

Arkansas Methodist

Serving One Hundred and Sixty

and Methodists in Arkansas

"The World is My Parish" — John Wesley

Go into all the world — Mark 16:15

VOL. LXX

LITTLE ROCK

SAS. SEPTEMBER 20, 1951

NO. 37

The Pope Again Calls For Church Unity

THE Pope of Rome has again called for unity in the Christian church. In the historical and traditional fashion, "unity in the church" means only that all branches of Christendom, outside the Roman Catholic Church should recognize and confess their errors and humbly ask to be admitted into the fellowship of the Roman Catholic Church.

Such appeals, made in hours like this, are only additional evidence of how completely the leadership of the Roman Catholic Church is out of touch with the religious world outside its own communion, or it is evidence of a religious bigotry that can see the possibility of religious unity and cooperation only by having all branches of the Christian church outside the Roman Catholic Church renounce the "error or their ways" and unite with the "mother church."

The different branches of the Christian church must first have a sincere willingness and desire to cooperate in promoting the cause of Christ before we think seriously of organic union. Intolerance and bigotry are not conducive even to cooperation, to say nothing of complete organic union.

Christian Education Week

THE various denominations cooperating with the National Council of Churches are to observe the week of September 30th-October 7th as Christian Education Week. In a letter addressed to Dr. Roy G. Ross, executive secretary of the National Council's Division of Christian Education, President Truman has given his endorsement of this special week and emphasized the importance of the interests represented and the value of Christian education in the present world situation.

This will be the twenty-first annual observance of Christian Education Week. The week will begin with Rally Day, September 30. The theme for the week will be "Religion—the Foundation of Freedom." The following days will be observed, successively, as Leader's Day, Family Day, Local Church Day, Community Day, Youth Day, and Personal Meditation Day. The week will close October 7th with the observance of World Communion Sunday.

Promotion Day and Rally Day may vary as to time in some churches. There are so many interests crowded into this week that some churches may choose to change the schedule as generally announced.

In Christian Education Week our church will have the best opportunity of the year to give proper emphasis to the importance of the work being done in the field of Christian education. We would stress the fact that in Christian education more is involved than simply learning some facts about Christian traditions and culture. In secular education "reading, writing and arithmetic" are of practical value to us only as we make use of them in a practical way in our everyday life.

We do not learn about Christian ideals and practices simply that we may have the satisfaction of being informed on such matters. The instructor in Christian education not only seeks to inform but to inspire his hearers to accept as the guiding principles of life the ideals and purposes taught in the Christian religion. Methodism is more intelligently and more spiritually religious because of the wide-spread emphasis that has been put on Christian Education in our church by our leaders, over the last quarter of a century.

The Christian Home In A Changing World

THE Christian home today faces NEW METHODS IN CHILD TRAINING in the home, the church, and the school. New theories and methods have largely displaced the close supervision and discipline practiced in former years.

This change in methods by parents and teachers in no sense indicates any less interest in or love for the child. Rather it indicates a deepening concern and a more intense search for a way to guide youth in proper, progressive development.

The varying methods now in use, and the varying results being attained do not



as yet give rise to the belief that we "moderns" have at last found "The Way" to train children. The predominant note in modern methods of child culture and training is to allow Junior to largely follow his own bend and trend, with a minimum of oversight or directing by parent or teacher. The experiments thus far, while in some instances impressive and in others depressive, are not extensive enough or of sufficient duration to give basis for final conclusions.

In the medical world "old fashioned" remedies, that were in use while the human race was at least surviving in the struggle to live, have not only been discarded by modern medical specialists, but have been buried under a high heap of scholastic ridicule. Some of these earlier remedies that were so meaningless and some even so positively hurtful that we may be happy that they rest in a grave over which we read, "no resurrection." Strange to say, however, modern medicine, through extensive research, has discovered that many "old fashioned" remedies had real healing and curative virtues.

One of the responsibilities of our day, in home, church and school is to continue the search for the "best" way to train our children. It is altogether possible, however that those who sincerely seek a better way for child training may one day discover that earlier methods had some virtues that could still be useful in the developing life of a child.

Working For Peace And Preparing For War

AMERICA now is following two courses that, in a sense, are diametrically opposed to each other. We are working for peace and we are preparing for war.

In the world in which we live this seems to be the only practical course open to us. It is our feeling that the whole world, including Russia and her satellites, knows that America sincerely desires world peace and has made every concession possible in order to open a way for such a peace. We should continue to work, with every power we possess and through every legitimate avenue open to us, for permanent world peace.

While desperately anxious about peace we are also almost frantically preparing for war. Never in the history of our nation, and possibly it has never happened before in any nation, have we appropriated so much money and devoted so much man-power to preparing for war when we have made no official declaration of war. The threat to the liberties of the free world are so real and frightening that we feel preparation to meet that threat is an imperative obligation. While we prepare for war, let us pray that it may never be necessary to use the "fantastic" weapons we have.

Training Conference For United Evangelistic Mission

THE Area-Wide Evangelistic Mission scheduled for the Arkansas-Louisiana Episcopal Area this conference year is the greatest evangelistic campaign ever projected by The Methodist Church in this section of our church, or any other church, so far as we know.

Because of the magnitude of the undertaking, it is necessary to make careful plans for every detail of the movement. It is an essential for the success of the campaign that all pastors be familiar with the program. Lay workers, also, so far as it is possible, should understand the plan.

In order that all of our pastors in Arkansas, and at least one lay worker from each charge may be informed about the whole program, Bishop Martin has called a Training Conference for the United Evangelistic Mission to be held in The First Methodist Church in Little Rock, on Thursday, September 27th, beginning at 10:00 a. m. and closing by 4:30 p. m.

Two staff members of the General Board of Evangelism at Nashville will be present in the conference to give detailed instructions regarding the plan for the mission and will answer questions that may be raised. Bishop Martin and leaders of evangelism in our two conferences will also help with the day's program.

Bishop Martin announces that "it is imperative for every Methodist pastor in Arkansas to attend the training conference." He asks that each pastor bring one lay worker from his charge to the conference.

As formerly announced the first of these missions, Mission A, will include the Louisiana Conference and Camden, Hope and Monticello Districts of the Little Rock Conference and will be November 30-December 9. Mission B will include the North Arkansas Conference and Arkadelphia, Little Rock and Pine Bluff Districts of the Little Rock Conference and will be January 18-27.

Although the first of these dates is some (Continued on page 4)

An Editor Interprets Messages Of Ecumenical Conference

By EWING T. WAYLAND

THE devotional service Thursday morning was under the general direction of Bishop D. Ward Nicholas, A. M. E. Church, U. S. A., with the devotional meditation being delivered by Dr. F. Wunderlich, Frankfurt, Germany. Dr. Wunderlich in pointing up the heritage of Methodism showed that the emphasis on sonship is one peculiar to Methodism, although the principle of sonship is rooted in the New Testament. Basing his remarks on the III Chapter of Paul's Letter to the Romans, Dr. Wunderlich further stressed that through Christ man is no longer a servant or slave but a Son of God, living in a Way of Life capable of bringing each believer to be at home everywhere in the world.

The two main addresses of the morning were centered about the Methodist Doctrines of Justification by Faith and Perfect Love and The Divine Society and were delivered by Dr. W. R. Cannon, Emory University, Atlanta, Georgia, and Dr. Harold Lindstrom, University of Upsala, Sweden. In discussing the first of these two topics Dr. Cannon pointed out that Justification by Faith is the cardinal principle of Protestantism. In the sinner's experience before he can know the experience of being justified there must first be a realization on his part that he is a sinner. He must further know that through the love of God, Christ gave His life, an atoning revelation of love, and that God through Christ can and does save men. Finally the would-be believer must himself exercise faith in Christ. It is this faith in Christ that justifies man and brings Christian righteousness. Thus the religious experience begins at the point of man's need. Justification then, Dr. Cannon concluded, is the knowledge and assurance that God so loved us and for Christ's sake forgave our sins, and gives us the moral and spiritual power to become what we ought, not according to our own petty ideals, but by God's standards. This doctrine of Paul is validated by Jesus Christ and is re-emphasized in Protestantism.

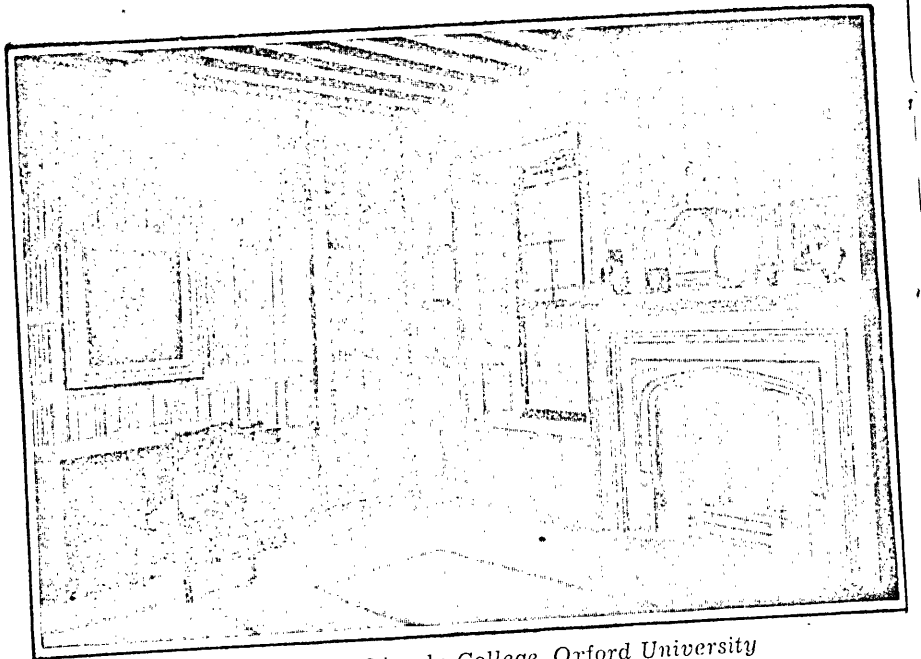
Dr. Lindstrom in discussing the topic Perfect Love and the Divine Society took up his discussion where Dr. Cannon left off. The experience of justification is the beginning and continuing experience toward perfect love and the Divine Society. This emphasis, according to Dr. Lindstrom, is rooted in the Wesleys and early Methodism when the people called Methodists met together to share their experiences and develop their faith. Perfect love, which has its beginnings in the love of God, is an integral part of the doctrine of salvation, the ultimate end and goal in every individual Christian's experience. We love God, says Dr. Lindstrom, because he first loved us. Through growing experiences of this love, the individual society moves toward Christian perfection. Since neighborly love is a fruit of

God's love for man and man's love for God, the ideal of the perfect society can be conceived, where all relationships are based on all individuals experiencing perfect love. Religion, says Dr. Lindstrom, cannot live without society where it meets its real test. The principles of love and justice lead to the rebuilding of society, where joint responsibility is known and one another's burdens are borne. This individual and corporate sense of perfection is best experienced through the fellowship of the Church where a fellowship of believers is promoted. Perfect fellowship results in perfect love. The eventual result of the work of the Church then is the unity of all Christians, active in love and fellowship and intellectual stimulation. The institutional side of the Church is the Church at work to meet the needs of the people in society, seeking to help others in their fellowship and strivings toward a perfect love. The more the Church labors at its task the more it is identified with Christ. It was our feeling that these two addresses contributed much to the success of the Conference, both from the standpoint of the clarity and effectiveness of their presentation as well as meeting a need for such a statement at this time. The Conference was most appreciative of the addresses by these capable scholars.

Unlike previous Ecumenical Methodist Conferences, this Conference was divided into five discussion groups, these groups meeting each morning following the two major addresses. They discussed questions related to the address preceding their meeting and gave plenty of opportunity to everyone to make his or her contribution to a final statement of the Conference. These groups were well attended, and their provision in the program was a step well-taken.

Late Thursday afternoon, Dr. E. Gordon Rupp, Richmond College, London, delivered a scholarly lecture entitled "Methodism in Relation to Protestant Tradition" in which he pointed out that the Protestant tradition fundamentally has its roots in the Old and New Testament, as well as in the life and works of the early Christian fathers. He traced the principles of Protestantism through Biblical times, the Apostolic days, the Reformation period, life of Luther, and through various schools of theology showing how against their backdrop of tradition and history, Protestantism is not to be identified with any nation, and race, any class of people, any culture, or even any one period of history.

Thursday evening the Great Sheldonian Theatre was filled with Methodists for a Hymn Festival. Methodists like nothing better than to unite themselves in Hymn singing, which has long been associated with Methodism. Every Spiritual experience known is recorded in Methodist Hymns and thus a religious people have recurrent op-



Wesley's Room in Lincoln College, Oxford University

portunity to sing of their faith. The circular architecture of this theatre lent itself admirably for the service, the director having his platform in the center, and facing a choir of a hundred voices which contributed richly to the occasion.

The Hymns used in the service were all written by Charles Wesley, with one exception, a German hymn by Rothe, which was translated into English by John Wesley. The program was planned to carry out through hymns a complete experience of worship, moving from a Call to Worship successively through a Hymn of Praise, the Call of the Gospel, Repentance and Forgiveness, Faith and Regeneration, Dedication, Love and Communion, Temptation and Conflict, Holiness, Service, Kingdom of God, The Church Triumphant, and finally, Praise of Christ the Redeemer.

The program was well planned, capably produced, and thoroughly appreciated by the great crowd in attendance. One might wish that this type of program could be projected at Methodist gatherings at home, say at an Annual Conference Session. Although most of the tunes were unfamiliar to many of the American delegates and visitors, this difference seemed only to add to the enjoyment of the singing of them, as evidenced by the numbers of persons participating in the singing.

Friday morning's devotional service was under the leadership of Dr. W. H. Jones of the Wesley Reform Church, England, with the message being given by Bishop J. A. Gregg, of the A. M. E. Church, United States. Bishop Gregg based his address on Jesus' statement concerning the Vine and the Branches, stressing the unique relation existing between God, Christ and Christians. Bishop Gregg pointed out that through a right relation between the vineyard's husbandman, God, the vine, Christ, and the branches, Christians, all the ills of man and society can be cured and good fruit brought forth in individual lives and in society.

The two main addresses of the morning dealt with the general theme "The Methodist Way" dealing specifically with the "Means of Grace" and "The Life of Fellowship." Rev. R. V. Spivey, Wesley's Chapel, London, and Dr. F. Gerald Ensley, Columbus, Ohio, pastor, contributed richly by their presentations of these subjects.

Dr. Spivey suggested three main

channels through which God's grace is available to man: prayer, searching the Scriptures, and receiving The Lord's Supper. These, he pointed out, were those which Wesley interpreted as the most fruitful. The speaker emphasized that the concern which the Wesleys maintained on private and corporate worship should be recovered and rediscovered. Further that there is a close relation rather than a wide gulf between Wesley as an Evangelist and Wesley as a liturgical minister. Finally, Dr. Spivey suggested that we must see in the Wesleys and their emphasis upon the Gospel and means of grace, God using them as a medium to reach the people of their day. The question resolves itself, not in "What would Wesley have us do," but "What would God have us do."

Dr. Ensley began his discussion of the "Life of Fellowship" by pointing out that the Gospel cannot be efficiently spread in human experience without an organized fellowship. In commenting on Wesley and his early efforts to this end, he conceived of Wesley's task revolving around the work of spreading scriptural religion and holiness with his preachers, developing fellowship among the believers, because through this fellowship the task could more nearly be accomplished. Man being a social being, he develops most naturally in association with other persons. However, the high plane of development through fellowship has declined in recent years, according to Dr. Ensley, because something has happened in the world, in Methodism, and in the class meeting itself, Wesley's instrument of fellowship. We must, Dr. Ensley recommends, lay hold upon some means of small fellowship groups where two or a dozen may find opportunity for creative fellowship. Hope lies in closer union in and among these smaller "class meeting" type of groups, such as the Wesleys promoted.

Late Friday afternoon Dr. Daniel Marsh, Boston University, gave an enlightening lecture on "Christianity and Totalitarianism" which plainly pointed out the contrasting fruits of the two conflicting ways of life. He suggested first that each system requires supreme loyalty to an individual, Christ or dictator. Secondly, both systems bear fruit, freedom or subjection, democracy or dictatorship, recognizing inherent rights in man or conferring rights on man, a

(Continued on page 9)

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

Saturate your mind with thoughts about the good Lord and you will begin to see the way out . . .

There is no conflict between the science of medicine and surgery and the science of faith and prayer. . . .

In fact, I refuse to pray for any who are sick who are not under the care of a physician

Prayer and faith quiet the mind and allow the curative powers of the body to work more effectively. . . .

Prayer and faith strengthen the will to get well and give hope and courage. . . .

Faith is a unifying power within a life

from "Roads to Radiant Living" by Charles L. Allen.

POWER IN PRAYER

Read Acts 1:13-26.

The early Christian fellowship took the cue from Jesus: the first Christians found time for prayer as he had done.

They all continued with one accord in prayer and supplication. The early church built the whole practice of the Christian life around regular prayer. They felt, as Paul did, that they lived in Christ, in his spirit. They found the strength to change the world order in communion with the God he revealed. Why were so few able to do so much? Did they have any secret power that we cannot have? No they simply they were confident that his spirit in them would conquer the world.

Through the centuries since that time, men and women have continued to pray, and they developed many forms and techniques of prayer. But the power, the tremendous world-saving power, has slipped away from most Christians. Has God changed? Why cannot prayer be the source of power in our lives as it has been for some who have followed Jesus?

Let us begin today to plan so that we will give our thought and effort each day this month in a new personal search for spiritual power through prayer. Take time right now to plan what time you will definitely set aside for the search.—Power.

LOVED WITH AN EVER-LASTING LOVE

Though tossed on life's dark stormy wave,
Though billows foam and tempests rave,
I hear thy voice, from realms above,
"Loved with an everlasting love."

When sore the combat, sharp the strife,
These words renew my strength and life—

Thou yet shall more than conqueror prove,

"Loved with an everlasting love."

When rough my path, and worn my feet,
When fainting neath the noontide

IT DOES US GOOD

It does us good to go to church,
To a house men set apart
For worshipping the God of love
With singleness of heart.

It does us good to go to church
And lift our songs of praise
To God, who gives us all things good
And blesses all our days.

It does us good to go to church
And hear a man of God
Tell us again of Jesus' words
And of the paths he trod.

It does us good to go to church
With other folks who share
Our fellowship of Christian love
And join with us in prayer.

—Ann Barcus Minga

MAINTAIN THE SPIRITUAL GLOW

Scripture: "Never let your zeal lag; maintain the spiritual glow." (Romans 12:11)

ONE of the barriers to our attractiveness as Christians is the fact that we are long-faced. We go about our religion as if it were a talk of how much they give up in their religious faith. It seems, as we read the New Testament and the testimony of the saints of the ages, that their highest joy was in their being counted worthy to suffer for Christ's sake. Our suffering today is superficial and seldom touches the deepest chord of our heart; and yet, we moan about what we give up. What Christ does for us far outweighs what the world has to offer. When we are surrendered to Him we find a glow that lights even our darkest moments.

O. Henry, the short story artist, tells the story of a swindler who cheated a little girl out of a dollar for his breakfast. He talked an old man out of some money and then he met a beautiful girl that he had known in days that had gone by. He rushed down the street and put his head against a wall and cried. "God, I wish I were dead." When the "glow" has died in our lives that is the inevitable results. We try to warm our souls over the dead embers of a forgotten experience. We cannot cheat life and maintain the spiritual glow.

Life does not have to be dull and uninteresting. Our church relationship can be invigorating and full of zeal. We can dream great dreams. These dreams are not just for youth but for age as well. The tragedy is that too often they are just "air castles" and nothing more. What a thrill to dream of a community that places human value above material things; youth above the desire for gain. But what a far greater thrill to set about to make this dream a reality

heat
Still onward, upward, I can move,
"Loved with an everlasting love."

—Author unknown

in the community in which we live. It can happen right where you are if you are willing for it to be so. What a thrill to dream of a church, wide-awake and fulfilling its high mission; but, what a greater thrill to accept your responsibility to make that dream a church if you are willing. Dream wonderful dreams, but, remember they can be related to life and there is where the greatest thrill comes to our lives.

Keep an appointment with God each day and the glow of your life will become brighter day by day. Though our outward man perish we become stronger in our faith as we keep this appointment with God. There is a place of secret communion that we must frequent if our lives are to reflect the glory of the presence of Christ. Jesus found a power in solitude and we too can find that power if we will seek our secret tryst with God.

The radiance of our Christian experience is maintained when we follow the leadership of the Spirit of God. Don't balk at this point for it is to this place that God has been leading. Now, instead of a passive assent to a Christ who walked the roads of men, enlist in active fellowship in walking that same road. This is the exercise for the soul that keeps it strong and healthy.

There is a spiritual tonic that tones up our spiritual life when we seek to lead others into the knowledge of our Christ. Just to know that we have had a small part in bringing them to the point where they will surrender their lives to Christ is the thrilling experience that all too many miss. The number of ways in which we may influence others to become Christian are too numerous to mention. There is a way open for every person to help another to find peace in his soul.

We maintain the spiritual glow as we attend the services of our church. No person, unless physically handicapped, can be the happiest and most effective Christian

PRAYER FOR THE WEEK

Our Father, we do not radiate the joy of Thy presense. We live as if our Christian faith is a burden. Help us to pray the prayer of the Psalmist, "Restore unto me the joy of Thy deliverance." We are weak and impoverished in spirit when we could be strong and vigorous. We have neglected Thy Word and deserted the altars of prayer. In the busyness of life we have not given time to quietness and meditation. We have not learned to "Be still and know that Thou art God." Forgive our sins and give us courage to put away all things that are hurtful and help us to accept all that Thou wouldst have us take. In our complete surrender use us for Thy glory. We pray in the spirit of Jesus Christ. Amen.

BUILDING WISELY

Verse for today: For other foundation can no man lay than that is laid, which is Jesus Christ. (I Cor. 3:11)

SCRIPTURE: Ephesians 1:3-12.

Hour after hour, one loaded truck departed after another, and with surprising speed the excavating was done which made possible the laying of the foundation of our new church. Many of us looked with some astonishment upon the great, deep hole in the earth, but we understood that the builder was going deep because he wanted to provide a foundation that would properly support the building that someday would rise above it. Today as we look at our church, we feel confident that it will withstand the storms that the years are sure to bring. It stands on a solid foundation.

This same confidence can be the joy of every Christian. We know that in Jesus Christ, God has provided a secure foundation for life. We can build our lives upon trust in him and form our characters in accordance with his teachings, knowing that there is no other sure foundation. Jesus himself stood firm against all temptation, all disaster. If our lives are built, like his, on love storms of doubt may come, winds of adversity may blow, and floods of sorrow nearly overwhelm us, we shall stand firm in him.

Prayer: Our Father, we thank thee for the truth thou hast given us in Jesus Christ. Help us to trust in him, to share his faith, and to practice his teachings, that our lives may be wisely built. In his name we pray. Amen.—Henry R. Osgood, In "The Secret Place"

without attending the services of his church regularly. There is something about "assembling ourselves together", that to miss it, brings spiritual anemia. The same amount of time is the possession of us all. The person who is too busy to attend church is busier than God ever intended that he should be.

Paul was concerned that the Christians in Rome maintain the spiritual glow. His concern was well founded for these early Christians had to "outlive" those about them. Is this not the challenge that we have to meet today?—R. B.

The Arkansas Methodist

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

SUBSCRIPTION PRICE, \$1.50 PER ANNUM
Retired Ministers and Wives of Deceased Ministers
of the Little Rock and North Arkansas Conference
Complimentary

Office of Publication, 1136-1137 Donaghey Building
LITTLE ROCK, ARKANSAS

E. T. WAYLAND
EWING T. WAYLAND { Editors and Business Managers
ANNIE WINBURN { Assistant to Editors

CONTRIBUTING EDITORS H. O. Bolln Forney Hutchinson
Roy I. Bagley Mrs. Sue M. Wayland

OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCHES OF ARKANSAS

COMMISSIONERS
Little Rock Conference—J. S. M. Cannon, Charles W. Richards, C. C. Landers, Fred W. Schwendimann, Arthur Terry, Aubrey G. Walton, Burney Wilson.
North Arkansas Conference—John Bayliss, W. Glenn Bruner, J. G. Moore, Joe Pierce, I. L. Claud, R. J. Rice, J. W. Workman.

Entered as second-class matter, January 31, 1903, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879. Accepted for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 12, 1918. When asking for change of address, please include charge key number, former address, new address and name of pastor.

Articles other than editorials do not necessarily reflect the opinions of the editors of the Arkansas Methodist.

WORLD COMMUNION AND WORLD RELIEF

By Bishop Herbert Welch

The children of Korea, the women of Korea, the old men of Korea, cry for help! Pale and gaunt, with hungry stomachs and tattered clothes, homeless wanderers, they are a pitiful part of the world's anguish. Is World Communion Sunday going to make any difference to these needy multitudes?

Of course, that is not all that is meant by this world-wide observance. It means a quickening of the feeling of unity among Christian believers in all churches and in all lands. It means a rededication at the Lord's Table of the Lord's people to the Lord's work. Originating, like some other excellent things, with our Presbyterian brethren, it has come to be both interdenominational and international in its scope. Since it is the first Sunday in that eight or nine months' period which, in many sections, is the most active part of the church year, it may be made immensely significant, provided it fulfills three conditions:

(1) It should be a real rallying of the church forces, in their varied organizations. Rightly or wrongly, of necessity or of neglect, there is almost everywhere a let-down in church work during the summer. Now, at last, vacations are over, the weather is more stimulating, the hour is ripe for the call to renewed service. Every member, save the shut-ins, should be summoned, by mail or telephone or personal visit, to the new beginning. Church strategy gives the opportunity for another Sunday somewhat like Easter, for an impressive and inspiring gathering of the clans.

(2) World Communion Sunday calls for a facing of the facts of the world situation. The facts are spread before our eyes, in magazines and in the daily press, but it is easy to pass them over. As Christians, we must face them *frankly*. We still have eyes to see and minds to comprehend.

We must face them *sympathetically*. Thank God, we are not yet numb by reason of the countless tragedies which have beaten upon our hearts. But sympathy means more than a maudlin sentimentality, a sigh and then forgetfulness. It means "putting yourself in his place." It hurts.

And so we must face the facts *courageously*, not to be overwhelmed by the flood of miseries, but to ask "What can I do?" and to remember that every little helps.

(3) That, of course, carries to the conclusion: There must be a love offering for relief—spontaneous and generous. If announcement is made the preceding Sunday, people will be better prepared. If some special form of presenting the offering can be arranged which will, in a dignified way, dramatize the presentation making it different from other "collections," that will add to the impressiveness and the significance of this great day.

What, then, can be accomplished by this

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. JOE H. ROBINSON, pastor at Strong, will be the speaker for the radio devotions over KDMS and KELD, El Dorado, October 1-5.

L. E. MOORE, of Cabot, father of Mrs. Joe H. Robinson, wife of our pastor at Strong, passed away at a Little Rock hospital on July 30. The sympathy of friends goes out to the family.

REV. T. T. McNEAL, superintendent of the Methodist Children's Home, Little Rock, was the guest preacher at the Russellville Methodist Church on Sunday, September 16.

A Wesley Foundation Retreat was held at Mt. Sequoyah, September 14, 15 and 16, which was attended by young people from over the state. Rev. Paul Bumpers, pastor at Marked Tree, was the inspirational speaker.

MRS. M. O. BARNETT, widow of Rev. M. O. Barnett who was a member of the Little Rock Conference, writes that she is now connected with the Methodist Children's Home in Little Rock. Her address is 2002 S. Filmore.

REV. AND MRS. E. D. HANNA have sold their home at 112 Summer Street, Hot Springs, and are now making their home with their daughter, Mrs. James H. Webb. Their new address is Fleetridge Hill, Route 5, Hot Springs.

WORD comes that Rev. W. L. Oliver, retired member of the North Arkansas Conference, is ill, having suffered a stroke leaving his left side partially paralyzed. He is confined to his home at 519 West Washington Ave., Jonesboro. He would like to hear from his many friends.

THE bulletin of the First Methodist Church, Warren, Rev. J. E. Cooper, pastor, reports that a recent meeting of the Board of Stewards of the church it was announced that the church had met all financial demands of the budget for the first three months of the Conference year.

THE 1952 Convention of the National Association of Methodist Hospitals and Homes has been set for Cleveland, Ohio, on February 20 and 21. Among the headlined speakers will be Bishop Hazen G. Werner of Columbus, Bishop Donald H. Tippet of San Francisco, and Prof. B. G. Childs of Duke University.

WEDNESDAY nights have been designated Church Nights in the First Methodist Church, Warren, as follows: First Wednesday, Wesleyan Service Guild and Senior Youth Council; Second Wednesday, Family night and Board of Stewards;

offering of love? The great bulk of China has, for the present, cut itself off, for no money is allowed to be sent or received. But India is here with its vast needy population; Malaya, the Philippines, Japan are here—all with widespread tuberculosis arising from malnutrition. And there are a dozen other lands within the fellowship of suffering!

In addition to our general program of relief, there is also our deep concern for displaced persons. More than 3,500 of those fine people have already been released from the internment camps of Europe, brought to this country and happily settled by our own Committee for Overseas Relief. The goal is 5,000. The time is growing short. Bishop Lowe and Dr. Warfield need our help in carrying on this wonderful project.

As for Korea, bravely suffering and toiling in its unprecedented destruction, the way is wide open to help. Our own missionaries, Charlie Sauer, Henry Appenzeller, Ned Stokes, Will Shaw, are there to administer in person the gifts which we send. Rice, wood for fuel, clothing, blankets have been given to tens of thousands. But the refugees are numbered by the millions.

The Methodist Church pioneered a dozen years ago in this field of church relief. Now all the churches are cooperating to meet the trials and the sorrows of the hour. The very G. I.'s in foreign lands often contribute to these urgent situations. "We have done too much not to do more."

Third Wednesday, Workers' Council and Board of Education; Fourth Wednesday, Men's Fellowship.

THE sympathy of friends is extended to Rev. Verlia Harris, pastor of the Clinton Methodist Church, in the death of his mother, Mrs. Lucrecia Harris, at his home at Clinton. The funeral services was in charge of Rev. Roy Bagley, pastor of the First Methodist Church, Blytheville, on Sunday, September 9. Mrs. Harris is survived by three other sons and two daughters.

THE sympathy of many friends over the state goes out to T. A. Prewitt, vice-chairman of the Little Rock Conference Board of Lay Activities and lay leader of the Monticello District, and Mrs. Prewitt, of Tillar in the tragic automobile accident which took the life of their daughter-in-law, Mrs. Rowan Prewitt, and seriously injured their son, Rowan Prewitt, on Sunday, September 9.

BISHOP HOLT HEADS WORLD METHODISTS

The Ecumenical Methodist Conference, representing Methodist churches in all parts of the world, and meeting in Oxford, England, August 28 to September 7, took two important steps looking toward future all-Methodist cooperation: it changed its name to the World Methodist Council, and it organized a permanent secretariat with headquarters in both New York and London.

Bishop Ivan Lee Holt, of St. Louis, Mo., was elected American president of the Council. Honorary vice-presidents include Mrs. Frank G. Brooks of Iowa, Bishop Paul N. Garber of Virginia, Dr. John R. Mott of Florida, and Bishop G. Bromley Oxnam of New York. Mr. Edwin L. Jones, of Charlotte, N. C., was elected treasurer of the United States section and associate treasurer of the world organization. Dr. Elmer T. Clark, of New York, was elected as the American secretary of the Council, and Dr. E. Benson Perkins, former president of the British Methodist Church, as the British secretary.

The American executive committee of the World Methodist Council is composed of Dr. Oscar T. Olson, of Cleveland, chairman; Bishop Paul N. Garber, Dr. Elmer T. Clark, Mr. Edwin L. Jones, Mrs. Frank G. Brooks, Bishop Fred P. Corson, Dr. M. S. Davage, Bishop Ivan Lee Holt, Dr. Charles B. Ketcham, Bishop Paul E. Martin, and Mr. Charles C. Parlin. Of this group, Dr. Clark, Bishop Holt, Mr. Parlin, and Dr. Olson are on the World Executive Committee.

The International Methodist Historical Society, which held its meetings in conjunction with the Ecumenical Conference, elected Dr. E. W. Hames, president of the Methodist Church of New Zealand, as its president. Dr. Umphrey Lee is vice-president. Dr. Elmer T. Clark is the U. S. secretary. American members of the Society's executive committee include D. Clark, Dr. Lee, Bishop Garber, Bishop Corson, Mr. Parlin, Dr. Jacob S. Payton, Dr. W. W. Sweet, and Dr. E. H. Nease.

It was decided that the next meeting of the World Methodist Council will be held in 1956. The place was not selected, but there was sentiment in favor of holding it in India when the centennial of Methodism in that land is celebrated.

TRAINING CONFERENCE FOR UNITED EVANGELISTIC MISSION

(Continued from page 1)

weeks away, our people will understand the importance our General Board of Evangelism attaches to this program when we remember that early in September Rev. Leroy H. Walker from the General Board of Evangelism set up an office in Little Rock to direct the work of these two missions. The Training Conference in Little Rock September 27, should be a great informational and inspirational meeting.

A clergyman, upon hearing that liberalism was creeping into the churches, remarked: "If that is true, I hope it strikes the contribution box."—Sunshine Magazine

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

Reports Hungarian Protestants Hold Record Summer Conferences

A record number of summer conferences were held by the Hungarian Protestant churches this year, according to the Hungarian Church Press, fortnightly newssheet published in Budapest. Sponsored by the Reformed, Lutheran, Baptist, Methodist and Unitarian Churches, the conferences were of widely varying kinds. Some were meetings for pastors and pastors' wives or for elders or foreign missionary workers. Others were gatherings of parish workers and youth groups. Eighty-four Reformed Church conferences were held at six meeting grounds in various parts of the country, the newssheet stated. Nearly a thousand lectures and talks were given at the gatherings by 400 pastors, theological professors, elders and church workers, it said.

Ten Bishops Held Prisoner In China

Ten Roman Catholic bishops and over 200 priests are being held prisoner in Communist China, the Vatican Radio reported. The station said that during the present year 657 missionaries have been expelled from China.

Methodists Hear Plea For Better Publicity

A plea for more efficient publicity to further the Gospel was made by Professor H. Cecil Pawson of Durham University at the 8th Methodist Ecumenical Conference at Oxford, England. Prof. Pawson is vice-president of the Methodist Conference of Great Britain. "We live in an age when millions never read the Bible and have little personal knowledge of the Gospels," he said. "We need more Christian propagandists. Happily the press is more than at any time in my life giving space to religious news. Daily texts, weekly religious articles and items of news all contribute to the proclamation of Christianity. There is great scope for the production of religious tracts, particularly for distribution outside the churches."

Methodists Get Message From Warsaw

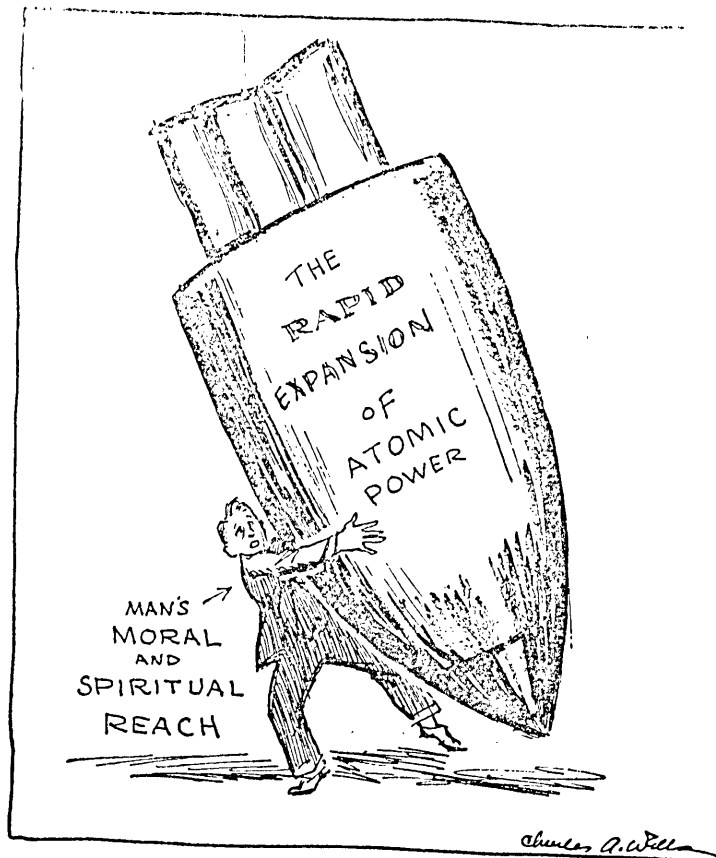
Delegates to the 8th Methodist Ecumenical Conference at Oxford, England, received a special message from Warsaw signed by the Rev. Jozef Naumiuk, superintendent of The Methodist Church in Poland. "In these days of the Ecumenical Conference at Oxford," the message said, "we look to our brethren in faith and trust and extend our voice from Poland summoning all the churches represented at Oxford to increased activities in matters of world, to struggle for social justice and international brotherhood. Our Church in Poland enjoys full confessional freedom and liberty to develop its religious activities. We wish specially to emphasize and to testify to our great joy that the seed planted in our country is propagating itself propitiously."

Methodists Dedicate Home For Aged

A \$1,000,000 Methodist Home for the Aged of New Jersey was dedicated at Ocean Grove, with a service held at Ocean Grove Auditorium and a ceremony on the grounds of

HOW LONG CAN WE HOLD IT?

By Charles A. Wells



In the past three years new methods for the creation of fissionable material have been developed much more successfully than was expected, so that now atom bomb materials have become much more abundant and accessible. Therefore atom power with its immeasurable potential is soon to be thrust into man's arms in an abundance and on a scale almost beyond our present grasp. The only way we can put such resources under safe controls is for a great new sense of moral and spiritual growth to come to the free world, for if only the free world can experience this revival of understanding and responsibility, we will be so united and fortified that Russia will be isolated in her own self-made prison. God now shares the unlimited power of the physical universe with man, but unless man shares the spiritual nature of God he will face disaster.

the home. The 2,000 persons attending included representatives of more than 600 auxiliaries of the home in the Newark and New Jersey Methodist Conferences. They were addressed by Bishop W. Earl Ledden of Syracuse, N. Y. The home, completed in 1949, replaces one in use since 1907. It was described as the second largest Methodist institution of its kind in the nation. The dedication was delayed because of a Methodist ruling holding off dedications until properties are cleared of debt. Housed in a six-story fireproof building, the home accommodates a resident family of 215. Each resident or married couple has a separate room. A feature of the home is a fully equipped infirmary with examination, treatment, and therapy departments.

Methodists Publishing New Bible Commentary

A million dollar publication venture designed "to make the Bible more useful in Christian living today" was announced at Nashville, Tenn. by Abingdon-Cokesbury Press, a division of the Methodist Publishing House. The first book of a 12-volume commentary known as "The Interpreter's Bible" will be ready for the public on Oct. 8. The series will feature the work of 146 editors and contributors, outstanding Bible scholars and preachers

from many major evangelical denominations and from various countries. Seven years have been spent in preparing the commentary, and the last volume is expected to be ready in 1957. Intended to enlighten Christian preaching and teaching with the fruits of recent Biblical research, the work has been compiled by an editorial board headed by Dr. George A. Buttrick, pastor of Madison Avenue Presbyterian Church, New York.

Methodist Addresses Catholic Charities Conference

Delegates to the annual meeting of the National Conference of Catholic Charities at Detroit, were addressed by the Rev. Dr. Karl P. Meister, Chicago, executive secretary of the Board of Hospitals and Homes of the Methodist Church. His subject was "Family Responsibility for the Care of the Aged." Dr. Meister said that the training of social service personnel by the Church "becomes one of its most important functions. I am willing to have government or other forces provide the funds when necessary," he said, "but I want the responsibility of leadership to rest with the church. If this can be made a reality, the future for the care of the aged, even though the family is broken, is assured. Their care will be based on science and love."

Name Methodist Family Of Year

Dr. and Mrs. Glenn W. Burton and their five children, of Tifton, Ga., were chosen "Methodist family of the Year" after a nation-wide search conducted by The Christian Advocate, official denominational weekly published in Chicago. They were selected unanimously by a panel of lay judges from 384 entries sent in by local church boards of 252 Methodist districts in 44 states. Dr. Burton, a geneticist at the Coastal Plains farm experiment station, is a lay leader of the Valdosta, Ga., district, Sunday school teacher at Tifton's First Methodist church, and president of the inter-church council. He serves on the membership and evangelism, finance and pastoral relations committees and on the board of stewards of First Church and is secretary of the South Georgia Conference board of lay activities. Mrs. Burton has held many posts in the church and Sunday school and is an active member of the Woman's Temperance Union.

Finds Poor Won't Go To City Churches

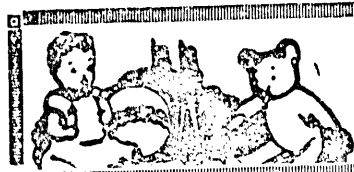
City churches have "drawn from the better educated" classes for their membership and have neglected poorer people "who won't go to our large, city churches today because they don't feel at ease." This is the opinion of Dr. W. D. Roberts, for 26 years superintendent of the Epworth orphanage, a Methodist institution in Columbia, S. C., and a prominent layman of his denomination. He said that some churches are now making an effort to correct this situation. The greatest need of the church today, Dr. Roberts said, is for more devout teachers and leaders for children and youth. Not only are properly trained teachers needed, but ones who are "deeply spiritual," he added.

Methodists Approve World Center In Oxford

Plans for a World Methodist Center in Oxford, England were approved by the Methodist Ecumenical Council. The project calls for acquiring premises capable of accommodating about forty residents and equipped with a chapel, library, common room, and warden's quarters. An appeal will be launched for 150,000 pounds (\$420,000) to finance the project. One-third of this sum will be used to acquire property for the center, and the rest to set up an endowment fund.

Nine Christians In New Jordan Parliament

Nine Christians were returned to the Jordan parliament in the general elections held throughout the Hashemite Kingdom of Jordan, including the Arab parts of Palestine. Most of them are Arab Orthodox. The 47-man Chamber of Deputies has seven Christian representatives, and the 20-member Senate has two. Before the elections, the government announced that it was reserving to Christian Arabs, both Jordanian and Palestinian, seven seats in the lower house. Most of the Christian deputies are from the Christian-populated towns of Bethlehem, Bait Jarrah, and Ramallah, near Jerusalem. One of the senators is Nagib Abu Shaar, who is considered a leader of the liberal opposition in Jordan.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

AUTUMN TIME IS HERE

Autumn time is here and the woods is a busy happy, gay place at this time of year. The trees are dressed in their best leaves of red, gold, brown and yellow. They dance about in the air as they leave their tree homes before they fall to the ground to make a rusty, soft bright carpet for the forest floor.

Horse-chestnuts, hickory nuts and beech nuts fall with a plop to the ground. Toadstools of strange sizes spring up in the most unusual places, and the whole woods smells damp and quite different from the way they did last summer.

"Autumn is here and that means winter is not far away," chattered a squirrel to his friend, Mr. Hedgehog. "It is time we had our cupboards filled with all these nuts and acorns and good things to eat."

"Nuts and acorns," said the hedgehog, looking about, "yes, there are plenty of those lying about. I have noticed how you squirrels have filled your nests in the tree so full that now you are hiding the nuts in little holes in the ground. You may have them all. I don't like such things to eat. In fact, I don't eat in the winter unless a very bright sunny day comes along, and then I go and get a fresh worm or bug or beetle. As for me, I like to make my bed soft and warm for winter. That was what I was doing when you stopped me just now. I found a fine big wasps' nest down on the bank that I have cleaned out, because the wasps are gone. Now I am lining it with moss and leaves so it will be cozy and warm. I just don't see how you stand such a drafty, cold home as you have up there in that hole in the tree. No, I can curl up and sleep throughout the cold, stormy winter days."

"Oh well," answered Mr. Squirrel, "I couldn't live without eating. I just couldn't, and I'd better get busy, too, or else I shall be hungry before the warm spring days come around again." So the two friends went on their way, quite sure their method of preparing for winter was the very best way.

The old bat had been listening silently to these two forest friends. He thought to himself "I guess I hardly know when I'm well off because I have nothing to do, and I do like to take things easy. When it begins to get really cold, why I'll just creep up under that old farmhouse roof on the other side of the woods. There I'll hang cozy and dry. No bedding on blankets for me. My own wings make the softest, warmest blanket I know anything about. There I'll stay and sleep unless, of course, there comes a warm spell and I waken and feel hungry. But then there are always things about the farm that I can find to eat whether it is winter or summer."

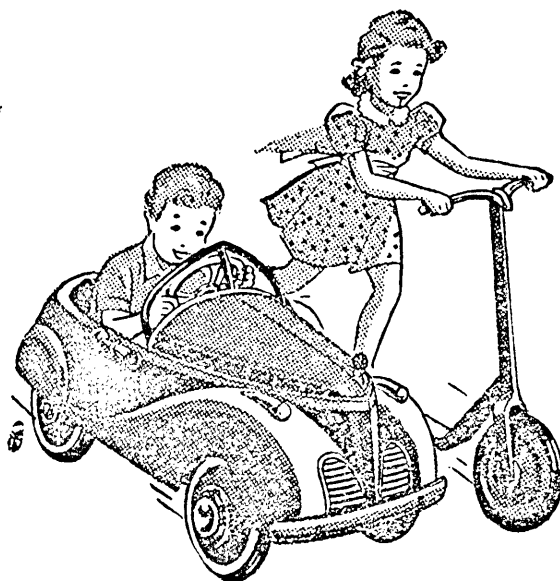
Although Mr. Bat thought he was talking to himself he really wasn't, because some little mice heard him and one answered, "That's exactly what I say. Why all this fuss about getting ready for winter? I certainly don't fuss. Not me! I just go into the hayloft in the barn. There I have

a nice warm bed and plenty of food all around me, and lots of space to run and play and hide."

"Not for me, thank you," squeaked the second little mouse. "How about throwing you down to the horses or cows when the farmer tosses them their dinner of hay? Even if the horses and cows won't bother you there is always that green-eyed cat that lives in the barn and runs after you ready to gobble you up for his dinner. No thank you, I will never make my home in the barn. I'd feel much safer and happier in my cozy home in a hole in the ground. The woods has plenty of moss, so already I have my home cozy with plenty of moss and leaves and I have my cupboard almost full of nuts, grains and seeds that are lying all over the ground."

So all through the autumn the woodland folk are preparing for the long, cold winter that will soon be here. Some will not awaken until next spring. Some will wake up just long enough to get a good meal and then curl up and go to sleep again, and some will rouse up and go out on a warm, sunny, winter day in search of fresh food, and will return and sleep again for perhaps many days or weeks. But we get up every day and eat our breakfast, dinner and supper, and go to bed every night, whether it is summer or winter.

So each one in God's wonderful world eats, sleeps and lives as God intended he should. It really is a wonderful world, isn't it? — The United Church Observer.



AFTER SCHOOL

*Mother says when we come home
From school each day,
We need to get outside awhile
And really play.*

*We've had a very busy day
And studied as we should.
Our teacher is so very pleased
When we are good.*

*So now we play and have such fun,
We share with one another,
Then we put away our toys
And run in to help Mother.*

—A. E. W.

IN THE WORLD OF BOYS AND GIRLS

STAINS

One day Ruth came home from school with three stains on her pretty white dress. When mother saw them, she said: "You may get them out yourself. I'll tell you how."

So Ruth rubbed the cocoa stain in cold water. That disappeared. Then she poured boiling water through the strawberry stain. The red turned to pink, then faded away. The ink stain was the hardest of all. Mother gave her something in a bottle that banished the ugly black. Some drops from another bottle kept acid from eating the cloth.

It is easy to take stains out of cloth, but do you know how to take stains out of thoughts?

There is a quarrel stain. Your playmate does something that you do not like. Soon there is an ugly brown stain on your friendship. You can make it disappear by pouring on the water of remembrance. Think of all the fun you have had together and of all the kind things your playmate has done. Away will go the quarrel stain.

Some stains are very hard to get out if you let them get cold. There is the bad word stain. It is hard to get that out if you keep thinking about the words or even repeating them. Take them out at once. Make yourself think of the last Sabbath's golden text or your favorite stories whenever words want to say themselves over.

Whenever you make a thought stain, see if you can remove it as quickly as the boiling water faded the strawberry stain.—Dew Drops.

ANY WAY YOU PLEASE

"Mamma, I wish you'd call the baby in; he's so cross we can't play!" cried Robert one day as he was playing in the yard with sister and the baby.

"I don't think he would be cross if you were not cross to him," said Mamma, coming out. "He does just as he sees you do. Just try him and see. Put your hat on one side of your head."

Robert did so, and presently the baby pushed his straw hat over on one side of his head, just as Robbie had done.

"Whistle," said Mamma.

Robbie did, and the baby began to whistle, too.

"Stop mocking me!" said Robert, giving the baby a push. Baby screamed and pushed Robbie back.

"There, you see," said his mother, "the baby does just as you do. Kiss him now, and you will see how quickly he will follow your example."

Robbie did not feel exactly like doing this, but he did, and baby hugged and kissed him back very warmly.

"Now, you see," said mother, "you can make a cross or a good boy of your little brother, just as you choose. But you must teach him yourself."—Jewels.

morrow."

Professor — "Don't promise too much. Just be here early."—Stetson U. Reporter.

A THANK-YOU PRAYER

*Thank thee, Lord, that we are free
To choose a church and worship thee.*

*Thank thee for the right to pray,
To live and learn the Christian way.*

—Ida M. Pardue, in The Christian Advocate

JUST FOR FUN

During a pre-election meeting a candidate noticed a little old lady who appeared particularly interested in everything he said. After he finished his talk he met her and asked about her voting plans.

"Well," she said, "to be frank, you are my second choice."

"And who," he asked, "is your first choice?"

"Oh," she replied, "just anybody." —Ohio Sundial.

Junior — "Our ancestors made geography unnecessarily difficult."

Father—"How so?"

Junior—"Well, just what was the idea of putting the Canadian River in Texas and Oklahoma?"—K. S. Collegian.

Foreman (finding employee dozing)—"I agree that a man should work eight hours and sleep eight hours, but not the same eight hours." —Los Angeles Times.

Student—"Sorry I'm late, professor. I'll be here bright and early to-

First Rural Camp In Little Rock Conference

By REV. K. K. CARITHERS

THE Camden District of the Little Rock Conference pioneered with a Rural Youth Camp on August 20-24 at the conference camp, Tanako, located on Lake Catherine near Hot Springs. Forty-seven rural youth, Intermediates, Seniors, and Older Youth, together with eighteen adult workers from the Camden District, proved to the Little Rock Conference that work, fun, fellowship, and worship could be experienced with a minimum cost. The youth paid a registration fee of \$1.50 each and in many cases the participating churches subsidized that. Both the youth and the adult workers brought a list of food, most of which came from the pantry shelf. All the adult workers served without honorarium and even paid their own traveling expenses.

Results show that only one youth had been in camp before this year, and only three more had ever been in camp before. Of the adult workers only four had the opportunity of working in a camp before. Rev. Robert Simpson, who works at the camp throughout the season, said that without a doubt this group of rural youth was the most cooperative and best behaved, and the nicest group that has been on the campground since he has been connected with it. This shows two things: First, this camp did reach those who because of interference of seasonal labor and the lowest amount of available cash in the farmer's purse during the year, were not able to attend our usual youth camps. Second, that qualified rural pastors are many times overlooked in the search for leadership, and it is clear that the quality of Methodist rural youth training is much better than some seem to think.

Four motion pictures were shown, "The Mecoza Story," "The Power of Decision," "Again Pioneers," and "Crossroads." After "The Power of Decision" was shown, fifty-seven signed commitments against the use of alcoholic beverages. After the showing of "Crossroads" a challenge for decisions was made. There was one Christian decision, two boys answered the call to the Christian ministry, and one girl answered the call to mission work. Rev. W. B. Savage, assisted by Rev. Alfred Doss, served communion to practically the entire group.

The camp is an outgrowth of a dream that has been materializing in the mind of Rev. and Mrs. K. K. Carithers, who have been studying a more adequate approach to the problems of the rural churches. For the past two years the writer has been discussing with Rev. Bruce Bean of the Princeton Charge and one of his laymen, Mr. Dean Harris, the possibility of holding a rural

youth camp at the Ben Few Campground. With the coming of Miss Sunny Mann as Camden District worker, located on the Princeton and Holly Springs Charges, the prospects grew brighter. When it seemed that the first camp might be one between the Princeton, Holly Springs, and Marysville groups, Rev. Connor Morehead, District Superintendent, suggested that it should be a district camp. Rev. Roy E. Fawcett of the Board of Education asked Miss Emogene Dunlap, Conference Youth Worker, to attend a set-up meeting which Miss Mann called at First Methodist Church of Camden last spring. The resources of the Board of Education were placed at our disposal, and the planning group proceeded to outline a camp with teaching, sports and worship activities, and a suggested faculty was agreed upon. From then on Miss Sunshine Mann became the promoter. We proceeded against all sorts of difficulty right up to the date of the camp.

A combination of circumstances made it necessary to abandon the idea of holding the camp at Ben Few. The Board of Education offered the use of the conference camp on the same basis. The Board of Education paid the dietitian, but in addition to the regular fifty-cent camp fee per person, the youth in connection with the preachers, did \$150 worth of labor for the camp; so we feel that we are not indebted to the Board of Education. The W. S. C. S. of the Camden District, from their rural fund, bought materials for the camp use. Miss Mann drove from one end of the district to the other, and to other places working out the details of the camp. Conferences were held under unusual circumstances, but when the smoke cleared away it could clearly be seen that we did have an unusual camp, of great value to rural youth and their pastors. We have been so successful that we are told that four similar camps are contemplated for next year.

Rev. Connor Morehead has given generously of his time, both in administrative and advisory capacity. Without his wise leadership the camp would have been impossible. Rev. A. C. Carraway, district youth director, shared in the planning and work of setting up the camp.

At the conclusion of the Friday noon meal, a committee of young people representing every charge in the camp, presented Miss Sunshine Mann with an automatic toaster as a going away present in appreciation of her work in promoting the camp. Rev. and Mrs. J. C. Mann, of Honey Grove, Texas, father and mother of Miss Mann, were present and Mr. Mann expressed his interest in our camp and thanked every one for



TOP—Group at camp.

BOTTOM—At work in the kitchen.

being so nice to his daughter.

The ministers' wives gave their time generously in preparing the meals under the leadership of the dietitian, Mrs. John Behrens. They were Mrs. K. K. Carithers, Mrs. W. B. Savage, Mrs. G. W. Bailey, and Mrs. Myron Pearce. Every minister present took his turn at washing dishes and cleaning up under the direction of Rev. Myron Pearce and Rev. G. W. Bailey.

The camp personnel was: Dean, Rev. Bruce Bean, Princeton. Registrar, Mrs. K. K. Carithers, Marysville. Business Manager, Rev. K. K. Carithers, Marysville.

Classes and their instructors were: What It Means To Be A Christian, Rev. K. K. Carithers; Boy and Girl Friendships, Rev. Alfred Doss; Jesus, Our Leader, Rev. Thomas Christie; Using My Bible, Rev. W. B. Savage.

Workshop leaders were: Worship and Evangelism, Miss Dorothy Grace Mann; World Friendship, Miss Sun-

shine Mann; Community Service, Mrs. K. K. Carithers; Recreation, Miss Emogene Dunlap.

Interest group leaders were: Swimming and boating, Rev. Thomas Christie and Rev. W. B. Savage; Soft Ball, Rev. Cagle Fair; Crafts, Mrs. K. K. Carithers, Miss Melba Roberson, Rev. James Constable; Morning Watch, Miss Dorothy Grace Mann; Vespers, Rev. Cagle Fair; Motion Picture Hour, Rev. Thomas Christie; Canteen and Motion Picture Operator, Rev. Robert Simpson; Director of recreation, Miss Emogene Dunlap; Head Counselor for boys, Rev. Myron Pearce; Head Counselor for girls, Mrs. K. K. Carithers.

The charges participating were Princeton, 4 present; Holly Springs, 9 present; Marysville, 8 present; Columbia, 1 present; Buckner, 8 present; Louann, 5 present; Bearden, 3 present; Fordyce, 1 present; Waldo, 3 present; Junction City, 2 present.

439 CHURCH LEADERS LOST IN KOREA

According to private advices which have been received from Korea by Dr. T. T. Brumbaugh, of the Board of Missions of The Methodist Church, and by the National Council of the Churches of Christ in the U. S. A., 439 full-time Christian workers have been lost in Korea since the beginning of hostilities in June 1950.

This number includes 32 foreign missionaries to Korea, both Protestant and Catholic. The remainder are Koreans, mostly pastors. While they are listed as "lost," it is believed that all except a few prisoners possibly still alive in Manchuria are dead. The figure of 439 does not include the immediate relatives of these church leaders; in some cases it is known that entire families were slaughtered, Dr. Brumbaugh reports.

Of the total number, the Presby-

terian Church in Korea was the heaviest loser: 247 pastors "lost," 136 in South Korea, and 111 in the North. The Roman Catholics, according to this survey, lost 80 Korean priests and nuns; the Methodists, 55 pastors; Holiness Church, 6 pastors; Anglican Church, 6 priests; Salvation Army, 4 officers; Y.M.C.A., 8 secretaries; Y.W.C.A., one secretary.

The Ministry of Social Affairs of the Republic of Korea estimates that 470,000 civilians have been

killed in South Korea alone. Of this number, approximately 60,000 could be considered leaders in business, education, industry, religion, government, etc. How many civilians have been killed in North Korea is as yet unknown. It is reported that 20,000 were killed in the northern city of Hamhung when the communist armies occupied that north-eastern port city following evacuation of United Nations forces.

Little Rock Conference Treasurer's Report

FOR PERIOD JUNE 15, 1951, THROUGH SEPTEMBER 10, 1951

Charge & Church	Bishops Fund	Conference Claimants	Benevolences	4th Sunday Offering	Dist. Supt. Salary Fund	Charge & Church	Bishops Fund	Conference Claimants	Benevolences	4th Sunday Offering	Dist. Supt. Salary Fund
ARKADELPHIA DISTRICT						MINIMUM SALARY FUND—PASTOR: First Church—Magnolia \$16.50, Williesville \$8.00, Bearden \$6.00.					
BISMARCK CT.						Total					\$ 30.50
DALARK CT.						MINIMUM SALARY FUND—CHURCH: Bearden \$12.00, Chidester Ct.—Missouri Church \$4.00, Silver Springs \$6.00, First Church—El Dorado \$150.00, Harmony Grove Ct.—Buena Vista \$3.00, Lewisville \$20.00, Louann Ct.—Silver Hill \$12.00, First Church—Magnolia \$33.00, Jackson Street \$17.50, Fredonia \$20.00, Norphlet \$10.75, Village Ct.—Ebenezer \$4.00, Williesville \$16.00.					
Bethlehem		33.00			30.00	Total					\$308.25
Dalark	4.00	25.00		50.00	24.00	ADVANCE FOR CHRIST OFFERINGS: Lewisville Church					
Manchester	15.00	50.00		50.00	21.00	AREA FUND: Bearden \$1.00, Calion \$2.00, Dumas Memorial \$1.50, Ebenezer \$1.00, First Church—El Dorado \$15.00, Vantrease Memorial \$5.00, Emerson \$1.20, Buena Vista \$1.00, Lewisville \$5.00, Silver Hill \$1.00, First Church—Magnolia \$14.00, Jackson Street \$5.00, Fredonia \$1.00, Parkers Chapel \$3.00, Smackover \$8.00, Taylor \$1.00, Welcome \$1.00, Village Ct.—Ebenezer Church \$1.00, Norphlet \$3.00.					\$ 6.00
Total	19.00	108.00		100.00	75.00	Total					\$ 70.70
DELIGHT CT.						GENERAL ADMINISTRATION AND JURISDICTIONAL CONFERENCE EXPENSE FUND: Bearden \$6.25, First Church—Camden \$155.00, Missouri \$2.00, Red Hill \$1.00, Rushing Memorial \$16.00, Silver Springs \$5.00, Calion \$10.00, Dumas Memorial \$10.00, Quinn \$3.00, First Church—El Dorado \$155.00, Vantrease \$35.00, Emerson \$3.00, Buena Vista \$2.50, Lewisville \$10.00, Silver Hill \$5.00, First Church—Magnolia \$31.50, Fredonia \$10.00, Norphlet \$20.00, Parkers Chapel \$15.00, Smackover \$65.00, Taylor .50, Welcome \$1.75, Williesville \$10.00.					
Delight	30.00	84.00	100.00		67.00	Total					\$573.50
FRIENDSHIP CT.						WESLEY FOUNDATION OFFERINGS: Nothing Received.					
Social Hill	4.00	16.00				GRAND TOTAL FOR DISTRICT					
GURDON											\$7,453.85
Gurdon	17.50	140.00	237.50		100.00	HOPE DISTRICT					
HOT SPRINGS CHURCHES						BINGEN CT.					
First Church	14.52	115.50	387.50		165.00	Doyle				\$ 7.00	
Grand Avenue					80.00	EMMETT CT.					
Oaklawn					55.00	Emmett	7.25	41.25			41.25
Pullman Heights					105.00	Midway	6.00	10.00	25.00		10.00
HOT SPRINGS CT.						Total	13.25	51.25	25.00		51.25
Mt. Pine	7.00	32.00			40.00	HATFIELD CT.					
FIRST CHURCH—Malvern	98.00	150.00	225.00		156.25	Cove	1.00	3.50		6.00	5.00
MOUNT IDA	48.13				70.00	Wickes				24.00	15.00
MURFREESBORO		44.00	75.00		40.00	Total	1.00	3.50		30.00	20.00
OKOLONA CT.						HOPE	50.00				142.50
Belrne		8.00			10.00	HORATIO CT.					
Center Grove	11.12	35.00	102.00		35.00	Walnut Springs	1.00	4.00		8.75	5.75
Okolona	17.00	25.00	33.00		25.00	LOCKESBURG CT.					
Total	28.12	68.00	135.00		70.00	Belleville				4.00	
ROCKPORT CT.						MENA	20.50	157.50	87.50	130.00	112.50
Butterfield	4.00				20.00	MINERAL SPRINGS CT.					
Magnet Cove	2.00	10.00	18.00	6.00	15.00	Mineral Springs	21.00	50.00	10.00	10.00	50.00
Total	6.00	10.00	18.00	6.00	35.00	NASHVILLE					
SHOREWOOD HILLS	4.00	19.00			23.00	Nashville	12.24	98.00	208.34		70.00
TRASKWOOD CT.						SPRINGHILL CT.					
Congo	4.00	23.00	27.00	10.00	22.50	Oak Grove		10.00	3.00	10.00	7.00
Ebenezer				10.00		Springhill	5.50	13.50	5.00	12.00	15.00
Traskwood					12.00	Total	5.50	23.50	8.00	22.00	22.00
Total	4.00	23.00	27.00	20.00	34.50	TEXARKANA CHURCHES:					
DISTRICT TOTALS	\$ 280.27	\$ 811.50	\$1205.00	\$ 129.00	\$1120.75	COLLEGE HILL	11.75	81.00		131.25	45.00
MINIMUM SALARY—PASTOR: Arkadelphia, First Church \$ 25.00						FAIRVIEW					68.00
MINIMUM SALARY—CHURCH: Dalark Ct.—Manchester Church \$14.00, Delight \$24.00, Gurdon \$20.00, First Church—Hot Springs \$16.50, First Church—Malvern \$112.00, Mount Ida \$55.00, Murfreesboro \$24.00.						FIRST CHURCH	57.00	250.00	1200.00		
GENERAL ADMINISTRATION AND JURISDICTIONAL CONFERENCE EXPENSE FUND: Delight \$12.00, Ft. Lake \$10.00, Social Hill \$4.00, Gurdon \$11.25, First Church—Hot Springs \$17.19, Mt. Pine \$8.00, First Church—Malvern \$60.00, Mt. Ida \$15.00, Okolona Ct.—Center Grove Church \$6.22, Rockport Ct.—Magnet Cove \$5.00, Traskwood Ct.—Congo \$5.00.						TEXARKANA CT.					
ADVANCE FOR CHRIST OFFERINGS: Dalark Ct.—Bethlehem Church \$30.00, Dalark Church \$25.00, Fountain Lake \$25.00, First Church—Hot Springs \$331.67, Pullman Heights \$90.00, Hot Springs Ct.—Mt. Pine \$25.00, First Church—Malvern \$100.00, Mount Ida \$50.00, Murfreesboro \$10.00, Okolona Ct.—Center Grove \$7.47.						Harmony Grove				32.00	80.00
AREA FUND: Gurdon \$10.00, First Church—Malvern \$15.00, Mount Ida \$5.00, Traskwood Circuit—Congo Church \$4.00.						Rondo	6.00	30.00		20.00	22.00
WESLEY FOUNDATION FUND: Dalark Church \$ 6.00						Total	6.00	30.00		52.00	102.00
METHODIST STUDENT DAY OFFERING: First Church—Arkadelphia \$ 15.00						WASHINGTON CT.					
GRAND TOTAL FOR DISTRICT						St. Paul	3.00	16.00	2.00		18.00
						WINTHROP				5.00	
						DISTRICT TOTALS	\$ 202.24	\$ 764.75	\$1540.84	\$ 400.00	\$ 707.00
CAMDEN DISTRICT						MINIMUM SALARY FUND—PASTOR: Mena \$7.00, Nashville \$10.50, Rondo \$3.00.					
BEARDEN	\$ 10.50	\$ 66.00	\$	\$ 53.75	\$ 60.00	Total					\$ 20.50
BUCKNER CT.						MINIMUM SALARY FUND—CHURCH: Hope \$114.00, Mena \$22.50, Nashville \$14.00, College Hill \$13.25, Rondo \$7.00.					
Buckner				15.92		Total					\$170.75
Shiloh				5.00		GENERAL ADMINISTRATION AND JURISDICTIONAL CONFERENCE EXPENSE FUND: Hatfield Ct.—Cove Church \$5.00, Hope \$120.00, Walnut Springs \$1.25, Mena \$10.00, Mineral Springs \$15.00, Nashville \$11.16, College Hill \$3.75, Rondo \$4.50.					
Total				20.92		AREA FUND: Hope \$15.00, Mena \$8.00, First Church—Texarkana \$20.00.					\$ 43.00
FIRST CH.—CAMDEN			760.00		180.00	ADVANCE FOR CHRIST OFFERINGS: No receipts.					
CHIDESTER CT.						WESLEY FOUNDATION OFFERINGS: No receipts.					
Missouri	4.00	16.00	25.00		20.00	GRAND TOTAL FOR DISTRICT					
Red Hill	2.00	4.00	4.00		5.00						\$4,020.24
Rocky Hill		4.00	6.00		10.00	LITTLE ROCK DISTRICT					
Rushing Mem.	36.00	125.00	180.00		105.00	AUSTIN CT.					
Shady Grove					4.00	Mt. Tabor				\$ 12.00	
Silver Springs	3.00	10.00	45.00		15.00	South Bend				10.00	10.00
Total	45.00	159.00	260.00		159.00	Total		10.00		22.00	10.00
COLUMBIA CT.						BENTON	22.00	175.00	500.00		125.00
Philadelphia				2.00		BETHLEHEM CT.					
CENTENNIAL CHARGE						Bethlehem					
Centennial		10.00		20.00	20.00	BRYANT-SARDIS			2.00	4.00	10.50
Hi-Bank	2.00				7.00	Bryant	3.94	22.50		20.00	22.50
Ebenezer	.75	3.75		8.00	3.75	Sardis	15.75	90.00	80.00		90.00
Quinn	4.00	6.00		10.00	6.00	Total	19.69	112.50	80.00	20.00	112.50
Wesley	6.00			21.00		CARLISLE STATION	17.50	140.00	175.00		100.00
Total	12.75	19.75		38.00	57.75	LITTLE ROCK CHURCHES:				13.34	
DUMAS MEMORIAL						ASBURY	128.75	400.00	900.00		180.00
Calion	15.75	22.50	25.00		22.50	CAPITOL VIEW					66.65
Dumas Memorial	17.75	25.00	25.00		25.00	FIRST CHURCH					225.00
Total	33.50	47.50	50.00		47.50	FOREST PARK			600.00	75.00	
FIRST CH.—EL DORADO	131.00	262.50			187.50	HENDERSON	79.00	150.00		150.00	150.00
VANTREASE MEM.—El Dor.						HIGHLAND					
Vantrease		92.00	80.00		60.00	HUNTER MEMORIAL	70.00				200.00
EMERSON CT.						OAK FOREST					
Emerson	5.25	6.00		12.00	9.38	PULASKI HEIGHTS					
HARMONY GROVE CT.						ST. MARKS-CHENAULT					120.00
Buena Vista	5.25	16.50		15.00	15.00	CHAPEL					
LEWISVILLE						SCOTT STREET					
Lewisville	17.50	140.00	160.00		125.00	23rd STREET CHURCH	20.00	129.00			82.50
LOUANN CT.						WINFIELD MEMORIAL	57.50	420.00	100.00		360.00
Silver Hill	11.00	66.00	50.00		60.00	PRIMROSE CHAPEL					
MAGNOLIA CHURCHES						Primrose Chapel	14.50	107.25	101.25		82.50
First Church	28.75	231.00	687.50	165.00		SALEM-MT. CARMEL					
Jackson Street	15.31	113.75	100.00	87.50		Salem	8.00	45.00	70.00		49.00
MARYSVILLE-FREDONIA						Mt. Carmel	7.50	45.00	67.50		45.00
Fredonia	17.50	30.00		40.00		Total	15.50	90.00	137.50		94.00
NORPHLET	9.40	60.00	19.65	24.10	53.75	DISTRICT TOTALS	\$ 444.44	\$1733.75	\$2595.75	\$ 234.84	\$1918.65
PARKERS CHAPEL						MINIMUM SALARY FUND—PASTOR: Asbury \$21.00, F. A. Buddin, District Superintendent \$4.00.					
PLEASANT GROVE						Total					\$ 25.00
PRINCETON CT.						MINIMUM SALARY FUND—CHURCH: Benton \$25.00, Carlisle \$20.00, Asbury \$49.00, \$10.00, Mt. Carmel \$9.00.					
Providence		3.00	10.00		5.00	GENERAL ADMINISTRATION AND JURISDICTIONAL CONFERENCE EXPENSE FUND: Benton \$22.00, Bryant \$2.25, Sardis \$9.00, Carlisle \$11.25, Asbury \$135.00.					\$297.50
Zion		3.00	7.00		5.00	(Continued on page 9)					
Total		6.00	17.00		10.00						
SMACKOVER	37.00	147.00		165.00	113.75						
STAMPS					63.00						
TAYLOR CT.											
Pine Grove	1.00	5.00		10.50	5.00						
Taylor	5.50	31.25		30.00	31.25						
Welcome	2.85	16.25		15.00	20.32						
Total	9.35	52.50		55.50	56.57						
VILLAGE CT.											
Ebenezer	4.00	22.00			20.00						
Village			43.22								
Total	4.00	22.00	93.22		20.00						
WALDO CHARGE											
Williesville	14.00				80.00						
DISTRICT TOTALS	\$ 440.06	\$1537.50	\$1589.87	\$1173.77	\$1723.70						

(Continued from page 8)

Charge & Church	Bishops Fund	Conference Claimants	Benevolences	4th Sunday Offering	Dist. Supt. Salary Fund
Hunter Memorial \$35.00, 28th Street \$15.00, Winfield \$67.50, Primrose Chapel \$9.00, Salem \$6.00, Mt. Carmel \$3.75.					
Total					\$315.75
ADVANCE FOR CHRIST OFFERING: Benton \$250.00, Asbury \$300.00, Oak Forest \$5.53, Salem \$25.00, Mt. Carmel \$22.50.					
Total					\$603.03
AREA FUND: No receipts.					
WESLEY FOUNDATION OFFERINGS: Bryant \$5.00, Sardis \$20.00, Asbury \$150.00, Mt. Carmel \$15.00, Balance in Little Rock District Fund for last year paid in to me \$3400.00.					
Total					\$3590.00
GRAND TOTAL FOR DISTRICT					\$11,808.71
MONTICELLO DISTRICT					
CROSSETT	\$	\$ 210.00	\$	\$ 366.75	\$
DREW CIRCUIT					
Green Hill	2.00			10.00	7.00
Lacey	4.00	5.00	18.50		7.00
Prairie Chapel	5.00	7.00			7.00
Total	11.00	12.00	18.50	10.00	21.00
DUMAS	79.00				112.50
EUDORA	15.75	126.00	50.00		90.00
FORDYCE	88.00	175.00	300.00		125.00
HAMBURG-SNYDER					
Hamburg	17.50	140.00			100.00
Snyder	7.00				10.00
Total	24.50	140.00			110.00
HAMPTON-HARRELL					
Faustina	1.75	12.00	8.75		10.00
Hampton	9.00	60.00	41.00		50.00
Harrell	3.00	18.00		19.00	15.00
Total	13.75	90.00	49.75	19.00	75.00
HERMITAGE CT.					
Hermitage	6.00	14.00		20.00	16.00
Ingalls	1.00	3.00			4.00
Jersey	2.00	11.00			12.00
Palestine	1.00	5.00			6.00
Sardis		30.00			38.00
Total	10.00	63.00		20.00	66.66
LAKE VILLAGE	11.68	93.34	6.08	133.34	125.00
McGEHEE					
NEW EDINBURG CT.					
Good Hope	5.00	7.00		17.50	9.00
Hebron	5.00			14.00	10.00
New Edinburg	13.00	19.00		19.00	19.00
Wagon	3.00	5.00		10.00	5.00
Wheeler Springs	3.00	5.00		8.00	4.00
Total	29.00	36.00		68.50	47.00
STAR CITY CHARGE					
Star City					75.00
THORNTON CT.					
Chambersville	2.00	11.00	10.00		11.00
Temperance Hill		10.75		10.00	10.75
Thornton	3.75	21.25		18.75	21.25
Total	5.75	43.00	10.00	28.75	43.00
TILLAR-WINCHESTER					
Newton Chapel				10.00	10.00
Selma	5.00				29.00
Winchester		30.00			10.00
Total	5.00	30.00		10.00	49.00
UNION-RHODES CHAPEL					
Rhodes Chapel	5.00	10.00		10.00	15.00
Union	5.00	10.00		10.00	15.00
Total	10.00	20.00		20.00	30.00
WARREN					
Warren	21.00	168.00		399.99	120.00
Martin's Chapel	1.75	7.50	20.00		10.00
Total	22.75	175.50	20.00	399.99	130.00
WILMAR CT.					
Rock Springs	6.00	30.00	18.00		30.00
Wilmar				22.00	
Total	6.00	30.00	18.00	22.00	30.00
WILMOT-MILLERS CPL.					
Millers Chapel	1.25	5.25		12.50	7.50
Wilmot					67.50
Total	1.25	5.25		12.50	75.00
DISTRICT TOTALS	\$ 333.43	\$1249.09	\$ 472.93	\$1110.83	\$1242.16
MINIMUM SALARY FUND—PASTOR: Faustina \$1.00, Hampton \$5.00, Monticello \$20.00, Martin's Chapel \$1.00, Millers Chapel \$7.75.					\$ 27.75
MINIMUM SALARY FUND—CHURCH: Eudora \$18.00, Fordyce \$100.00, Hamburg \$20.00, Faustina \$2.00, Hampton \$10.00, Harrell \$3.00, Lake Village \$13.34, Winchester \$8.00, Warren \$24.00, Martin's Chapel \$1.00, Millers Chapel \$1.50.					\$200.84
GENERAL ADMINISTRATION AND JURISDICTIONAL CONFERENCE EXPENSE FUND: Green Hill \$3.00, Lacey \$2.00, Prairie Chapel \$3.00, Fordyce \$50.00, Faustina \$1.25, Hampton \$3.00, Harrell \$5.00, Sardis \$1.00, Lake Village \$6.68, Good Hope \$2.00, Hebron \$2.00, New Edinburg \$3.00, Wagon \$2.00, Wheeler Springs \$1.00, Chambersville \$2.00, Thornton \$1.25, Newton's Chapel \$6.00, Warren \$21.21.					
ADVANCE FOR CHRIST OFFERINGS: Fordyce					\$115.39
					\$150.00

Charge & Church	Bishops Fund	Conference Claimants	Benevolences	4th Sunday Offering	Dist. Supt. Salary Fund
AREA FUND: Eudora \$5.00, Fordyce \$10.00, Hampton \$1.00, Harrell \$2.00, Lake Village \$1.00, Warren \$15.00, Martin's Chapel \$1.00.					
Total					\$ 35.68
WESLEY FOUNDATION FUND: No Receipts.					
GRAND TOTAL FOR DISTRICT					\$4,938.10
PINE BLUFF DISTRICT					
CARTHAGE CT.					
Carthage	\$ 10.00	\$ 15.00	\$	\$	\$ 25.00
ENGLAND	74.37				105.00
GOOD FAITH	38.50				
HUMPHREY					
Humphrey				32.22	26.50
KEO-TOMBERLIN-HUMNOKE					
Tomberlin	5.00	10.00		16.00	15.00
LEOLA CT.					
Hunters Chapel	3.00	7.00	20.00		10.00
Leola		20.00	70.00		40.00
Total	3.00	27.00	90.00		50.00
LITTLE PRAIRIE CT.					
LaFargue		5.00		7.00	6.00
PINE BLUFF CHURCHES					
Carr Memorial				110.00	40.00
First Church					
Hawley Memorial					50.00
Lakeside Church	52.50				
RISON				411.61	
ROE CIRCUIT	7.00	44.00		62.50	40.00
Roe					
ROWE CIRCUIT					
Center	1.25	6.25			7.50
Prosperity	3.00	10.00		5.00	15.00
Union				11.38	
Total	4.25	16.25		16.38	22.50
SHERILL-TUCKER					
Tucker				5.65	
Redfield				8.15	
Total				13.80	
GRAND AVENUE-Stuttgart	20.00	160.00			
SWAN LAKE	21.00				97.00
DISTRICT TOTALS	\$ 240.62	\$ 277.25	\$ 90.00	\$ 705.51	\$ 537.00
MINIMUM SALARY FUND—PASTOR: Swan Lake					\$ 24.00
MINIMUM SALARY FUND—CHURCH: England \$85.00, Good Faith \$44.00, Tomberlin \$8.00, Rison \$8.00.					\$143.00
GENERAL ADMINISTRATION AND JURISDICTIONAL CONFERENCE EXPENSE FUND: England \$50.00, Good Faith \$15.00, Tomberlin \$2.00, Hunters Chapel \$4.00, Lake Village \$10.00, Hawley Memorial \$25.00, Rison \$4.17, Hunter \$3.00, Prosperity \$3.00, Grand Avenue \$20.00, Swan Lake \$18.00.					\$154.17
ADVANCE FOR CHRIST OFFERINGS: England \$300.00, Carr Memorial \$254.14.					\$554.14
WESLEY FOUNDATION OFFERINGS: Rison					\$ 10.00
AREA FUND: England \$8.00, Good Faith \$5.00, Tomberlin \$2.00, Hunters Chapel \$1.00, Leola \$2.00, Hawley Memorial \$3.00, Rison \$0c, Hunter \$3.00, Prosperity \$2.00, Grand Avenue-Stuttgart \$10.00, Swan Lake \$3.00.					\$ 39.50
METHODIST STUDENT DAY OFFERINGS: Carr Memorial—Pine Bluff					\$110.50
Total					\$110.50
GRAND TOTAL FOR DISTRICT					\$2,885.69
RECAPITULATION					
District	Bishops Fund	Conference Claimants	Benevolences	Fourth Sunday Offerings	Dist. Supt. Salary Fund
Arkadelphia	\$ 280.27	\$ 811.50	\$1205.00	\$ 129.00	\$1120.75
Camden	440.06	1537.50	1589.87	1173.77	1723.70
Hope	202.24	764.75	1540.84	400.00	707.00
Little Rock	444.44	1733.75	2595.75	284.84	1918.65
Monticello	333.43	1249.09	472.93	1110.83	1242.16
Pine Bluff	240.62	277.25	90.00	705.51	537.00
District	Gen'l. Adm. & Jurisdictional Conf. Exp. Fund	Minimum Salary Fund (Pastor)	Minimum Salary Fund (Church)	Area Fund	Advance For Christ Offerings
Arkadelphia	\$ 153.66	\$ 25.00	\$ 265.50	\$ 34.00	\$ 694.14
Camden	573.50	30.50	308.25	70.70	6.00
Hope	171.16	20.50	170.75	43.00	
Little Rock	315.75	25.00	297.50		603.03
Monticello	115.39	27.75	200.84	35.68	150.00
Pine Bluff	154.17	24.00	143.00	39.50	554.14
District	Wesley Foundation	Methodist Student Day Offering	Grand Total		
ARKADELPHIA	\$ 6.00	\$ 15.00	\$ 4,739.82		
CAMDEN			7,453.85		
HOPE			4,020.24		
LITTLE ROCK			11,808.71		
MONTICELLO	3590.00		4,938.10		
PINE BLUFF	10.00		2,885.69		
TOTAL		110.50	\$125.50		\$35,846.41
					C. E. HAYES, Conference Treasurer

AN EDITOR INTERPRETS MESSAGES OF ECUMENICAL CONFERENCE

(Continued from page 2)

spiritual concept of life or materialistic concept of life, and lastly the contrasting points of view toward the unfortunate peoples of earth. Thirdly, each system requires complete commitment to a cause, either the Gospel and the Kingdom, or the ever materialistic expanding totalitarian state.

Friday evening the delegates and alternate delegates were guests at a reception given by the Vice-Chancellor or Oxford University, a delightful good-fellowship.

On Saturday the Morning Devotions were conducted by Bishop Guerra, Mexico, and the devotional address was delivered by Dr. Gordon A. Sisco, of the United Church of Canada, who, in basing his remarks on the III Chapter of Ephesians, pointed out that there is everywhere

discord in the world; it is the will of God that this discord be eliminated, and all be united; and that the church is God's instrument for bringing about this unity. He gave special emphasis upon the matter of relationships between churches and denominations. One of the tasks of the Ecumenical Conference, he reminded, is making available to the Ecumenical Church the treasures of Methodism.

The theme for Saturday's two main addresses was "Methodism and Other Churches." In developing this theme, Dr. J. S. M. Hooper, South India, spoke on "What Methodism Has to Offer" after which Dr. Lynn Harold Hough, Drew Seminary, New York, addresses the Conference on "What Methodism Has to Learn." Dr. Hooper brought to his task a background of experience of church union in South India and has had an opportunity to witness first hand the distinctive contributions of Methodism to other communions. He listed these as Meth-

odism's strong evangelistic emphasis; Methodism's insistence on the Catholic nature of the Gospel which is first personal in content and social in expression; Methodism's doctrinal emphasis on assurance; Methodism's emphasis on the Fellowship of Believers—past, present, within the framework of the organized church; and lastly, Methodism's Hymnbook and Charles Wesley's Hymns.

Dr. Hough in discussing What Methodism has to Learn suggested that from the Roman Catholic Church Methodism needs to learn a greater sense of spiritual imperialism and a greater emphasis on the use of reason in setting forth the faith; from Luther's Theological tradition of complete abandonment of self unto God's deliverance there is much to be gained, although there is danger at this point of too extreme a reliance to the negation of personal action and choice. Also, Dr. Hough felt there was something to be gained in the idea of the State

and Church working more closely if proper safeguards were insured. From the Reform Churches Dr. Hough thinks Methodism could well take their emphasis on doctrine and theology as well as the place of individual decision in the adult experience. From the Quakers there is much to be gained by cultivating the inner Light of a man's inner life for guidance. Dr. Hough voiced a warning that from other communions Methodism can learn to steer clear of a purely intellectual interpretation of life, development of political power, and making an emotional experience the end of a religious experience rather than a by-product. Finally, Dr. Hough pointed out that from the Anglican Church Methodism could take its sacramental view of all of life, that the material can and is to be used to give substance to the spiritual values of life, and the view of Christian Humanism as found in Anglicanism is a fresh interpretation worthy of serious study.

Have We Robbed Our Children Of Their Heritage?

By RUFUS S. SORRELLS, Pastor, Scott Street Methodist Church, Little Rock

Proverbs 22:18: "Remove not the ancient landmarks which thy fathers have set."

A few days ago a man stood before a judge in one of the larger cities of our land, and received a lengthy sentence to be served in the State's Penitentiary. He had been the executor of the estate for a family of children whose parents had been killed in an accident. As such, it had been his responsibility to protect their estate for them until they were of age to receive it. Because of his own greed he had failed them and had robbed them of their heritage. Now he was called upon to pay for his crime.

As we read of this tragic experience, we are forced to agree that the culprit deserved the sentence he received, but what of the children? Even though this unfaithful executor was paying for his crime, these children still suffered great loss. That heritage which some loving parents had prepared for them was denied them because of the greed or negligence of this man.

We invariably show righteous indignation against such a person. Yet, are we sure that we are not just as guilty as he? Are we absolutely sure that we are guarding and preserving for our children and our children's children, that which is their rightful heritage? Or have we, in our short-sightedness and selfishness robbed them of that heritage just as surely as the unfaithful executor? In many ways we must admit that we have robbed them.

How Have We Robbed Our Children?

We have robbed them of their God. Not deliberately and with malice aforethought, nevertheless, we have done it effectively. The words of Mary on that first Easter morning could be attributed to a great part of the youth of our land today, "They have taken away my Lord, and I know not where they have laid Him."

We have robbed the youth of our land of their God by putting secondary things first. To our forefathers the Sabbath belonged to God. It was His, to be used to rebuild physical and spiritual resources through rest and worship. Naturally, such a day recurring once in every seven, made its impression on a growing child. Any Being, though spiritual, who could call forth such devotion and dedication from their hard working parents naturally became very real in the lives of these children.

How is it with us today? For many of us the Sabbath of God has become just a day to be used to get over the results of the Saturday night before. How often have we heard the radio announcer admonishing us to be sure and lay in a big supply of a certain brand of beer so that we won't run out when friends drop in over the week-end.

Certainly it is a condemnation of our day that we have so recently witnessed the legal battle, of various businesses of our Capitol city, to throw aside all restraint and take the Sabbath for their own selfish ends. It is more to our shame that they have been successful, too.

Can a boy or girl of our day look at what we are doing to the Sabbath and still feel that God is very real to us? If He is not real to us, He will not be any more real to our children.

To our forefathers, the worship of God came first. Through the corporate worship in the sanctuary to the altar found in the home, the worship of God was a most natural thing in their lives. God was a real personality to them. They shared with Him their joys, their sorrows, their problems. He seemed to sit with them at the table, as they invariably turned to Him in prayer before each meal. Is it any wonder that a boy or girl of that generation should grow up thinking of God as a reality?

I think of the scripture that is used to describe Jesus' actions on at least one occasion.



REV. RUFUS S. SORRELLS

Luke says, "And He came to Nazareth where He had been brought up: and as His custom was, He went into the synagogue on the Sabbath day." Have we built into our children such a custom of worship as to make it to become an accepted part of their lives, or have we so neglected the practice ourselves that we have robbed our children of the privilege of coming to intimately know the One who is the object of such worship?

For our forefathers, faith in God was a real force. A picture that has caught in the minds of many of us is that of the Pilgrim Fathers and their families giving thanks to God for His protecting care of them through the year unto a harvest season. Little did it matter that the harvest was scarce. The important thing to them was the fact that God had been with them and had seen them through. In such complete faith, those of earlier generations have shown their faith in God. God will provide, He will be with us, He will heal our sickness, He will comfort our sorrows, He will even protect us from many of the misfortunes of life; so the fathers of an earlier day often reasoned. Is it any wonder that a child growing to maturity in such an environment would naturally think of the object of such a faith as being a Reality, even more so than his earthly parents?

Of course, we feel that the parent of that day laid entirely too much to the charge of God. But what of us today? With our technological

development we have just about ruled God out. With our miracle drugs we heal our own sick, with our planes and chemicals we make our own weather, with our bull-dozers we move our mountains, with our "A" and "H" bombs we destroy our own enemies. So, having apparently divested our children of the necessity of faith, we rob them of the object of that faith—even God.

Then, for our parents of a bygone day, there was a sense of obligation to God that was very real. In the thinking of those godly people, all good things of life came from Him and they were, therefore, obligated to Him. At least a tenth of all belonged to Him. Surely there are those today who can remember our parents' tithe boxes. Naturally, a child of that day, seeing the way their parents felt obligated to some Being, even in the spiritual world, for that child, that Being becomes very real and assumes a definite identity.

So in almost every realm the parents of a day gone by instilled into their children a sense of the reality of God by their attitude toward Him. On the other hand, we parents to today have all too often lost our perspective of life. We have lost our sense of dependency on God to make our lives full. Because of such an attitude, we have unwittingly robbed our children of their rightful heritage, even the reality of their God.

Having robbed them of their God, we have robbed them in many instances of the proper chance for a happy home. One need only make a superficial check of divorce figures to see that faith in a common God does much to hold our homes together. Certainly that one was right who first said, "Families that pray together, stay together." In robbing our children of their dependence on God, we have all too often even robbed them of their privilege of a happy home.

Again, because we have robbed them of their God, we have robbed them of their rightful heritage, a sense of security. By neglecting our obligations to our God we have, as a world, become involved in wars that have left us bankrupt as nations. In our own great nation, we have amassed them a debt of nearly three hundred billions of dollars. To every child born into the world in our nation today, as the nurse ties the arm band of beads about his wrist for identification, we tie a debt of two thousand dollars as the heritage which we have preserved for him. Is it any wonder that the young man or woman stepping out to take their place in the world today is restless? War, debt, uncertainty confronts them. What have we done with their working tools?

When we have robbed our children of their faith in God, and then set them to the task of overcoming a world such as we have made, we are as guilty of robbing them of their rightful heritage as was the unfaithful executor who stole his charges' money.

O, that men might see the necessity of building into their own lives a sense of the reality of God! O, that men might so live before their children that those children may strengthen their faith in God and find again a sense of security and purpose of life that shall better fit them for the facing of this hour!

AIRPLANES AND MISSIONS THRILL JUNIORS

Seventy-five percent of the junior-age students who attended vacation school at the First Presbyterian Church of Enid, Okla., want to become "flying missionaries."

The Rev. Charles W. Tyrrell, who developed the junior course, "The Church on Wings," says, "While it is obvious that possibly none of the pupils will follow through on this vocational choice, the course did make them aware of one exciting church vocation."

The course opened with a study of the peacetime use of the airplane, including its use on the mission field.

During a visit to the local airport, the pupils learned first-hand about radio communication between the pilot and control tower, the landing and take-off of an airliner, and the ascent of a balloon to determine "ceiling." Then they took an imaginary air trip around the world to visit mission stations and meet "flying missionaries." Recordings and films stimulated interest and conveyed information.

Nearly all the pupils built model airplanes. When they were polled on their preferences, they rated the activity period first, films second, and then recordings and the teacher's conversation period. Best film,

according to the juniors, was "Wings to the Word," the story of a missionary in rural Brazil who proved the value of a plane in reaching and ministering to his people. Other films, in order of their preference, were "Farmers of India," "Life in Hot, Wet Lands," "Sampan Family," "The Airport," "Visit to a Brazilian Plantation," and "Manila."

The juniors gave first preference of recordings to "The Bible on Wings," and "Star over the Pacific." They also heard "How the Bible Came to Mei-Hwa," "The Book and the Plow," and "Wilderness Prophecy."

Mr. Tyrrell was assisted in the de-

velopment of the course by Mrs. Ed Dean. They obtained information from air lines offices and the Oklahoma Aviation Commission, clipped articles from various periodicals, and used letters, maps and films from the Presbyterian Board of Foreign Missions, U. S. A., the Board of Missions and Church Extension of the Methodist Church, and the National Lutheran Council.

If you want to be miserable, think much about yourself; about what you want, what you like, what respect people should pay you, and what people think about you.—Charles Kingsley

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

FIRST CHURCH, FT. SMITH PIONEERING IN J. R. STUDY

A study of THE BOOK OF ACTS by Edward P. Blair is under way in the First Methodist Church, Fort Smith, under a plan which is probably unique. Ready to begin the book of Acts under a book study of the Bible, the business and professional women's class, some fifty strong, with Miss Margaret Montague as teacher, agreed to meet fifteen minutes early, to read the text, to take part in discussion, and to accept assignments in order to meet jurisdiction requirements.

The group got off to a flying start with a crowd which in the first ten minutes outgrew their classroom. Moved to a larger room, they found that too small by the next Sunday. After being joined by another class they were of necessity promoted to the sanctuary which, though not perfect for their needs, at least provides room to divide into discussion groups which "buzz" determinedly over their respective topics including: The Holy Spirit, Prayer, Guidance, Growth of the Church, Conversion, Persecution,— and at intervals over such challenging questions as: "Does the Holy Spirit come to persons today? If so, how, and with what results?" and "What do you really believe prayer can do today?" Group conclusions on assigned topics will be presented in graphic form during final sessions.

Since members of the class from both W. S. C. S. and W. S. G., two J. R. classes will be reported, with twenty or more studying for credit in each organization. Membership of the class includes such notables as the W. S. C. S. Conference Secretary of Missionary Education and Service, Conference Guild Secretary, District Secretary of Missionary Education and Service of both W. S. C. S. and W. S. G., local presidents of our four guilds, and numerous other local officers and circle chairmen.

The study has received so much favorable publicity that an evening class with the same teacher and the same plan is being arranged to meet the demand.—Mrs. O. W. Rollwage

CONWAY DISTRICT SEMINAR

The W. S. C. S. Seminar on Missionary Education of Conway District was held at Vilonia Thursday, September 6th, with forty-two present.

Mrs. R. J. Goss presided and gave the devotional. The opening prayer was by Rev. C. M. Reves.

The suggested study topics for the year were presented and discussed as to the set up of study classes, how to present them and how better to go about getting interest.

The topics discussed and leaders were: Latin America, Mrs. James Upton; The Book of Acts, Mrs. S. J. Lyons aided by Mrs. F. D. Rhode and Mrs. Raymond Dorman; The Family—A Christian's Concern, Mrs. R. J. Goss; Churches for our Country's Need, Miss Ethel Millar.

A skit on "Program Committee Meeting to make Plans for Study" was given by Mrs. Rife Hughey, Mrs. C. M. Reves, Mrs. Lewis Konings and Mrs. Leon Dickey.—Reporter

Virginia Deaconess Sees England's Needs

By BETTY THOMPSON

This article comes to us from the Board of Missions concerning Miss Thatcher's recent work in England. She is now in Little Rock, at 1018 Scott, to begin her work here with the Little Rock Methodist Council of Churches.

THE labor government has probably saved England from going communist, says American Deaconess Grace Thatcher, Methodist, recently returned from nine months abroad. But the living standards of the middle and upper classes have been drastically reduced, the Woman's Society of Christian Service worker adds.

Working in the Leysian Mission in London, Miss Thatcher spent three months in a badly-blitzed section of the city working with youth groups, young adults and old-age pensioners. She visited poor and well-to-do in their homes and the ill in a number of hospitals.

There has been a leveling-off so that most people who had a great deal of money have much less, but the very poor are undeniably in much better circumstances, she thinks. Higher income groups among the middle classes have felt the pinch, too.

"Tell us about cowpunchers" was the first thing the deaconess heard from many Britons. The cinemas exported by America picture the United States as a land of cattlemen and gangsters, Miss Thatcher learned.

"But everywhere I went just being an American and a Methodist was a magic formula that opened the hearts of the English people. Over and over again I have heard expressions of gratitude for all that America has done through the Marshall Plan and for food and clothing parcels sent from America."

The mission where the American worker spent her time in London is situated in the heart of Methodism. Just a few blocks away is Wesley Chapel, where John Wesley preached the last eight years of his life, and in the neighborhood are the Anglican Church to which he belonged, the school he attended and the Aldersgate Street house of the "heart warming experience."

Miss Thatcher, who worked at the Wesley Home, Norfolk, Va., prior to going abroad in September, lived with two deaconesses in a seventh floor flat of the mission. They shared housekeeping duties and the American got a taste of postwar Britain's strict rationing program. The weekly egg allotment in winter was one per person, though when she left this spring as many as three and four were being distributed. On Monday the customer registers with the grocer for his weekly rations and on Friday goes to the butcher.

Take What You Get

"You don't say you'll have so much; you take what he gives you. Then you go to another place for green vegetables and fruit. People stand in rain, sleet and snow before these open stalls in the street."

The Leysian Mission has a program similar to that of an American

mission, Miss Thatcher found, but with the characteristic British Methodist "class meeting" pattern. The head of a class is the spiritual guardian of the members, and it is his responsibility to see that they



MISS THATCHER

come to church and to visit them when they are ill or troubled. There are clubs, classes and recreational groups.

As in America, the growing number of old people presents a problem. The mission maintains a "Cozy Corner," where 100 old-age pensioners, past 65, come for conversation, devotion and tea. The majority of these live alone in small rooms, cooking in the open fireplace which heats their rooms.

"The independence of these old people amazes me. They get out in any kind of weather and hobble up to the mission when they are so feeble one would think they couldn't get up the stairs by themselves." She tells of a 90-year-old woman who goes up and down 95 steps to do her daily shopping.

The deaconess spent three months at Kingmeade College, British missionary training school, in Birmingham; traveled in France, Switzerland, Italy, Scotland and Ireland; and attended the Deaconess Convocation at New Castle. British deaconesses do more preaching than their American counterparts, she observed. She was shocked, however, at the small church attendance in England.

In addition to her work with the people of the mission, Miss Thatcher attended operas and plays, sat in the Visitors' Gallery of Parliament, saw the Royal Family, Cambridge, Eton, Windsor Castle and other places of interest. She arrived in New York late in May and plans to begin her new duties with the Little Rock, Ark., Methodist Council of Churches in September. She will work in a city-wide inter-racial project.

It does not matter what you have to offer the world—a new invention, a new book, your personal services, or just yourself as a friend—the demand for a better "product" always exceeds the supply, and if yours is better the word will get around.—Harold S. Kahm, Good Business.

CAMDEN FIRST CHURCH HAS STUDY

The study, "We Americans—North and South," was conducted in the form of family nights in First Methodist Church, Camden, during the month of August, with Mrs. N. S. Thornton, Secretary of Missionary Education, in charge.

The programs were varied with movies, first-hand information by people who have lived and visited South America, book reviews, and discussions that helped the group get a picture of true conditions existing in many of the Latin American countries.

One of the highlights was a letter shared by Mrs. B. T. Fooks from Mrs. James Major, Sweet Memorial, Santiago, Chile, missionary supported by this church.

The study was quite enriching and enlightening to the entire church. There was good attendance each night.—Reporter

W. S. C. S. JONESBORO DISTRICT SEMINAR

One hundred and forty-seven persons representing thirty-one societies of the W. S. C. S. of the Jonesboro District registered at the annual District Seminar held at the First Methodist Church, August 29, for the purpose of introducing the four studies to be held this fiscal year by the W. S. C. S.

Mrs. C. O. Wofford of Weiner, district missionary education secretary, was in charge. Mrs. W. Henry Goodloe of Fort Smith, conference secretary of missionary education, previewed the 1951-52 study plans. Mrs. Mavis Settlemyre of Dell, conference secretary of supplies, previewed the study "Latin America: Mrs. B. B. Lipe of Jonesboro previewed the study on "The Book of Acts"; Mrs. Elmus Brown of Jonesboro previewed the study on "Family Life—A Christian's Concern," and Mrs. C. O. Wofford, of Weiner previewed the study "Churches for Our Country's Needs."

Mrs. Olan Shockley of Tyronza, vice-president of the Jonesboro District, outlined the program and worship booklets for the year. The meeting closed in the afternoon with a worship service conducted by Mrs. A. O. Harmon of Marked Tree. Lunch was served at the noon hour.—Reporter

LAKE VIEW SOCIETY MEETS

The Lake View Society met for a regular session, at which time Mrs. Luther Thompson gave the devotional and prayer was led by Mrs. Dorothy Carpenter.

After the program a lovely shower was given Mrs. Gale Anderson. Refreshments were served by Mrs. Ruth Gipson, and Mrs. Mertie Morgan. The meeting closed with singing and prayer by the group.—Reporter

I am convinced that public education never had a legal or moral right to tell any little American child he is a failure. You can't tell a child that he is a failure every six or ten or twelve weeks and not have him come to believe it.—Willard E. Goslin, School & College Mgt.

CURRENT NEWS IN ARKANSAS METHODISM

LITTLE ROCK CONFERENCE CALENDAR 1951-52

Adopted By Interboard Council,
L. R. Conference

SEPTEMBER

- 15-30 W. S. C. S. Educational Seminars
District Seminars for Town and
Country Commission
- 16-22 District Seminars on Home and Family
Life
- 30 Church School Rally Day
- 30-Oct. 4 Texarkana Leadership School
- 30-Oct. 7 Christian Education Week

OCTOBER

- 7 World Wide Communion Sunday
- 15- Conference Board of Temperance
meets
- 12-14 National Family Life Conference in
Chicago
- 21 Veterans' Day (special offering for
Conference Claimants)
- 21-25 Little Rock Leadership School
- 28-Nov. 1 Pine Bluff District Leadership
Program

NOVEMBER

- W. S. C. S. Executive Board meeting
in Little Rock
- 13 Monticello District Evangelism Re-
treat
- 14 Camden District Evangelism Retreat
- 15 Hope District Evangelism Retreat
- 18-24 Hendrix College—Ministerial Educa-
tion Special
- 30-Dec. 9 Area "A" Evangelism Mission
(Hope, Camden, Monticello Districts,
and the Louisiana Conference.)

DECEMBER

- 16-23 Methodist Children's Home Week
- 27 Little Rock District Evangelism Re-
treat
- 28 Pine Bluff District Evangelism Re-
treat
- 30 Arkadelphia District Evangelism Re-
treat
- 30 Student Recognition Day
- 30-Jan. 6 Arkansas Methodist Circulation
Campaign
- 31 Watchnight Services

JANUARY, 1952

- 18-27 Area "B" Evangelism Mission (Little
Rock, Arkadelphia, Pine Bluff Dis-
tricts, and the North Arkansas Con-
ference.)

FEBRUARY

- 4-7 Ministers' Week at Southern Meth-
odist University
- 10 Race Relations Day
- 10-15 District Missionary Rallies
- 10—Pine Bluff District
- 11—Little Rock District
- 12—Monticello District
- 13—Arkadelphia District
- 14—Camden District
- 15—Hope District
- 18 Board of Ministerial Training meets
in Little Rock
- 24 Laymen's Day
- Special Emphasis on Evangelism in
the Church School February 24 to
Easter Sunday.

RECEPTION AT FORREST CITY PARSONAGE

Rev. and Mrs. Raymond Franks entertained Monday evening with a reception for the members of the Methodist Church at their home on East Broadway.

For the occasion the rooms were beautifully decorated with gift flowers arranged in effective points. The bright colors of the floral arrangements enhanced the reception which was attended by approximately one hundred and fifty members.

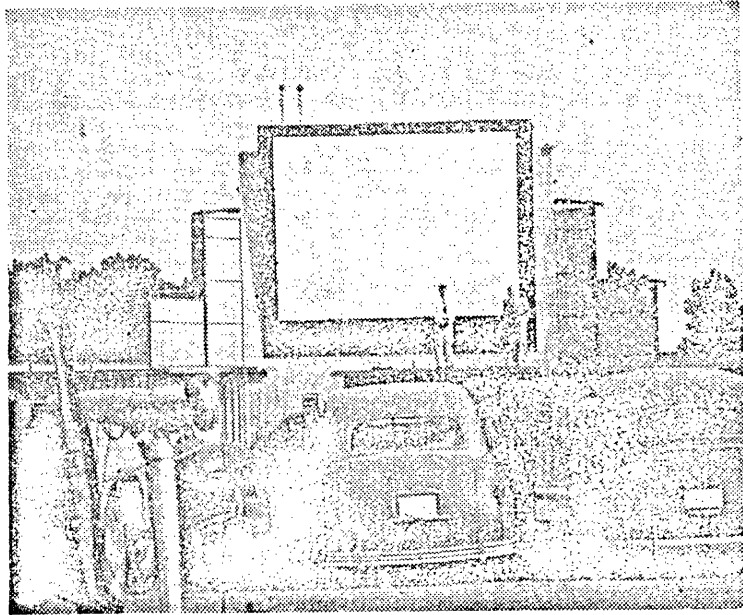
The dining table was overlaid with an organdy appliqued cloth and centered with an epergne arranged with two-toned Sunset roses. Asters and gladioli were used to decorate the buffet and serving table. Single five-branched candelabra held softly glowing tapers.

In the receiving line were the Rev. and Mrs. Raymond Franks, the Rev. and Mrs. Ethan Dodgen, Mr. and Mrs. Homer Townes and Mrs. Al Nimocks.

Assisting with the entertaining were Mrs. Frank Rauscher, Mrs. Joe Bradshaw and Mrs. J. R. Chappell Sr., Miss Mary Dodgen, Miss Ann Franks, Mrs. Louis Haven, Mrs. Ed Belshe, Mrs. R. E. Carroll and Mrs. Brice Fletcher.

Don Franks had charge of the guest book. — Forrest City Times Herald

DRIVE-IN WORSHIP SERVICES



Drive-In Worship Services are being conducted at the Asher Drive-In Theater, Little Rock, by the Douglassville Methodist Church, Rev. James R. Sewell, pastor.

The first service was August 19th at 8:00 a. m. which was attended by representatives of ten different churches. Families with small children, physically handicapped and aged attend these services, since each family remains in its car for the service.

Though such services have been

started recently in other states, so far as we have knowledge, these are the first services of this kind in Arkansas. This type service eliminates the common excuses of dress, children disturb, cannot climb steps, etc. The success for the first four services merits their continuation.

The Arkansas Amusement Co., Arkansas Democrat, Arkansas Gazette, KXLR and KLRA Radio Stations are to be commended for facilities and publicity given.—James R. Sewell



Report For August, 1951

We want to express our sincere thanks to the groups and participants listed below who have rendered a service or presented gifts to the Home during the month of August, 1951:

Janice Greenway, Fort Roots, N. Little Rock, dolls, doll clothes, books and games.
Golda Shamo, 408 Pearl St., Marianna, Christmas cards.
Mr. J. L. Matthews, Little Rock Mfg. Co., circus tickets.
Arkansas Radio And Appliance Co., Little Rock, circus tickets.
Drs. Rhinehart and Rhinehart, Little Rock, circus tickets.
Greater Little Rock Retail Groc. Ass'n., boxes of potato chips and crackers.
M. M. Cohn Company, Little Rock, clothing.
Mr. and Mrs. T. A. Fuzzell, Little Rock, Circus tickets and for giving rides to children.

MEMORIALS

IN MEMORY OF:

Mary Theresa Atchley, by Circle I, W. S. C. S.
Mary Theresa Atchley, by B. A. Bowles, Mrs. L. C. Moore, Bessie Duncan.
F. N. Powell, by Mr. and Mrs. G. N. Cannon and Eunice.
Mrs. Dora Krugh, by Adult Home Dept.
F. N. Powell, by Mrs. George Weedman.
Mary Theresa Atchley, by Mr. and Mrs. Clarence Horton.
Miss Sammie Cox by Mrs. F. G. Hollabaugh.
Mrs. E. D. Irvine, by Mrs. E. R. Russell.
Mr. F. N. Powell, and Mr. Lee Maxwell, by Wesleyan Guild.
J. W. Wimberly and Leon Bundy, by K. G. Hamilton.
Mrs. C. R. Hine, Sr., by Wesleyan Service

Guild.
Dr. L. D. Hutchinson, by Mrs. Geo. Sexton and Mrs. Don Scroggin.
Miss Sammie Cox, by Mr. Alton B. Raney.
Mr. A. L. Tinsley, by Mrs. J. F. Fogleman.
Mr. F. N. Powell, by Mrs. J. F. Fogleman.
Mary Theresa Atchley, by Mrs. and Mr. Ed Wright and Mrs. Dan Oustott.
Mrs. E. H. Legg, by Mr. and Mrs. Henry K. Gardner.
Mrs. Carl H. Tarver, by Edna Raines Class.
Mrs. Carl H. Tarver, by Mrs. Mary Nobles and Bertha White.
Mrs. John H. Bigger, by Mr. and Mrs. R. S. Hughey.
Mrs. L. C. Holman, by Mr. and Mrs. D. E. Dorbee.
Mary Theresa Atchley, by Mr. and Mrs. W. F. Pierce.
Mrs. L. C. Holman, by Mr. Richard C. Norton.
Mrs. G. F. Emmert, by Mr. and Mrs. Rife Hughey and Dorcas S. S. Class.
Mrs. Joseph H. Ashton, by Mrs. J. F. Fogleman.
Mrs. L. C. Holman, by Mr. R. L. Bankson.
Mr. F. W. Kurbis, by Mrs. S. R. Richardson.

TOTAL—Memorials \$139.00

OTHER GIFTS

Humnoke Vacation Bible School \$ 8.70
Hardy Vacation Bible School 5.00
Mr. and Mrs. O. G. Robinson 1.00
Ebenezer Methodist Church School 2.75
Mission of Monterey 2.50
Succanna Wesley Class 5.00
Hazen Methodist Church 12.25
Mr. Goode Renfro 10.00
Stamps Methodist Church 15.00
Rev. Elmer E. Thomas 20.00
Little Rock Conference Treasurer 52.99
Vacation Bible School, Lyderdale Church 2.65
Miscellaneous 152.26
TOTAL—Other Gifts \$326.10
AUGUST Receipts \$465.10

HENDRIX COLLEGE NEWS

Hendrix Begins 68th Session

More than 400 students arrived last week on the Hendrix College campus to register for the college's 68th session.

Arriving early was this year's freshman class, who participated in a variety of orientation activities ranging from guidance tests to formal and informal social events.

Registration for all students was held Thursday and Friday, and classes began Saturday.

Held in honor of the incoming freshmen were informal parties, receptions and dinners, the traditional president's reception last Saturday night, the annual round-up party at the Conway First Methodist Church, and their formal induction into the student body.

President Matt L. Ellis was the speaker at the First Methodist Church last Sunday at special services recognizing the opening of college.

Staff Adds Four New Members

Four new members, two of them graduates of the college, have been added to the staff of Hendrix this year.

Burvin C. Alread, 1949 honor graduate, is a new member of the department of economics and business, succeeding M. R. Everhart, who left this summer for active service with the U. S. Navy. Alread has done graduate work at the University of Missouri, where he earned his Master of Arts degree, and at Vanderbilt, where his outstanding work was recognized by his being granted one of 25 national scholarships to attend the New York Institute of Finance this summer.

Charles Ferguson, another 1949 honor graduate, was appointed to the college's department of economics to assume the work of Harry J. Olmsted, who was given leave for graduate study at Vanderbilt University on a Ford Foundation fellowship. He completed his work this summer for a master's degree in economics from the University of North Carolina.


Miss Betty Rae Thomas has joined the music staff as voice and theory teacher, assuming the work of Mrs. Catherine Murphy, who was required to give up teaching because of the serious illness of her mother. Miss Thomas has attended the University of Kansas and the University of Kansas City, receiving the bachelor of music and the master of music degrees.

Ralph Ruhlen will join the staff in religion and philosophy at the beginning of the second semester. He has received the A. B. degree from Baker University and the B. D. degree from Garrett Biblical Institute, and has done considerable work toward a doctorate at Boston University. During his absence, first semester classes in philosophy and religion have been assumed by President Matt L. Ellis and Dr. Ira A. Brumley, executive secretary of the board of education of the North Arkansas Conference.

Summer Dean's List Announced

Six scholars have been included on the Hendrix dean's list for excellence in scholarship during the summer session, according to Dean W.

(Continued on page 13)



"Along A Country Road"
The Town and Country Commission
 The Methodist Church
 The North Arkansas Conference
 Hendrix Station, Conway, Arkansas

Paul E. Martin, Bishop
 Rev. Floyd G. Villines, President
 Rev. J. Albert Gatlin, Executive Secretary

Mr. Lester Hutchins
 Vice-President
 Rev. N. Lee Cate,
 Secretary

A WEEK IN MARSHALL IN SEARCY COUNTY

Marshall, in Searcy County, is beautifully situated. Being surrounded by mountainous terrain, the people can truthfully say, "I will lift up mine eyes unto the hills from whence cometh my help."

For a week the writer was privileged to labor with the Rev. E. C. Hance and his good people the first week of September. The fine spirit manifested on the part of the Methodist and all other church people of Marshall, was indeed inspiring. The services were splendidly attended both day and night. The hospitality and courtesy of the people were all that could be desired. Brother Hance is in his second year at Marshall and is doing a fine work. Mr. Albert Hunt, who has just joined the school faculty, directed the music for the services. He is a great addition to the cultural life of the community.

Methodism was stronger at one time in Searcy County than it is today in respect to its services to more communities. The western section, at one time, had some Methodist groups, however, this is not true today. Brother Eling, a Wesleyan Methodist preacher, has just recently moved into Marshall and is doing mission work now in this section. He is supported by the Wesleyan Board of Missions. Brother Eling is preaching in some four or five communities. He attended the revival at Marshall and gave good

support to it in his interest and attendance. The Mennonite people are also building up an organization in one community. There are, of course, other church groups active in their respective areas in the county. There are only two Methodist charges in this area at this time. Rev. W. A. Lindsey is serving the Leslie area and Brother Hance is serving the Marshall and St. Joe area.

With the added interest and emphasis being given by our own great church to the open country and village churches no doubt there will be more communities served by our church in the future than at the present time, also the work where it is now established will be strengthened. The cooperative program among Town and Country Churches followed intelligently and enthusiastically by all of us alike will bring a greater day to our own church and will give a great program of church life to the communities across our nation. Our church has a mission and a message today that is as great and inspiring as in other days.

It is the earnest prayer and hope of the executive secretary of the Town and Country Commission that in the North Arkansas Conference we may have a great advance in the areas where we are responsible and have opportunity.—J. Albert Gatlin

170 CHURCHES REBUILT IN JAPAN

Of the 500 Protestant churches destroyed in Japan during World War 11, 170 have been reconstructed and 22 are scheduled for completion soon. The building program has been made possible by the Interboard Committee for Christian work in Japan and the United Church of Christ in Japan. North American churches have given over \$800,000 for the project.

Over 70 of the destroyed churches were originally of Methodist connections, and 40 of the reconstructed buildings are for Christians with Methodist backgrounds.

One Japanese minister has called the project a "symbol of reconciliation and peace among men and among nations, and between man and God."

A member of the reconstruction committee says, "No sooner had a church with a cross on it been set up on a desolate, burnt field than many residences were built up around it."

New or repaired churches include 20 Quonset huts, 18 pre-fabricated houses, and 132 buildings of domestic materials. Forty-five of these are in Tokyo, 20 in Kobe, and 18 in Osaka. Others are in smaller cities, where from one to ten Protestant churches are located.

"Between the great things we can't do and the little things we

Dr. Jones On Fifth Church Union Tour

Dr. E. Stanley Jones, missionary-evangelist, will launch his fifth Crusade for A United Church on September 16 which will take him to 33 cities throughout the country. The announcement was made at Boston at headquarters of the Association for a United Church, which began its activities in 1947. First city on Dr. Jones' itinerary will be Middletown, Conn. Following a tour of New England states, he will take the crusade to the middle and far west. Dr. Jones will advocate a federal union of Churches, patterned after the federal union of states in the U. S. Under this plan the denominations would retain their differences while being part of a United Church. At the conclusion of the present crusade, which is scheduled to be carried on through December, Dr. Jones will have spoken on the federal union plan to more than 400 meetings in 180 cities across the country.

HENDRIX COLLEGE NEWS

(Continued from page 12)

C. Buthman.

Placing on the list were Martha Boyd of McGehee, Jim Deer of Wilson, John Miles of Hot Springs, Barbara Noble and Mildred Palmer of Little Rock, and Peggy Thomas of Rison.—Barbara Noble.

won't do, the danger is that we shall end by doing nothing at all."—Quips and Quotes

METHODIST FAMILY OF THE YEAR



Dr. and Mrs. Glenn W. Burton and their family, of Tifton, Ga. This is the photograph that accompanied their nomination for "Methodist Family of the Year." Seated are Elizabeth Ann (Betsy) Burton, Dr. Burton and Mrs. Burton; the boys are Tommy, Bobby, Richard, and Joe.

Dr. and Mrs. Glenn W. Burton and their five children of Tifton, Ga., have been chosen the "Methodist Family of the Year." The selection was announced by *The Christian Advocate*, official Methodist weekly newsmagazine, in its issue of September 6.

The six judges voted unanimously on the Burtons after reviewing qualifications of 388 families. Families were nominated by their local church boards and screened for qualifications by 252 district superintendents. Nominations came from every state except Arizona, New Hampshire, Utah, and Wyoming.

Bishop Hazen G. Werner, Columbus, Ohio, chairman of the National Methodist Conference on Family Life to be held in Chicago Oct. 12-14, selected the committee which served as judges. They were: Howard W. Selby, Boston, Mass.; Judge J. Ernest Wilkins, Chicago; President Matt L. Ellis, Hendrix College, Conway, Ark.; Joe M. Young, Tucson, Ariz.; Mrs. C. C. Long, Cincinnati, Ohio; and Mrs. E. L. Hillman, Durham, North Carolina.

The Burton family will be brought to Chicago for the Family Life Conference with all expenses paid by *The Christian Advocate*. They will be introduced at the conference on opening day. Each member of the family will receive an inscribed Bible and their home church will be given an appropriate certificate. A picture story on the Burtons in their community will appear in the October 11 issue of the *Advocate*.

The Burtons are well qualified for the selection of representative Methodist family of the year. Dr. Burton is 41 and Mrs. Burton is 40 years of age. Both have been members of The Methodist Church for more than 25 years. The three older children, Betsy, 15, Bobby, 12, and Tommy, 10, are also active members. Joe, and Richard, 3, have both been baptized and are preparatory members of the church and active members of the church school. The Burtons are "lay people not employed with any organization of the church nor related directly to persons in these connections."

Dr. Burton was born in Clatonia, Nebr., joined the Bartley, Nebr., Methodist Church, and graduated from the University of Nebraska in Lincoln. He received his master's degree and later a Ph. D. degree in

agronomy at Rutgers University, New Brunswick, N. J.

Mrs. Burton was born in Ida Grove, Iowa, attended Morningside College, Sioux City, and graduated from the University of Nebraska with a degree in home economics.

Married in 1934, the Burtons moved to Tifton, Ga. in 1936 where they immediately transferred their church membership. Dr. Burton has taught the college Sunday school class since 1937. He has served on the Board of Stewards since 1940, is chairman of the Membership and Evangelism committee, and serves on the Finance and Pastoral Relations committees.

He has been Valdosta District Lay Leader since 1943 and was recently re-elected secretary of the conference Board of Lay Activities, a post he has held since 1945. He has been the lay delegate to S. Georgia Annual Conference several times. At the last annual conference, he was elected alternate lay delegate to General Conference to be held in San Francisco next April.

He frequently fills the pulpit in his local church, and speaks to many other churches and church organizations. He has written articles for several Methodist publications, and is president of the Tifton Inter-church Council.

Dr. Burton is principal geneticist with the U. S. Department of Agriculture, at their Coastal Plains experiment station in Tifton. In 1949, he received the Stevenson award of the American Society of Agronomy in recognition of outstanding achievement in plant science, and was elected a fellow of the Society. In 1950, he received the agricultural award of the Southern Seedsmen's association for outstanding contribution to Southern agriculture.

He has received such recognition because of his work in developing several new varieties of grasses. His most outstanding is the development of "Coastal Bermuda" grass which has been cited as already "worth one and a half million dollars to Georgia farmers in increased beef production." It is now being used as far away as Texas. Dr. Burton has also written more than 80 articles for scientific journals and farm magazines.

In addition to raising their family of five children, Mrs. Burton is

(Continued on page 15)



ARKANSAS

Methodist

Youth

Fellowship

NEWS

Bishop Martin To Speak At Youth Rally

BISHOP PAUL E. MARTIN is to be the inspirational speaker at the Little Rock Conference Youth Rally which is to be held October 13 at 7 o'clock at the First Methodist Church in Little Rock.

The meeting begins at 7 p. m. and will continue until 9:15 during which time there will be a period of fellowship singing, introduction of both old and new conference councils, a presentation of the new year's program and the worship service at which time Bishop Martin will be the speaker.

Howard Childs, outgoing president, will preside at the meeting.

This is the first time the Little Rock Conference has had its conference-wide rally separate and apart from the sessions of the Annual Conference, and it is hoped by so doing more youth and adult workers with youth will be able to attend. The goal for this session is to have 1000 youth and adult workers with youth present.

Watch your bulletin boards and the *Arkansas Methodist* for further information concerning this most



BISHOP PAUL E. MARTIN

important meeting.—Emogene Dunlap

BLOOD PLASMA ARRIVES IN TUNDA

By William B. Lewis, M. D.
Tunda, Belgian Congo, Africa

Every doctor practicing in a rural area has had the sad experience of seeing some patient die from lack of some equipment or medicine.

Often the thought comes, "If we only had this or that medicine or equipment this person's life might have been saved."

So it was with great joy that word was received at our mission station in Tunda, Belgian Congo, that some blood plasma was on its way. Due to the efforts of one of our missionaries on furlough at Scarritt College and to the churches in Nashville, Tennessee, some people had become interested and donated blood to be sent to the hospitals. We felt very much "set up" when the boxes arrived and were placed in the supply room . . .

A few nights after the plasma was received a man was brought to the hospital about 3 a. m., burned all over his body. The history was that this man was under a truck in a pit and, not able to see, he lighted a lantern. Some gasoline that had leaked out of the tank, caught fire and flared upon his clothing. He was badly burned about his legs and thighs, back, arms, chest, neck and head. The accident occurred several kilometers from the hospital. There was a dispensary there, and the native nurse was called and rendered first-aid. Later the patient was loaded on a camionette and brought into the mission hospital. The native nurse came with him and gave him one or two injections of morphine en route.

Naturally he was in some shock when he arrived. Dr. Cloyd and I examined the man and breathed a

prayer of thanksgiving that we had the box of plasma. It took quite a time to get the burns dressed, but the patient, in spite of his pain and the state of shock, was as cooperative as he could be. The plasma was started in his vein and we left him about 5 a. m. feeling he was really being given a chance. Thanks to the blood from America, he is today walking around strong and well except for one small place on his arm that has not quite been covered with new tissue . . .

Two months later plasma was again responsible for helping us save another life. A woman was admitted to the Maternity Hospital but was unable to give birth to her baby alone. It was time for our conference, but we did not feel we could leave this woman with just native help, even though that help was fine, so we delayed our departure. It became very evident by afternoon that some interference was necessary. After the forceps delivery there was quite a hemorrhage. This was finally controlled and the woman put to bed, but her pulse was so fast it was hard to count it. Our supply of plasma was again called upon. By morning the woman was resting quietly, the pulse had slowed down and we considered her far enough out of danger to leave for conference at Wembo Nyama. Upon our return five days later the woman was able to be up and soon left for her village.

It is impossible for us to express the appreciation we feel for those who gave this blood. It's wonderful to feel that you have something of the sort to fall back on in times of emergency. If the six bottles that were our share do nothing else they have enabled us to help two patients that, but for the plasma, might not be here today.

NEW LITTLE ROCK
CONFERENCE M. Y. F.
PRESIDENT

SAMUEL "BUZZY" TEAGUE

Samuel "Buzzy" Teague of Pine Bluff was elected president of the Little Rock Conference Methodist Youth Fellowship for the year 1951-52 at a meeting of the conference youth council in Little Rock on Saturday, September 8.

Now a freshman at Hendrix College, Conway, Buzzy has been active in the M. Y. F. at Lakeside Methodist Church, Pine Bluff, where his father, Rev. Otto Teague, is pastor. He is a past officer of both the Pine Bluff Sub-District and the Pine Bluff District M. Y. F. and two years ago served as recreation chairman for the conference organization.

Other officers selected at this meeting were: Vice President, Ramona Smedley, Hot Springs; Sec-

STRONG METHODIST YOUTH
FELLOWSHIP

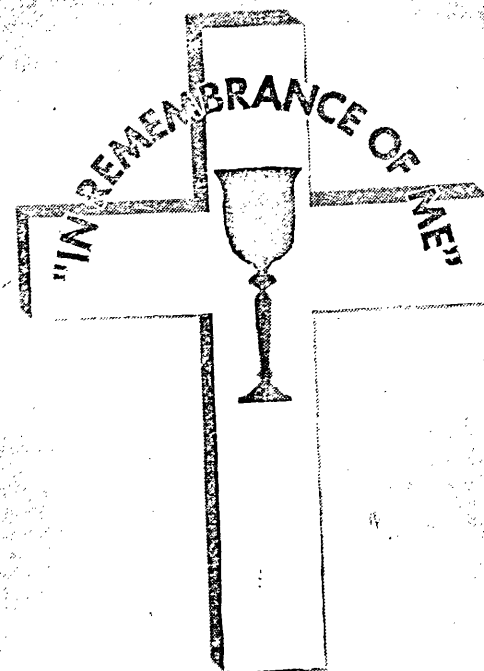
The Strong Methodist Youth Fellowship attended the Crossett-Hamburg Sub-District meeting on Tuesday night, September 4.

A fellowship supper was given in the basement of the Methodist Church at Strong on Wednesday night, September 5 in honor of the new faculty members.—Reporter

AIRMEN WOULD BUILD
CHURCHES

A gift of \$471 has just been received by the Board of Missions, Methodist Church, through Dr. William E. Shaw, missionary and chaplain in Korea, with the request that the Board hold it for future use "for the reconstruction of the Song Dong Methodist Church and associated school, Seoul, Korea." The gift came from the men of the 602nd Tactical Support Wing of the U. S. Air Force. It is significant that this contribution was specifically given by the men "inasmuch as they had a part in the destruction of church buildings in Korea."

retary, Rebecca Bell, Crossett; Treasurer, Emogene Dunlap, Little Rock; Worship Commission Chairman, Peggy Tull, Benton; World Friendship Commission Chairman, George Tanner, Fordyce; Community Service Commission Chairman, Charles Cook, Magnolia; Evangelism Commission Chairman, M. L. Scott, Jr., Little Rock; Recreation Commission Chairman, Barbara Orr, Texarkana; Publicity Chairman, Charlene Hillman, Lodge Corner.

FELLOWSHIP OF SUFFERING
AND SERVICE

WORLD-WIDE COMMUNION SUNDAY
OCTOBER 7

Send all gifts to your Conference Treasurer or
Dr. Thomas B. Lugg, Treasurer, 740 Rush St. Chicago 11, Ill.

OBITUARIES

McGLUMPHY — Mrs. Cora McGlumphy, of Fort Smith, passed away on Sunday, August 5, at a hospital in Fort Smith.

Cora Belle Pennington, daughter of B. D. Pennington and Mary Davis Pennington, was born at Clarksville, Arkansas, one of a family of three boys and three girls. She was brought up in the Methodist Church and was taught to love and cherish all things good and beautiful. She was educated in the public school, in college in Nashville, Tenn., and in Galloway College in Arkansas, and married to Dr. George McGlumphey, a teacher in the College of the Ozarks January 8, 1894. After five years his teaching career ended by his joining the North Arkansas Conference where he served many churches. For twenty-five years after retirement because of ill the North Arkansas Conference for ten years of these years, his devoted wife standing by and carrying on his work when he was too ill to do the necessary work.

Mrs. McGlumphy continued to live at the family home in Fort Smith after the death of Dr. McGlumphy. She was a member of the First Methodist Church, a member of the Woman's Society of Christian Service and the Mary Martha Sunday School Class. She was greatly afflicted and became a shut-in but bore her sufferings with Christian fortitude with trust in her heavenly Father.

Funeral services were held by Dr. Fred G. Roebuck, pastor of the First Methodist Church.

Mrs. McGlumphy is survived by three nieces and three nephews.

FRAZER—Hall Frazer of Kensett, Arkansas, passed away May 4, 1951, in the Eureka Springs hospital from injuries suffered in an automobile accident April 30, 1951. He was born May 26, 1894, in Warren, Arkansas. His wife, the former Miss Johnnie Dickey of Little Rock, was at his bedside. They were married August 25, 1937.

Mr. Frazer was the superintendent of the Sunday School until recently when he requested to be relieved. His job as a salesman kept him away from home during the week and he felt he could not devote the proper time to the work. At the time of his death he was chairman of the Board of Stewards and worked diligently in that capacity.

Besides his wife, he is survived by a son, Jerry, of the home, and several brothers and sisters. Funeral services were held in Warren Methodist Church on Sunday afternoon, May 6, by Rev. J. E. Cooper, assisted by Rev. W. W. Peterson, his pastor. Those who knew Hall knew him to live a devoted life always willing to lend a helping hand.

"Well done thou good and faithful servant, enter into the joys of the Lord!"—W. W. Peterson.

METHODIST FAMILY OF THE YEAR

(Continued from page 13)

active in the Woman's Society of Christian Service, and is in charge of the Sunday school nursery department. She is an active member of the W. C. T. U.

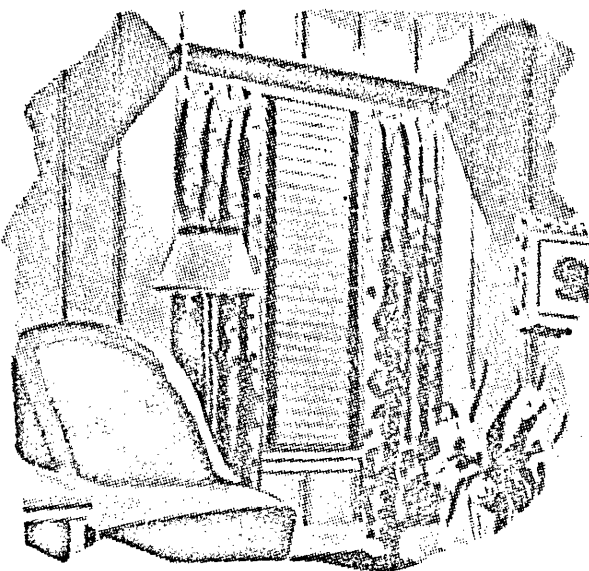
Betsy, an active church member, is sub-district chairman of the com-

mission on Worship and Evangelism of the Methodist Youth Fellowship. She has recently dedicated her life to full time church service as a foreign missionary. Both Bobby and Tommy, also church members, have served as president of their church school departments and are active in Boy Scout work. Everyone in the family, except Richard, has an individual pledge; even 5 year-old Joe

has been bringing his weekly envelope for two years.

"The Burton family is a happy Christian family," reads the nomination of the Board of Stewards of their church in Tifton. "They worship together at home and at church. They are a tithing family; and they are a serving family. The 'second mile' is normal procedure at their house."

LIGHTEN YOUR LIVING BY PLANNING YOUR LIGHT



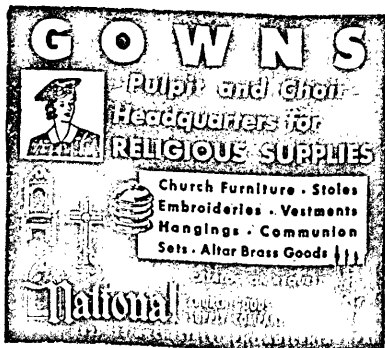
Modern valance lighting keeps your draperies alive . . . dramatizes your home setting with soft yet adequate illumination.



The glare-proof, even spread of light from fluorescent fixtures takes the laundry out of the shade—makes it a more pleasant place in which to work.

When the sun goes down, does the decorative plan of your home fade? Do the ordinary daytime jobs become harder—or impossible? This doesn't HAVE to happen if you take advantage of the many new home lighting ideas that have been developed in the past few years.

Today, modern lighting ideas are easily built into new homes, and can be incorporated in your present home almost as simply. In living room and dining room you can dramatize your room settings to bring new beauty and new see-ability; in work areas such as kitchens, laundries and workshops, modern lighting adds not only to the ease of the work, but to the safety also.



Arkansas

POWER & LIGHT

Company

HELPING BUILD ARKANSAS

The Sunday School Lesson

By REV. H. O. BOLIN

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



AM I A MISSIONARY?

LESSON FOR SEPTEMBER 30, 1951

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Isaiah 60:1-3; Acts 1:4-8; Romans 15:14-29.

GOLDEN TEXT: "I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith." (Romans 1:16)

A Look At The Scriptures

In the first passage of our lesson (Isaiah 60:1-3) the Prophet speaks of the glories that were to come to Israel. Prior to this statement Isaiah had predicted that Israel would be richly blessed and now he speaks of these blessings as an accomplished fact. The last verse of the passage tells how the Gentiles will be drawn to the light radiated by Israel. The Prophet speaks of the fact that all other nations will be in darkness. Israel will have the opportunity of sharing her light with these other nations. Israel was not only to be the Messianic nation but also the missionary nation of the world.

It will take eternity to reveal just how much the world is indebted to Israel. She gave the world its Saviour and also went a long way toward the establishment of true religion in the earth. It will be remembered that Christianity had its origin among the Jews. The twelve apostles were all Jews, Paul, the greatest of all missionaries, was a Jew. Even though the Jews as a people rejected Jesus as the promised Messiah, the fact that they were scattered throughout the world and had synagogues everywhere made possible the rapid spread of Christianity. There is a close kinship between Judaism and Christianity. Christians accepted the Old as well as the New Testament. Many of the early Gentile converts to Christianity were first won away from heathenism by the teachings of the Jews. It will be remembered that in the early years of Christianity when Christian missionaries went to foreign parts they always began work in the Jewish synagogues. Even the organization of the early church was patterned to a great extent after the synagogue.

Power For Witnessing

In the next passage (Acts 1:4-8) we have Christ giving some commands to his followers. They were greatly discouraged at the crucifixion of the Lord and were ready to quit, but when he came back from the tomb they were simply overjoyed. They were filled with enthusiasm and were anxious to go out immediately to publish the good news to the world, but Christ insisted that they tarry at Jerusalem until they were baptized with the Holy Spirit. He informed them that when this happened they were to be his witnesses. They were to begin their work at Jerusalem and go out to the ends of the earth. We recall how they carefully carried out his instructions. They were baptized with the Holy Spirit and filled with Divine power and they did go out to the known world of that day and preached the gospel everywhere.

Paul's Great Ambition

In the next passage (Romans

15:14-29) Paul gives some of his experiences as a missionary. The passage begins with a high compliment paid by the Apostle to the Church at Rome. He goes on to mention the fact that they are filled with goodness and knowledge. In spite of the fact, however, that they are getting along so well religiously he has some instruction and advice for them. These will come through the grace of Christ and the fact that he has been set apart as the apostle to the Gentiles. He speaks figuratively as though he were a priest making an offering on an altar to God. His offering, however, is not some dead animal but rather the Gentiles whom he had won to Christ. He had won them and was offering them as a special sacrifice to God to be used through service in building his Kingdom in the world.

Paul then mentions the fact he has preached the gospel far and wide. His one great ambition was to preach in those sections where the name of Christ had never been mentioned. He was anxious not to build on another man's foundation. He explains to the Romans that this is the reason why in the past he had not been able to come to them. He had been very busy in territory that had never been evangelized. The church at Rome was getting along pretty well. They did not need his help nearly so badly as did these other sections. He then tells them he is about to pay them a visit. He had already visited and preached in all the new places in that section of the world where he then was. He warns them, however, that his visit will be rather short. There was such a great need in other places where the gospel had never been preached. He would merely stop at Rome for a few days on his way to Spain. As a matter of fact the Apostle did tarry for several months at Rome. He was arrested and held as prisoner there. Some scholars say that he never reached Spain while others, including the great church father Clement, who wrote in the latter part of the first century, say that he did reach Spain and did some missionary work there. Those who hold this opinion say that Paul was released for a while by the Roman Government, went to Spain, and was later re-arrested by the Roman authorities and put to death.

The Changing Idea of Missions

The idea of missions has gone through quite a change during the past fifty years. There was a time, not too long ago, when life was pretty much divided. It was thought that certain activities were sacred while others were secular. It was freely admitted, however, that so long as people live in physical bodies they would have to take secular needs into consideration. Christians in general have come to believe that

all legitimate needs of life are sacred. Christ was interested in life in its entirety. He healed the bodies of people as well as saved their souls. He fed them with material food as well as spiritual. He was interested in the social life of people. He was very conspicuous at wedding parties and banquets. He was interested in economics. He had more to say about material possessions and how people should relate themselves to them than any other one thing. This is only saying that Christ was interested in a well-rounded life filled with all legitimate needs. Christianity is coming more and more to this viewpoint and the idea is finding its way out into mission work.

In our mission work now we are thinking in terms of helping those whom we serve to meet all the legitimate needs of life. The preaching of the gospel; the bringing of good news of salvation in Christ must always come first, but along with it we are attempting to give people the "know-how" of modern life. How to do better farming with improved tools; how to raise stock; how to manufacture goods; how to have better political systems; how to have better schools; how to conduct business in a more efficient way; how to build better homes and give the various members of families greater opportunities; and how to build hospitals and have a greater and more efficient medical science.

Along with these material necessities are great spiritual needs, such as, how to get along with people; the nations can live together in peace and goodwill; how minority groups are to be treated; how different races of people are to get along together; how capital and labor are to get along and work together, not merely for their own interest, but for the good of the entire social group. It is widely recognized now that all of these things come under the province of religion. Christ is interested in the whole life. This idea has found its way out into missions and we are trying to carry out this type of work wherever the church sends its missionaries.

There was a time when the church felt it discharged its duties in the field of missions when it preached the gospel to the ends of the earth. Now, it feels that the job is not done until the social order of each nation or group has been entirely Christianized. Looked at from this standpoint there is a great need for missionaries at home as well as abroad. Think for a moment of the various areas of our national life and even of our church life that have not been Christianized. Some years ago one of our Bishops was asked if he were sanctified. He replied, "Yes, in spots." The truth about the matter is all of us are just Christians in spots. There are many un-Christian attitudes, motives, and purposes that still beset us. Little wonder our social order falls far beneath the standards of true Christianity.

Why Have Missions?

Many people say that they do not believe in missions at all. Others say they believe in home missions but not foreign. Some feel that in sending missionaries to others we are meddling with their business. All people have some form of religion and there is some truth in all religions. Then, why not let people go ahead with what they have and not bother with sending missionaries to them?

It is a fact that all people have some form of religion and that there

is some truth in whatever religion they have. The Bible promised that God would not leave himself without witnesses anywhere. It is our honest conviction that people who have never heard of the good news of the coming of Christ (such failure being no fault of their own) but who live up to the best light they have, will be saved. But after every possible concession has been made the fact remains that Christ alone is the full and complete revelation of the Father. Man's greatest need is to know God, and by common consent of those who know the teachings of the various religions of the world, God is only fully known in Christ. In speaking to the Father in prayer Christ said, "This is life eternal that they might know thee, the only true God." In speaking to the Pharisees the Lord said, "If you had known me, you would have known my Father also." In speaking to Phillip, "He who hath seen me, hath seen the Father."

We must never forget that the true aim of religion is not merely to keep people out of hell and get them to heaven, but to enable them to put the most into life and therefore get the most out of life both here and hereafter. This can only be done through Christ, therefore, the gospel should be preached and practiced to the ends of the earth.

Another reason for missions is the fact that the world has become one great neighborhood. Scientific "know-how" is spreading to the ends of the earth. If along with this knowledge the teachings of Christ are not known and his Spirit of love and goodwill imbibed, men through their scientific inventions and discoveries will commit racial suicide. Our civilization has already become top heavy. Our advancement along material lines has far outrun our spiritual progress in life. We are getting more power than we have character to rightly use. This creates a dangerous situation.

How Can All Help?

This is a serious question indeed. We have come upon a time when the help of all is needed. In answer to this question a few observations might be made: we can all help by broadening our religious horizons to make our religion include all legitimate attitudes and activities in life. We must make our religion operate in every realm of life. We can help by all becoming missionaries. We will not all be called upon to go to foreign lands, but there is mission work to be done everywhere. There is a need for home missionaries as well as foreign. All true Christians are missionaries. Paul said, "He who hath not the Spirit of Christ is none of his." But the Spirit of Christ is one of compassion for the lost. To be unconcerned at this point proves one is not a Christian; to be deeply concerned will make one a missionary, for he will be with Christ after the lost. Then, too, those at home can study to keep posted on needs and pray and give until it hurts in support of those who have gone out to the ends of the earth in Kingdom building.

If you were another person would you like to be a friend of yours?—Lion

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.

George W. Noble, The Christian Co.
Dept. D, Pontiac Bldg., Chicago, 5, Ill.