

Arkansas Methodist



"SERVING TWO HUNDRED

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NO. 37

An Interesting Article On Methodist Giving

EVERY METHODIST should read an article found on page five of this issue on Methodist giving. The article was released by the Commission on Public Relations and Methodist Information.

According to this article Methodism has reached a new high in giving. Dr. Thomas B. Lugg, executive secretary and treasurer of the Council of World Service and Finance stated, among other things, that Methodist giving has increased 283% in the past thirteen years. The total contributed by Methodists for all purposes in 1952 was \$289,800,000, or an average per capita of a little more than \$32.00.

However, a very significant thing our people should notice about this large contribution is the way the Methodist dollar was divided. Rev. Albert C. Hoover of the statistical office, in an analysis of this giving, finds "that the typical Methodist Church is currently distributing each dollar given it as follows: 26c for ministerial support (which includes local ministers, District Superintendents, the Episcopal Fund and the fund for Conference Claimants); 34c for buildings, improvement and debt reduction; 25c for current expenses and 15c for benevolences.

Methodist people sometimes complain that The Methodist Church collects so much money for benevolences. If we ever have that urge, we should remember, with humility, that, according to the figures released, we are spending \$17.00 for the general operating expenses of the local church for each \$1.00 we contribute for benevolences; \$17.00 for our own spiritual welfare and physical comfort for each \$1.00 we give to help save the rest of the world.

Methodists are growing in grace and liberality. Nevertheless, there is still an alarming differential between the amount of our contributions which we spend on ourselves and the amount we give for others.

Gambling With Life As Stake, Not Uncommon

RECENTLY an Associated Press report told us of a risky game some teen-age boys were playing near an eastern city. As a fast passenger train was approaching a city the engineer saw sixteen boys standing in the middle of the track. The blowing of the whistle and the ringing of the bell did not seem to affect them. The trainmen said, "They waited until the train was right on top of them before they scattered." The "game" was to see who could stand on the track the longest and still get away with his life.

We say, "reckless, foolhardy youth" and the description is reasonably correct. Nevertheless, we should remember that this hazardous "game" played by venturesome youth has its counterpart all around us in the lives of "reckless, foolhardy grown ups" who gamble, with life as the stake, in "games" more dangerous and, in reality, more destructive than on-rushing trains.

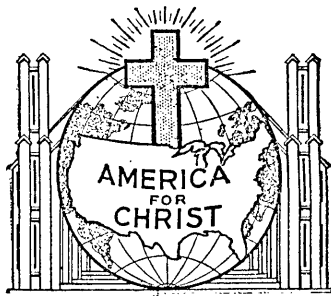
The boys did get off the track unhurt, foolish as was the dangerous game they played. In everyday life, however, teeming thousands have started down the track of strong drink, thinking that they would step off the track before alcoholism could strike them down. Instead of jumping off the track as they planned, when alcoholism threatened, their bloated faces, their befuddled brain and the utter wreckage of their

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The Pulpit Can Help To Quiet People's Fears

ONE of the most common and one of the most disconcerting experiences of life is the lurking fear which so often possesses us. Dangers, real or imaginary, known or unknown, often create a sense of uneasiness and insecurity that prevents the peace of mind so essential to a happy life.

Jesus felt that one of the purposes of the gospel message was to quiet the fears which disturb humanity. Repeatedly Jesus said, "Fear not." Seven times these words appear in the gospels. Jesus knew, of course, that it would be of little value simply to tell people not to be afraid. Hence, in each instance He follows the



exhortation to "fear not" with words which indicate that fear, under the circumstances, was groundless and even unreasonable.

Common as fear has been in human life across the centuries, it is quite possible that fear, in some form, is more nearly a universal experience today than in any former period. During the brief time Mussolini was strutting across the stage of public life, he repeatedly urged his people to "live dangerously." Such advice is unnecessary today since every informed person knows that he must live dangerously, if he lives at all.

This consciousness of a world-wide, ominous threat has, to a degree, affected both saint and sinner. In such a world the sinner, so long as he chooses to remain a sinner, has no place to which he can turn for abiding relief. There is but one source of real relief for the Christian. It is found in his faith in the love, the goodness and the eternal justice of God. The Christian, amidst the most trying unstable conditions of life may rest on the assurance that "all things work together for good to them that love God." Hence he may be sure that no permanent harm can come to one who believes that, in this world and in the world to come, underneath him are "the everlasting arms of God."

When a minister goes into his pulpit he may be sure that, in the group before him, are people plagued by fears. Most of these secretly hope that they will find something in the service to quiet those fears. Any minister who meets that challenge with a gospel which shows the unreasonableness of fear in the heart of a Christian has rendered an inestimable service.

Religious Education A Parental Responsibility

WITH the annual fall back to school and classroom move now largely completed this might be the appropriate time for parents to consider their responsibility in their children's religious education. Many parents take this responsibility seriously and see to it that their children take advantage of every opportunity offered to further their education religiously. However, there are altogether too many parents who chose to treat lightly this responsibility, and, of equal concern, many of these parents are Methodists.

America's time-honored public school system has for many generations now followed the policy of leaving to organized religion the task of giving religious instruction to children. This stems in the main from the basic principle of separation of church and state, and the guarantee of freedom of worship written into the nation's constitution. Freedom of interpretation such as is the case in the Protestant tradition also raises the question as to what interpretation could and would be taught in public schools that would in any satisfactory sense meet the spiritual needs of the times. Consequently, the task has been largely left to the various churches to work out within the framework of their own organization and for their own people. Some faiths and denominations have established parochial schools in which secular and religious education of children and youth in primary and secondary grades are undertaken. In these instances the churches involved after meeting requirements for doing accredited work in secular fields are then able to devote as much time and attention to their particular religious interpretation as they think wise.

Methodism has no parochial school system. Children and young people from Methodist homes attend the public schools as do practically all others of Protestant background. Methodism is concerned, however, that its children and youth have the opportunity of receiving religious training, essentially a part of an all-around, balanced education—one which will also result in a Christian interpretation of life. As a result, each local church devotes considerable effort and means to provide a program of Christian education to meet the needs of these children and young people (adults as well) for whom it is responsible. One of the strongest forces at work in the life of Methodism today is the Editorial Division and the Division of the Local Church of the General Board of Education, both divisions being primarily concerned with furnishing such materials, guidance and assistance that will make possible the strongest program of Christian education in each local Methodist Church.

On the local church level there are those persons who give generously and willingly of their time and energy leading, administering, teaching and receiving additional training so that the best possible church school program may be promoted.

In the final analysis, however, the responsibility for seeing that children and young people are enrolled and regularly attending all of the educational opportunities which the church affords lies with the parents of the children. The attitudes and habits of children are determined in a large measure by the attitudes and habits of parents. Most certainly, if parents see little value in attending Sunday School, it is unlikely that their children will have any strong conviction about the matter.

The present period is one of emphasis on
(Continued on page 4)

From Bishop and Mrs. Martin, dated August 28
Aboard the S. S. Argentina

Martins Arrive In Rio de Janeiro

Editor's Note: Bishop and Mrs. Paul E. Martin of the Arkansas-Louisiana Area are presently on a three-months' tour of South America, an assignment of the Methodist Council of Bishops to visit Methodist points of interest on that continent. Bishop and Mrs. Martin sailed on August 19 aboard the S. S. Argentina. Originally scheduled to sail on the S. S. Brazil, August 20, the sailing date was changed first to August 13 because of the shipping strike in New York. Passage was also changed from the S. S. Brazil to the S. S. Argentina. Further complications however prevented their sailing until August 19. There is published in the following paragraphs the first communication from the Bishop. Other articles will follow in subsequent issues. These articles are written primarily for the Methodists of Arkansas and Louisiana and are published only in the "Arkansas Methodist" and "The Louisiana Methodist."

August 28, 1953
On board the S. S. ARGENTINA

Mrs. Martin and I crossed the Equator today. We each have a beautiful parchment signed by Neptunus Rex, Son of Saturn, Brother of Jupiter, and Ruler of the Seven Seas, attesting to the fact that we crossed that fabled line and that we have been duly initiated into the solemn mysteries of the Ancient and Honorable Order of Neptunia. We are proud to be "shellbacks."

FROM POLLYWOGS TO SHELLBACKS

The ceremony was a colorful and amusing one. The candidates were roped together, and, following the band, were led to a section of the deck near the swimming pool. King Neptune, in royal apparel, was an impressive sight in the center of the throne. On one side sat the Queen of the Mermaids and on the other, the Royal Baby. The Prosecuting Attorney presented the charges against each person to be initiated. The King issued the decree. The barber and his assistant lathered the faces and shampooed the heads of all with a thick concoction made of marshmallows and whipped cream, neither appetizing nor attractive. A huge wooden razor, and shears equally as large, were then used upon the bewildered neophytes. This was followed by treatment by a physician (so-called) who covered the body liberally with spaghetti and tomato sauce. By this time being pushed into the pool was a welcome release. But it was worth it to become a shellback.

FIRST PORT OF CALL — BARBADOS

Although we were delayed a week in New York before sailing, we have had a pleasant and restful cruise on a lovely ship.

We have had two ports of call. On the first Monday of our cruise, we reached Barbados, the most easterly island of the West Indian group. As you will remember, the West Indies Islands owe their names to the fact that Columbus, when he first sighted them, believed that he had reached India by a western route, as he had long hoped to do.

Barbados, a green island of palm trees and sugar cane encircled by the wonderful blue of the Caribbean Sea, is 1836 miles from New York. The area of the island is 166 square miles, and the population is about that of Little Rock: apparently all of the people had come to town that Monday!

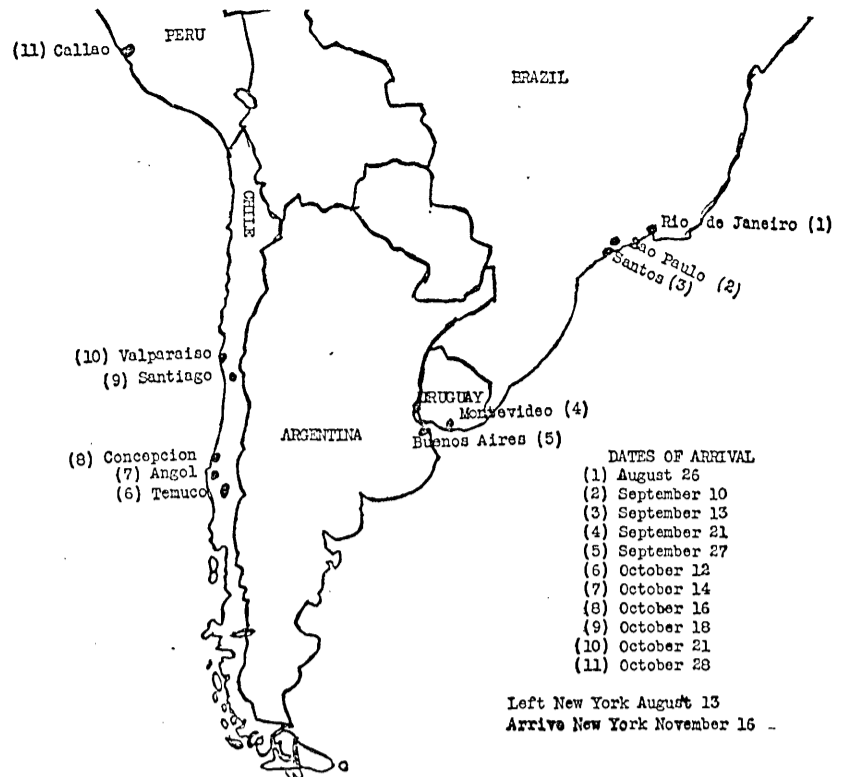
Our ship did not come into port, but there was regular tender service between the ship and shore. When you first step ashore on the launch dock, you feel as though you had accidentally wandered onto a stage all set for an operetta. The inner harbor in the heart of the city is cluttered with masted ships. The harbor police are dressed like characters out of "Pinafore." Natives saunter to and fro with a pleasant, lazy grace. A colorful character is the vender of a beverage made from mawby bark. She carries the container on her head and sings as she moves in and out of her line of customers. The town itself is so British that even the accent of the natives smacks of Piccadilly.

SECOND PORT OF CALL — BAHIA

Our second city to visit was Bahia which is Brazil's oldest city, and the first capitol.

Bahia really has two names. The city is properly called Sao Salvador, which means City of the Savior; but it has also taken as its own Bahia, the name of the state in which it is located. In Portuguese (the language of Brazil), Bahia means "bay." Its bay is large, stretching 25 miles. At its entrance it is two miles broad. Thus the city well deserves its title.

A striking feature of Bahia is the strange way in which it is built.



Scheduled stops on Bishop and Mrs. Martin's tour of South America. Allow one week for air mail correspondence.



Harbor Line, Rio de Janeiro, Brazil, with Sugar Loaf Mountain in Background

The city is actually situated on two distant levels, the upper almost 200 feet above the lower; connecting the two are funiculars, three high-ways, and elevators which rise perpendicularly in shafts resembling great grain elevators. In all there are four elevators, and they are kept going all day by residents of the city.

The commercial quarter, the market, and the old part of Bahia are located in the lower part of the town. Here is located a most interesting sight, the new Instituto do Cacau, around which centers the cocoa trade of Brazil. The state of Bahia grows about 97% of the cocoa exported by the entire nation.

The upper level of the city contains its shopping district, hotels, amusement zone, best residential district, and several new parks.

We were impressed by the holiday garb of the inhabitants and their love of gaiety. The women wear

brightly colored skirts and blouses, a bandana for head covering, earrings of gold or other metal, and strings of large beads.

As the one-time religious center of Brazil, Bahia has some hundred churches. Perhaps the most interesting is the Church of Saint Francis, whose wealth of gold leaf, blue tile, masterfully carved choir stalls, and sculpture presents a scene rivalled by few churches in the world.

Bahia's greatest interest lies perhaps in the fact that when Dom Joao, Regent of Portugal, moved his court to Brazil in 1808 to escape the oncoming troops of Napoleon, it was Bahia that first welcomed his fleet, and it was upon the soil of Bahia that Portugal's royalty first set foot, inaugurating a reign that carried through with the two Dom Pedros, until Brazil came into her own as a free nation.

The ship on which we sail does not often stop at Bahia, so we felt very fortunate to have the day in one of Brazil's most historic cities.

ABOARD THE S. S. ARGENTINA

The Moore-McCormack Lines carry both a Protestant and a Catholic haplain on its ships. On the ARGENTINA for this cruise is a Methodist minister as the Protestant chaplain. He is Dr. Alfred J. Gross, pastor of First Methodist Church, Wellsboro, Pennsylvania. He conducted a beautiful and inspiring service on Sunday morning, and his message, "The Trojan Horse," was a timely and helpful one. We have enjoyed the privilege of fellowship with him, as well as with other passengers from the United States, Brazil, Uruguay, and Argentina.

A unique and very happy arrangement on the ship is one in which from evening to evening a different group is seated at the Captain's table. One receives an engraved invitation to the affair. There are special menus, attractive place cards, etc. Though it is thought of as a rather formal occasion, the night we were there the group began to sing old songs. The captain particularly seemed to enjoy the singing, for apparently it had not been done before.

REACHING RIO DE JANEIRO

This letter will be mailed home the day we reach Rio de Janeiro and begin the thrilling adventure of visiting our mission work in this section of the world. We will be reminded that we are one fellowship in Christ. We have carried our people each day in our prayers, and we have been conscious of a sustaining power that has come because you lifted us to a Throne of Grace.

INTERPRETATION OF
METHODISM ON
SEPTEMBER NEWSSTANDS

LOOK magazine for October 6 is devoting all or parts of six pages to explaining "What is a Methodist?"

To the Rev. Dr. Ralph W. Sockman, minister of Christ Church, New York, the editors propounded 21 questions on Methodist history, doctrine and practice, calculated to bring out the distinctions between this denomination's beliefs and those of other churches.

Because of the influence of the "think and let think" policy of Methodism, several of LOOK's inquiries could not be given dogmatic answers. Dr. Sockman explains this more open-minded attitude on the part of Methodism. In answering questions on matters where opinion differs, his replies point out the varying views with utmost fairness.

Several of LOOK's inquiries seem designed to contrast Methodist with Roman Catholic doctrine. Typical of these are, "Do Methodists pray to saints?", "Do Methodists believe in purgatory?", "Do Methodists believe in the 'real presence'?", "Do Methodist ministers hear confessions?" and "What is the Methodist position on birth control?"

While, in general, the questions enable Dr. Sockman to furnish the public with much interesting and valuable information, many will regret that they provide him no lead into a description of the world service rendered by The Methodist Church.

The issue carrying Dr. Sockman's replies appears on newsstands September 22. Many leaders will wish to use this material for discussion groups. Others will find it a valuable aid in explaining their church to non-Methodists. Many will clip it for their reference files.

It is probable that reprints can be made available for approximately \$3.00 per hundred. Address inquiries to Methodist Information, 150 Fifth Ave., New York 11, N. Y.; 740 Rush Street, Chicago 11, Ill.; Box 871, Nashville 2, Tenn.

HELP FOR SPEECHMAKERS,
LAY AND MINISTERIAL

If you have speeches to make, occasionally, as do laymen or even regularly, as do ministers, real help in making your oratory effective is available for the price of a postcard.

Because public address is one of the most effective ways in which churchmen influence people, that Commission on Public Relations, through the courtesy of LOOK and the author, will send a reprint of Grove Patterson's article, recently published in that magazine, on "How to Make a Speech."

Mr. Patterson, dean of American newspapermen, editor-in-chief of the *Toledo Blade* and an ardent Methodist layman, is one of the country's most popular after-dinner speakers. Why this is so is revealed in his five simple rules expounded in two packed pages of practical wisdom.

No preacher is so good that he will not profit by this orator-editor's sound knowledge of human nature. And even the layman who shrinks from making a speech will feel the urge to make one after reading Mr. Patterson's encouraging instructions.

For your free copy address the nearest Methodist Information office: 150 Fifth Ave., New York 11; 740 Rush St., Chicago 11; Box 871, Nashville 2, Tenn.

M. C. King, World Council of Churches Representative
In Greece Writes of His

Visit To The Earthquake Islands

AUGUST 15-18

Saturday, 15th August

Patras. "My wife, my children, and my parents, are all in Zante; I was here when the earthquake came — now it is five days and I have no idea what has become of them. Could you take me with you." This plea, from a little man, in great distress, as we walked along the quayside at Patras at 3 a. m., was our first contact with the individual suffering that the earthquake has brought. But special permission is needed for all movements in and out of the stricken islands—a harsh, but necessary, order—so Professor and Mrs. Alivisatos and I had to leave him as we took the boat that the Red Cross had arranged for us.

Zante. About 9 a. m. we came in sight of Zante or Zacynthos. All the passengers, most of them distinguished medical men from Athens, stood on the bridge as we came in sight of the town. Zante is one of Greece's most beautiful islands and its city stood below wooded hills in a charming bay. It lay spread out before us like a panorama — from end to end a mass of torn and twisted buildings—still, except for a few columns of smoke where the fires that had swept the town still smoldered. We stood gazing at the city as we slowly came into the bay; none of us moved or spoke a word. Greek, British and US warships were already there and landing craft were bringing food and supplies from them to the quayside.

As we landed we met family after family lining the quayside patiently waiting for a chance to get away from the island. Each family had what belongings they could carry, mattresses and blankets, and, occasionally, a sewing machine or cooking stove. At various points British sailors stood with barrels giving water to whoever asked for it (we heard that, in the first days, the lack of water had been one of the greatest privations.)

We went in to the Red Cross Centre, a group of tents hurriedly erected in an open space. Nearby a group of US Marines with Bulldozers were just setting out to clear part of the town, while British sailors and Greek Red Cross volunteers were working together at bringing in supplies.

We learned that the Bishop had been wounded and was lying at the far end of the town. A senior priest took us to see some of the ruined churches. One patriotic sight was the remains of the feeding centre, set up after the first earthquake the Sunday before and destroyed, with loss of life, in the later quakes. As we walked amongst the groups of families, quiet and exhausted — many of them had been without food for several days before supplies could be organized — it was difficult to imagine that today (August 15th) was one of Greece's greatest holidays. The Priest told us that, as there was not a Church standing, Liturgy had been held in the open air.

Argostoli. About noon we sailed on to Cephalonia and, in the afternoon entered the deep bay on which lie its two chief cities — Argostoli and Lixouri. The speed and volume

In submitting this report to the World Council, Mr. King and Professor Alivisatos commented particularly on the help sent by Church World Service, and expressed their gratitude for the speed with which assistance was forthcoming. A carload each of rice, lard and flour were made available immediately by CROP and 84,000 lbs. of clothing and bedding dispatched from our Centers. Also \$9,000 contributed by the Protestant Episcopal and E & R Churches went forward in cash. Our friends in Greece comment that the gifts of the churches overseas have been widely publicized in the Greek newspapers and have made a very deep impression.

Supplies are now either on hand or en route to meet the most urgent requirements for relief. However, vast reconstruction needs remain. Not one church on the islands is standing, and an urgent request to provide fourteen prefabricated huts, costing approximately \$77,000, which will serve as temporary places of worship, is therefore a major challenge to the church people of the United States. It is hoped that these funds can be provided by special contributions through the denominations to the World Council of Churches, or directly to Church World Service designated for church buildings in Greece.

Sincerely,
Wynn C. Fairfield

of foreign help was shown by the number of ships in the bay — a US aircraft carrier, from which a group of helicopters was operating, British, Italian and French warships. We heard that some of the first on the scene had been two Israeli warships which had only left after distributing everything that they had on board.

As we landed, we saw great quantities of Italian medicaments being unloaded by the US Navy — a good example of the international cooperation the disaster has brought about.

Here, as in Zante, the open space near the quayside was filled with families sitting on their baggage waiting in the vain hope of a chance to get away from the horrors they had seen. For many this was their fifth day in the open, the children were looking listless and fretful: though I saw one little boy looking very happy; with a look of great seriousness, he was going backwards and forwards bringing water in a tiny mug to all the people around him. He had found something useful to do.

The main streets of the town had been cleared by bulldozers and, as we walked along the chief street, lined with oleanders, and came into the square with its trees and flowerbeds, the sight seemed familiar. It reminded me of Pompeii or Jerash — it was difficult to believe that the ruins were a flourishing city only a few days before. The effect of the earthquake was strange, here a

wooden roof had been twisted out of all recognition, there side walls had collapsed leaving the rooms with all their furniture on view—like a doll's house. Family pictures hung on the walls; wardrobes with their doors torn off but still full of clothes. In many rooms the Icons could still be seen often with their lamp hanging drunkenly before them. Groups of cafe tables still stood in the square and a greengrocer's display of tomatoes could be distinguished beneath the dust and rubble. **Not one house was standing.**—even a great concrete building which had looked untouched from the sea, was roofless. Not many people were about; in a few places demolition squads were working and some were searching in the ruins for their belongings. The priest who accompanied us greeted them and asked after their families. "Glory to God" he replied, if all were safe, but many bodies were lying close to where we stood, still trapped under the ruins.

In the evening we went to the Red Cross camp. First Aid had been a terrible problem as the Island's one hospital had been totally destroyed, killing the matron and many of her staff. The wounded were lying in tents — those able to move being taken off each morning to Patras. Helicopters were still bringing in the wounded from the villages — and not wounded only—one baby had chosen this moment to come into the world and his mother had been brought in by helicopter in time to give birth to a strong looking boy. We thought what a strange and hard world lay before him.

With the help of the US and British naval medical missions, new tents were going up all the time. It was at first arranged that we should sleep in one of these, as it was not expected to be needed before the next day — but by nightfall, it was occupied by three old women, brought in from the villages by the Royal Navy, two expectant mothers and twenty Greek soldiers down with food poisoning.

Sunday, 16th August

Lixouri. Next morning we crossed the bay in a crowded little motor boat to Lixouri, Professor Alivisatos' home town. It was the same scene of complete destruction — the quayside was pushed out at an acute angle, houses that had stood since Venetian times were in ruins, the roof of Prof. Alivisatos' old home lay upside down beside it. The Church of St. Nicholas, restored with WCC help after German raids, was again a mass of rubble. We found some neighbors of the Alivisatos' camped in their garden — fortunately they had a well, so they had water and their own fruit, figs, pears and tomatoes and on this they were living. The son of the house would disappear under the ruins of their home and come out, from time to time, triumphantly with a saucepan or a kettle — cups and plates and cooking utensils are one of the greatest needs.

In the afternoon we went up to the villages near to Lixouri; they were all reduced to rubble. Further away they looked untouched, yet we could

(Continued on page 15)

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. A. E. JACOBS, pastor of the Traskwood Circuit, is a patient at St. Vincent's Hospital in Little Rock.

THE JACKSON STREET METHODIST CHURCH, Magnolia, gave a reception on Wednesday evening, September 16, for the students of Southern State College.

MISS LENORA SUE ANDERSON of Camden has joined the staff of the Jackson Street Methodist Church, Magnolia, as a worker with youth. Rev. David M. Hankins is pastor.

THE JONESBORO DISTRICT MINISTERS and their wives met with the District Superintendent, Rev. E. J. Holifield, at Marked Tree on Tuesday morning, September 15, for a business meeting.

REV. ELVIS WRIGHT, pastor at Dover, is the preacher in evangelistic services at the Bells Chapel Methodist Church. The services, which began on Monday, will run through September 22. Rev. William H. Hightower is pastor.

THE ONE HUNDRED THIRD ANNIVERSARY of the Moorefield Methodist Church was observed on Sunday, September 5. Rev. R. E. Connell, district superintendent of the Batesville District, was the speaker. Rev. B. W. Stallcup is pastor.

THE CHORUS of the Pope County Home Demonstration Club furnished music for the Sunday evening service at the First Methodist Church, Russellville, on Sunday evening. The pastor, Rev. Harold Eggensperger, preached on "By What Means Do You Gain Direction?"

REV. RUSS SHAFFER and his family were recently honored with a linen shower by Dumas Memorial Methodist Church, and a pounding and reception by St. Luke's Methodist Church, El Dorado. Mr. Shaffer is pastor of both churches.

CHARLES STUCK of Jonesboro, Lay Leader for the North Arkansas Conference, spoke at the Fellowship Supper meeting at the Nettleton Methodist Church on Wednesday evening, September 9. Mr. Stuck spoke on his trip to Europe where he studied lay work in that country.

REV. HORACE M. LEWIS, pastor of Grand Avenue Methodist Church, Stuttgart, returned on Saturday, September 5, from a trip to the Holy Land. The trip which was made by plane lasted for a month. Mr. Lewis left New York on August 4 and on the return trip arrived in New York on September 4.

REV. RAYFORD L. DIFFEE, pastor of the R Chidester Methodist Church, is holding a series of evangelistic services at the West Side Methodist Church, west of Camden. The meeting began on Sunday evening, September 13, and will continue for one week. Rev. H. R. Nabors, pastor, is directing the singing.

REV. J. H. HOGGARD, pastor of the First Methodist Church of Van Buren, was host to Methodist ministers of the Van Buren and Ft. Smith areas at his home at 8:00 a. m. on Monday for the monthly breakfast conference. Plans for the visitation evangelism campaign to be held in the area, October 4 through October 8, were discussed.

TWO prominent church women — Mrs. Mildred McAfee Horton, former president of Wellesley College, and Mrs. Norman Vincent Peale, a vice-president of the National Council of Churches — are members of the "Committee on Maintenance of American Freedom" appointed by Bishop William C. Martin, of Dallas, Texas, Council president.

REV. A. C. CARAWAY, pasor of the First Methodist Church, Stuttgart, was the speaker at the recent monthly meeting of the Almyra Methodist Men's Club. Thirty men were present for the supper with others coming later to hear

the interesting talk Brother Caraway gave on his trip to the Holy Land. Rev. C. V. Mashburn is pastor at Almyra.

REV. WILLIAM O. BYRD, pastor of the First Methodist Church, Arkadelphia, was guest speaker at the annual Workers' Council banquet at the First Methodist Church, Camden, on Wednesday evening, September 9. Mr. Byrd spoke on "We Are Teachers." E. B. Glaze was master of ceremonies. Rev. J. M. Hamilton, district superintendent of the Arkadelphia District, introduced the speaker.

A METHODIST MEN'S ORGANIZATION for Cleburne County has been formed to aid rural churches in their programs. Lay speakers are being furnished for any rural church in the county for at least one Sunday a month at the 11:00 o'clock service. Twenty-five men from the Heber Springs and Quitman churches have volunteered their services as lay speakers for this program.

A SPECIAL SERVICE of dedication, in keeping with Christian Education Week, will be held at Pulaski Heights Church, Little Rock, during the morning worship services on September 27 for the one hundred nineteen officers and teachers in the Church School. V. Earl Copes, Minister of Music, will also conduct a training class, "Music in Christian Education" for three evenings, September 27, 28 and 29, beginning at 7:00 o'clock each evening.

THE CENTRAL METHODIST CHURCH of Lincoln held its first Family Night on Wednesday, September 9, at 6:30 when a potluck supper was served with the women of the Woman's Society of Christian Service and the Wesleyan Service Guild in charge. After supper the program consisted of musical numbers by members of the Methodist Youth Fellowship, a short devotional period by the pastor, Rev. William M. Wilder, and an old-fashioned spelling bee.

THE FIRST COMPLETE translation of the whole New Testament in the language of the American Navajo Indian has now been completed, and is being published by the American Bible Society. It has taken missionaries ten years to prepare. The complicated Navajo tongue has been reduced to written form earlier by other missionaries. This Testament will be widely used, not only among the older members of the tribe, but among the younger Navajos who still use their mother tongue.

BEGINNING at 2:30 p. m. on Sunday, September 7, an area-wide Training School will be held at the Central Methodist Church in Lincoln. The eight participating churches are Lincoln, Prairie Grove, Summers, Viney Grove, Evansville, Morrow, Cincinnati and Farmington. The courses to be taught in this three-day school are: A Life of Christ, by Rev. S. O. Patty; Friendship and Marriage, by Rev. and Mrs. James W. Workman, Jr.; Teaching Children, by Miss Anna Rose Miller and How to Teach in the Church School by Rev. William M. Wilder. Mr. Wilder will also act as dean of the school.

THE VACATION CHURCH SCHOOL at Pulaski Heights Church, Little Rock, was held August 23 through August 30 with an enrollment of 234 and daily average attendance of 204. Mrs. E. W. Copeland, superintendent of the Children's Division of the Church School, served as dean and also led the Junior "A" group in the study of Africa. Mrs. George Guthrie was in charge of the Junior "B" group in their study of "Our Daily Bread." Mrs. J. Kenneth Shamblin led the Primary I and II group in the study of "Child Life in Bible Times" and Mrs. Barron Lange was in charge of the Kindergarten study "Our Home and Family." Mrs. V. B. Story is director of Christian Education.

THE PREACHERS of the Fayetteville District met at Wesley Methodist Church, Springdale, on Thursday, September 3, with the district superintendent, Rev. W. F. Cooley in charge. The program consisted of discussions and plans for

the churches of the district for the fall with chief emphasis on a district-wide program of evangelism for October 4-8 in which all the charges of the district are to participate. The pastor will direct his own program of evangelism with a district-wide rally to be held at Central Methodist Church, Fayetteville, on the night of October 8. Other items considered included Church School Rally Day, National Christian Education Week and use of Church School literature.

OPEN HOUSE was held at the new parsonage at Parkin on Sunday, August 30, from 3:00 to 6:00 p. m., sponsored by the Woman's Society of Christian Service. The parsonage built at an estimated cost of \$20,000, has six rooms, two baths, an attached garage and utility room. The buff brick matches the church across the street. The Pearl McCain and Nellie Dyer Circles and the Wesleyan Service Guild cooperated in furnishing the parsonage. The parsonage committee consisted of Mrs. Roy Coldren, Mrs. R. M. Lake, Mrs. Kathleen Jett and Mrs. Paul McCutchen. Members of the Building Committee were Mr. and Mrs. Ed McKnight, Mr. and Mrs. Fred Brenner and Mr. and Mrs. Vernon Paul. Rev. H. F. McDonal is pastor.

GAMBLING WITH LIFE AS STAKE, NOT UNCOMMON

(Continued from page 1)

lives testify to the utter foolishness of the deadly "game" they played.

A similar analysis could be made of the results which follow when "grown-ups" walk the tracks of immorality, dishonesty and countless other roads which have proved to be high-ways of death for those who thought they could jump clear of danger when a real crisis developed.

We have all heard the old saying, "There is no fool like the old fool." Folly in more mature years is more to be condemned because it goes in the face of the lessons of history and personal experience. Yes, it looks foolish for youth to stand in the face of an on-rushing train until it is almost too late to jump to safety. However, before we, as adults, condemn them too harshly we should remember the foolhardy chances we take with the only life we have.

RELIGIOUS EDUCATION A PARENTAL RESPONSIBILITY

(Continued from page 1)

the local church's program of Christian education. Christian Education week is coming up, Church School Rally Day will be observed in many churches with Promotion Day closing out and beginning a new year in the church school. Parents will do well to consider seriously their responsibility in the matter of their children's religious education. The church and its leaders want to cooperate with parents. Parents can help their children by cooperating with the church.

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WHEN LOVE ISN'T HELPFUL

After a wedding is over and the happy couple set out together, each may say to the other, "You are all in life that I live for." Such words sound well and they mean well. There should be a singleness of devotion, devoid of any competing loves in the same realm.



But there must be some supplementary loves. Husband and wife cannot preserve the romance and richness of their affection by devoting themselves exclusively to each other. When two persons set out with no interest higher than looking after each other, their relationship resembles that of the childish sport of teeter-totter. When one is down, the other brings him up.

That helps. But each soon grows weary of watching the other's ups and downs. Comradeship and mutual respect, so essential to enduring love, require the serving of things together, a community of interests, a devotion to common causes.

Likewise the parent-child relationship needs larger loyalties to preserve its wholesome balance. Left to itself, mother love, so incomparably beautiful, can easily hurt the child by "the silver spoon" which gives too much or by "the silver cord" which asks too much. Many a youth is too long sheltered from the deep satisfaction which comes through serving others.

Friendship reveals the same requirement of larger sustaining loves. Our human loves can slip down into a subtle form of selfishness. The possessive spirit may often tarnish the marriage bond, making the home a counting house of rights rather than a cooperation of duties. Instead of being humbly grateful for the joy of giving TO each other, husband and wife may fall into thinking about what they are giving UP for each other.

Not only can love hurt us by being too possessive but also by being too protective. We naturally long to keep those we love safe from harm and exposure.

And how grateful we are for the protection of love! When we have been out all day in competition with those who are trying to get the best of us, how comforting it is to come back at night to a circle of family or friends who are trying to make the best of us.

When we have been exposed to the pretense and insincerities of social contacts, what a relief to come home where we can be ourselves, where love sifts the chaff from the wheat, takes us for what we are, and still loves us.

Yet this protectiveness of love may prove hurtful. A novelist has depicted a woman who weakened her husband by continually warning him against being imposed upon. Every morning regularly as she dropped the lump of sugar into his coffee, she dropped the idea into his mind that he was letting others use him too much. After a while he came to think of himself as put upon. By her protectiveness she softened him.

When love would soften us by its protectiveness as well as when it would narrow us by its possessiveness, love hurts us. Then "man's foes are they of his own household."

This leads us to see a third thing. If love is not to hurt us, it needs the element of sacrifice.

Our love for others is generated more by what we do for them than by what they do for us. Let's think that over. Certainly the kindnesses and services of others do beget a loving response in us. The gratitude we feel for what our friends and wives and parents have done for us fills our hearts to overflowing.

But on the other hand, have you not heard the saying: "If you wish to make a friend, get him to do something for you; but if you would lose a friend, loan him some money"? The principle back of this truth is that the deepest hunger of human nature is the need to be needed.

Our loves, like our possessions, appreciate in value in proportion to their cost.

New Highs In Giving Reviewed By Council

The Council on World Service and Finance, the 33-member body responsible for the care and disbursement each year of \$16 million of general Methodist benevolence and service cause funds, met in Lambuth Inn, Lake Junaluska, N. C. September 1-4.

The Rev. Dr. Thomas B. Lugg, executive secretary and treasurer of the Council, reported an increase of 14.17% in the past year's World Service giving on apportionment. In dollars this is an advance of \$1,156,226., making the amount raised for this purpose \$9,316,506., the highest since union.

General Advance Specials for the year totaled \$3,550,699. Week of Dedication offerings were \$607,681. The latter is a 28% increase over the preceding year. The Fellowship of Suffering and Service also enjoyed a 10% increase, reaching \$534,171., another new high. This fund supports Overseas Relief, the Commission on Chaplains and the Commission on Camp Activities.

A chart of total Methodist benevolence giving for the year, including that of the annual conferences and the Woman's Societies which the World Service Council does not administer, showed a 1952-53 total of \$4,318,470.

Dr. Lugg, however, speaking of the new levels of giving reached in 1952-53, warned against allowing the inflationary trend to lead the church to feel an unwarranted confidence in these victories.

Methodists Strongly Cooperative

The success of the new Interdenominational Cooperation Fund, apportioned to the churches by the 1952 General Conference, was apparent in the collection of \$273,571. during its first year of operation, a sum only slightly less than the asking. This fund is part of the share of The Methodist Church in the support of the National and World Councils of Churches. Methodist agencies, participating in joint projects under the several divisions of the National Council, brought the denomination's participation in the program of the National Council of Churches to \$681,436. during the year.

On the local level it was shown in figures provided by the Rev. Albert

C. Hoover of the statistical office, that the typical Methodist church is currently distributing each dollar given it as follows: 26c for ministerial support; 34c for buildings, improvement and debt reduction; 25c for current expenses and 15c for benevolences.

The practical success of unification was attested in another chart showing that Methodist annual giving has increased by 283% in the last 13 years. In 1940 giving for all purposes was \$75,608,889.; in 1952, \$289,800,000. Measured by purchasing power, however, this advance is reduced to about 100%, Dr. Lugg estimated.

Bishop Clare Purcell of Birmingham, Ala., president of the Council shared the chair with Bishop G. Bromley Oxnam of Washington, the vice president. Both bishops made devotional addresses at evening services in the Memorial Chapel. The recording secretary of the Council is George B. McKibbin of Chicago. All officers were reelected.

As usual, the executive secretaries of the several boards and agencies appeared before the Council laden not only with audited, statistical records of their stewardship but bearing messages of conquest framed in moving human and spiritual terms.

January 1955 in Cincinnati

Among a dozen new responsibilities given by the General Conference to the Council on World Service and Finance was the fixing of a date and place for an assembly at which all agencies are to present their programs and, either before or after the assembly, to hold separate meetings. (Discipline, par. 1108). This quadrennium's assembly of the agencies will be held in Cincinnati, the second week in January 1955, the Council decided.

Duties of the Council's new administrative assistant, the Rev. Dr. J. Homer Magee, will include a study of the accounting procedures of the World Service agencies, Dr. Lugg stated.

Research will also be made to bring some consistency out of the profusion of titles now in use by the several boards. Dr. Magee has also responsibility for the cultivation of wills, bequests and gifts.

On A Wide Circuit

W. W. Reid

THE GOOD NEWS DEMANDS PRESENT-ACTIVE VERBS

Aesop Glim, who runs a "clinic" in *Printer's Ink* in which he analyzes the handiwork of advertising writers, has a comment that I pass on (with some re-application) to preachers and others who present the gospel to the masses.

Brother Glim suggests that we each read and study—again and again until we get its cadence into our spirit and pen—Charles A. Lindbergh's own story of his famous non-stop flight to Paris. The story is now preserved in the volume "The Spirit of St. Louis" (Charles Scribner's Sons), and was recently serialized in the *Saturday Evening Post*. Read it again, says the commentator, for it answers Arthur Brisbane's prescription that "if writing is to be easier to read than to skip, we must get action into the story." And I can't help

thinking that perhaps that is what is lacking in some of the sermons I hear—action.

"No tense suggests action as vividly as *the present tense*," comments Aesop Glim. "Try never to let your copy promise that your product or service *can, will, might, could, would or should* do something for the reader. Make your prospect know that your product *does* do what you claim for it. Make him feel that it's happening while he reads. 'Old Dutch Cleanser Chases Dirt.' Not—'Old Dutch Cleanser might conceivably remove the accumulated filth, if properly applied.' Aesop Glim has long believed that Damon Runyon's success was his predominant use of the present tense.

"Lindbergh's account of events in 1926 and 1927 is told throughout in the present tense! It is a gripping story, simply, and beautifully told. And a great deal of its charm is the result of using the present tense."

This paragraph from Lindbergh's story gives an idea of the strength and gripping power of the present tense—even after an actual lapse of twenty-five years: "I nose down closer to the low, rolling waves. A cushion of air lies near to the water. Wings glide more smoothly. I drop down till my wheels are less than a man's height above the rollers. The miles slip by quickly, until a fishing smack appearing off my starboard

wing reminds me that I'm flying below mast-top level. I let The Spirit of St. Louis rise a few feet, and keep a sharper eye on the periscope."

Look at last Sunday's sermon with this in mind. Is the *present active* verb used, or the *future and subjunctive*, and *inactive*? Prayer is a means of reaching the Father *right now*. Faith *brings* blessings *today*. God *loves* the world. God *loves* even me. The Bible *shows* a way of life in 1953. The individual *is sought* by God this very moment. Our religion *saves* individuals and nations—*today*; salvation is not some far-off possible act of remote heavenly forces.

I can keep awake through a sincere sermon in the present tense. So can a congregation. And we can go out spiritually refreshed.

In a still deeper sense, a sermon that shows the power of our faith right now—in our community—redeeming men and society today—without *ifs* and *maybes* and *shoulds*; that sermon will confound the critic who says all we do is promise "bye and bye—pie in the sky."

The communists have learned to use a *more present tense* than do the Christians. And perhaps this is also a secret of some of the "smaller sects" making strides within the Christian family.

Fort Smith Area Churches Completing Building Programs

STAFF ARTICLE AND PHOTOS

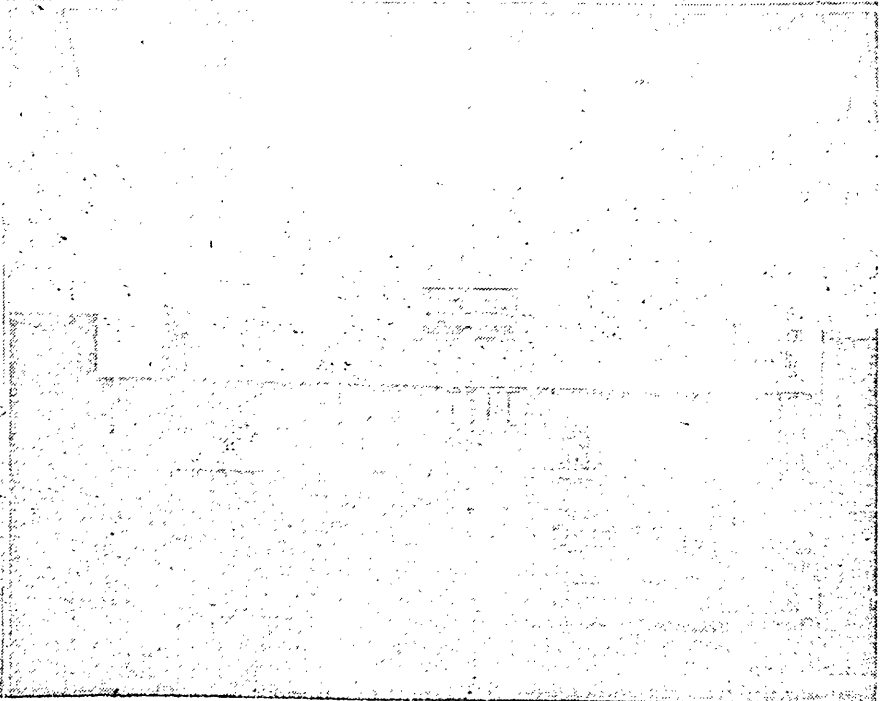
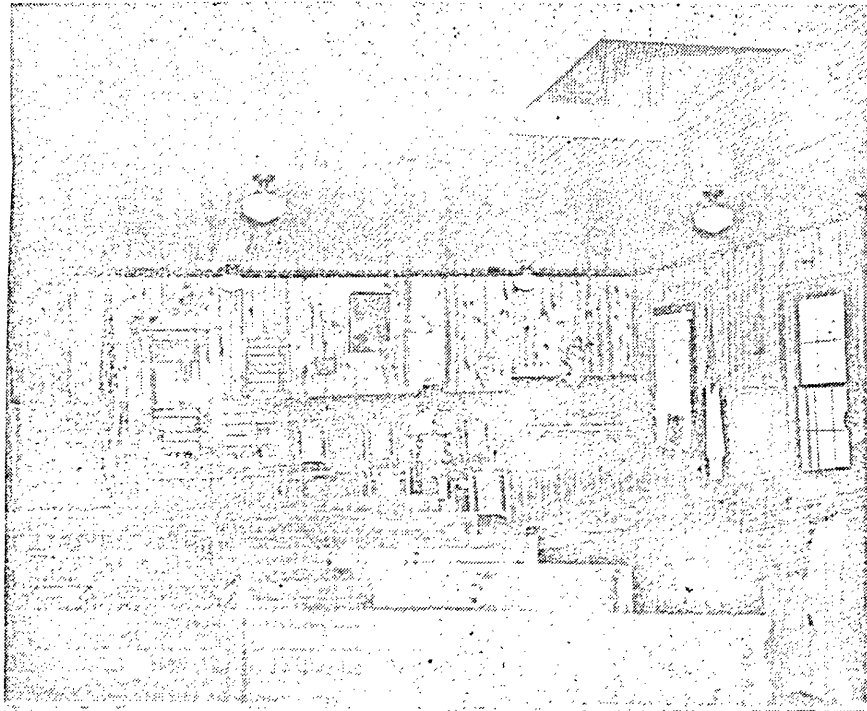
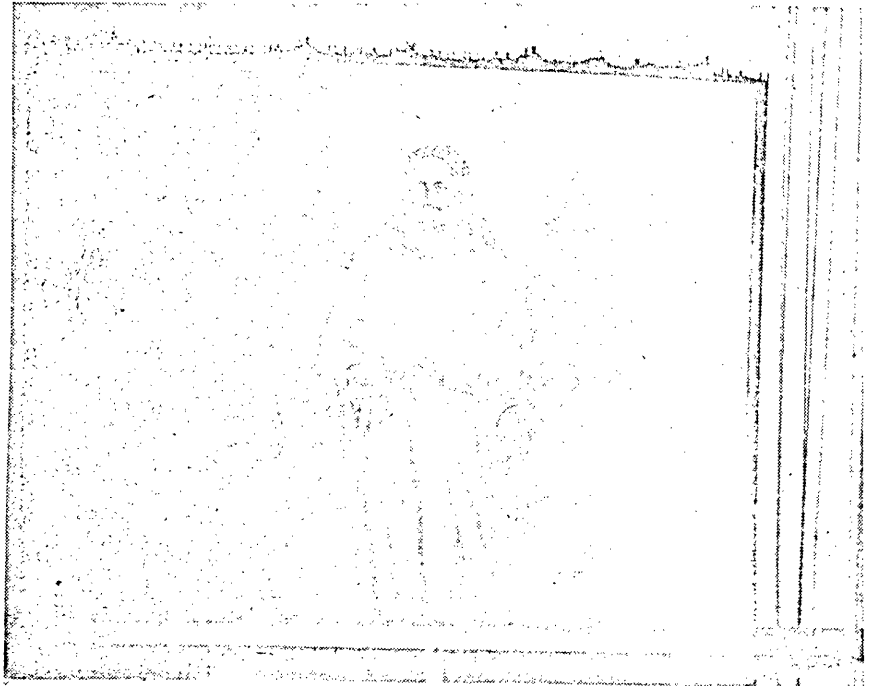
FIVE METHODIST CHURCHES in the Fort Smith-Van Buren area have completed or are now in the process of completing building programs which mark major moves of expansion for these churches. A completed fellowship hall and wayside chapel at the Grand Avenue Church, Fort Smith, has made possible the enlargement of that church's program; a painting of the Christ is the focal point of worship in the small chapel which is open 24 hours a day to worshippers in Fort Smith's downtown church. A picture of the painting is shown at top right. The chapel and its furnishings is the gift of J. W. Bishop, Grand Avenue layman. Clem Pfeifer served as chairman of the building committee which supervised construction of the fellowship hall. Rev. Charles B. Wyatt is pastor.

In the second row left is a picture of the interior of the Glover Memorial sanctuary, the finished phase of the building program of that congregation. Its educational facilities are now in the process of being completed and furnished. This work is being done largely by members of the congregation. Rev. Roy Poyner is pastor. This building program is a project of the Fort Smith City Board of Missions.

In the second row, right, is pictured one of the departmental rooms of the new educational building of St. John's Church, Van Buren, recently completed and now in use. Built at an approximate cost of \$17,000 and of Hydite brick and brick construction, the building adds 3200 square feet of educational space and makes possible a needed expansion of the St. John's program. Rev. Robert Sessions is pastor.

The third row, left, pictures the completed educational building at Midland Heights, Fort Smith, where Rev. W. A. Downum is pastor. This building adds 12,000 feet of floor space and houses a fellowship hall, kitchen, rest rooms and the church office as well as educational facilities for the Midland program. I. W. Banard served as chairman of the Building Committee. The building is paid for.

Pictured at the lower right is the sanctuary of the Fifth Street Methodist Church, Rev. Floyd G. Villines, pastor. This sanctuary complete with new pews and pulpit furnishings has a most worshipful setting. The building is a former Army chapel. There is no debt on any of the improvements made by the Fifth Street congregation.



What Is Going To Happen In Korea

By THOBURN T. BRUMBAUGH

There are at least four distinct possibilities as to the outcome of present conferences between spokesmen of the United Nations and the United States, on the one hand, and those for the North Korean People's Republic, the Chinese volunteer armies, and Communist China and Soviet Russia on the other.

A first result might be the complete failure of negotiations and the resumption of hostilities, with certain or all of the erstwhile belligerents joining again in the conflict. This might be expanded into a war of great dimensions, or it might be contained again within the Korean peninsula. In either event the Korean people would continue to suffer privation and distress, perhaps many times compounded. It is safe to presume that in any such case American sympathy would continue with the people of Korea. Relief and rehabilitation measures would be limited only by our ability to deliver and distribute material supplies.

Obviously such a reversion to hostilities and the disorganization that would continue behind the battle lines would make any constructive and progressive program of reconstruction and restoration impossible. This would in turn discourage large efforts toward social or educational, not to mention moral and religious restoration. Missionary efforts would, therefore, have to continue, as of late, to deal primarily with material relief measures. Only a modicum of attention could be given to spiritual and moral matters, as is always true in a nation engaged in civil war or trying to dislodge invaders.

A renewal of the fighting in Korea, therefore, would offer little hope of early resumption and extension of Christian work in anything like a normal manner.

Unification?

A second possible outcome of the peace talks on Korea might be a complete victory for the principles of the United Nations. This would bring about speedy unification of the Korean nation and people under democratic leadership. Very naturally, this is the solution which President Rhee devoutly desires, though he doubts whether it can be achieved without military defeat of all his enemies and their expulsion from Korean territory. There are many, on the other hand, who both doubt whether this is possible, and whether it would create a stable state of affairs even if it were.

However, since this is one possible result of the peace talks, we must consider its implications for Christian missions. Whether in a forcefully pacified and united Korea such a government as South Korea now has would have complete independence, as President Rhee assumes, or would become a protectorate of the United Nations, or perhaps even a satellite of the United States, is a serious consideration. For this would be a determining factor in the degree of Korea's receptivity to Christian ideas and institutions in any conceivable future.

Yet with South Korea's present social and political leadership so largely Christian, and with the United States so authoritative in any such outcome of truce negotiations, Christian principles and democratic institutions as we Americans understand them would un-

evangelistic efforts by the greatest possible number of missionaries, recruited from all branches and sects of the Christian faith.

Communist-Dominated?

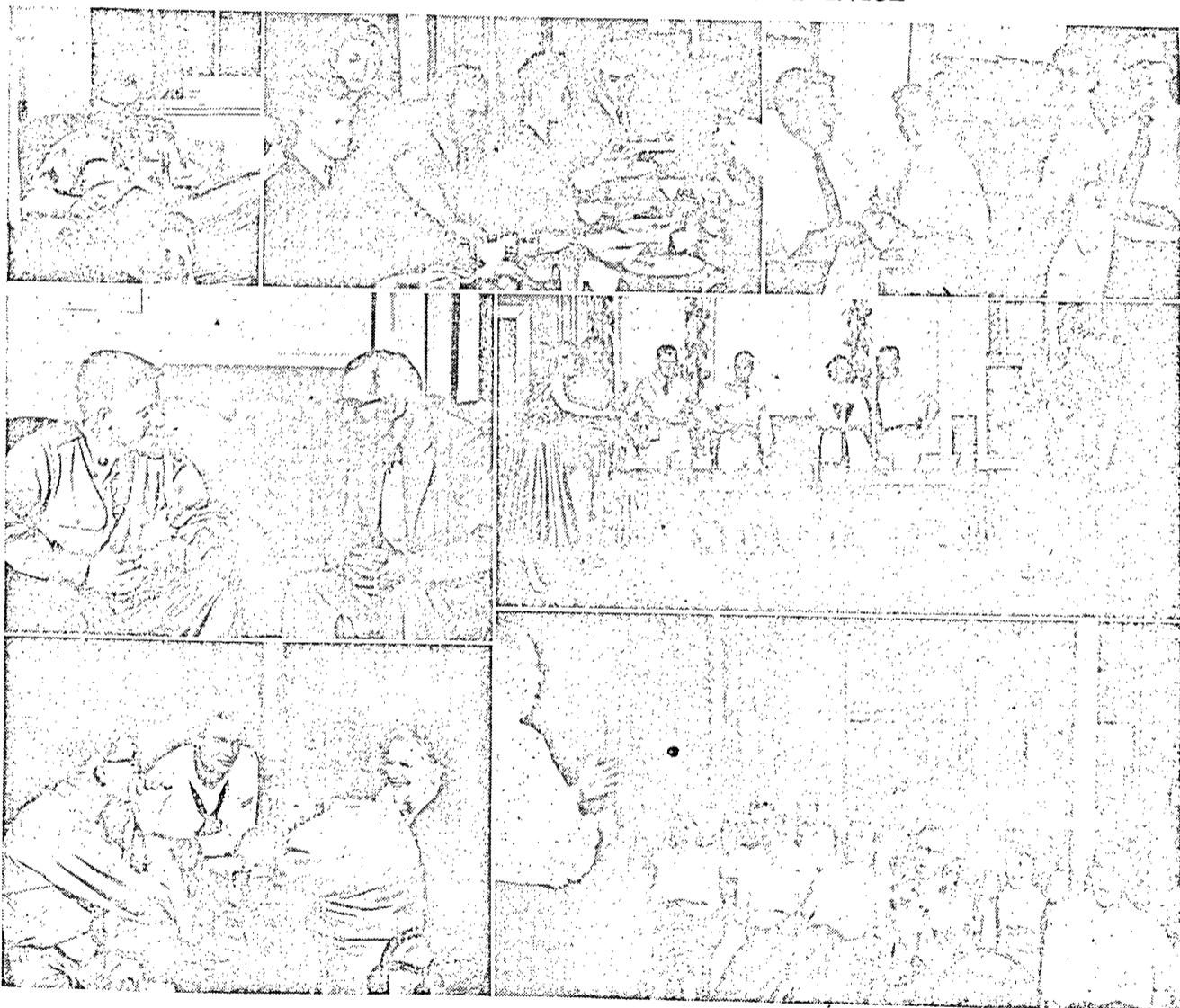
As the exact opposite of this last possibility is the chance that a communist government or a Chinese or Russian-dominated regime may be established in Korea. Certainly this is the spectre which President Rhee and almost all Korean Christians and lovers of American democracy fear most. They know that the United States and other western democracies have repeatedly shown great interest in Korea, only to

withdraw political and military aid when some other expedient has appeared more attractive. Koreans have never forgotten America's 1882 treaty of mutual recognition with Korea's king which got lost in the shuffle of Asiatic affairs leading up to and following the Sino-Japanese and the Russo-Japanese wars. They also remember the American Army's announced intention in 1949, supported by a top-flight State Department speech, to exclude Korea from the United States' line of Far Eastern defense. Therefore, there is great concern lest this truce and the subsequent negotiations be only a face-saving device, following which American and United Nations diplomacy may again leave Korea under the dominant political influence of her neighbors to the north, west and south.

Needless to say, this would be the worst conceivable outcome of recent events so far as Christian missionary effort is concerned. The South Koreans, and especially the Christians there, have no illusions about the incompatibility of communism and Christianity. They

(Continued on page 15)

ONE-FOURTH OF WORLD-WIDE COMMUNION DAY OFFERING SUPPORTS THE CAMP ACTIVITIES PROGRAM OF THE FELLOWSHIP OF SUFFERING AND SERVICE



In the Camp Activities Program of The Fellowship of Suffering and Service of our Church, our sons and daughters serving across the nation in their country's uniform, find church-homes-away-from-home adjacent to their Base. An active, absorbing social program enriched by the regular worship services and church school, is the pattern. Your gifts on World-Wide Communion Sunday, October 4—as well as on other Communion Sundays—support this needed and appreciated program.

Photos: top left: At Centenary Methodist Church, Richmond, Va., worthy relaxation. Next right: At Union Methodist Church, Belle-

ville, Ill., a free meal following the morning worship hour. Top right: After the meal, a little work that's fun, too. Middle left: The Rev. Harold H. Fink, pastor, Washington Street Methodist Church, Petersburg, Va., finds counsel is both wanted and appreciated. Middle right: A session that's always popular, at Centenary Methodist Church, Richmond, Va. Lower left: Sponsors soon become church "mothers" to boys away from home. Lower right: The Rev. Eugene M. Leckrone, pastor of Union Methodist Church, Belleville, Ill., leads his transient charges in a brief song service as the day closes and time comes for return to the Base.

CHILDREN'S DIVISION SUPERINTENDENTS AND SECRETARIES OF CHILDREN'S WORK

Both of the above named officers in the local church will find it very necessary to subscribe to the *Methodist Woman*. This magazine has a section on children's work once each quarter which gives the latest information on Missionary Education of Children. This information is in the current, September issue, and will come again in the December issue. The *World Friendship Bulletin* edited by Miss Van Hooser in the *Methodist Woman*, and *Toward Wider Horizons* by Miss Young in *Child Guidance Magazine* should be read carefully by Superintendents of the Children's Division and the Secretaries of Children's Work. These articles will provide late information that is of interest to children, regarding our mission fields, as well as suggested missionary activities for children. If you do not subscribe to the *Methodist Woman* then please do so right away, and in the meantime borrow a copy of the September issue and read the *Friendship Bulletin* for this month.

Will the children's leaders read very carefully the Financial Report given in the September issue of the *Methodist Woman*. There is one item that should cause us to stop and think, and that is the amount of money raised, and reported by the children through the Woman's Society this past year. The word reported is underlined because many children's groups raise money for missionary purposes that is not reported through the proper channels.

Please remember that all money collected during additional sessions with children should be divided in the following manner, and reported:

40% to the Treasurer of the Woman's Society

40% to the Local Church Treasurer to be applied on World Service

20% to be spent on some missionary activity that the children choose.

We are deeply concerned that our children know about the missionary program of our great church, and that they be led to give in ways that will be meaningful to them.

Thousands of Korean children who are refugees, many are war orphans, will be hungry and cold this winter unless we help them. Perhaps your boys and girls would like to make a Thanksgiving offering that would help meet the urgent needs of some of these children. Send gifts of \$3.00, \$5.00 or more through the treasurer of the Woman's Society of Christian Service for supplies for work with children in Korea for Miss Mollie E. Townsend, Miss Thelma Maw or Miss Florence Piper. On the Secretary of Children's Work report this would be listed as *Cash for Supply Work*.

The Secretary of Children's Work of the Woman's Society is a member of the Children's Workers Council, and should always be notified of the meetings of the Council.—Mrs. W. F. Bates

Little Rock Leadership School Set In October

The annual leadership school for the Methodist churches of greater Little Rock will be held October 18-22, at Asbury Church, according to an announcement by the Rev. Roy E. Fawcett, executive secretary of the Little Rock Conference Board of Education.

Participating churches will be those in Little Rock, North Little Rock, and surrounding communities, Mr. Fawcett said. Usually members from 25 to 30 churches attend, he said.

Courses and their instructors will include:

Understanding Children, Mrs. Euel D. Crosby, director of Children's Work, North Texas Conference, Lubbock.

Missionary Education of Children, Mrs. W. Neill Hart, El Dorado, secretary of Children's Work, South Central Jurisdiction Woman's Society of Christian Service.

Music and Children of the Church, Mrs. A. C. Rauchenburg, Atlanta, Ga.

The Methodist Youth Fellowship, Rev. C. Ray Hozendorf, pastor of Grand Avenue Methodist Church, Hot Springs.

Understanding Youth, Mrs. J. K. Benton, Nashville, Tenn.

The Ways of Jesus, Mrs. V. B. Storey, director of Christian education, Pulaski Heights Methodist Church, Little Rock.

Church School Administration, Dr. J. Fisher Simpson, editor of *Texas Christian Advocate*, Dallas.

The Teachings of Jesus, Dr. Albea

Godbold, St. John's Methodist Church, St. Louis.

The Meaning of Methodism, Dr. Robert W. Goodloe, Southern Methodist University, Dallas.

Personal Christian Living, Dr. J. K. Benton, dean of Vanderbilt School of Religion, Nashville, Tenn.

The opening session of the school will be at 2:30 p. m. Sunday, October 18. Evening sessions will be from 7:15 to 9:15 p. m. Monday through Thursday. There will be a 20-minute fellowship period between class sessions, Monday through Wednesday. Refreshments will be served in the fellowship hall of the church.

The course on "Understanding Children" will be offered at a morning session also, 9 to 10:45 a. m., Monday through Thursday. A nursery will be provided for small children during both the morning and evening sessions.

Churches are requested to report progress in enrollment, in advance of the school, to Mr. Fawcett's office, 525 Exchange Building, Little Rock.

Pastors and general superintendents of the participating churches constitute the Board of Managers. Officers are Dr. Francis A. Buddin, Little Rock district superintendent, dean; Rev. Rufus Sorrells, Highland Church, chairman; Rev. I. L. Claud, Washington Avenue Church, North Little Rock, vice chairman; Rev. Charles W. Richards, St. Paul's Church, vice chairman; Miss Mary Ann Kincannon, secretary; and James H. Johnson, treasurer.

NORTH ARKANSAS CONFERENCE NOTES

BY IRA A. BRUMLEY

Institutes Well Attended

Three area institutes were held in the North Arkansas Conference during the period of September 8-10, as follows:

Forrest City, September 8; Jonesboro, September 9; Batesville, September 10.

The Forrest City meeting was attended by delegations from the Forrest City District. The Jonesboro meeting was attended by delegations from the churches of the Jonesboro and the Paragould Districts. The Batesville meeting was attended by groups from churches of the Batesville District, two churches from the Paragould District, and groups from the Searcy District.

The institutes were worked out on the basis of having the first hour from four to five p. m. as a general meeting. Each meeting opened with a worship service conducted by one of the District Superintendents: Forrest City District, Rev. Otto W. Teague; Jonesboro Area, Rev. A. N. Storey; Batesville Area, Rev. R. E. Connell.

The worship service was followed by a brief message on literature presented by Dr. Charles M. Laymon, editor in charge of adult materials of The Methodist Church Board of Education.

The groups at each place were divided at 5:00 p. m. on a departmental basis, with the following leadership:

Nursery, Mrs. Roy I. Bagley of Blytheville; Kindergarten, Mrs. J. H. Monday of Little Rock; Primary, Mrs. H. E. Tomlinson of Memphis; Junior, Mrs. Ira A. Brumley of Conway; Intermediate, Mrs. C. B. Nelson of Warren; Senior-Older Youth, Miss Regenia Watson of Newport; Adult, Dr. Laymon.

The general workers met with the adult workers for the period from five to six.

The groups recessed from six to seven for the evening meal.

The groups reassembled at seven o'clock for a two-hour session with the general officers of church schools meeting with the executive secretary in a two-hour session.

The attendance was most encouraging as to numbers, and the interest shown by members of the various groups indicated growing interest in the church school program. We have already had many statements indicating the appreciation of persons attending, for this type of program.

This was the first time that the North Arkansas Conference has attempted institutes on such a broad basis. It is hoped that we may do much more of this kind of work in the future.

Such a program has already been planned to be held at Conway Tuesday, September 15.

Fort Smith Training School

The Fort Smith Area has completed plans for an outstanding training school. The Board of Managers has been successful in securing an excellent leadership for this school, as follows:

The Child's Approach to Religion, Miss Mary Shipp Sanders; The Church's Program for Nursery Children, Mrs. W. F. Bates; Understanding Ourselves (Youth Only), Rev. Alfred A. Knox; The Methodist

CHRISTIAN EDUCATION WEEK

New York — Challenged by the fact that 27,000,000 American children and youths are getting little or no church school training, churches throughout the nation are readying strong Sunday School drives to be launched during Christian Education Week, September 27—October 4. Theme of the observance will be: "For All Children, Faith in God."

Sponsored by the National Council of the Churches of Christ in the U. S. A., with 40 denominations cooperating the special week will focus attention on these facts:

Of the one million children who get into trouble with the law each year, the vast majority have no record of regular religious instruction.

The number of children under ten years of age has increased 39 per cent since 1940, while the general population has increased less than 15 per cent.

Youth Fellowship, Rev. James S. Upton; Hope and Church, Dr. Clark Ellzey; Jeremiah, Dr. Walter Hearn; Christian Stewardship, Rev. John Bayliss.

This school is to be held November 1-5, with Dr. Fred G. Roebuck serving as Dean and Dr. W. Henry Goodloe as Chairman of the Board of Managers.

Melbourne Charge Schools

The Melbourne Charge is planning a series of five training schools to be held on the following schedule:

September 14-16, Oxford; September 17-19, Forrest Chapel; September 21-23, Melbourne; September 24-26, Guion; September 28-30, Wiseman.

The course on How To Teach in the Church School is to be offered by Miss Mary Chaffin, assisted by Mrs. D. G. Hindman.

The Beebe Church is now planning for a Second Series Training School on Christian Education in the Local Church, during the period of September 29-October 20.

Rev. Aubra O. Hays, Turrell, has recently been certified for the following courses: The Educational Work of the Small Church (First Series), and Christian Education in the Church (Second Series.)

There is to be a one-unit school at Morrilton for the churches of that area September 20-22, beginning at 7:00 p. m., September 20. The course to be offered is Improving the Church School.

Manila School

The churches in the Manila area are to have a two-unit school, September 20-22, beginning at 3:00 p. m., on September 20. The following courses are to be offered:

How to Teach in the Church School, Mrs. Elmus C. Brown

Teaching Children, Mrs. R. W. Adair.

There is to be a one-unit training school at Pottsville September 23-25, in which the course on How To Improve the Church School is to be offered. The first class session will begin at 7:30 p. m., September 23.

West Helena is to have a one-unit training school on How to Teach in the Church School taught by Rev. G. A. McKelvey, September 21-23, beginning at 7:00 p. m., September 21.