Home, Joel Cooper	14	38	6	58**
Mountain View, Grover Sutherland	9	14		23**
Newark, J. M. Hughes	3	37	2	42**
Newport:				
First Church, Roy I. Bagley	16	62	1	79**
Umsted Memorial, Walter L. Dillon	4	20	1	25**
Pleasant Plains, A. O. Hays	6	29		35**
Salem, L. K. Wilson	2	18	1	21**
Swift-Alicia	5	32		37**
Tuckerman, Alfred A. Knox	10	62	1	73**
Weldon-Tupelo, Harold Bailey		1		1
Yellville, Glenn Bruner	3	25	1	29**
<b>TOTALS</b>	<b>146</b>	<b>819</b>	<b>18</b>	<b>983</b>

Charge and Pastor	New	Ren.	Not Due	Total
<b>CONWAY DISTRICT—Quota 1318</b>				
Atkins, H. C. Minnis	1	23	1	30
Belleville-Havana, Billy Dennis	6	12		18
Bethel-Cato, Harley Crawford		11		11**
Conway:				
First Church, C. M. Reeves	29	76	22	127
Circuit, A. E. Goode	7	10	2	19**
Wesley Memorial, A. H. Dulancy	20			20**
Mayflower, Pryor R. Cruce	2	3		5**
Danville, R. A. Dorman	1	30		31*
Dardanelle, C. E. Patton	14	35	1	50
East Dardanelle Ct., James Smith		15		15**
Gravelly, Thomas C. Kinslow	4	16		20
Greenbrier, Harry Huntsman	1	7	2	10
Lamar-Knoxville, Sherman Ragsdale	13	11	2	26**
Morrilton:				
First Church, G. C. Taylor	26	101	4	131**
Circuit No. 1, John G. Gieck	5	14		19
Naylor, Fred Thompson	17	1		18**
North Little Rock:				
First Church, J. W. Workman	124	474		598*
Gardner Mem., V. E. Chalfant	6	53	7	69
Levy, R. E. Wilson	10	22		32
Sylvan Hills, William Wilder	6	4		10**
Ola, J. F. Weatherford	6	15	1	22**
Oppelo, R. B. Howerton, Jr.	16	12		28**
Perry-Perryville, George Stewart	8	23		31**
Plainview, W. O. Scroggins, Jr.	7	17	1	25**
Pummerville, W. M. Womack	3	15	1	19
Pottsville, Frank Shell	3	23	3	34
Russellville, W. F. Cooley	1	12	6	19
Vilonia, Arthur Wall	2	23		25
<b>TOTALS</b>	<b>347</b>	<b>1142</b>	<b>53</b>	<b>1542</b>

<b>FAYETTEVILLE DISTRICT—Quota 1117</b>				
Alpena Pass, Charles Wages	9	16		25
Bentonville, Alf A. Eason	21	48	1	70**
Berryville, Elmus Brown	6	33	1	45**
Center-Oakley Chapel, Cathryn Ferrell	15	34	2	51**
Cincinnati, Walter Pennell	5	10	6	21**
Decatur-Falling Springs, G. G. Davidson	2	11	1	14**
Elm Springs, C. H. Harvison	11	26	1	38
Eureka Springs, A. L. Riggs	3	22	2	27**
Farmington-Goshen, Carl Whillock	10	9		19**
Fayetteville:				
Central, Paul V. Galloway	33	119	6	158
Wiggins Memorial, Paul M. Bumpers	16	33		49**
Gentry, Alvin C. Murray	6	25	2	33**
Gravette, Arnold Simpson	4	15	3	22*
Green Forest, J. J. Clark	7	23	2	32**
Lincoln, N. Lee Cate	8	25	2	35**
Madison County, J. Kermit VanZant	50	55		105**
Pea Ridge-Bright Water, C. R. Nance	13	35	4	52**
Prairie Grove, Harold D. Womack	18	51	1	70**
Rogers, James T. Randle	11	61	1	73
Rogers Ct., E. O. Houser	3	12		15**
Siloam Springs, J. T. Byrd	17	53	9	84
Springdale, E. G. Kaelzel	31	64	2	97*
Springtown-Highfill, Albert Prentice	2	7		9
Sulphur Springs, Olin R. Findley	7	15	2	24**
Viney Grove, Ivan R. Wilson	6	27		33**
Winslow, W. C. Hutton	5	5		10
<b>TOTALS</b>	<b>319</b>	<b>844</b>	<b>48</b>	<b>1211</b>

<b>FT. SMITH DISTRICT—Quota 1658</b>	
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# Little Rock Conference Board Of Education

## Treasurer's Report

Due to an oversight, the financial report of the Little Rock Conference Board of Education does not appear in the Conference Journal recently from the press. We give below a statement of the conference promotion, together with the balance in the funds which the Board handles.

### Receipts

CONFERENCE PROMOTION:	
Conference Claims 48.6%	\$10,007.01
Church School Day	3,809.14
Other Receipts	371.12

TOTAL RECEIPTS	14,187.27
Balance in Fund—October 31st, 1946	3,431.39

TOTAL TO ACCOUNT FOR 17,618.66

### Disbursements

OFFICE EXPENSE:	
Rent	\$ 667.50
Office Secretary's Salary	1,401.93
Book-keeper's Salary	215.00
Telephone and Telegraph	187.91
Printing and Stationery	187.34
Office Supplies	115.14
Postage	242.50
Books and Supplies	388.18

DIVISION WORK:	
Children's Division	337.13
Children's Division Worker:	
Salary	900.00
Travel Expense	278.26

1,535.39

BOARD EXPENSE:	414.92
EXTENSION WORK:	
Training Schools	1,248.91
Extension Work	80.62

FIELD WORK:	1,329.53
Executive Secretary's:	
Salary	4,000.00
Rent	600.00
Travel Expense	521.93

OTHER DISBURSEMENTS:	5,121.98
Typewriter and Adding Machine	296.74
S. M. U. Scholarship	2,500.00
Miscellaneous Expense	110.37

TOTAL DISBURSEMENTS	2,907.11
Balance in Fund—October 27th, 1947	14,744.43
	2,874.23

TOTAL ACCOUNTED FOR \$17,618.66

### Balance in Funds

As At October 31st, 1947

	DR.	CR.
Hendrix College		-0-
Ministerial Education		3,375.72
Pastor's School		1,530.87
Wesley Foundation (Student Work)		975.21
Youth Work		175.01
Camp Site Fund		8,000.03
Conference Promotion		2,874.23
Balance in Bank—10-31-47	16,931.09	
TOTALS	16,931.09	16,931.09

—J. S. M. Cannon, Treasurer.

## RURAL CHURCH GROUP WOULD AID D. P's.

Working with the Methodist Committee for Overseas Relief, Dr. Elliott L. Fisher, superintendent of the Department of Town and Country Work, Board of Missions and Church Extension, has requested each chairman of Annual Conference Commissions on Town and Country Work to assume responsibility in behalf of the displaced families of Europe. A letter from Dr. Fisher, dated January 30, asks that the rural leaders of Methodism urge passage of the Stratton Bill (HR 2910) providing for the admission of 400,000 displaced persons to the United States during a four-year period, and that chairmen of Annual Conference Commissions on Town and Country Work help in obtaining work for families who enter the United States under the Stratton Bill.

According to Dr. Fisher, Methodism's proportionate share of responsibility for displaced persons of Protestant background will number between 2,000 and 3,000 people each year, average of six or seven families to be aided by each annual conference. The Methodist Committee for Overseas Relief will assist in the resettlement of those displaced families who enter the United States under the Stratton Bill if passed.

At the present time, the Stratton Bill is in the Judiciary Committee of the House of Representatives, Congressman Earl C. Michener, chairman.

## BUILDING VILLAGE ON "CHRISTIAN LOVE"

When certain young Italian Waldensian veterans returned home from the war, they desired to build a memorial which was living and constructive, not a monument perpetuating sorrow and bitterness. With the help of other Christian evangelical youth of Italy, they designed and through volunteer labor are constructing a small Alpine village situated high in the beautiful Waldensian Valley. They called it AGAPE, meaning "Christian Love." The name symbolizes their aspiration to put into bricks and mortar their conviction that reconstruction of any kind must be established on the foundation of Christian faith. The workers are mostly students and office clerks from Italy, France and Switzerland, unused to manual labor but eager to help in this community project.

Uncle Joshua is six years and three months older than your title-holder, and he never misses a Sunday."

The moral is: "Please tell us about your Uncle Josh right now."—Methodist Information.

## WHO IN YOUR STATE IS OLDEST CHURCH SCHOOL ATTENDANT?

Will you help locate the oldest regular Church School attendant in your state?

During April and May, under the guidance of the Rev. Walter Towner, Director of the Department of General Church School Work and the Rev. M. Leo Rippey, Director of the Department of Christian Education of Adults, special attention in the Crusade for Christ Church School enrollment and attendance emphasis will be given in strengthening adult interest and loyalty.

As one way to publicize the importance of adults to Church Schools and the importance of Church Schools to adults Methodist Information our denomination's press relations department desires to find the oldest more-or-less regular attendant in each State.

If the cooperation is adequate and this person can be discovered, a modest recognition will be made, photographs taken and news stories of the presentation released through the

State. These releases will provide opportunity to mention the adult emphasis. Thus while your aid is asked to help us honor the oldest Church School attendant it is equally important as a means whereby the whole cause of adult Christian education can obtain newspaper attention.

Please think over all the elderly people you know who attend Church School (not Home Department members). Decide which one is oldest. Then on a post card write that person's name address, age (birthdate, if possible), name of Church School attended and any noteworthy facts.

Mail the card to Methodist Information, Dr. Ralph Stoddy, director, 150 Fifth Ave., New York 11, N. Y. The decision will be made from nominations in hand March 1.

If every person who reads this sends in the name of the oldest Church School attendant he knows, it is reasonably certain that the oldest one will be located. Otherwise, when the recognition has been made and announced in the papers, some one will be sure to write: "My

## THE ARKANSAS METHODIST CIRCULATION CAMPAIGN

(Continued from Page 8)

Charge and Pastor	New	Ren.	Not Due	Total
Dell, C. C. Burton	4	10		14*
Dyess-Whitten, W. B. Yount	15	11		26
Harrisburg, W. A. Lindsay	14	36	1	51**
Joiner, H. M. Sandford		18		18
Jonesboro:				
1st Church, W. Henry Goodloe	15	95	23	193**
Fisher Street,				
Thurston Masters	8	19		27**
Huntington Avenue,				
Jefferson Sherman	7	42		49**
Keiser-Victoria,				
Pharis Holifield	7	23		30*2
Lake City, J. C. Riggins	4	22	1	27
Lepanto-Garden Point,				
Irl Bridenthal	11	35		46**
Lorado Ct., William Odom	8	8		16
Luxora-Rosa-Tomato,				
Charles Lewis	2	16		18
Marked Tree, John A. Womack	15	47	4	66**
Manila, Martin A. Bierbaum	8	46	2	56**
Nettleton-Bay, J. H. Holt	16	47	1	64**
Osceola, H. J. Couchman	8	56	2	66
Truman, O. M. Campbell	2	20	1	23
Turrell-Gilmore, Lester Weaver	7	20		27**
Tyrone-West Black Oak	2	36	3	41**
Weiner-Hickory Ridge,				
Porter Weaver	19	41		60**
Weona-Center View,				
Lee Anderson	8	15		23
Wilson-Marie, S. O. Patty	18	11	1	30**
Yarbro-Promised Land,				
Ray McLester	27	45		72*2
TOTALS	285	950	109	1344

### HELENA DISTRICT—Quota 1167

Aubrey, W. W. Warrington	26	26		52
Colt, Y. D. Whitehurst	30	30	3	63**
Crawfordsville, Lyman Barger	4	31		35**
Earle, J. M. Barnett	14	41		55**
Forrest City, Horace M. Lewis	49	104		153**
Holly Grove, J. M. Harrison	1	30	1	32**

Hughes, A. W. Harris	15	23		38**
Marianna, Sam G. Watson	15	47	4	66
West Helena, J. W. Watson	1			1
Charge and Pastor	New	Ren.	Due	Total

Wheatley, D. G. Hindman	7	42	3	52**
Wynne, Oscar Evanson	10	90	2	102
TOTALS	172	464	13	649

### PARAGOULD DISTRICT—Quota 1072

Beech Grove, J. C. Richey	6	17		23
Biggers	5	15		20**
Conning, H. F. McDonal	4	52	1	57**
Greenville, Marvin Thomas	8	11		19
Greenway, John W. Simmons	9	14	4	27**
Hardy, Miss Fern Cook	11	30	2	43*2
Hoxie, J. W. Moore	6	30		36**
Imboden, LeRoy Henry	4	23	1	28
Leonard, Elvis Wright	16	38		54**
Marmaduke Ct., Gus Evans	3	4		7
Mammoth Spring,				
Robert Montgomery	3	7		10*
Maynard, Dale Dorsey	12	7	1	20
Paragould:				
First Church, Guy Ames	17	108	3	128
Paragould: Griffin Memorial,				
T. C. Chambliss	7	21		28
Piggott, Geo. McGhehey	5	24	2	31**
Pocahontas, W. J. Spicer	22	37	1	60
Ravenden Springs, W. G. Conner	1	8	1	10
Rector:				
First Church, J. J. Decker	18	44		62**
Fourth Street, Elmo Thomasson	6	19		25
Circuit, Alvin Gibbs	10	19		29
Smithville, Albert Gibbs	7	18		25**
Stanford, M. J. Pollard	3	25		28*
St. Francis, Gerald Brannon	7	21	2	30
Strangers Home, Henry Carpenter	4	7		11
Walnut Ridge, Lloyd Conyers	2	66	2	70**
TOTALS	196	665	20	881

### SEARCY DISTRICT—Quota 1172

Antioch, Silas L. Russell	22	34	1	57**
Augusta, W. V. Womack	14	43	3	60*
Bald Knob-Bradford,				
Verlie F. Harris	11	25		36
Beebe, O. L. Cole	7	44	1	52**

Cabot, C. W. Good	6	35	3	44
Clinton, W. W. Albright	13	49	3	65**
DeView, J. W. Sandage	1	5		6
Friendship, R. A. Bevis	2			2
Griffithville, J. M. Talkington	5	17	1	23**
Harrison, E. J. Holifield	17	82	3	102**
Heber Springs:				
First Church, J. Ralph Hillis	10	38	1	49**
Central, Maurice Lanier	10	17	4	31**
Hunter, L. L. Langston	4	17		21
Jacksonville, H. A. Stroup	2	15	2	19**
Judsonia, J. Otis Sutton	12	19		31**
Kensett, Francis M. Stage	6	22		28**
Leslie, Farris McDonal	1	15		16**
Marshall, Miss Reabel Childers	21	20	2	43
McCrary, Jesse L. Johnson	21	53	2	76**
McRae, E. C. Hance	4	21		25
Newton County, T. C. Huff	12			12
Pangburn, W. C. Smith	19	30		49**
Quitman, R. B. Howerton, Sr.	16	42	1	59**
Rosebud, Lloyd L. Turner		18	1	19
Searcy, C. Norman Guice	11	92	3	106**
Valley Springs, C. J. Wade	8	20		28**
Van Buren County:				
No. 1, Bennie Jordan	13	8		21
No. 2, A. A. Noggle	6	5		11
Sixteenth Section, Roy Moyer	1	5		6**
TOTALS	275	791	31	1097

### SUMMARY—Report No. 2

District	Quota	New	Ren.	Not Due	Total
Ft. Smith	1658	519	1125	39	1683**
Conway	1318	347	1142	53	1542**
Camden	1556	361	1029	68	1458
Jonesboro	1391	285	950	109	1344
Fayetteville	1117	319	844	48	1211**
Searcy	1172	275	791	31	1097
Little Rock	2269	271	725	58	1054
Batesville	889	146	819	18	983**
Monticello	956	167	707	26	900
Paragould	1072	196	665	20	881
Texarkana	1118	183	553	29	765
Arkadelphia	1241	139	566	30	735
Prescott	1003	139	520	34	693
Helena	1167	172	464	13	649
Pine Bluff	1312	133	410	11	554
TOTALS	3652	11296	601	15549	

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

# CHRISTIAN EDUCATION

Contributing Editors:  
Ira A. Brumley  
Pryor Reed Cruce

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### February Special For Ministerial Training

Several years ago the North Arkansas Conference developed a plan for raising funds to be used as a work program for ministerial students. The purpose of this plan was to provide funds to be used by ministerial students in Hendrix for which they rendered service during the summer months.

Later, this program was expanded into what is now known as "The February Special" for Hendrix College and ministerial education. For a number of years a minimum of \$8000.00 has been set as a goal to be reached by the North Arkansas Conference for this program. Each year this minimum has been far exceeded because of the interest of our people in this program.

The \$8000.00 is divided on a 5:3 basis—five eighths for Hendrix College and three eighths for ministerial education.

The three eighths for ministerial education is turned over to the Board of Ministerial Training to be used by the Board for the developing of a better ministry for our churches.

The following report given to us by Rev. E. J. Holifield Treasurer of the Board of Ministerial Training, will help us to see how the ministerial education fund is being used:

The report made by Brother Holifield shows that for 1946-47 a total of \$5,708.35 was spent for this program. Twenty-five students in college had fees paid to the amount of \$2349.00 together with thirteen of these students being paid an additional \$1875.00 for special summer work. The twenty-five students were in college as follows: Hendrix College, 14 students; Arkansas State College, 5 students; University of Arkansas, 2 students; Southwestern Memphis, 1 student; College of the Ozarks, 1 student; Arkansas College, 1 student; John Brown, 1 student.

The Morrilton Undergraduate School cost the Board of Ministerial Training \$538.00.

The Board of Ministerial Training paid on travel expense for four supplies to attend a three-weeks' school at Southern Methodist University last summer a total of \$76.35.

The Board of Ministerial Training provided one scholarship at Southern Methodist University amounting to \$400.00.

The Board of Ministerial Training paid \$470.00 on Undergraduate and Supply fees in the Arkansas Pastors' School last summer.

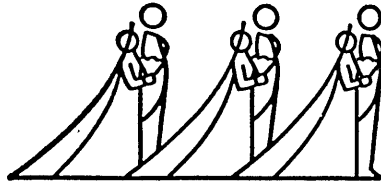
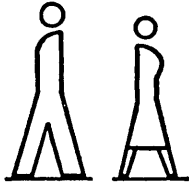
Thus the total amount paid on ministerial training last year was far above the amount raised any year for ministerial training. Unless we can extend this program we must cut down on some parts of the program now being promoted by the Board of Ministerial Training.

The date of February 22-29 has been set as the period for the promotion of "The February Special" this year.

Our program of ministerial training is rapidly expanding and it is important that we do everything we can to make possible the largest opportunities for the training of our present and future ministers.

The work that has been made

IN THE UNITED STATES IN 1945  
THERE WAS, APPROXIMATELY,



ONE DIVORCE FOR EVERY THREE  
MARRIAGES

The Christian home is a happy home:  
The church school  
can make the difference.

CRUSADE FOR CHRIST IN THE CHURCH SCHOOL

8036-B

possible for our Supply ministers through this ministerial training program has made a splendid contribution to the present program of our Conference as well as what it will mean in years that are ahead.

We have already seen the splendid results growing out of the opportunities made possible for young men to attend college.

A large number of young men are volunteering for the ministry and are going to need all the financial aid we can make possible for them.

Send offerings to Mr. E. W. Martin, Treasurer, Hendrix College, Conway, Arkansas.

### Radio Series Service

A series of thirteen fifteen-minute radio recordings promoting church school attendance is now available for use over local radio stations throughout the nation.

"The Church's One Foundation," as the program is called, features discussions by Bishop Paul B. Kern, president of the Council of Bishops, and music by the Methodist Hour network choir under the direction of Warde Adams. The talks are interdenominational in appeal and purpose and treat the teachings of Jesus as applied to every-day life.

The fifteen minute recording will include a seven-minute discussion by Bishop Kern on the teachings of Jesus as applied to every-day living, a prayer and music by the Methodist Hour network choir under the direction of Warde Adams.

It is suggested that these programs may be used one a week for three months. However, some stations might consider using them every day for the two weeks prior to Easter.

The series is sponsored by the Methodist Church General Board of Education and the Crusade for Christ and produced by joint radio committee of two of the jurisdictions. Ministers interested in securing the recording for their local stations should write for information to the Rev. James Sells, 404 Wesley Memorial Building, Atlanta 3, Georgia.

### New Certifications

Rev. Ethan Dodgen has been certified to teach the First and Second Series courses on THE CRUSADE

### PRE-EASTER CRUSADE PLANS

During the pre-Easter season, the Crusade for Christ emphasis will fall on bringing all church members into the Church School and winning Church School members for Christ and the church.

Many pastors will want to continue their plans for bringing school children into the church during this period. In cities where a census of school children was taken in connection with the mid-winter project of the Crusade, the follow-up should continue with renewed zeal. Lent is an appropriate time to draw into the circle of Christian fellowship all those who need to learn Christ's way.

Many pastors will take the Pre-Easter period to develop the idea that when a person joins the church, he should also join the Church School as well as the church.

Pre-Easter activities will undoubtedly include special Holy Week services of prayer and communion. The Church School can take part of the responsibility for promoting these services.

We have great hopes for splendid results from this emphasis which is Methodism in March. Its central thought is simple: (1) All church members to be gotten into Church School, and (2) all Church School members who are old enough to be gotten into church membership.

Other suggestions for carrying out the pre-Easter project will be found in "Methodism in March", which has just been mailed from Chicago to pastors, district superintendents, local Church School superintendents and directors of Christian education.

### FOR CHRIST IN THE CHURCH SCHOOL, and the Second Series course on CHRISTIAN EDUCATION IN THE CHURCH.

Rev. Alfred A. Knox has been certified to teach the Second Series Course on THE USE OF VISUAL AIDS IN CHRISTIAN EDUCATION.

Rev. James W. Workman has been certified to teach the Second Series course on THE TEACHINGS OF JESUS.

## NEWS ITEMS—CHILDREN'S WORK

Mrs. Marion Miller, District Director of Children's Work in the Monticello District reports: "The Mother's Class at McGehee, had a shower for the Nursery and Beginner Departments instead of having an exchange of gifts among themselves. I sent out 30 circular letters enclosing copies of the leaflet, The Nursery Home Visitor; wrote 7 personal letters to children's workers and had a visit with Mrs. Robert McCammon, District Secretary of Children's Work, in which we discussed and tried to make plans by which we could work together. I, also, sent a letter to Miss Myrtle Horton asking for information regarding the crippled children in our district."

Miss Harriet Wilson, Huttig, Arkansas writes:

We are trying to work in close cooperation with the public schools here. Our school enrolls church preference and membership of pupils when school opens. It is not so difficult to locate prospects, but the task is to secure them for regular attendance. I took a class that had been scattered on account of no regular teacher but I have enrolled all that are in my age group except one boy. I think that we will get him to come a little later. They are coming 100 per cent right now—hope they hold out.

(Miss Wilson is one of our accredited teachers and has also rendered valuable service as a Volunteer Extension Worker during the summer months. She is a public school teacher.—Mrs. W. F. Bates.

## ADDITIONAL SESSIONS FOR JUNIORS

Did you know that there are now available two undated units for use in additional sessions with Juniors? Leaders of these sessions which are often referred to as "junior church", "junior league", "junior fellowship", frequently ask for something in addition to "Plans for Additional Sessions" printed in Child Guidance in Christian Living each month.

These electives appear in booklet form and can be purchased from The Methodist Publishing House. Getting Acquainted With Our Church, a ten-session unit, price 15 cents, will add to the Junior's understanding of the church as a world-wide fellowship of those who love God and are banded together to serve Him. It will help boys and girls understand and to participate in the organization, program and worship of the Methodist Church and introduce them to some leaders of Methodism.

Church membership classes for Juniors, when conducted in addition to the usual Sunday Church School, are additional sessions. The material provided for this training is, Come Into Your Church, by Hill. This material provides a leader's manual, price 35 cents and a pupil's book price 10 cents. This course in church membership is planned for boys and girls approximately 10-11 years of age.—Children's Work Bulletin.

Additional copies may be obtained free from the Crusade for Christ, 740 Rush Street, Chicago, Illinois.—The Division of the Local Church.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## LITTLE ROCK DISTRICT GUILDS MEET

The Little Rock District Wesleyan Service Guild held its first Quarterly Meeting for the new year Tuesday, January 20 at First Methodist Church. The meeting began with a fellowship dinner at 6:00 p. m. The tables were beautifully decorated with lovely flowers, white tapers, and ivy. Members of Wesleyan Service Guild No. 1, Mrs. R. C. Benson, President, and members of the Nell Fathree Wesleyan Service Guild, Miss Nelly Perceful, President were First Church hostesses.

The program was opened with the invocation given by Dr. Aubrey C. Walton, pastor host. A brief business session followed which was conducted by Miss Maude Hammock, District Guild Secretary. A number of prominent church leaders were present and were introduced as follows: District Superintendent E. C. Rule and Mrs. Rule, Dr. A. G. Walton, pastor of First Church and Mrs. Walton, John H. Summers, Organist and Choirmaster of First Church, Mrs. Roland Shelton, President of the Little Rock District of Woman's Society of Christian Service, Mrs. E. D. Galloway, President of the Little Rock Conference, Mrs. Howard Johnston, Promotion Secretary of the Little Rock Conference, Mrs. H. W. Jacoway, President of the Woman's Society of Christian Service of First Church, Mrs. Joe L. Simpson, Coordinator for Guild No. 1 of First Church, and Mrs. H. T. Ziegler, Coordinator for the Nell Fathree Chapter of First Church. Members of Mrs. W. B. Landrum's family who were present were Mrs. T. D. Davis, mother, and Dr. and Mrs. Granville Davis, brother and sister-in-law.

Miss Medlock then conducted the group in the Wesleyan Service Guild Ritual which included the guild hymn "This Is My Song" (tune, Finlandia), responsive reading, and a unison prayer. Mr. Summers accompanied Miss Betty J. Thompson, soprano, who sang "Tell Me, Oh Blue, Blue Sky", and "The Maids of Cadiz". Mrs. E. D. Galloway introduced the speaker for the evening, Mrs. W. B. Landrum, Field Secretary and Representative for the Woman's Division. Mrs. Landrum's address was entitled "Wesleyan Service Guild Work" and contained an inspiring and challenging missionary message. The program was closed with the Mizpah benediction.

Covers were laid for 150 guild members representing Guilds from Asbury, Capitol View, First Church, Henderson, Highland, Hunter, Lonoke, Pulaski Heights, Scott Street, and Winfield. Two new guilds were presented; they were Guild No. 3 of First Church, and the Lonoke Guild.

The next Quarterly meeting will be held at Winfield Church.—Louise Mulkey, Publicity Chairman, Little Rock District Guild.

## MRS. LANDRUM VISITS NORTH ARKANSAS CONFERENCE

We appreciated the excellent messages and information that Mrs. Landrum, Field Worker with the Woman's Division, will spend most of the month of February in cultivation work in Paragould and Conway Districts.

The North Arkansas Conference is pleased to announce that Mrs. W. B. Landrum gave us in her itinerary of our Conference last year. Because of her unusually fine Christian character and spiritual insight into people and situations we have asked her to return to us for more intensive cultivation and contacts in these two districts.

She will spend the first week in the Paragould District, meeting with rural societies and with those groups that particularly need vision and encouragement. She will be accompanied by Mrs. T. C. Chambliss of Paragould, District Promotion Secretary. Her schedule has been planned under the guidance of the Rev. E. B. Williams, District Superintendent.

The second week of the month will be spent in the western part of the Conway District. Mrs. Landrum will attend the Jurisdiction Woman's Society meeting in Houston, Texas, February 16-19; but will return to spend the last week of the month in Conway, North Little Rock, and adjoining towns. Mrs. R. E. Connell, Conway District President, and Mrs. James Bell, Promotion Secretary, with the assistance of the Rev. R. E. Connell, District Superintendent, will be responsible for her work. It is planned that every society in the District will have the opportunity of meeting and hearing Mrs. Landrum. The various types of meetings include: regular church services, high school assemblies, W. S. C. S. and W. S. G. meetings, luncheon meetings with individual societies and with groups of local societies, youth groups, and with the ministerial students at Hendrix.

We welcome the opportunity of using Mrs. Landrum, and we know that she will bless us and help us carry out our 1948 theme: "That Thy Way May Be Known Upon Earth."—Mrs. W. F. Cooley, Promotion Secretary.

## JONESBORO DISTRICT MEETING

The Jonesboro District met for Officer's Training Day, December 5, 1947, at Wilson. They opened at 10:00 a. m. with the Rev. S. O. Patty, pastor of the local church leading the devotional. He used as his subject, God's Field of Work. Mrs. George Stickler, District president was in charge of the program.

Roll call was answered by each society giving the most outstanding achievement of the past year; twenty-one societies responded with an attendance of ninety-three. Societies urged to send the names of new officers to district president.

Mrs. Claud Heeb gave the report on Hendrix College fund, \$140.60, received on this fund since last meeting. Total fund at time of meeting is \$450.64. Report on district parsonage fund by Mrs. Stuck. She reported a need of two small stoves for the parsonage.

Each society was urged to stress special membership. District officers gave instructions to each group of local officers, which was a great help to the local groups. Members of local societies are to pay one cent per member for World Federation of Women.

Special music was given by Miss Mary Symonds, after which the group was dismissed for lunch.

The afternoon session opened with singing "Are Ye Able", and prayer by Mrs. Lindsay. The devotional was given by Miss Mildred Osment, on Stewardship. An interesting part of the afternoon program was a list of questions by Mrs. Stickler, district president. They were answered by the group and were quite informative.

Mrs. Henry Goodloe extended thanks to the host church for the delicious lunch and the many courtesies shown the visiting ladies. The consecration was conducted by Mrs. Howerton. Service closed by repeating the Lord's Prayer in unison.—Reporter.

## GRIFFIN MEMORIAL PARAGOULD

The officers of the Woman's Society and the Wesleyan Service Guild of the Griffin Memorial church were installed in a joint service at the close of the eleven o'clock service December 28, by the pastor, Rev. T. C. Chambliss.

The following officers were installed: President, Mrs. Jim Miles; Vice-President, Mrs. R. B. Armstrong; Treasurer, Mrs. A. H. Milner; Recording Secretary, Mrs. T. C. Chambliss; Spiritual Life, Mrs. H. D. Hurt; Study Leader, Mrs. Lou Parker; Children Work, Mrs. E. O. Fields, C. S. R., Mrs. E. D. Earl; Supplies, Mrs. C. M. Ferguson; Student Work, Mrs. Minnie Gibson; Literature and Publicity, Mrs. C. C. Freeman; Officers of the Wesleyan Guild; President, Mrs. Carlos Hollis; Recording Secretary, Mrs. Carl Crum; Treasurer, Mrs. Hays Triplett, C. S. R., Mrs. Ray Raspberry; Supplies, Mrs. Mance Barrow; Spiritual Life, Miss Edith Pigue; Literature and Publicity, Mrs. Mae Hart; Study, Mrs. Geo. Lockwood.—Reporter.

All who would win joy must share it; happiness was born a twin.—Byron.

## STATEMENT OF FINANCES FOR FOURTH QUARTER, 1947 LITTLE ROCK CONFERENCE W. S. C. S.

Balance end of Third Quarter	\$ 729.64	Methodist Committee for Overseas Relief	51.00
<b>RECEIPTS</b>		W. S. G. Conference	32.80
Undirected Pledge	9,924.76	Elizabeth T. Workman Special	225.00
Scarritt	46.50	Books & Printing of report blanks	29.73
Bible Women	110.00	For District Training Day	10.00
Lenten	27.00	Gift for Mrs. Jack Taylor	13.61
McKimmey Fund	357.25	Subsidy to State Council of Ch. Women	25.00
Booneville Sanatorium Project	98.55	Prescott Rural Worker's Car Expense	51.86
Wu Hu Hospital	50.00	Conference Supplies:	
Margaret Hospital	25.00	Little Rock Methodist Council	548.96
Little Rock Methodist Council	326.40	Camden Rural Work	52.25
Special Memberships:		Interracial Camp (Aldersgate)	4.40
Memorial (1)	50.00	Refund to Little Rock Meth. Council	57.40
Adult Life (53)	1,450.00	To Little Rock Methodist Council to apply on Worker's salary	75.00
Youth (1)	15.00	Student Loan Fund	111.85
Hon. Junior (2)	20.00	Alcohol Education Fund	107.10
Hon. Baby (72)	360.00	Delegate's expense to Youth Conf.	79.86
Total Adult Credit	12,858.46	Refund District Cult. Fund	210.15
W. S. G. Pledge	1,083.08	W. S. G. District Officers Expense	9.52
W. S. G. Project	42.50	Stipend	35.00
Special Memberships:		Other Expense	9.69
Adult Life (2)	50.00	Total Disbursements	\$16,381.46
Total Conference Credit	14,034.04	Bank Balance	\$4,011.56
Youth Fund	143.59	C. S. R. & Local Church Activities Reported	16,220.29
Children's Service Fund	23.90	<b>SPECIAL MEMBERSHIPS</b>	
Supplies:		Arkadelphia District	
W. S. C. S.	647.47	Adult Life:	
W. S. G.	333.23	Mrs. Milton Teague, Arkadelphia.	
W. S. C. S. Cultivation Fund	195.90	Mrs. Henry Caldwell, Mrs. Robert Car-	
W. S. G. Cultivation Fund	11.90	rick, Benton.	
Elizabeth T. Workman Fund	206.75	Mrs. R. L. Keith, Mrs. J. F. Denison,	
Alcohol Education	107.10	Grand Ave., Hot Springs.	
Student Loan Fund	111.85	Mrs. R. L. Payne, Mrs. Lida D. Taylor,	
Week of Prayer:		Malvern, First.	
W. S. C. S.	227.91	Mrs. J. A. Holbrook, Hot Springs.	
W. S. G.	176.75	Youth:	
Supplementary Gifts	67.00	Bobby Lee Hayes, Benton.	
World Federation of Meth. Women	23.99	Hon. Baby:	
Hon. Baby Membership Pins	11.00	Constance Marie Christian, Kaylene Chit-	
Methodist Children's Home	40.00	wood, May Jean Carpenter, Hot Springs,	
Crippled Children's Home & Hos.	25.00	First Church.	
Total Receipts from Districts	19,387.38	Karen Payne, Anne Rose Boorhem, Susan	
Other Receipts:		Brown, Malvern, First Church.	
From Endowment Fund for		Barbara Jean Holland, Hot Springs.	
Miss Shough's Salary	225.00	Camden District	
Offering taken at Board Meeting		Memorial, Mrs. Hattie Lee Edwards	
for European Relief	51.00	Dodson, Magnolia (By her children).	
Total Receipts	19,663.38	Adult Life:	
Bal. end of Third Quarter	729.64	Mrs. T. H. Jones, Mrs. C. L. O'Daniels,	
Total in account	\$20,393.02	Waldo.	
<b>DISBURSEMENTS</b>		Mrs. Mollie Maroney, Strong.	
To Division:		Mrs. Laura Partee, Mrs. Sarah Smelser,	
Undirected Pledge	5,738.42	Stephens.	
Missionary Projects	1,642.00	Mrs. Lula K. Millican, Smackover.	
Special Memberships	1,950.00	Hon. Junior:	
Conference Work	62.50	Julia Mae Rumph, Camden, First.	
W. S. G. Pledge	1,083.08	Hon. Baby:	
W. S. G. Projects	42.50	Linda Lanette Davis, Waldo.	
Total Credit on Pledge	10,518.50	John McCollum Stinson III, Margaret	
Youth Fund	143.59	Elizabeth Daniel, John Thomas Warren,	
Children's Service Fund	23.90	John Edwin Rivenbark, Verner Harrison	
Total on Appropriations	10,665.99	Clerget Jr., Walter Eugene Silliman, Judy	
Week of Prayer		Stewart, Jessica Carl Billington, Camden,	
(W. S. C. S. & W. S. G.)	3,404.66	First.	
Foreign Supplies	79.50	John Calvin Newton Jr., Linda Ruth	
Home Supplies	47.00	Reynolds, Phillip Ray Price, James Fred-	
Supplementary Gifts	79.50	rick P. Janet Mary Ramsey, Bennie	
Additional money for Prescott		(Continued on Page 15)	
Rural Worker's expense	45.00		
Total to Division	14,341.65		
Other Disbursements:			
Administrative expense	206.59		
Money for Board Meeting at			
Aldersgate	63.04		

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## CURRENT NEWS IN ARKANSAS METHODISM

### GROUP INSURANCE IN THE NORTH ARKANSAS CONFERENCE

The Annual Conference meeting at Forrest City last fall adopted a plan of group insurance for the pastors of the Conference. The plan offered by the Metropolitan Life Insurance Co. was adopted and is based on the employer-employee basis. The cost of the policy is the same to all men and the amount of insurance the pastor is entitled to is determined by the salary he receives. The cost of the pastor (employee) is 70 cents per month per thousand. The cost to the church (employer) is \$1.00 per month per thousand. Men receiving up to \$1000.00 salary are eligible to \$1000.00 insurance. Those receiving from \$1000.00 to \$3000.00 are eligible for \$2000.00 insurance and those receiving above \$3000.00 are eligible to \$3000.00 insurance. The district superintendents have presented the plan in the Quarterly Conferences and the acceptance by both pastor and conferences have been almost unanimous. The plan required that 75 per cent of those under appointment should participate for the plan to be operative. Far more than that are already in and prospects are that more than 99 per cent will participate.

The insurance is to go into effect on Feb. 18th. In order for this to take place each pastor should see to it that his premium and that of his charge is sent to the person designated by the district superintendent to serve as district treasurer at once. The district treasurer will then remit to the Conference treasurer who will in turn pay the company. Delay on the part of any one may mean he will be left out.

Any pastor who did not send in his card to Brother Upton should fill it out and send it with the remittance to the District treasurer. We are requesting the Company representative to send some additional cards to each district superintendent in case someone has misplaced one.—S. B. Wilford, Chairman, Insurance Committee.

### SCHOOL OF MISSIONS

The Oaklawn Methodist Church, Hot Springs, held its Church School of Missions last week. In spite of the fact the weather was unfavorable for such an undertaking, there were 26 who attended the three evenings of two sessions each.

Each of the following presented a chapter in the discussion: Mrs. A. W. Small, Dr. J. A. Wade, Odel Smith, Miss Juanita Wade, Miss Mary Clifton, and A. G. Bowling.

The W. S. C. S. of the Oaklawn Methodist Church has recently purchased 100 upholstered steel folding chairs for the church. Fifty new hymnals have also been added, and four new collection plates donated to the Church.—Reporter.

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### NEWS ABOUT HENDRIX COLLEGE

#### Hendrix Has Record Enrollment

At the end of the regular registration period last week 520 students were enrolled for the spring semester. Approximately 30 students who had not yet been able to return due to transportation difficulties should bring the total to about 550—another record enrollment for the college.

#### Eleven Students Receive Degrees

Eleven Hendrix students completed all requirements for bachelor's degrees by the end of the fall semester.

Three of those completing their work were members of the class of 1947 who still had certain unfinished requirements last June. They are Lela Maude Ellis Snapp of Walnut Ridge, bachelor of science in business; Douglas Wayland Park Hill, North Little Rock, bachelor of arts in the division of philosophic studies; and Adrain Leroy Pierson, Conway, bachelor of science in business. Pierson will receive his degree with honors.

The remaining eight students will receive their degrees at the June commencement. They are: G. B. Ames Jr., Conway, bachelor of science in business; Frank W. Holl, Conway, bachelor of science in business; Billie Lois Latimer, McGehee, bachelor of arts in economics; Clarice Kap Phipps, England, bachelor of science in education; Charles R. Sudduth, Pine Bluff, bachelor of science in business; Robert G. Swim, Stuttgart, bachelor of science in business; Donald Luck Warmack, Rosston, bachelor of arts in music; and John J. Wawrna, Brooklyn, N. Y., bachelor of science in education. Warmack, well known at Hendrix for his work in violin and piano, also expects to complete requirements for a bachelor of music degree by June.

#### Two Changes Made In Staff

Miss Peggy C. Neighbors of Chattanooga, Tenn., will replace Mrs. Violet Oulbegian Baskam in the department of music, and Mrs. J. E. Douglas of Little Rock will replace Mrs. O. Q. Krisell as college nurse.

Mrs. Baskam joined her husband, Enis Baskam, at Corvallis, Ore., where he has been instructing in the Oregon State College since last fall. Mrs. Baskam, who has been assistant professor of music since the fall of 1946, remained at Hendrix to allow the college time to obtain her successor. She will become a member of the Oregon State College music faculty.

Mrs. Krisell has been college nurse during the past semester and her husband has been a student. They will live in England where Mr. Krisell is employed.

Miss Neighbors holds the bachelor of music and master of music degrees from the Cincinnati Conservatory of Music and has done further work in the Juilliard School of Music and the Philadelphia Conservatory of Music. At Cincinnati she won the Bertha Bauer memorial scholarship for graduate study and gave a number of concerts in the Taft Museum, the Netherland Plaza hotel, and other places. At Juilliard she studied with Madame Olga Samaroff Stowkowski and Dr. Harold Bauer. She has been on the piano faculty of the Philadelphia Con-

servatory and the Mississippi State College for Women, where in addition to teaching she was soloist on faculty tours.

Mrs. Douglas has been on the nursing staff of Baptist State Hospital. She and Mr. Douglas and their young son will occupy an apartment at the Hendrix infirmary.

#### Moffatt Added To English Staff

Dr. Walter A. Moffatt, who was graduated from Hendrix in 1932, will be added to the department of English next September. Dr. Moffatt, who was graduated from Hendrix with high honors, holds the master of arts degree from Harvard University and the Ph. D. degree from Princeton. Since leaving Hendrix he has been on the staff of Monticello A. & M. and Rippon College, Ripon, Wis., where he is located at present. He was in military service from 1942 to 1946, holding a lieutenant's commission with the army medical administrative corps. He is a native of Monticello.

While at Hendrix Dr. Moffatt was editor of the Mirror literary magazine an officer in Mu Sigma Chi, scholarship society, and winner of several students who's who awards. He was also active in music, being baritone soloist with the Choristers and a member of the band and orchestra. In 1935 he was one of two Arkansas contestants in a district Rhodes Scholar competition at New Orleans.

The addition of Dr. Moffatt to the English staff will strengthen the de-

partment, President Ellis said, and make possible a larger variety of offerings.

#### Hendrix Graduate Given High Rating

Walter Hoy of Beaumont, Tex., who was graduated from Hendrix last June, has received a top rating as instructor at Ohio State University.

Hoy, who is studying in the Ohio State graduate school, received a part-time graduate instructorship last summer. In a recent rating of all such instructors in mathematics, Hoy was one of two to receive the top rating of "excellent".—Margaret Pullig.



### For Lent...

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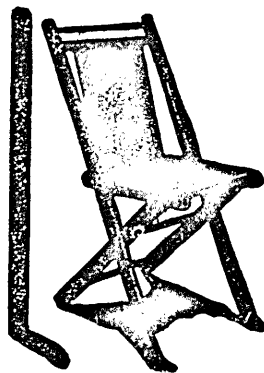
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# Methodist Children's Home Christmas Offering



Our report of the Christmas offering, which we give below, is the best we have ever had. While there were some disappointments, these were more than offset by more generous offerings from other places. In our report, we show totals by Districts for this year, as compared to last year.

At the head of the list, we show the churches contributing \$750 or more. We are grateful for these splendid gifts, but we would like to add also that many of the smaller churches have shown an even greater percentage of gain than have some of the larger churches. We are deeply grateful to the Methodists of Arkansas for their generous support of our work.

## LITTLE ROCK CONFERENCE

Churches Contributing \$750.00 or More:	
El Dorado, First Church	\$2,400.00
Little Rock, First Church	1,471.00
Winfield, Little Rock	1,421.53
Malvern, First Church	1,325.00
Pine Bluff, First Church	1,016.43
Fayetteville, Central	1,015.00
Asbury, Little Rock	1,000.00
Jonesboro, First Church	937.00
Fort Smith, First Church	900.00
Conway, First Church	900.00
Camden, First Church	822.64
Texarkana, First Church	819.00
Benton, First Church	750.00
Arkadelphia, First Church	750.00

## Arkadelphia District

Arkadelphia	\$ 750.00
Arkadelphia Ct., Hollywood Church	9.70
Benton	750.00
Carthage	20.00
Tulip	5.00
Cypress	5.00
Benton Ct., Pleasant Hill Church	10.00
Couchwood Ct.	
Butterfield	10.00
Magnet Cove	12.10
Rockport	11.82
Darke	39.00
Bethlehem	30.00
Manchester	75.00
Rock Springs	15.00
Manning	15.00
Fountain Lake	15.00
Friendship Circuit	31.10
Holly Springs	38.29
Hot Springs Churches:	
First Church	616.43
Grand Avenue	150.00
Oaklawn	98.00
Pulaski Heights	90.00
Tigert Memorial	5.02
Morning Star	0.12
Hot Springs Circuit	
Bethlehem	22.00
Mountain Pine	15.00
New Salem	5.50
Leola Circuit	24.00
Malvern, First Church	1,325.00
Malvern, Keith Memorial	25.00
Princeton Circuit	
Macedonia	20.30
Providence	2.00
Waverly	5.00
Zion	8.00
Spa. Man.	100.00
Sardis	104.00
Traskwood Ct., Congo Church	12.00
Total for Arkadelphia District	\$1,481.83
(Total last year \$3,353.42)	

## Camden District

Camden	65.00
Camden Churches:	
First Church	158.00
Childs	822.64
Missouri	39.00
Red Hill	10.00
Silver Springs	8.25
El Dorado Churches:	
Centennial	25.00
Calion	25.00
First Church	2,400.00
Vantrease	109.40
Wesley Chapel	14.00
Bethel	5.25
Emerson	21.50
Christies Chapel	20.00
Wares Chapel	11.36
Atlanta	13.50
Fordyce	125.35
Hampton	32.70
Harrell	20.00
Harmony Grove	25.00
Beuna Vista	25.00
Lakeside	10.00
Westside	32.50
Huttig	53.00
Junction City Ct.	75.35
Kingsland	10.00
Louann	25.00
Liberty	20.00
Silver Hill	30.00
Magnolia Churches:	
First Church	138.01
Jackson Street	148.29
Magnolia Wesleyan Guild	10.50
Marysville	25.00
Bethel	24.00
Fredonia	200.00
Friendship	3.00
Norphlet	41.25
Ebenezer	5.00

Quinn	5.00
Parker's Chapel	54.19
Smackover	235.91
Stephens	275.01
Strong	44.95
Rhodes Chapel	32.00
Union	30.30
Thornton	17.18
Chambersville	4.00
Temperance Hill	4.00
Timothy	25.00
Village	25.00
Dumas Memorial	25.00
Lydesdale	17.00
Ebenezer	20.00
Waldo	100.00
Total Camden District	\$5,797.14
(Total last year \$4,108.58)	

## Little Rock District

Austin Ct.	
Concord	25.60
Mt. Tabor	19.50
Mt. Zion	20.00
Old Austin	9.00
Smyrna	5.00
South Bend	9.50
Bauxite	80.00
Sardis	36.72
Bryant	14.50
Mt. Carmel	16.00
Salem	50.00
Carlisle	199.05
Carlisle Ct., Hamilton Church	16.00
DeVall Bluff	17.50
Douglasville	55.00
Geyer Springs	51.50
England	455.74
Hazen	124.50
Keo	25.00
Tomberlin	25.00
Hunnok	10.00
Little Rock Churches:	
Asbury	1,000.00
Capitol View	15.00
First Church	1,471.00
Forest Park	61.00
Henderson	127.14
Highland	100.00
Hunter	100.00
Oak Forest	40.35
Palmer Heights	40.35
St. Marks	4.00
Scott Street	100.00
Twenty-Eighth Street	52.00
Winfield	1,421.53
Lonoke	130.00
Mabelvale	75.00
Primrose	64.05
Bethel	13.25
Total for Little Rock District	\$8,704.61
(Total last year \$7,451.92)	

## Monticello District

Arkansas City	25.00
Felso	19.00
Mt. Tabor	4.00
Dermott	345.27
Drew Circuit	5.65
Prairie Chapel	39.50
Dumas	20.00
Endora	15.43
Fountain Hill Ct.	50.00
Hamburg	300.00
Snyder	50.00
Hermitage	25.00
Martins Chapel	10.50
Jersey	15.00
Ingals	2.50
Palestine	10.00
Sardis	6.33
Take Village	103.40
McGehee	325.00
Monticello	200.00
New Edinburg	5.00
Good Hope	10.00
Portland	213.65
Parkdale	67.45
Montrose	100.00
Tillar	132.50
Winchester	19.00
Newton's Chapel	18.00
Selma	13.25
Warren	418.00
Watson	60.55
Wilmar	59.65
Andrews Chapel	21.31
Mt. Pleasant	15.00
Rock Springs	14.65
Wilnot	121.00
Total for Monticello District	\$3,295.33
(Total last year \$2,717.47)	

## Pine Bluff District

Alzheimer	128.15
Wabbaseka	80.00
Bayou Meto	45.00
Lodges Corner	45.00
DeWitt	238.00
Gillett	91.20
Good Faith	25.19
Pine Bluff Arsenal	8.00
Redfield	5.00
Grady	90.00
Gould	50.00
Humphrey	68.00
Little Prairie Ct.	
Campshed	22.25
DeLuce	19.40
Prairie Union	21.00
Pine Bluff Churches:	
Carr Memorial	365.00
First Church	1,016.43
Hawley	50.00
Lakeside	750.00
Pison	79.57
Roe Ct.	39.63
Hunters Chapel	4.00
Shiloh	20.00
Ulm	23.00
Rowell Ct.	25.00
Sheridan	50.00
Sheridan Ct., New Hope Church	8.00
St. Charles	21.00
Pleasant Grove	15.00
Star City	50.00
Cornerville	10.68
Stuttgart Churches:	

First Church	391.16
Grand Avenue	540.00
Swan Lake	51.75
White Hall	18.76
Total for Pine Bluff District	\$4,464.21
(Total last year \$3,913.97)	

## Prescott District

Amity	20.00
Bingen	13.00
Doyle	7.00
Friendship	5.00
Center Point Ct., Trinity Church	1.25
Delight	100.00
Antoine	15.10
Saline	9.75
Dierks	45.00
Emmett	80.93
Boyd's Chapel	31.00
DeAnn	4.77
Fairview	10.00
Midway	10.00
Forrester	34.70
Ogden	5.00
Glenwood	55.01
Caddo Gap	4.00
County Line	2.00
Grant's Chapel	5.00
Norman	10.00
Hope	560.00
Langley-New Hope	10.00
Mineral Springs	15.00
Mineral	5.00
Murfreesboro	
Mt. Ida	5.00
Nashville	15.00
Okolona	210.00
Center Ridge	38.00
Bierne	8.00
Trinity	7.00
Prescott	14.00
Prescott Ct.	256.35
Waterloo	25.00
Mt. Moriah	6.57
New Salem	8.43
Springhill Ct., Fairview Church	2.00
Washington Ct.	35.00
Total for Prescott District	\$1,582.85
(Total last year \$1,976.63)	

## Texarkana District

Ashdown	173.74
Buckner Charge	70.00
Cherry Hill Ct.	29.20
Columbia Ct.	
Harmony	7.85
New Hope	7.33
Philadelphia	14.30
DeQueen	225.70
Doddridge	15.00
Olive Branch	10.00
Fouke	31.90
Silverino	10.00
Hatfield	23.50
Cove	21.70
Vandervoort	3.88
Wicks	7.20
Horatio Charge	88.42
Mt. Ida	15.00
Lewisville	300.00
Bradley	50.00
Beula	10.00
Old Lewisville	10.00
Lockesburg	50.00
Rock Hill	8.65
Mena	149.81
Richmond	27.45
Shady Grove	5.00
Stamps	70.00
Taylor	43.00
Pine Grove	4.00
Welcome	9.00
Texarkana Churches:	
College Hill	38.00
Fairview	200.67
First Church	819.00
Texarkana Ct.	
Few Memorial	15.50
Harmony Grove	20.00
Rondo	20.00
Wilton	33.10
Hicks	5.00
Ogden	12.00
Winthrop	7.50
Total for Texarkana District	\$2,736.47
(Total last year \$3,799.09)	
Total for Little Rock Conference	\$29,172.55

## NORTH ARKANSAS CONFERENCE

### Batesville District

Batesville, Central Avenue	61.43
Batesville, First Church	60.00
Calico Rock	26.00
Luka	2.70
Cave City Charge, Sidney Church	8.10
Cotter	50.00
Desha Ct., Jamestown W.S.C.S.	5.00
Evening Shade	14.20
Ash Flat	19.20
Moorefield	38.56
East Batesville	26.55
Mountain Home	50.00
Buford	5.00
Mountain View	27.00
Newark	24.50
Newport, Umsted Memorial	20.00
Pleasant Plains Ct.	50.00
Salem	37.65
Weldon	100.00
Auvergne	8.65
Tupelo	24.70
Yellville	32.05
Extension Church, Summit	5.40
Total for Batesville District	\$ 696.69
(Total last year \$791.99)	

### Conway District

Atkins	10.00
Belleville	25.00
Havana	28.25
Bethel	10.50
Conway, First Church	900.00
Conway Ct.	
Salem	11.90
Mayflower	12.00
Conway, Wesley Memorial	13.14

Danville	41.50
Dardanelle	100.00
Dardanelle Ct.	
Liberty Hall	4.25
Oak Grove	.75
Pisgah	4.00
Dover	8.00
London	10.00
Greenway Ct.	18.50
Republican	8.25
Lamar	9.40
Levy	84.00
Morrilton, First Church	175.00
Morrilton Ct., Cleveland Church	6.00
North Little Rock Churches:	
First Church	375.00
Gardner Memorial	90.00
Washington Ave.	59.67
Oppelo	20.00
Perry	47.00
Perryville	72.00
Plummerville	65.24
Pottsville	43.20
Russellville	81.35
Vilonia	10.68
Mt. Carmel	13.05
Total for Conway District	\$2,362.63
(Total last year \$1,827.87)	

## Fayetteville District

Alpena Pass	24.00
Bentonville	205.00
Estate of Mrs. Ella Sampson	1,000.00
Berryville	42.00
Centerton	95.00
Oakley Chapel	25.00
Cincinnati	10.00
Decatur	40.00
Falling Springs	5.00
Elm Springs	50.00
Harmon	51.02
Eureka Springs	52.00
Farmington Charge	57.17
Fayetteville, Central Church	1,015.00
Fayetteville, Wiggins Memorial	27.00
Gentry	35.00
Gravette	35.00
Green Forrest	30.00
Lincoln	40.00
Madison County Charge	
Presley's Chapel	7.00
St. Paul	41.80
Pea Ridge	14.70
Avoca	12.50
Bright Water	11.00
Tuck's Chapel	5.00
Prairie Grove	102.00
Rogers	155.00
Rogers Ct.	40.00
Siloam Springs	104.00
Springdale	200.00
Springtown	25.00
Council Grove	22.00
Highfill	6.10
Sulphur Springs	40.00
Viney Grove Charge	60.08
Winslow	22.12
Zion	10.20
Total for Fayetteville District	\$3,716.69
(Total last year \$2,245.69)	

## Fort Smith District

Fort Smith District	
Alix .....	13.00
Coal Hill .....	17.00
Enterprise .....	10.50
Mt. Vernon .....	14.00
Altus .....	14.00
Grenade's Chapel .....	13.35
Alma .....	62.05
Bates .....	15.50
Booneville .....	148.00
Branch .....	26.00
Charleston .....	31.78
Clarksville .....	109.30
Fort Smith Churches:	
First Church .....	900.00
Goddard Memorial .....	223.00
Fifth Street .....	36.00
Grand Avenue .....	100.51
Midland Heights .....	50.00
Pine Street .....	10.20
Second Church .....	91.20
South Fort Smith .....	15.44
Greenwood .....	50.00
Hackett .....	19.00
Bethel .....	6.00
Bonanza .....	12.50
Hartford .....	50.00
Hartman .....	36.31
Hays Chapel .....	16.50
Mt. Zion .....	4.50
Spadra .....	6.00
Huntington .....	13.22
Kibler .....	15.00
Mountain View .....	15.00
Lavaca .....	21.00
Magazine .....	5.50
Wesley Chapel .....	2.00
Mansfield .....	65.00
Mulberry .....	22.95
Ozark .....	101.60
Paris .....	101.50
Prairie View .....	10.00
McKendree .....	5.00
Pioneer Memorial .....	19.00
Scranton .....	15.00
East Van Buren .....	50.00
New Hope .....	20.00
Waldron .....	31.61
Waldron Ct. ....	41.00
Total for Fort Smith District .....	\$2,647.02
(Total last year \$2,940.68)	

# Boy Scouts Mark Thirty-Eighth Anniversary

By Boy Scouts Of America National Council

**M**ORE than 2,120,000 members of the Boy Scouts of America throughout the nation will observe the 38th anniversary of the organization during Boy Scout Week which opens Friday, Feb 6 and continues through Thursday, Feb 12.

The anniversary will be celebrated in every city and town and most villages and hamlets throughout the nation and its possessions. It is young America's largest birthday celebration.

The theme of Boy Scout Week this year is, "The Scout Citizen at Work . . . in his home . . . in his community . . . in his nation . . . in his world." Scouting's activities for the year beginning with the birthday celebration will be related to this theme.

## "Bushels of Food" Plan

The nation's Boy Scouts are engaged in the program of saving and producing food to alleviate the world's food shortage. As part of their service program this year each Boy Scout is expected to "save a bushel, grow a bushel, share a bushel" of food.

Each Cub Pack, Boy Scout Troop, Senior Scout Unit, will share in a "Report to the Nation" that will tell of their community service last year and their program for this year. The report will be made to the President of the United States, to Congress and to the United Nations.

## Program For The Year

In addition to conserving food and natural resources, the Boy Scouts will emphasize safety and fire prevention, home repairs and personal health. Through their World Friendship Fund of voluntary gifts the Scouts have sent more than 3 000 tons of supplies to help Scout organizations overseas to rebuild. This aid is to be continued through 1948.

Scouting is having a rebirth in many of the countries ravaged by the war. The Boy Scouts International Bureau in London reports a world membership of 4,409,780 boys and leaders in 42 nations.

World peace and mutual understanding is an objective of Scouting. Through World Scout Jambo-

rees and the resultant expanding interest in friendships, understand-

Sixth World Jamboree last summer brought 30,000 Boy Scouts and lead-

largest group in the World Scout Brotherhood. Its 2,120,000 Scouts and Leaders are members of 68,500 units. They in turn come under the jurisdiction of 545 Local Boy Scout Councils which provide camping experiences, leadership training, Scoutcraft activities and Courts of Honor to mark individual growth through the grades of the various programs.

At special Boy Scouts Week meetings fathers, mothers, and friends will see that the Scout Unit is an example of "democracy at work". Scouts and parents alike will enjoy an evening given over to Scout games, stunts, campfire songs and skits. Each Unit will make public at these meetings its part of "The Report to the Nation," listing the community services it rendered in 1947 and its plans for this year.

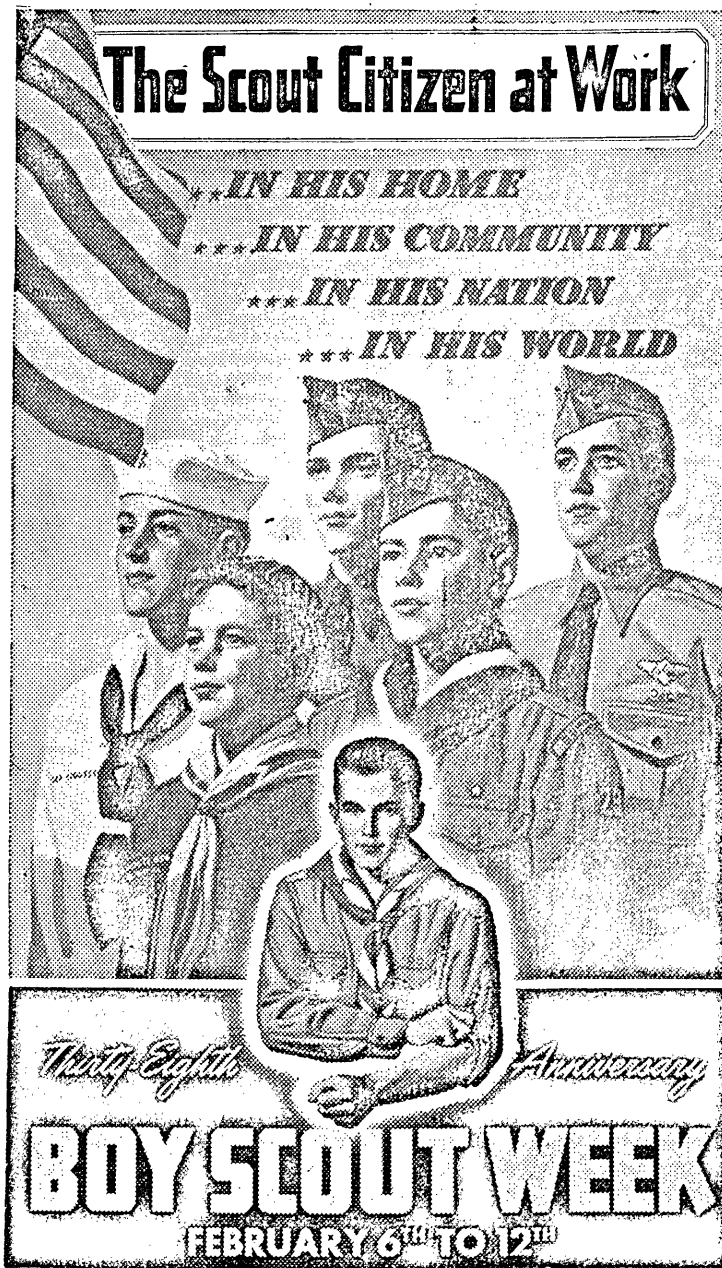
Scout delegations will call upon the Mayor or other head of local government to report on what Scout Citizens have done in community service and the scope of the work to be undertaken for the community in the months ahead.

## Food Program

In peace as in War, Scouts try "to help other people at all times" in accordance with their Scout Oath or Promise. With 260 million of the world's children on "the very border of starvation" due to the world food shortage the Scouts are "all out in the food saving and sharing program."

During the year Scouts will work closely with governors and mayors, committees on food relief, county agents and the Agriculture Extension Service, farm organizations, garden clubs and seed and insecticide groups, church and national relief groups, other youth-serving agencies and officers of temporary food distribution such as the Friendship Train.

During Boy Scout Week many Troops will take over scores of store windows to display some of their handicraft and to demonstrate some of the skills they acquire through the program. Thousands of new Scouts will be inducted through investiture ceremonies, and the Scouts of the nation re-dedicate themselves to the Scout Oath and Law.



Official Poster Marking The Scout Birthday

ing and personal relationships through correspondence these aims are increasingly being met. The

ers together in France from 30 nations.

The Boy Scouts of America is the

## METHODIST CHILDREN'S HOME CHRISTMAS OFFERING

(Continued from Page 13)

Holly Grove	109.01	Dyess	10.20	Gravel Hill	5.00	Stony Point	10.00
Hughes	25.00	Harrisburg	113.55	Mais H.	5.00	Augusta	10.00
Marianna	251.00	Joiner	25.00	Wright's Chapel	7.37	Bird Knob	53.00
Marion	225.00	Jonesboro, First Church	967.00	Hardy	20.00	Bradford	18.00
Marvell		Jonesboro, Huntington Avenue	51.00	Lexie	51.00	Russell	18.00
Lexa	10.00	Keiser	85.00	Imboden	15.50	Beebe	25.00
Vannale		Victoria	21.00	Black Rock	21.00	Cabot	72.55
Cherry Valley	22.00	Lake City	13.15	Hopewell	3.75	Austin	10.00
West Helena	50.00	Leachville		Knobel	32.00	Clinton	90.00
West Memphis	200.00	Delfore (Bond)	18.50	Peach Orchard	11.50	Scotland	11.00
Wheatley	52.36	Lorado		Dean	13.44	DeView Charge	19.00
Brasfield	15.41	Shiloh	5.00	Leonard Ct., Macedonia Church	15.00	Griffithville	20.00
Haynes	40.00	Union Grove	5.00	Mammoth Springs	6.00	Ellis Chapel	10.00
Palestine	24.21	Pleasant Hill	5.00	Marmaduke	7.25	Harrison	100.00
Goodwin	6.60	Luxora	27.00	Marmaduke Circuit	10.50	Valley View	5.00
Biscoe	17.55	Manila	23.00	Maynard Circuit	9.00	Heber Springs, First Church	174.00
Salem	5.00	McCormick	12.70	Morning Star	10.00	Heber Springs, Central	52.00
Wynne	90.00	Wildwood	32.05	New Liberty	10.00	Jacksonville	17.00
Total for Helena District	\$1,475.11	Marked Tree	219.00	Schurtown	5.00	Tadsonia	20.00
(Total last year \$2,522.12)		Nettleton	24.42	Paragould, First Church	412.00	Wensett	42.00
		Bay	15.00	Paragould, Griffin Memorial	67.00	Leslie	10.00
		Osceola	100.00	Peace Sunday School	1.00	Marshall	22.50
		Trumann	89.00	Piggott	30.00	McCary	73.75
		Riverside	8.00	Pocahontas	45.00	Fakes Chapel	12.15
		Turrell	12.00	Ravenden Springs	20.25	Pangburn-Cross Roads	14.00
		Gilmore	6.00	Reister, First Church	89.20	Oak Grove	5.00
		Tyrone	62.00	Reister, Fourth Street	15.00	Mt. Pisgah	6.75
		Wilson	50.00	Reister Circuit		Quitman Charge	84.50
		Weiner	10.00	Ebenezer	17.27	Rosebud Charge	25.00
		Hickory Ridge	5.00	Romer's Chapel	5.25	Searcy	175.00
		Yarbro	25.00	St. Francis	6.30	Valley Springs	17.00
		Flat Lake	3.00	Mt. Zion	5.00	Total for Searcy District	\$1,349.95
		Promised Land	25.00	Cummins Chapel	5.00	(Total last year \$1,308.69)	
		Total for Jonesboro District	\$2,372.13	Stanford	17.50	Total for	
		(Total last year \$1,551.33)		Warren's Chapel	10.00	North Arkansas Conference	\$15,350.05
				Stranger's Home	2.50	(Total last year \$14,373.59)	
				Clover Bend	9.00	Total for	
				Walnut Ridge	131.35	Little Rock Conference	\$23,172.55
				Total for Paragould District	\$1,238.81	(Total last year \$26,336.13)	
				(Total last year \$1,187.16)		Gifts not credited to any church	200.50
						Total Offering this year	\$45,221.11
						(Total last year \$40,711.00)	
						J. S. M. CANNON,	



# STATEMENT OF FINANCES FOR FOURTH QUARTER, 1947, LITTLE ROCK CONFERENCE W. S. C. S.

(Continued from Page 11)

Sam Byrd, Smackover.  
Rex Barrow Finney, Strong.  
Sandra Jean Ober, Parker's Chapel.  
Myra Kay Witherington, Harrell.  
Virginia Lee Keith, Ruth Dean Russell.  
Carl Nicholas McKinney, Margaret Elaine Reynolds, Thesdesin Nolan, Judith Lorain Tims, Sally Jo Jean, Celia Janet Thompson, El Dorado, First.  
Edward Spencer Collard, Fordyce.  
Bonne Kay Smith, Village.  
Fay Eubanks, Bethel.  
Sarah Schley Monroe, Magnolia, First Church.

## Little Rock District

Adult Life:  
Mrs. Earl C. Perkins, Carlisle.  
Mrs. Lucille Huffsutter, Mrs. J. L. Jaynes, Geyer Springs.  
Mrs. W. S. Rogers, Little Rock, Forest Park.  
Virginia Martin, W. S. G., Little Rock, Hunter.  
Mrs. Daniel B. Keeley, Little Rock, Winfield.  
Mrs. C. K. Wilkerson, Mrs. W. O. Clark, Mrs. H. M. Thompson, Little Rock, Pulaski Heights.  
Mrs. C. C. Dickie, Mrs. J. B. Duncan, Mrs. Freed Hutto, England.  
Mrs. Robert L. Youngman, DeValls Bluff.  
Mrs. P. C. Ewing, Mrs. John Dilbeck, Little Rock Scott Street.  
Mrs. Jim Hogue, Miss Blanche Rogers, Bauxite.  
Mrs. W. M. Haley, Mrs. James Nolting, Mrs. J. E. Victor, Martha Allis, W. S. G., Little Rock, First Church.  
Hon. Junior:  
Ethel Boyles, Lonoke.  
Hon. Baby:  
Louise Anne Allen, Little Rock, First Church.  
Mary Anita Rice, Jane Ann Fleming, Asbury.

## Monticello District

Adult Life:  
Mrs. J. A. Russell, Dumas.  
Mrs. J. R. Myer, McGehee.  
Mrs. Hugh Moseley, Warren.  
Mrs. W. B. Massey, Mrs. John White, Monticello.  
Miss Maud Kinnebrew, Crossett.  
Mrs. Mary Thach, Eudora.  
Hon. Baby:  
Susan Elizabeth Fiser, Warren.  
Paul Drew Meredith, Crossett.  
Camille Perry, Cecille Perry, Dermott.  
Pine Bluff District  
Mrs. L. G. Waldrep, Grady.  
Mrs. A. A. Hartzell, Stuttgart, Grand Ave.  
Mrs. Leslie Helvie, Mrs. B. F. Adams, Mrs. W. C. Spikes, Lakeside.  
Mrs. W. W. Dunn, Stuttgart First.  
Mrs. R. D. Rasco, Dewitt.  
Mrs. E. J. Cure, Lakeside.  
Mrs. Lula Cochran, Mrs. W. J. Moore, Pine Bluff, First Church.  
Mrs. Elmer Turley, Lodge Corner.  
Hon. Baby:  
Robert Lewis McDonald, Don Ashley Reed Jr., Josephine Cure, Mary Ann McDonald, Pattye Bess Chandler, Carl Jefferson Graves, Riese Elaine Ulmer, Lakeside.  
Mollilu Locke, Betty Elaine Stover, Pine Bluff.  
Bonnie Jean Neukam, Almyra.

## Prescott District

Adult Life:  
Mrs. D. S. Jordan, Prescott.

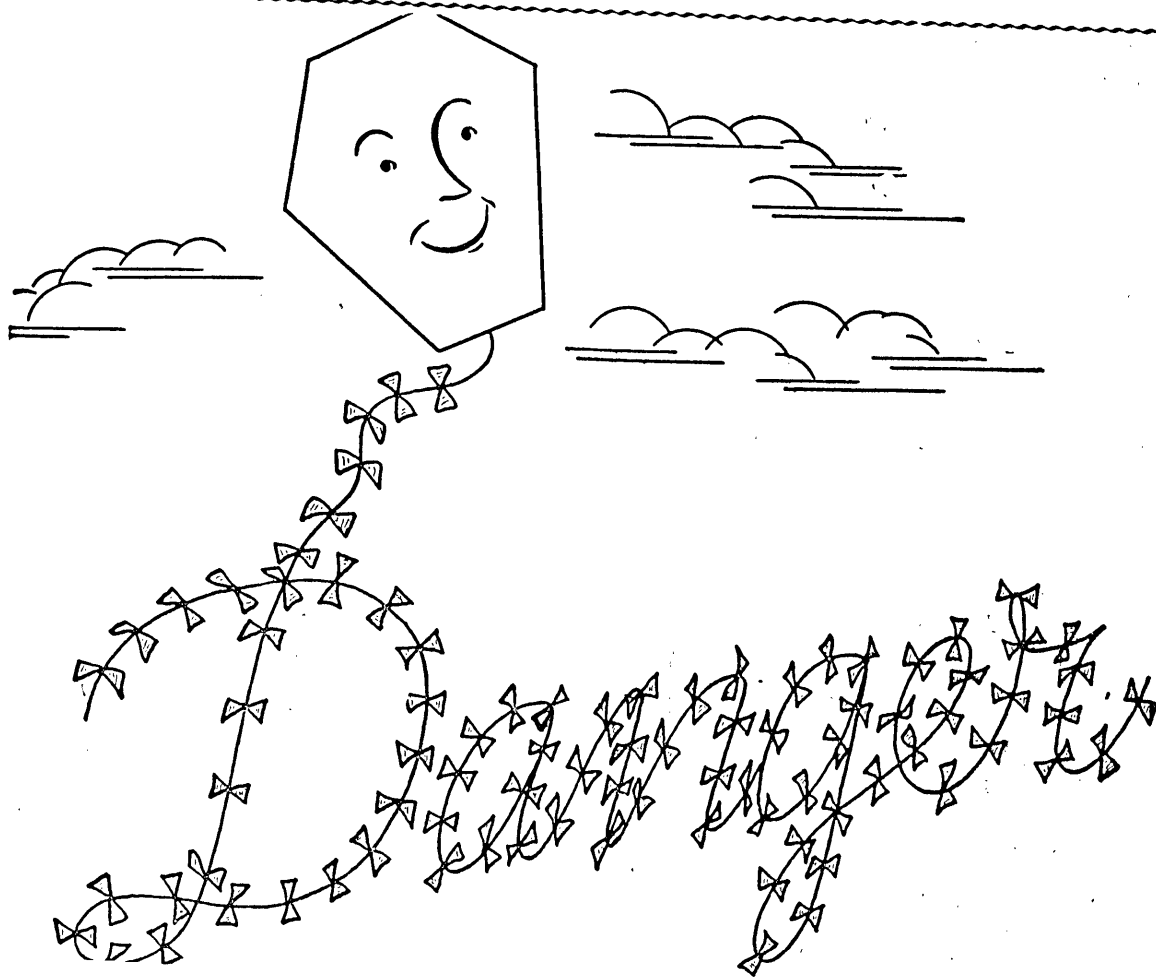
## Texarkana District

Adult Life:  
Mrs. R. A. Bennett, Fairview.  
Mrs. Martin Watkins, First Church.  
Mrs. Willie D. Atkinson, Foreman.  
Mrs. Catherine Huffman, DeQueen.  
Mrs. W. W. York, Mrs. C. S. Watkins, Ashdown.  
Hon. Baby:  
Sarah Braden, Caleb Staley Hitchcock, Robert Edward Harris, Nancy Camille Cullin, Dadds Wright Martin, Seldon Langley McMullin Jr., Arthur Lee Keeley, June Elizabeth Nelson, Jane Louise Shaw, Donald Gregory Reaves, Gayle LeRoy McGuire, William Richardson III, First Church.  
John Mark Vaught, Mena.  
Anne Fuller, Lewisville.  
William Roger Boney, Stamps.  
Katherine Lee Moon, DeQueen.  
Mrs. J. P. Carpenter, Conference Treasurer.

## THE SUNDAY SCHOOL LESSON

(Continued from Page 16)

easy and reverence you would show Jesus were He in your presence. Never resist Him. Never vex Him. Never disobey Him. Never quench Him. Listen to Him. Adore Him. The best thing this side of heaven is to have the Spirit-filled, Spirit-guided, Spirit-empowered life, and in the end hear the Master say, "Well done, good and faithful servant, enter thou into the joys of the Lord."



# ...don't fly kites near electric wires...don't climb poles to recover kites!

We were all young once . . . and we know how much fun a fellow can have flying a kite. . . . And while we don't want to take away a bit of that fun, we DO want to give you fellows some tips on flying your kites safely.

First, don't EVER fly kites in any area where they might come into contact with wires. That's Rule No. 1.

Second, don't use wire on your kite—good strong cotton string is much better and much safer.

Third, if your kite DOES get tangled in wires, by all means DON'T climb a pole in an attempt to recover it. Just keep your kite out in the open and you'll have lots more fun—with safety.

Thanks a lot.

Arkansas

BUSINESS-MANAGED, TAX-PAYING

POWER &amp; LIGHT

HELPING BUILD ARKANSAS

Company

## The Sunday School Lesson

By DR. O. E. GODDARD



### THE POWER OF THE HOLY SPIRIT

LESSON FOR FEBRUARY 15, 1948

SCRIPTURE TEXT: John 14:25-26; Acts 2:1-4; 3:1-4:31; Galatians 5:22-26.

GOLDEN TEXT: You shall receive power when the Holy Spirit has come upon you. Acts 1:8.

There are several outstanding events in the religious history of man. When God created man a walking, talking, worshipping immortal being, this was the first of these events. When God entered into covenant with Abraham, making him the progenitor of the coming Redeemer to bless all nations, that was another outstanding event. That is when, the Church of God, for man, was organized. Another great event was when Christ was born in the manger. Yet another was when the Holy Spirit descended upon man on the day of Pentecost.

The last two mentioned are really one. Christ's coming not followed by the coming of the Holy Spirit would have been ineffectual. The Holy Spirit never would have descended with such power had Christ not come.

These two events constituted the inauguration of the Christian era. The church in the Old Dispensation, or first covenant, was an institution of rites and ceremonies, of rules and regulations, of moral precepts and prohibitions. The descent of the Holy Spirit marked the ushering in of the Christian dispensation. The difference between the two covenants was one of laws to be obeyed in the first, while the new covenant is one of grace to be accepted by faith. The old covenant virtually said, "Do this and live." The new covenant is infinitely better than the old covenant.

Let us thank God that we are permitted to live in the Christian era.

#### Significance Of The Presence Of The Holy Spirit

I wish I could emphasize the value of the universal presence of the Spirit for all people everywhere and at all times. How often have you wished that you might have had the privilege of walking and talking with Jesus? When Jesus was with the twelve He could not be elsewhere. He, in the flesh, was not omnipresent. The Spirit is present with every person on earth who will open his heart to Him. Millions of church members do not avail themselves of the presence and power of the Spirit. I assure you that He is present at all times to render every possible help to you. You can consistently sing, hum, or whistle, "Never alone, no never alone."

#### What Will The Holy Spirit Do For You?

1. Convict the sinner. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." Every sinner who is reproved, convicted, or convinced of sin is an illustration of what the Holy Spirit is doing today. Depend upon the Holy Spirit to convert the sinner. He may use your sermon, your lesson, your song, your prayer, or anything else, but the efficient agent in conversion is the Holy Spirit.

2. Brings to our remembrance what Jesus taught. "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.)

He not only refreshed the memory of the disciples after Jesus ascended, of what Jesus had said, He also brings to our remembrance the recorded words of Jesus in the Gospels. The Spirit interprets the recorded words, revitalizing them, and makes it more vital to us than it was to those who heard the words fall from the lips of Jesus.

Depend upon the Holy Spirit to interpret, illuminate, vitalize, the words of Jesus as you read them in the New Testament.

3. Lessons in the new birth. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

The new birth is not brought about by the ceremony of the Church, vows we make, the good resolutions we make, by repentance or baptism. This is the exclusive work of the Spirit. Have you been born again? When? Call it conversion, profession of faith, or what you will, it is the work of the Holy Spirit.

4. He gives us divine assurance. "The Spirit itself beareth witness with our spirit, that we are the children of God." (Romans 8:16.) The preacher, the church, the ritual, and other influences may have a part, but only the Holy Spirit knows what has taken place in the courts of heaven. The penitent knows that a change has taken place in his soul, but it does not reveal his standing in the heavenly courts. Only the Spirit knows our status there. When this birth takes place we are purified, condemnation is abolished, and we are adopted into the divine family, and the Spirit reveals the fact to our spirits. The witness of the Spirit is a most wholesome doctrine and very full of comfort. It is distinctly a Methodist doctrine. No major church was teaching this when the Wesleys came on the scene.

5. Gives us Pentecostal power. "But ye shall receive power after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and Samaria, and unto the uttermost part of the earth." (Acts 1:8.) Power is the key word of our lesson today. One of the powers given to the people at that time was the gift of tongues. It happened that devout men of every nation were in Jerusalem on this occasion. "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." (Acts 2:15.) God wisely enabled these disciples to preach in the tongue in which the men were born, and many of them went back to their own countries to tell the story of Jesus.

This was a sane and wise power.

We do not need the gift of tongues in a congregation where we all speak the same language. They got other powers more important than the gift of tongues. It filled them with courage. Peter was changed from a cringing coward to a fearless Apostle of power. He was not afraid of the ferment of the public sentiment of Rome. It made heroes out of every one of them. To go out gabbing giberish that no man understands requires no heroism. But to stand up and preach Jesus when it meant a jail was a pentecostal blessing.

Another pentecostal power was love—love that enabled those early Christians to dwell together in love. Their prejudices, jealousies, animosities, envies, hatreds, were all consumed in the pentecostal fires. People who exhibit any of the diabolical dispositions either never had the pentecostal power or have lost

it. Real pentecostal people are the loveliest most agreeable people on earth. Deliver me from any professed pentecostal Christian who is fussy and disagreeable.

Another sign of pentecostal power is an exhibition of the fruits of the Spirit. The pentecostal Christian has all these fruits. "But the fruit of the Spirit is love, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." (Galatians 5:22-26).

#### How To Have Pentecostal Power

Be courteous to the Spirit. Treat Him at all times with the courtesy (Continued on Page 15)



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