

Arkansas Methodist

— "SERVING TWO HUNDRED THOUSAND METHODISTS IN ARKANSAS" —
Office of Publication of Arkansas Methodism

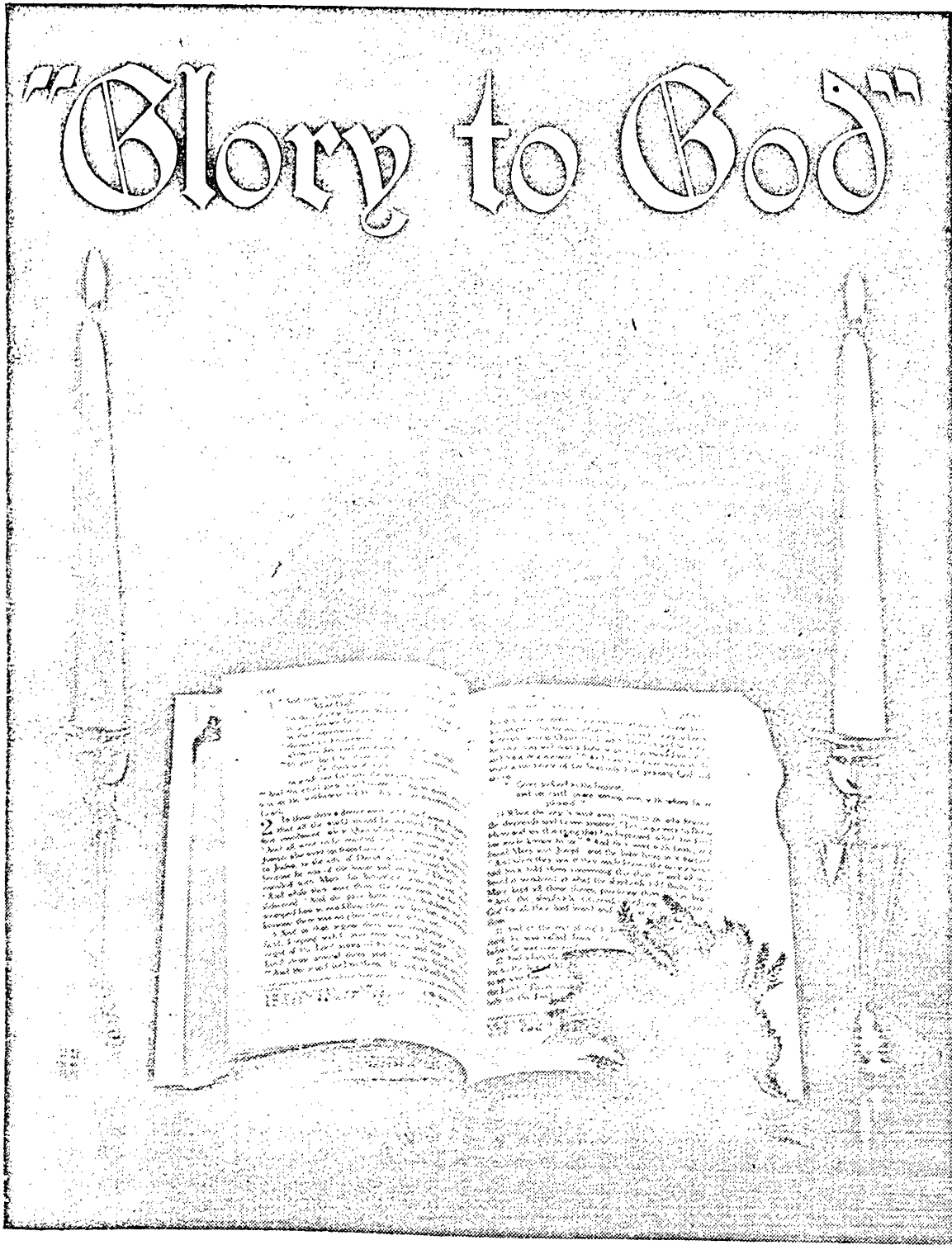
VOL. LXXI.

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OLD STATE COMMISSION
LITTLE ROCK, ARK.

"Glory to God"



Bishops For Advance On Every Front

THREE churchwide movements, each of which will rate high in importance in Methodism's 1952-56 program, were given episcopal endorsement and impetus in the semi-annual meeting of the Council of Bishops at Atlantic City, N. J., November 17-21.

They are the World Mission for Evangelism in 1953, a Crusade for a New World Order and an Emphasis on Methodist Youth in 1954-56.

Year of Evangelism

Features in the Year of Evangelism are the "United Evangelistic Missions" being held on conference, area and jurisdictional levels; the national meeting of conference and district secretaries of evangelism in Washington, D. C., November 28-December 2; the creation of Commissions on Membership and Evangelism in local churches in compliance with the new Discipline; the organization of a church-wide Committee of Fifty to promote the movement; observance of Sunday, May 24, 1953 as Aldersgate Day and Pentecost Sunday and a celebration of the 250th anniversary of the birth of John Wesley, June 26-28.

Crusade for New World Order

Acting upon instructions of the General Conference the Council ordered the appointment of two bishops by each of the six jurisdictional Colleges of Bishops to comprise a Committee for a New World Order. Bishop Oxnam, who presented the subject, was made an additional member. It is contemplated that on-the-spot consultations with UN staff members will be arranged to become more familiar with its operation and accomplishments and also, to give study to its basic charter with a view to discovering what of the proposals for revisions should be advocated and promoted.

The following bishops compose the new committee: Arthur J. Moore, Costen J. Harrell, Fred P. Corson, W. Earl Ledden, Edgar A. Love, Matthew W. Clair, Jr., Marshall R. Reed, F. Gerald Ensley, William C. Martin, Dana Dawson, A. Raymond Grant, Donald H. Tippet.

Quadrennial Emphasis on Youth Work

To reach Methodism's share of the 20,000,000 American youth who are unrelated to any church or synagogue and to save them from communism, fascism, secularism and atheism, the General Conference ordered a development, improvement and extension of its youth program during the quadrennium.

Bishop John Wesley Lord who attended last August's youth conferences, where approval to the program was given by youth and youth workers, brought the project to the bishops for their further sanction. Their hearty endorsement covered these five points: (1) A call to the church to give major emphasis on Methodist youth during 1954-56. (2) To encourage annual conference youth councils and boards of education to make an all-out preparation during 1953 for the concerted church-wide emphasis to follow. Meanwhile, youth will give fullest participation to the World Evangelism movement. (3) Authorization of a special Watch Night Service, December 31, 1953 as a call to prayer for the church in strengthening its youth program. (4) The preparation by each bishop of an epistle to be read at the 1953 Watch Night Service and at the worship service, January 4, 1954. (5) The appointment of six bishops to serve on the general committee on Youth Emphasis. Those named, one from each jurisdiction, are: Roy H. Short, John Wesley Lord, J. W. E. Bowen, Edwin E. Voigt, Paul E. Martin, Gerald Kennedy.

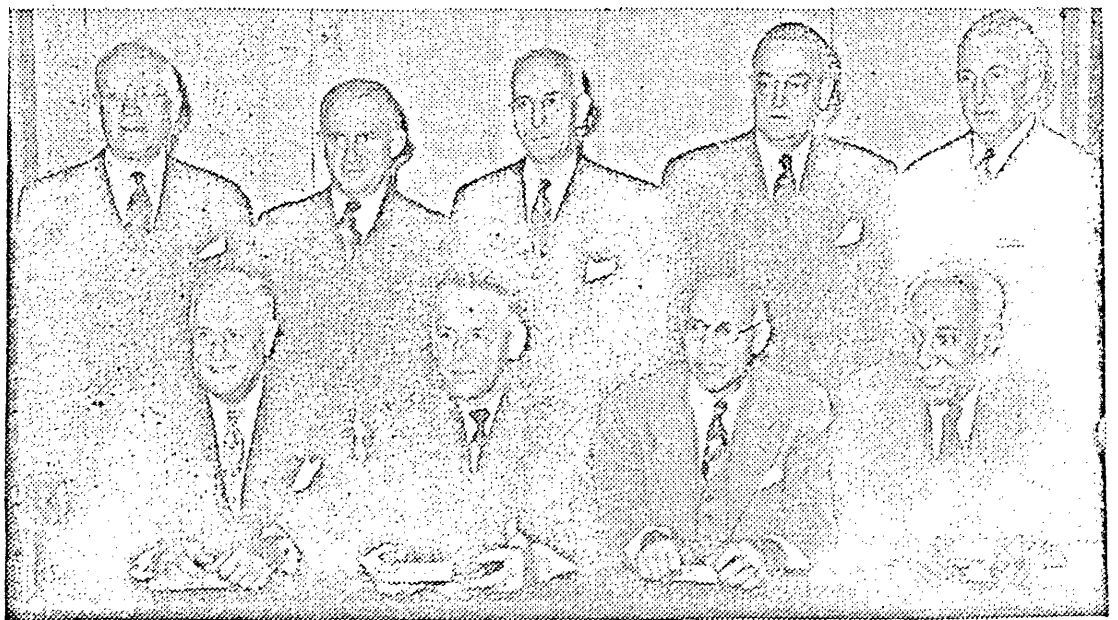
To Advance the "Advance"

The benevolent program of the church received early consideration in the session when Bishop William C. Martin and Bishop Costen J. Harrell made a presentation of the Methodist "Advance". They were assisted in this by Dr. Earl R. Brown, Dr. Eugene L. Smith, both of the Board of Missions, Dr. E. Harold Mohn, executive

director of the Commission on Promotion and Cultivation and Dr. Thomas B. Lugg, executive secretary and treasurer of the Council on World Service and Finance.

A Service of Orientation

For the benefit of the nine new bishops elected in June and July, who were together here for the first time, a program worked out by Bishop Paul E. Martin, on twelve aspects of the life and work of a bishop consumed four sessions of the Council and utilized 24 speakers. There was brotherly briefing on such practical themes as "The Selection and Use of a Cabinet," "The Annual Conference Session," "His Public Relations," "The Bishop's Physical Health," "The



The nine new Methodist bishops elected last June and July were together for the first time in Atlantic City, N. J. attending the semi-annual meeting of the Council of Bishops, November 17-21. They are: (standing l to r) Edwin E. Voigt, Aberdeen, S. D.; F. Gerald Ensley, Des

Moines, Ia.; D. Stanley Coors, St. Paul, Minn.; A. Raymond Grant, Portland, Ore.; Frederick B. Newell, New York, N. Y. (Seated) H. Bascom Watts, Lincoln, Neb.; John W. Branscomb, Jacksonville, Fla.; Edgar A. Love, Baltimore, Md.; Matthew W. Clair, Jr., St. Louis, Mo.

DR. ELLIS NAMED TO UNITED CHURCH MEN BOARD

Eighteen Methodist laymen were nominated to membership on the board of managers of the National Council of Churches' Department of United Church Men at a meeting of the Methodist Board of Lay Activities' executive committee in Chicago Dec. 1.

The executive committee also made tentative plans for a national conference of Methodist men in 1954, fixed the date for the board's annual meeting next summer, and asked the staff to plan for another national laymen's spiritual life retreat.

Laymen chosen for the board of managers of United Church Men included Dr. Matt L. Ellis, Hendrix College, Conway, Ark.

Tentative plans made at the Chicago meeting call for holding a national conference of Methodist Men within ten days following Easter (April 18) in 1954. Place and exact dates have not been determined.

LATEST METHODIST FIGURES RELEASED

Membership in The Methodist Church in the United States and its possessions now stands at 9,180,428, according to the Rev. Albert C. Hoover, director of the church's statistical office in Chicago.

A year ago the membership was 9,065,727, but 1952 reports just compiled from the denomination's domestic annual conferences increased the total membership to 9,180,428. When the figure of 823,225 members overseas is added, the

Devotional Life of a Bishop." Opening and closing these periods were appropriate liturgical services.

METHODISM'S TREASURER REPORTS

If you had to raise \$1200 within a year to meet some desperate needs for your family and six months had gone by with only \$400 in hand, you'd be in about the same situation, relatively speaking, that The Methodist Church now is with its receipts for World Service.

While the \$3,603,037.82 amount received for World Service during the first half of the fiscal year represents a nice gain of about nine per cent over a similar six-month period last year, that amount still is a little less than a third of the \$9,660,000 apportionment for the year.

A report of November receipts at the church's central treasury in Chicago, issued by the Rev. Dr. Thomas B. Lugg, treasurer, indicates that \$709,254.17 was received for World Service and \$5,696.22 for World Service specials.

The General Advance fund received \$159,090.47 during November, which brought the amount for the first half of the year up to \$1,413,322.25—a slight drop over the same period

last year.

The Week of Dedication receipts in November amounted to \$6,171.35, bringing the total up to \$676,759.59. In this case this accumulated figure goes back to March 1 in order to include all receipts coming in from the 1952 Week of Dedication, generally observed in early March.

Other November receipts were Fellowship of Suffering and Service, \$124,949.21; Episcopal Fund, \$78,310.44; General Administration Fund, \$26,025.37; and Interdenominational Cooperation Fund, \$15,960.28.

church membership totals 10,003,653.

Contributions for all purposes totalled \$289,791,195 during 1952—a substantial increase over the \$268,623,814 expended in 1951.

More than 83½ million dollars was spent for buildings and improvements, an increase of nearly two million over the 1951 figure. Payments on church debts totalled \$15,070,942—four million dollars more than last year's total payments on debts.

World Service and conference benevolences in the church received \$15,148,833. Giving to the Advance fund totalled \$4,137,046.

Total membership in the denomination's church schools is 6,141,284. Average attendance in Sunday schools is nearly four million.

Membership in the Woman's Society of Christian Service has increased to 1,694,898, a gain of 64,232 over 1951. The organization raised \$23,791,154 for support of their local churches and their missionary program around the world—more than two million dollars more than last year's giving.

THE DEVOTIONAL PAGE

REV. ROY I. BAQLEY, Editor

FROM THE BOOKSHELF

Banish consistency from your thoughts of God and there remains no barrier against the greed and vice of men . . .

Christianity, thank God, is both an ethical and mystical religion . . .

One can never reproduce the conditions under which any particular decision was made . . .

Our one convincing proof of his (Jesus') deity is the transformation he has brought about in our lives . . .

Only by obedience to what is recognized by faith as His divine command can we be sure that we are really in contact with Him, and this assurance is valid only for today . . .

God has great gifts to give, to be sure, but He does not give them blindly, or without respect to the conditions which our lives present.

To know Christ crucified and risen again is to learn the secret of enduring happiness . . .

In our relations to our fellows it is not what is done that is unpardonable, but the spirit in which it is done . . .

Committing to God the future in unreserved devotion, our own future and the future of those we love, we shall be at peace . . .

From HOW TO THINK OF CHRIST by William Adams Brown

PRAYER AND FEELING

Read Psalms 27:14 and Lamentations 3:22-27.

"Sometimes I just don't feel like praying." "Sometimes I don't feel like I am getting an answer." "I feel discouraged." Everyone has these feelings at times, but our basis for prayer is deeper than our feelings. One trouble with much of our "religion" today is that we make-believe that we have to feel queer in order to be religious. If we feel merely normal, or perhaps below normal at times, we wonder if we have any religion.

A sensible person knows that his feelings change with the weather and with what he ate for breakfast. But the reality of his religious experience has a much more stable foundation. He does not expect to feel an increase in education after every book he reads. He does not expect to feel himself grow a little after every meal he eats. He knows that reading and eating develop and sustain him whether he has any particular feeling about them or not. There are times when we are not hungry, but it is still necessary to continue eating our meals. Our appetites will return.

In prayer there will be great moments of enthusiasm and emotion, but there will be times when the feelings will not be so intense. Yet God remains the same, and the spiritual laws governing prayer still operate. Pray—and wait.—Power

There is no future in any job! The future lies in the man who holds the job.—Dr. George W. Crane, Hopkins Syndicate

PRAYER FOR HURRIED HOURS

(Before December twenty-fifth)
How can we speak of the love of Christ
Yet, lose the common touch.
How can we cherish symbols now,
And still not care too much;

For how we treat our fellow-man—
As we rush through each hour.
We cannot thwart, the forming bud—
And later, pluck a flower.

Let all, be quiet within the soul,
That love may rule the heart,
Life is too short for hurt and sting
To form a counter-part.

Let's read the Christmas story, now,
And often through the year . . .
For it will guide, and comfort too,
And bring His presence near.

—May Smith White, Monroe

"GOD WITH US"

TEXT: Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. (Matthew 1:23)

IN Isaiah's prophecy we find these same words. King Ahaz was troubled by foes that threatened the security of his nation. Isaiah went out to deliver the message of the Lord to him and told him that a child should be conceived and before the child shall be able to choose that the nations that her fears shall be forsaken by the rulers that threaten the peace of Ahaz's people. The name of that child is the point of significance, Emmanuel, which interpreted meant that God was with them. It is little wonder that the Evangelists took this as a prophecy relating to Jesus Christ.

In the name of this child, Emmanuel, is the focal point of devout Hebrew people. Regardless of the trouble that they went through their God was still with them. Whatever else they have given to the world they have certainly given a tenacious faith that refused to let go under the most difficult situations.

The height of expectancy was fulfilled in Jesus Christ. The Old Testament prophecy had its fullest meaning in Jesus Christ. He is God come to us in the flesh. The International Missionary Council in Jerusalem states it forcefully this way, "Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become." It was not an idle boast when Jesus said, "He that hath seen me hath seen the Father." The centuries vindicated that declaration. After the tinsel and the extra trimmings of Christmas are over then in our serious moments we come to feel that deep conviction that God is with us today.

We wonder why we are not more conscious of God's presence with us and why the world passes such a significant fact by. As we begin to investigate we find that we have lost the presence of God when we have been too busy.

The Psalmist had discovered the secret of quietly waiting that he might receive the strength that comes by the recognition that God is near. He declares in the opening

verse of the forty-sixth Psalm.
"God is our refuge and strength,
A well-proved help in trouble."

Then he comes to the close of this Psalm in praising the mighty God and the works that He has done and he says:

"Be still, and know that I am God;
I am exalted among the nations, I am exalted in the earth.
The Lord of Hosts is with us;
The God of Jacob is our high tower."

We come to find God near in those moments of quiet when we seek His presence.

There is at least one other stumbling block that would keep us from realizing that God is near us and that is let secondary interest usurp our primary attention. Someone has said that hypocrisy is the disposition to make little things big and big things little. We need to make a careful inventory of our lives to see just how much time we do give to irrelevant and transitory things. It would shame us and we would wonder how we ever let our attention be drawn to such matters.

But turn for a moment to the means that are open to us to have this deep sense of the presence of God. When we come to those rich moments of worship we realize that God is near and has been with us through all the changing scenes of life. There are those moments when we are alone that our spirit blends with the Spirit of the Father and we know that the Christmas message that "God is with us" is true for each one. Then there are times in a group of worshippers we feel that our spirits are bound together as with a chain of gold and that they are all caught up into the Father's arms. Then we know that the truth of the Christian message that God is with us.

Then we feel that God is with us as we share in the adventures of the Kingdom. As we give our money that the Kingdom may be advanced throughout the world we realize that we are hand in hand with God. But we cannot stop with just the giving of our money. It must go

PRAYER FOR THE WEEK

O God, our Father, Thou who hast revealed Thyself through Jesus Christ to the world; accept our prayer of gratitude for all the blessings that we have received at Thy hand. Forgive us we pray Thee for prostituting the spiritual values of life to serve our materialistic ends. At this season of the year when we are called to remember Thy Best Gift to mankind help us to seek diligently until we find Him at work in our world today. Help us that the benediction of Christmas may rest upon us as we seek to make the will of our Christ known to a world that is adrift. May Thy Church receive new courage and insight to bring leadership to our day. Grant us Thy Spirit, O Lord. Amen.

UNABLE OR UNPREPARED?

Read Luke 2:40-52.

"And Jesus increased . . ."

Early in his life, Jesus must have realized that if he was to fulfill his mission among the people, he must prepare himself through study and practice. He must grow physically, mentally and spiritually. Even as a child, and how much more as an adult, he kept himself constantly aware of the people and their problems, the events and consequences which existed around him. He wanted to find the places where he could give of himself to the utmost to bring the peoples of the world closer to God.

How many times someone has asked me to do something and I have said, "I'm not able. Why not find someone else who is more talented, or who knows more about it? I just can't . . ." But really I was not unable at all. I was merely unprepared!

Jesus prepared himself early in life. Can you picture Jesus unwilling to find out? Unwilling to make himself able? Unwilling to use every possible talent he possessed?

I will prepare myself now through prayer and study to make his life my code of living in school, at work, in church.

Lord, help me to explore myself. Help me to create within myself a willingness to be prepared, and to prepare myself. Give me the strength to answer "Yes," and to do the job well, with thee. Amen.

—Dorothy Peck—New York
In Power

farther; the giving of ourselves. Out where men are needy and asking for help we find the presence of God.

Just before Jesus left His disciples He gave them the great commission and closed with the encouraging words, "Lo, I am with you always, even unto the end of the world." There is one fact that we often overlook in claiming this Presence and that is it is contingent upon our acceptance of the Great Commission. As we seek the lost both by personal effort and by sending our representatives at home and abroad we find the nearness of God.

The truth of the Christian message that God is with us is a truth that will guide us aright in these days before us. In Jesus Christ we find that nearness at its fullest relationship.—R. B.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. ALFRED DeBLACK, pastor of the Fairview Methodist Church, Camden, was elected vice-president of the Camden-Cullendale Ministerial Alliance at its recent meeting.

THE GLEE CLUB of the Nettleton High School sang at the morning service of the Methodist Church of Nettleton on Sunday morning, December 14.

THE WESLEY FOUNDATION at Fayetteville presented a program of Christmas music and tableaux scenes in Wesley Hall on Sunday evening, December 14.

THE MEN'S BIBLE CLASS of Goddard Memorial Church, Fort Smith, has voted to take as their class project a \$250 annual scholarship to Fort Smith Junior College.

REV. R. E. L. BEARDEN, district superintendent of the Conway District, was the speaker at the December membership meeting of the Y. W. C. A. of Little Rock on Wednesday, December 10.

REV. W. A. STEWART, pastor of the Lepanto Methodist Church, spoke on Learning Through Observation at the meeting of the Methodist Men of the Manila Church on Wednesday, December 3.

A FAMILY NIGHT watch service will be held at Central Church, Fayetteville, on December 31 from 8:00 to 12:00 p. m. There will be recreation, entertainment, refreshments and a worship service. Dr. D. L. Dykes, Jr., is pastor.

THE METHODIST MEN'S CLUB of Goddard Memorial Church met on Friday night, December 11, when the pastor, Rev. Alfred Knox, showed movies taken during his period of service as an Army chaplain during World War II.

OPEN HOUSE was held on Sunday afternoon, December 14, at the recently purchased parsonage of the First Methodist Church, North Little Rock, by the pastor, Rev. W. T. Watson, and Mrs. Watson. The hours were from 2:00 to 5:00 o'clock.

REV. PRYOR CRUCE, assistant pastor at Winfield Methodist Church, Little Rock, was the speaker at the meeting of the Methodist Men of the Sylvan Hills Methodist Church, North Little Rock, on Wednesday evening, December 10.

THE METHODIST MEN of the Hope District met at the First Methodist Church, Texarkana, on Sunday, November 30, with Bun Gantz, district president, presiding. After the meeting, supper was served in the educational building with Raymond Shaddix chairman.

REVIVAL SERVICES were held at the Desha Methodist Church for one week, ending on Sunday, December 7. Rev. James R. Sewell, pastor of Douglassville Methodist Church, near Little Rock, preached, assisted by his son, Rev. James H. Sewell, pastor of the Desha Church.

DR. W. HENRY GOODLOE, Fort Smith District Superintendent, preached at the First Methodist Church, Van Buren, on Sunday in the absence of the pastor, Rev. J. H. Hoggard, who was in Washington attending the Evangelistic Mission.

JACKSON STREET METHODIST CHURCH, CAMDEN, has presented to Rev. David M. Hankins, Jr., pastor, and his family a new Chevrolet car. The presentation was made at a fellowship supper held on Thursday evening, November 13, at the church. Around 250 people attended.

DR. PAUL L. DAY, member of the Winfield Church, Little Rock, has received the 1952 Southwest Regional Award of the American Chemical Society for outstanding work in chemistry. Dr. Day is head of the Department of Bio-chemistry at the University of Arkansas Medical School.

NO PAPER NEXT WEEK

According to our custom there will be no issue of the paper during Christmas week. So that our readers will not miss a Sunday School lesson, we are running the lessons for December 28 and January 4 in this issue.

BISHOP MARTIN was the preacher for the Dedication Service when the Mellwood Methodist Church was dedicated on Sunday afternoon, December 7. He was assisted in the service by Rev. Ethan Dodgen, Forrest City District Superintendent, and Rev. Glenn Bruner, pastor.

THE ORATORIO, "The Messiah" was sung at Magnolia by a one-hundred voice chorus under the direction of Robert W. Kaebnic, assistant professor of music at Southern State College, on Monday, December 15. Among the soloists were Miss Eloise Arnold, minister of music at the First Methodist Church, El Dorado, and Glenn Pinnell, director of the choir of the First Methodist Church, Magnolia.

THE THIRD ANNUAL CHRISTMAS PARADE, which is sponsored by the religious education directors of Greater Little Rock was held on Saturday afternoon, December 12, with thirty-six floats depicting scenes from the life of Christ. The floats were entered by the various churches and religious organizations of Greater Little Rock.

BISHOP WILLIAM C. MARTIN of Dallas will be the preacher on Columbia's "Church of the Air" Sunday, December 28, to 9:30 Central Standard Time. The program will originate in the studios of Station KRLD, Dallas. Music for the service will be furnished by the choir of the First Methodist Church, Dallas, under the direction of Glenn Johnson.

BISHOP AND MRS. W. ANGIE SMITH, of Oklahoma City, Oklahoma, arrived in New York on December 2 from South America. Bishop Smith, who is president of the Division of Education and Cultivation, Methodist Board of Missions, was fraternal delegate from the Council of Bishops of the Methodist Church to the Latin America Central Conference in Santiago, Chile; visitor to various institutions of the independent Methodist Church of Brazil; and observer on behalf of the Council of Bishops, to mission churches in Chile, Uruguay, Argentina, and Brazil.

CHRISTMAS HOLIDAYS for Hendrix College students and faculty will begin on Friday, December 19. Part of the Christmas program was a series of concerts which included concerts by the band on December 7, by the Choristers on December 14 and the Chapel Choir on December 15. Dr. Matt L. Ellis, president, formally opened the Christmas festivities with the lighting of the Christmas tree in Hulén Hall on December 10. Christmas dinner, to which the faculty and their families were invited, was held in Hulén Hall on December 11. Following this, open house was held at the dormitories, Galloway and Martin Halls. After a two-week holiday regular classes will resume on January 5.

THE FIRST METHODIST CHURCH, Hot Springs, is celebrating during December one hundred years of service as a Methodist congregation. December was set aside as Centennial Month. Sunday, December 7, was observed as a Centennial Communion Service with a communion meditation by the pastor, Dr. E. C. Rule. The second Sunday, December 14, was observed as the birthday service, the subject being One Hundredth Birthday. Members of fifty years or more standing were recognized, as were families of three or more generations of membership. The Sunday before Christmas, December 21, was observed in the thought of One Hundred Christmas Seasons. On December 28, the last Sunday in the calendar year the theme will be Facing the New Century.

January 11-January 18

is the date for the

Annual

Arkansas Methodist
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IT'S GREAT TO BE AN AMERICAN

To be an American is a high and serious responsibility today. But what is it to be an American? One may live in the United States and not be an American; one may live in Calcutta or Shanghai for 30 years and not cease to be an American. The dictionary defines an American as "a native or legally constituted citizen of the United States." And a citizen is defined as "one who owes allegiance to a government and is entitled to protection from it."



Citizenship is determined, therefore, by allegiance rather than by mere residence. When one is a loyal citizen of a country, he seeks to serve its best interests, he shares in its responsibilities, he conserves its worthy heritage, he tries to safeguard its future.

And now I am going to make an assertion—which some of you may question—that a citizen cannot give full allegiance to America without having concern for this country's religious interests. I say this because I believe religion is wrought into the inheritance which has made America great. In the light of our nation's background and history, I feel justified in applying to our citizenry the words which Saint Paul used in the eighth chapter of his letter to the Christians at Rome: "Ye have received the Spirit of adoption, whereby we cry Abba, Father . . . And if children, then heirs; heirs of God."

We of America have a religious heritage. There is no truer test of personal character than the attitude a man takes toward his inheritance. The thoughtless and self-centered person may take a light and careless view of what he has received from his forerunners. He may say to himself: "Yes, I grew up in a good home, but I had it because my parents desired the comforts of life for themselves and I happened to be born into their favored circumstances." Or he may say: "To be sure, I live in rich and bountiful America, but I enjoy it because my ancestors were lucky enough to settle here and I fell heir to the privileges and liberties which they desired for themselves." Thus a person may look upon his heritage as a mere by-product of the blessings which his forefathers sought for themselves. Such a view, of course, stirs little sense of gratitude, and awakens little spirit of service.

But a fine nature feels differently about his inheritance. He is grateful for the parental care which nurtured him in his helpless infancy, those sleepless nights of his mother, those patient sacrifices of his father. Behind the machines which he uses, behind the freedoms he enjoys, he sees the long and painful struggles which secured these blessings. What has been bequeathed to him becomes a sacred trust. It is a matter of honor to keep faith with the dead who are no longer present to reward or restrain.

It was this spirit of gratitude which Saint Paul sought to instill when he wrote to the Roman Christians: "We are heirs of God." To make it more explicit, he said, "Ye received the Spirit of adoption."

An adopted son has even more reason to feel grateful than has a natural son. His inheritance has come to him through conscious and deliberate choice. That is what Paul felt and wanted his fellow-churchmen to feel.

While I do not think of Americans as "chosen people" in the sense of being singled out by God for special favors, nevertheless, our American founders were a choosing people. The Pilgrim Fathers might have remained amid the comparative comforts of Holland but they chose to risk the vigors of this American wilderness largely for their children's sake. The wealthy Washington had every natural inducement to throw in his lot with the Tories, but he chose to champion the struggling cause of the colonists. Our Colonial settlers were not forced to give us free churches and free schools, but they chose to do it. Yes, we are heirs of the ages through adoption by ancestors who might have lived solely for themselves.

Yes, religion has been woven into the fabric of America's life and laws and institutions. On the foundation of a belief in a sovereign God and in man's rights as a child of God, our fathers developed what is called the "American way of life." It is far from perfect. But it has not lost its spiritual vision. It is a way of life wherein all men are equal before God and the government; a way wherein the majority rules yet accords

METHODIST BISHOP WILLIAM C. MARTIN of Dallas, Tex., was elected president of the National Council of Churches at its second biennial assembly in Denver, Colorado.

He succeeds the Rt. Rev. Henry Knox Sherrill of New York, presiding bishop of the Protestant Episcopal Church, the Council's first president, who was not eligible for re-election.

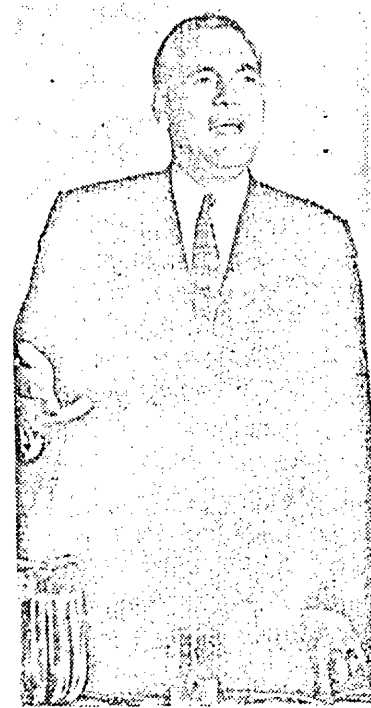
Bishop Martin, 59, is vice president of the Council of Bishops of The Methodist Church.

Last spring, he was a key figure at the Southwestern convocation of the National Council of Churches, which advanced a pattern of co-operative Christianity comparatively new to that section of the country.

Bishop Martin spent much of his childhood and youth in Arkansas. He attended grammar and high school at Blevins. He later attended the University of Arkansas at Fayetteville and graduated from Hendrix College, at Conway. He later studied at the University of Aberdeen, and received his B.D. degree from the Southern Methodist University School of Theology in 1921. He has honorary degrees from Hendrix, Nebraska Wesleyan University, Baker University, and Central College. He was admitted on trial into the Little Rock Conference in November 1914 and later transferred to the Texas Conference where he was received into Full Connection. Bishop Martin was later pastor of the First Methodist Church, Little Rock, 1928-1931, leaving that church for the First Methodist Church, Dallas, where he served until 1938 when he was elected to the Episcopacy.

Six vice presidents-at-large of the National Council also were elected. They are:

Dr. Hermann N. Morse, New York, moderator of the Presbyterian Church in the U.S.A.; Mrs. Norman Vincent Peale, New York, Reformed Church in America; the Rev. Robert P. Daniels, Petersburg, Va., National Baptist Convention; Bishop Karl Block of the California diocese of the Protestant Episcopal Church; Mrs. Olive Ann Beech, Wichita, Kan., Methodist, and Jasper Crane,



BISHOP WILLIAM C. MARTIN

Wilmington, Del., Presbyterian Church in the U.S.A.

Vice presidents named by Council divisions were: Christian life and work, Arthur S. Flemming, Delaware, Ohio, Methodist; Christian education, Dr. Paul C. Payne, Philadelphia, Presbyterian, U.S.A.; home missions, the Rev. Earl R. Brown, New York, Methodist; foreign missions, the Rev. Raymond A. Dudley, Boston, Congregational Christian.

JAPAN CHRISTIAN UNIVERSITY JOINS NATIONAL COUNCIL UNIT

The Japan International Christian University Foundation, Inc., was voted into membership of the division of foreign missions of the National Council of Churches at its meeting here.

The division also recognized the general missionary board of the Free Methodist Church of North America as a consultant agency.

every minority the right of peaceful expression; a way wherein the rights of free speech, free enterprise, free worship are respected; a way wherein boys and girls are still free to dream their dreams and plan their lives without the intervention of any dictator.

Humbly and thankfully can we say, "It's great to be an American."



NEW INSIGHTS FROM THE REVISED STANDARD VERSION

By
DR. ROY L. SMITH

WHO ARE THE DEAD?

By Roy L. Smith

You have the name of being alive, and you are dead — Rev. 3.1.

Thou hast a name that thou livest, and art dead—King James Version.

If you are interested in plain talk you will find it in one of the strangest and most mysterious books in all the New Testament—the Revelation

of St. John the Divine.

One needs to no more than dip into this remarkable scripture to be gripped by the spirit of a desperate concern. The author seems to have the feeling that he is dealing with eternal destinies, that cataclysmic events are taking place all about him, and that he is a witness to a divine drama of colossal meaning.

To the congregation at Sardis he writes a message that is almost thunderous. It must have come as a terrible jolt to them to be told that they were dead. They thought themselves so much alive!

It is easy to identify the Christian Church of Sardis. It had a great reputation for activity; the congregation seems to have been composed of go-getters. They probably had the best music in the city, a magnificent cathedral in which to worship, the most famous preacher in the community, and a long list of big names on their membership roll. They were the leading church. They knew it, too.

But John tells them they are dead. It must

have been because they had produced no candidate for the ministry in twenty-five years; no splendid youth had come out of their midst for the mission field within the memory of the oldest member; no protest against any outrage, political or social, was ever heard from their pulpit; no civic reform ever headed up in their officer; they entertained no desperate concern for the salvation of the paganism by which they were surrounded. They thought they were liberal when they were only loose, and they held in certain contempt those lofty saints whom they called "narrow."

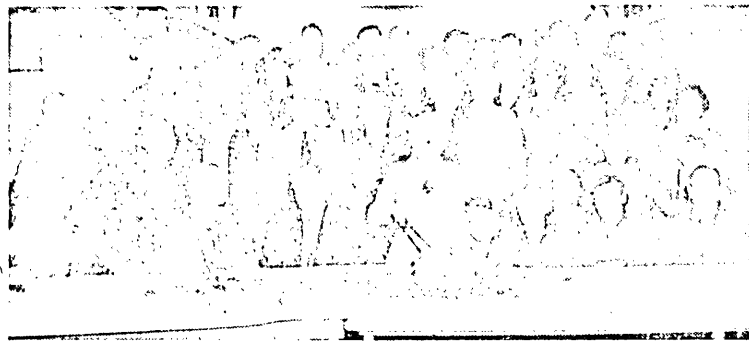
They were dead because they were not reproducing the life which they had once known. They were dead because they were insensitive to the desperate need and the universal degradation all about them. They were dead because there was no fecundity of spirit among them.

Being dead, they were living on their reputation! As though it all happened two thousand years ago!

LITTLE ROCK CONFERENCE CHURCH SCHOOL DAY OFFERING TO DECEMBER 1, 1952

ARKADELPHIA DISTRICT	
Church	Amount
AMITY	\$ 15.00
ARKADELPHIA	100.00
ARKADELPHIA CT.	
Hollywood	5.00
Smyrna	4.00
Mt. Pisgah	3.00
Mt. Zion	3.00
BISMARCK CT.	
Bismark	5.00
Christian Home	3.00
Oma	3.00
DAIARK CT.	
Belhlehem	5.00
Dalark	5.00
Manchester	8.00
Rock Springs	5.00
Manning	2.00
DELIGHT CT.	
Antoine	7.00
Saline	3.00
Delight	15.00
FOUNTAIN LAKE	10.00
FRIENDSHIP CT.	
Social Hill	6.00
Midway	5.00
Leau Fraix	5.00
GLENWOOD	20.00
GURDON	50.00
HOT SPRINGS CHURCHES:	
First Church	125.00
Grand Avenue	50.00
Oaklawn	25.00
Pullman Heights	35.00
Gardner	5.72
MAIVERN CHURCHES:	
First Church	100.00
Kelth	30.00
MT. IDA CT.	
Norman	1.00
Mt. Ida	15.00
Oden	2.00
MURFREESBORO	30.00
OKOLONA CT.	
Trinity	5.00
Center Grove	5.00
Okolona	10.00
PINEY GROVE	2.50
ROCKPORT CT.	
Rockport	5.00
Butterfield	5.00
SHOREWOOD HILLS	6.00
SPARKMAN-SARDIS	
Sparkman	21.00
Sardis	14.00
TOTAL	\$779.22
CAMDEN DISTRICT	
FAIRVIEW	\$ 40.00
CALION	5.00
FIRST CHURCH, El Dorado	200.00
VANTREASE	35.00
EMERSON CT.	
Wares Chapel	1.00
HOLLY SPRINGS CT.	
Mt. Carmel	1.00
Mt. Olivet	4.00
LOUANN CT.	
Louann	7.58
Silver Hill	8.03
Liberty	4.39
MAGNOLIA CT.	
New Era	1.00
Mt. Pisgah	.25
New Hope	.50
Wingfield	1.00
FIRST CHURCH—Magnolia	150.00
NORPHLET	15.00
SMACKOVER	60.00
TAYLOR CT.	
Pine Grove	2.50
Taylor	10.00
Welcome	1.25
WALDO	12.50
GARLAND	5.00
TIMOTHY	2.50
TOTAL	\$567.50
HOPE DISTRICT	
Ashdown	\$ 40.00
BINGEN CT.	
Doyle	2.00
Bingen	4.00
Biggs Chapel	2.00
Sweet Home	2.00
Friendship	2.00
Avery's Chapel	3.00
BLEVINS CT.	
Sweet Home	5.00
Macedonia	5.00
McCaskill	10.00
Bethel	5.00
DeQUEEN	12.50
EMMET CT.	
Holly Grove	5.00
Emmet	12.50
FOREMAN	30.00
HOPE	85.00
LOCKESBURG	15.00
MENA	50.00
PRESCOTT	50.00
SPRINGHILL CT.	10.00
TEXARKANA CHURCHES:	
Fairview	20.00
First Church	125.00
WASHINGTON CT.	
Columbus	5.00
St. Paul	5.00
Ozan	4.00
WINTHROP	4.00
TEXARKANA CT.	
Pleasant Hill	5.00

CLASS MEMBER HONORED ON 86th BIRTHDAY



—Photo by Roy C. Smith

The Adult Bible Class of the Church School of the Levy Methodist Church honored "Grandma" Bryant on her 86th birthday, at a recent monthly fellowship and business meeting held in the church educational building.

Mrs. Bryant received many gifts,

including a new dress from the class. She is one of the most active members of the class. She has many years to her credit, but she carries them lightly.

N. A. McHughes is the class teacher and Gene Burks is class president.—Raymond A. Dorman, Pastor

PHILANDER SMITH RECEIVES LARGEST GIFT TO SCHOLARSHIP FUND

Little Rock, Ark.—A contribution of \$10,000 to the scholarship fund of Philander Smith College was given by Bishop Edward W. Kelly, Sr., at the recent meeting of the board of trustees.

The gift is the largest single gift to the scholarship fund ever received. The board authorized its secretary to send a special letter of appreciation to Bishop Kelly for his gift and for his fine leadership over an eight-year period as chairman of the board. At the same meeting, Bishop M. W. Clair, Jr., St. Louis Area, was elected to succeed Bishop Kelly as chairman of the board.

—Campus News.

NEW GENERAL BOARD STAFF MEMBER

Nashville, Tenn.—The Rev. Wallace Chappell has been elected by the Executive Committee of the General Board of Education to the staff of the Board's Division of the Local Church, it has been announced by Dr. John Q. Schisler, executive secretary of the Division.

The new staff member will be responsible for older youth work, particularly as it relates to the local church and to the field of recreation. He will be closely associated with the Rev. Harold W. Ewing, director of the Youth Department of the Division of the Local Church.

A member of the North Texas Conference, Mr. Chappell came to the Board from Floral Heights Church, Wichita Falls, where he was minister of education. Before going to Floral Heights, he was pastor of Irwindell and St. Lukes, both in Dallas. He is an honor graduate of Perkins School of Theology, Southern Methodist University.

Mr. Chappell has a fine record of youth work to his credit, having been active in this field continuously since he entered high school—as a youth, older youth, counselor and pastor. He is popular as a speaker to youth groups in his state, having conducted a number of Youth Activities Weeks as speaker and recreation leader, and has spoken to numerous rallies and special groups. As a Dallas pastor, he was frequently on call by campus groups at Southern Methodist University and served twice as a resource person during Religious Emphasis Week there.

His record in the recreation field is also outstanding. He has been instrumental in the revision of the

(Continued on page 14)

Christmas Greetings
and
Best Wishes
for the
New Year

to our
Many Friends and Customers

The Peoples National Bank

OF LITTLE ROCK

SECOND AND MAIN STREETS

Member Federal Deposit Insurance Corporation

Dependable — Efficient — Friendly

The only way to acquire contentment is to tune your yearning and earning capacities to the same wavelength.—Tit-Bits, London

CHURCH COUNCIL, PLANETARIUM COOPERATE IN CHRISTMAS SHOW

TIME has been set back 2,000 years at the Fels Planetarium of the Franklin Institute in Philadelphia to show the skies over Bethlehem as they looked when Christ was born. The display represents the first collaboration of the famed planetarium with the Philadelphia Council of Churches, and has afforded the Council a new type of Christmas program. The church group took a block of 50,000 tickets and reported a "sell-out" for 36 of the first 50 shows that will be given three times daily on weekdays through Jan. 4. The scientific aspect of the show, billed as "The First Christmas," takes second place to the traditional story of the Nativity, and represents several departures in the usual planetarium presentations. The scientific part of the presentation depicts the skies as they appeared over Bethlehem at approximately the time of Christ's birth. The type of people living in the area are explained, and scientific versions of what may have caused the "Star of Bethlehem" are given.

Charges Newspapers Ridiculing Congressional Probe of Indecent Literature

A charge that newspapers are engaged in a campaign of ridicule against the work of a Congressional committee investigating pornographic literature was made in Washington by the president of the National Council of Catholic Men. Francis I. Nally of Toledo, Ohio, in a statement submitted to the committee headed by Rep. E. C. Gathings (D-Ark.), said: "It has already become evident after the first day of these Congressional hearings that many of the newspapers of this country are adopting the policy of ridicule in reporting the work of this committee. 'It ill becomes the free press of this country which is presumably devoted to the public welfare to look upon one of the most serious moral evils of our times and to report it in the jeering terms of those who have lost the ideals that have made free America great.'"

Negro Ball Player, Churchman Get Bible Awards

The 1952 special achievement awards of the New York Bible Society were presented to a baseball pitcher and a prominent Negro churchman in a ceremony at Siloam Presbyterian church in Brooklyn, N. Y. Recipients were Joe Black, Negro star of the Brooklyn Dodgers who earlier was named the National League's "Rookie of the Year," and Dr. Channing H. Tobias, a former U. S. delegate to the United Nations General Assembly. Dr. Tobias was the nation's senior Y. M. C. A. secretary after 30 years with that organization, when he resigned to become director of the Phelps Stokes Fund here. The Bible Society award is made annually to persons "performing a special service in their respective fields while exhibiting Christian character in pursuance of their objectives."

Special Religious Services To Mark Inaugural

Plans are being made in Washington, for special religious services in connection with the inauguration of the new President on January 20. Appointment of a committee of religious leaders to direct the campaign for spiritual emphasis on Inaugural Day was announced by Joseph C. McGarraghy, chairman of the Inaugural Committee. Co-chair-

South's Religious Faith Held Nation's Great Hope

A newspaper editor suggested in Orangeburg, S. C., that the South is "the great hope of the United States today" because the people there "are still religious." Samuel L. Latimer, editor of The State, Columbia, S. C., daily paper, said that because the South's people "cling to great fundamentals for which they are willing to give their all" the region could "keep the nation intact as new forces, already apparent, seek to destroy our republic." His remarks were made at funeral services in tiny White House Methodist church for Arnold Murray, last remaining Confederate veteran in the Carolinas, who died at the age of 106. Gov. James F. Byrnes and former Gov. J. Strom Thurmond were among the dignitaries attending the state funeral for the veteran.

Methodist Evangelistic Mission Adds 9522 Church Members

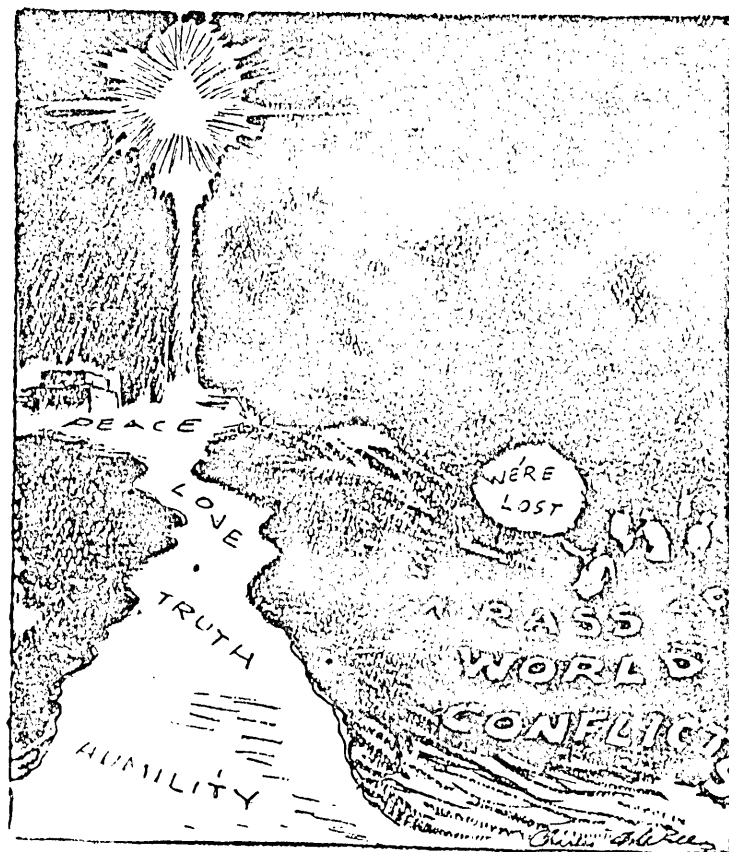
The Louisville Methodist Area added 9,522 persons to Church membership rolls in a United Evangelistic Mission. This was reported by Bishop William T. Watkins, general chairman of the campaign. The Louisville Area, which Bishop Watkins heads, represents about 1,200 churches in Kentucky and Western Tennessee. Bishop Watkins predicted

that well over 10,000 persons would be added to the Methodist churches in his area as a result of the mission. The Memphis District, with 1,365 new members, led the area's 21 districts. The Paducah, Ky., District was next, with 748. Special services during the campaign, which was held in two two-week sections, were attended by 395,501 persons. Other mission meetings were attended by 13,732 persons and youth rallies were well attended. Offerings for the mission totaled \$70,834.

Methodists Ask National Conference On Religion in Schools

Executive secretaries of The Methodist Church's 105 conference boards

of education have urged the National Council of Churches to sponsor a nationwide conference of churchmen and educators on the problem of religious instruction in public schools. A resolution adopted by the secretaries at their biennial meeting in Nashville, Tenn., noted "a growing concern among parents and public officials" over the religious instruction issue and said that "all children have an inalienable right to an education which includes moral and spiritual values." It recommended that the proposed conference explore "the problem of including these values in the public school curriculum in the light of our historic insistence on the separation of Church and State."

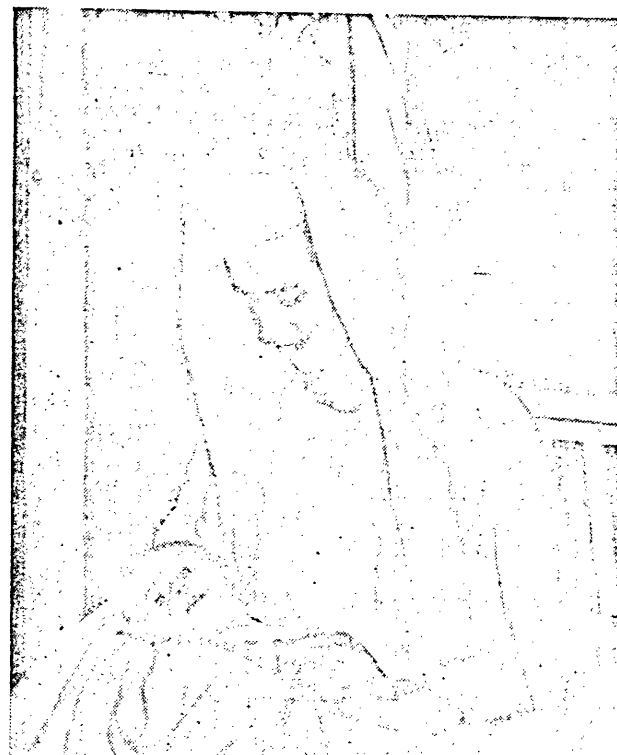


your *Christmas* offering to
Methodist World Service

will bring courage and strength
for meeting very great needs.

In missions, education and evangelism
--in ministries of compassion and
co-operation--in prophecy and concil-
iation--Methodist World Service is at
the crucial frontiers. It is at work in your
own home, church, and community.

give generously...bountifully!



ANNUAL SIMULTANEOUS

January 11th Through January 18th, 19

Campaign In Local Church

1. Solicit every Methodist Home for a new subscription or renewal for your church paper during the week of Circulation Campaign.
2. Make a report on Monday, Jan. 19th, to your District Superintendent and to the office of publication in Little Rock, of the results of the Campaign.
3. Any necessary follow-up work may be reported as soon as complete.

Watch Reports Of Campaign

Watch your issue of the paper of January 29th for a full report by Districts and by Charges of the results of the Circulation Campaign as received the week of January 18th through January 24th.

The Ministers and Members
The Methodist Church
In The Arkansas-Louisiana

I can think of no finer way to spend the year than to use the period to present the ARKANSAS METHODIST and ANA METHODIST. The best result to make is to determine to secure a large list during the week of January 11th, are no finer papers in Methodism, and we will give to the circulation campaign and enthusiastic cooperation.

Cordially yours

Paul

NORTH ARKANSAS CONFERENCE

BATESVILLE DISTRICT Subscription Quota 1006

R. E. Connell Maurice Lanier
District Superintendent District Director

Without the ARKANSAS METHODIST, Methodism within the bounds of our Area cannot be a connective, and effective, Christian organization.—R. E. Connell.

CONWAY DISTRICT Subscription Quota 1324

R. E. L. Bearden Irl Bridenthal
District Superintendent District Director

There is only one way in which an adequate piece of work can be carried on in any organization and that is through informed persons. Regardless of strength in any other Area, nothing progressive can be accomplished unless the people know what is being done. The ARKANSAS METHODIST is the single means at our disposal for providing vital information to the Methodists of our State. Our paper does this job well. We need only to see that it is available to more and more Methodists.—R. E. L. Bearden.

FAYETTEVILLE DISTRICT Subscription Quota 1276

W. F. Cooley S. O. Patty
District Superintendent District Director

In the Fayetteville District we appreciate the ARKANSAS METHODIST. It keeps us in touch with the work of our Church throughout the Conference, the Area, and the world.—W. F. Cooley.

FORREST CITY DISTRICT Subscription Quota 1210

Ethan Dodgen W. O. Scroggin Jr.
District Superintendent District Director

The ARKANSAS METHODIST renders a genuine service in bringing us news and inspiring reports of the workings of our Methodist people in Arkansas and Louisiana. This is greatly appreciated. But it is also indispensable in keeping us in touch with the work of The Methodist Church in the United States and throughout the world.—Ethan Dodgen.

FT. SMITH DISTRICT Subscription Quota 1819

W. Henry Goodloe Ben C. Few
District Superintendent District Director

A good church paper is indispensable in carrying forward the work of The Methodist Church within a district. Our ARKANSAS METHODIST meets the specifications in this respect. Its wide circulation and regular reading means an informed and co-operative ministry and membership for The Methodist Church.—W. Henry Goodloe.

JONESBORO DISTRICT Subscription Quota 1487

E. B. Williams Alvin C. Murray
District Superintendent District Director

If the ARKANSAS METHODIST should cease publication Methodism in Arkansas would not die, but it would be crippled so severely that the work of our Church in Arkansas would be seriously handicapped. Therefore, the ARKANSAS METHODIST is indispensable if Arkansas Methodism is to do its best work. I wish the ARKANSAS METHODIST were in every Methodist home in Arkansas.—E. B. Williams.

PARAGOULD DISTRICT Subscription Quota 989

A. N. Storey J. H. Holt
District Superintendent District Director

The importance of the ARKANSAS METHODIST being in every Methodist home cannot be over emphasized. It is vital to all our program. Our goal in Paragould District, "A 100% list on time".—A. N. Storey.

SEARCY DISTRICT Subscription Quota 1018

Coy Whitten W. V. Womack
District Superintendent District Director

The Methodists of the Searcy District have a great appreciation of the ARKANSAS METHODIST. It renders an invaluable assistance in the promotion of the program of the Church.—Coy Whitten.



R. E. Connell



W. F. Cooley



W. Henry Goodloe



A. N. Storey



R. E. L. Bearden



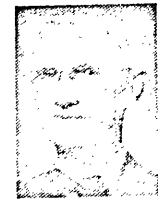
Ethan Dodgen



E. B. Williams



Coy Whitten



J. M. Hamilton



E. D. Galloway



Wm. E. Brown

LITTLE ROCK DISTRICT

ARKADELPHIA DISTRICT

J. M. Hamilton
District Superintendent

People who are informed usually bring discussion. The ARKANSAS METHODIST with inspiration about the interest in "METHODIST", always creates an interest in the more interest in our Church.—J. M. Hamilton

CAMDEN DISTRICT

Connor Morehead
District Superintendent

Pastors and churches of the Camden campaign for subscriptions. We shall be glad to have the ARKANSAS METHODIST. That's a fair deal, we think.—Connor Morehead.

HOPE DISTRICT

E. D. Galloway
District Superintendent

In its field of service, I consider the ARKANSAS METHODIST an agency in stimulating and accelerating the work of the Hope District. It should be a weekly.

LITTLE ROCK DISTRICT

F. A. Buddin
District Superintendent

The Methodist Church in Arkansas is in this publication serving the Church. The ARKANSAS METHODIST is unexcelled in quality. In the circulation campaign, it is concerned with the prompt securing of new subscribers and the enlistment of the others not now subscribers.

MONTICELLO DISTRICT

Wm. E. Brown
District Superintendent

The ARKANSAS METHODIST is a valuable asset to the Monticello District. Wm. E. Brown.

PINE BLUFF DISTRICT

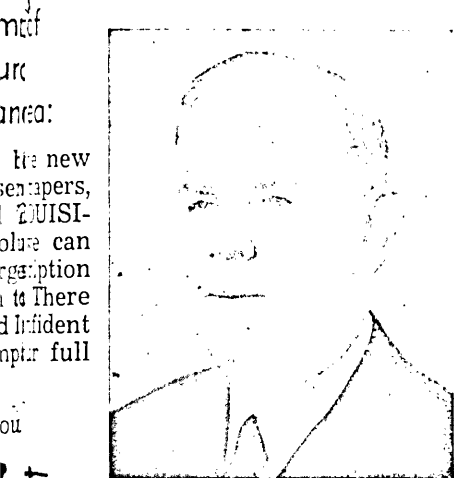
J. L. Dedman
District Superintendent

We should have the ARKANSAS METHODIST in every Methodist home. It was always a delight to me to find its presence indicated the positive fact that in addition to the fact that it was a source of inspiration and is worth more than its mailing list.—J. L. Dedman.

THE ARKANSAS-LOUISIANA AREA GIVES ONE WEEK

CIRCULATION CAMPAIGN

... With Goal Of 30,000 Subscribers!



BISHOP PAUL E. MARTIN

The Subscription Price \$2.00

The subscription price has been increased to \$2.00 to meet the heavy increases in paper and printing costs. This increase of 1c per week per subscription will insure the publications continuing on a sound financial basis.

There are no comparable publications in Methodism which sell for less than \$2.00 and most of them sell for more.

The Quota And The Goal

The Charge or District has reached its authorized QUOTA when in the Charge or District new subscribers, plus renewals, plus subscriptions not due equal one subscription for each seven active members in the Charge or District.

The Subscription Goal is 30,000 subscribers. Help us reach the goal.

CONFERENCE

Subscription Quota.....1305

H. R. Holland
District Director

Interest, as a rule, leads to... always to give information along... I Saw It In The ARKANSAS... of our folk reading this paper,

Subscription Quota.....1908

W. R. Boyd
District Director

They pledge their support to the... in a few days of work for The... Methodist works for us the year

Subscription Quota.....1357

W. D. Golden
District Director

ARKANSAS METHODIST an indispensable... of The Methodist Church in the... Methodist home.—E. D. Galloway.

Subscription Quota.....2557

Rufus Sorrells
District Director

It has just cause for genuine pride... In my opinion the ARKANSAS... among the church papers of the... for January 11-18 we shall be con... of present subscriptions and the... A. Buddin.

Subscription Quota.....1102

D. Mouzon Mann
District Director

Every Methodist home in Arkansas.—

Subscription Quota.....1284

A. J. Christie
District Director

Every Methodist home. As a Pastor... paper in the homes of my members... character and church loyalty... AS METHODIST is full of information... Let every Methodist home get on

LOUISIANA CONFERENCE

ALEXANDRIA DISTRICT Subscription Quota.....1375

Jolly B. Harper
District Superintendent

James Woodward
District Director

THE LOUISIANA METHODIST is like having another man in the Field. It gets information to the ministers and laymen in a way that is both prompt and accurate. I want it to cover my District like a blanket.—Jolly B. Harper.

BATON ROUGE DISTRICT Subscription Quota.....2051

Edward W. Harris
District Superintendent

Marvin H. Corley
District Director

Running a local church, district or conference program without the strong right arm that is THE LOUISIANA METHODIST would be like running a modern business without the aid of a publicity, promotional, or sales department.—Edward W. Harris.

LAKE CHARLES DISTRICT Subscription Quota.....1763

Karl Tooke
District Superintendent

J. C. Whitaker
District Director

We have never had a better Conference Paper than THE LOUISIANA METHODIST. I wish that it could be placed in every home in the Lake Charles District. Greater efforts must be made to place it in the hands of the workers and officials of the local church. It can be a great help in the local and connectional program of the Church.—Karl Tooke.

MONROE DISTRICT Subscription Quota.....1704

W. H. Giles
District Superintendent

Alton A. McKnight
District Director

Monroe District quota for THE LOUISIANA METHODIST will be over subscribed for 1953. Excellent features which come each week in editorials, devotionals, Sunday School lessons, the general program of the Church, and Louisiana news makes it a popular Church paper.—W. H. Giles.

NEW ORLEANS DISTRICT Subscription Quota.....1802

Virgil D. Morris
District Superintendent

Sam Nader
District Director

THE LOUISIANA METHODIST has proven its worth. Its readers are kept abreast of the program of Methodism and are provided with local news of the churches in Louisiana. I confidently expect a large increase in subscriptions in the New Orleans District.—Virgil D. Morris.

RUSTON DISTRICT Subscription Quota.....1514

George W. Pomeroy
District Superintendent

W. D. Boddie
District Director

THE LOUISIANA METHODIST is meeting a mighty need in the Ruston District. Its popularity is growing because of its interesting, informative and inspiring voice. The work of the District is vastly simplified because of information our people have through the columns of THE LOUISIANA METHODIST.—George W. Pomeroy.

SHREVEPORT DISTRICT Subscription Quota.....2496

B. C. Taylor
District Superintendent

George Harbuck
District Director

THE LOUISIANA METHODIST has had its face lifted. The format, the increased news spread, and the variety of interests represented, gives this, our official organ, a welcome place on our reading table.—B. C. Taylor.

0 ITS CHURCH PAPERS . . . JAN. 11th Through JAN. 18th



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



AN ESKIMO CHRISTMAS

By Walter K. Putney

Ice covers all waters, snow has drifted four to eight feet deep, and it is dark even at noon, because among the Eskimos Christmas is celebrated during that long, sunless period of winter. As you pass along, a guttural voice exclaims:

"Ab-soo-u-ted-lee Pee-u-u-ah-loo Illit-see!"

That is the Christmas greeting of the Eskimo, and with it goes the same expression of good will that is found in lands where the day is bright and sunny. For centuries the Eskimo has lived on the outpost of civilization, but one group of men takes pains to see that he has a pleasant Christmas. That group is the Canadian mounted police. Whenever there is a fur company trading post close by, it also cooperates.

To the missionaries of the last century goes the credit for conveying to the Eskimos the idea of Christmas. They taught the Christian principles of faith, good will and loyalty. They showed the value of the golden rule. The Mounties put it into practice by bringing Christmas cheer.

While in the past the chief concern of the Eskimos was to keep out of the clutches of evil spirits, today they look forward to the coming of Christmas. Each family has a rude calendar by which to figure the date of the holiday season. When the day comes, the Eskimo family piles into dog sleds and rides away to some post of the Mounties to enjoy four hours of happiness.

As the visitors approach the post, they see flags and banners flying. Inside a coal fire burns and this, to the Eskimo, is marvelously worth the trip. The awe and the wonderment at coal fires are due to the fact that these people of the far north have no coal. It is sent in to the police posts by the government late in the summer.

Yes, there are only four hours of light on Christmas and everybody makes the most of them. The celebration starts with a sports program. College athletes do not have more zest than the Eskimos, young and old, in sprinting, potato races, jumping, obstacle races, and ski races. The Mounties and fur companies furnish beautiful and costly prizes for the winners.

Next comes the feast, consisting of steamed fish, roast ptarmigan, roast bear meat, and various side dishes, topped off with a big Christmas pudding and mince pie. The Eskimos look upon hot biscuits with high favor. Often the crowd is so great and the space so limited that the dinner has to be served in relays.

After dinner the Mounties and fur traders hand out to the women pieces of cloth, beads and other things scarce in Eskimo life. For the men there are harpoons and other useful articles. Then the Eskimos present their gifts of pieces of carved walrus tusks made into different forms, such as kayaks, animals and knife handles. They give also homemade sealskin sacks, handbags, and caribou pants.

By this time daylight has waned and oil lamps are lighted. Then the

THE FIRST CHRISTMAS



And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

—St. Luke



ANN AND THE LITTLE PUPPY

PART 12

A Merry Christmas For Ann

And so Ann and her grandmother left their tiny cottage for good . . . and went to live with Martha and her parents in their beautiful home on Washington Square. Ann and Martha loved each other like sisters, and Bobby loved them both . . . though I think he loved best the little girl who had found him when he was so cold and hungry. And with the help of Martha's father, Ann's grandmother started a factory to make rag dolls and became very

well-to-do. And on Christmas morning there was a wonderful tree and gifts for everyone! Even Bobby got a new collar.

This is a true story. My grandmother told it to me when I was little. She heard it from HER grandmother . . . whose name was Ann . . . and who found a shivering little puppy on a cold winter evening more than a hundred years ago in the quaint old city of New York.

Eskimos frolic to the music of a phonograph until long after midnight. Finally out, go the visitors to untie the dogs, hitch them to the sleds, pile their families in and bid farewell to their hosts. As they drive away they shout again:

"Ah-soo-u-ted-lee Pee-u-u-ah-loo

Illit-see!"

Translated, this means "How are you? A good Christmas to you!"—In the Christian Advocate

The homeseeker had searched throughout the California countryside for a place to call his own.

THIS IS CHRISTMAS

Christmas is a tinsel tree,
Bright from floor to rafter,
Carols ringing merrily,
Candle-glow and laughter;
A roof between us and the night,
Walls against the weather,
And here within the firelight
All of us together.

But Christmas stretches farther than
Our love for one another—
It reaches out to every man
And makes each one our brother.
For Christmas is God's shining love
Expressed in human birth
To make us, as in Heaven above,
One family here on earth.

—Lucille E. Langston, Christian Advocate

A CHILDREN'S PRAYER

Our Father in heaven, the Father of all children of the world and our Father, too, we are glad that all boys and girls are brothers and sisters to us. We are glad they, too, they pray to Thee, the Father of all of us.

We are sorry for the times when we have been unkind or selfish to those who differed from us in speech or dress, or color of skin. Forgive us for being unfair to those whose ways seemed strange to us. Help us to remember that all children are really much alike and that we can all be friends and have happy times together. Help us to see the good in boys and girls of every race and nationality. Make us eager to understand them and anxious to learn from them. Make us glad to share our games and good times so that they will not feel lonely. Help us to make them thankful that they live on our street or go to school. Help us to find ways of showing our love. We pray, in the spirit of Jesus, the friend of all. Amen.—The Pastor's Journal

THE LITTLE SHEEP OF BETHLEHEM

The little sheep of Bethlehem
Were not afraid that night,
When suddenly the gentle skies
Grew strange with song, and bright;
When swift their shepherds went away,
And left them, small and still,
All huddled in a woolly heap
Upon a lonely hill.
A peace was on the earth that night,
Oh, very wide and deep;
Perhaps they knew they need not fear,
Those blessed little sheep!

—In Exchange

Driving into a small town, he tracked down the local realtor. This transplanted Iowan said he had nothing available and then consolingly added: "You know, friend, there's nothing like the green fields for your carpet, and then at night Mother Nature covers you with a blanket of stars and the blue sky is your roof."

"I agree with you," replied the home seeker, "but I need something smaller."

ARKANSAS METHODIST

PEARLE McCAIN WRITES FROM JAPAN.

Seiwa Jr. College for Christian Workers Japan

Dear Friends,

A year ago today I arrived at Seiwa. What a full, interesting year it has been. The time has passed so rapidly that it is hard for me to realize that I have been here a year; yet I feel so much at home that it seems as if I have been here a long time.

Our Seiwa Social Center in Osaka received a scroll of commendation and a small gift from the emperor last spring. On his birthday he used this means to express his appreciation of social service work being done in a number of places and to encourage such work. At the center there is a seven-day-a-week program, for people of various ages. For small children whose parents are working there is a day nursery and for needy babies, a milk station. Osaka City gives some money to help with the food. A well-prepared pediatrician a resident member of the staff, accomplishes much through the clinic. Being a graduate of the Biblical department of Lambuth she is able to do much more than minister to physical needs. There is a kindergarten, and supervised study at certain hours for children who find their school work difficult and have no good place to study at home. The young people have Bible classes and various kinds of clubs; the women have a mothers' club, a knitting class, and a woman's society which corresponds to the Woman's Society of Christian Service in the USA; the men have a class in religious education. In the Sunday School there are a few adults, but most of the classes are for children and young people. Each Sunday there is a worship service.

Our new building will be ready for use in about a month. We are completing two new units of our proposed three units. Now that we are getting more room, one of my dreams is beginning to be realized. We are going to have a religious education exhibit room. In it we want to have all the kinds of religious education materials we can find or create — both projected and non-projected materials, such as filmstrips, slides, flat pictures, maps, charts, objects, models, literature, and any other things we can find or develop to help in the work. One of our great needs is materials. Few are available in Japanese and we need more in English. Such a collection as we are dreaming of would be of help not only to our students but also to other workers in the churches.

Please consider this a personal letter to each of you. As I have looked over my mailing list — the names of each of you to whom this letter will go — my mind has been filled with memories for which I am grateful, and the miles between us have seemed to fade away. Thank you for your prayers and for your friendship and interest which have been expressed in various ways. To each of you goes my heartfelt wish for deep joy and rich blessings.

Sincerely,
Pearle McCain

I THANK MY GOD

*Because in tender majesty
Thou cam'st to earth, nor stayed till we,
Poor sinners, stumbled up to Thee,
I thank my God.*

*Because the Saviour of us all
Lay with the cattle in the stall;
Because the Great comes to the small,
I thank my God.*

*Because upon a Mother's breast
The Lord of life was laid to rest
And was of babes the loveliest,
I thank my God.*

*Because the Eternal Infinite
Was once that naked little mite;
Because, O Love, of Christmas night,
I thank my God.*

—G. A. Studdert-Kennedy

MISS GERHART VISITS LAKE CHARLES DISTRICT

Lake Charles District held meetings in two churches in the area to hear Miss Lydia Gerhart, in Lake Charles at Simpson Church on December 9th, where Rev. Ted Howes presented the devotion and Henry Bowden Jr., told of the Student work at McNeese State College. In Crowley on December 10th, Zones 3 and 4 met at First Church and heard Mrs. D. W. Poole describe the activities at the Student Center at S. L. I., while Rev. Al Brown had charge of the devotional period.

Mrs. Horace Denison, Lake Charles District President, presided at both sessions, and Miss Gerhart gave vivid pictures of the work in the Home Field. Using living illustrations she inspired her listeners, as only she can, to properly evaluate present work, and resolve to do more in the months to come.

The Crowley Woman's Society served lunch to the guests and members of the Lake Charles District Executive Committee, and immediately thereafter the Committee met in a called executive session. Attending were Mesdames Roy Dugas, Horace Denison, P. D. Lambert, D. Boddie, Ethel Merritt, A. Cochram, A. J. McGrede, W. S. Todd, E. A. Doland, Robert Compton, Guy Havenar, Stanley Pearson and A. E. Stanton.—Mrs. Guy Havenar, Recording Secretary.

NEWS IN BRIEF

The Woman's Society of Christian Service has put drapes in the sanctuary of the Lake Street Church, Blytheville. Rev. and Mrs. R. T. McMaster, the pastor and his wife, gave a lovely picture of Christ for the sanctuary, and the Church is very appreciative of this gift.—Mrs. C. T. Shamblin, Sr.

The Vandale Woman's Society of Christian Service has changed their meeting time tonight since so many of the members work in the day. Twenty-one members with 4 new members attended the first night meeting November 25 in the home of Mrs. L. B. Lessenberry and Mrs. J. G. Cook.

Mrs. Eli Sigman, president, called the meeting to order, and presented the program assisted by Mrs. J. H.

Richardson, Mrs. W. B. Grafton, Mrs. Mark McAfee, Mrs. Bilbo Cochrell, Mrs. Laster Bledsoe and Mrs. Booker Cheatam.—Mrs. Leon Hare

The Point View Society had a Family Night meeting October 24 with Mrs. Henry Gingles of Benton as guest speaker. On November 20 the society had booth at the Bazaar held at the First Church, Benton, with the gracious help of the Benton society. Some of the profit from this booth will help to put a butane system in the church.—Mrs. Boyd Bray, President.

The Woman's Society of Christian Service of the Luna Methodist Church met at the home of Mrs. Clyde Blakeney, November 26 at 2:00 p. m. The meeting began with a song and each member gave a short talk on different nationalities of people and minority groups. The meeting was closed with prayer.

On December 3 the Society met at the home of Mrs. Mecie Frost for further study on "Home Missions and Human Rights." The theme was "Accent on Liberty." There was a discussion and planning for a chili supper to be held at the church. There were 10 members and 4 guests present.

The World's Alliance of YMCAs and the World's YWCA will publish a 1953 Bible reading plan for YWCA and YWCA members. The plan will be made available during this year's YMCA-YWCA "Week of Prayer and World Fellowship" in November. A

DISTRICT MEETING—SHREVEPORT

Noel Memorial Methodist Church was hostess on December 5th at 10:00 a. m. to the Woman's Society of Christian Service of the Shreveport District. The theme of the program, arranged by Mrs. W. D. Snelling, District Secretary of Student Work, was "Realizing the Kingdom through Home Missions." Mrs. Glenn Bryant, President of the District, presided.

The opening hymn, "Adeste Fideles" and the theme hymn "The Kingdom is Coming" were sung. The Invocation was given by Rev. Wilson Watson, Associate Pastor of Noel Memorial Church.

Mrs. George Sexton, Jr. used as her meditation "What is the Kingdom of God?" Mrs. Paul Anderson, accompanied by Mrs. Nellie Hysell at the organ, sang "My Task", by E. L. Ashford.

The Conference Secretary of Promotion, Mrs. Lee Tidwell, introduced the guest speaker, Miss Lydia Gerhart, Field Representative of the Department of work in Home Fields under the Woman's Division of Christian Service. Miss Gerhart gave an inspiring talk on "Realizing the Kingdom through Home Missions." Rev. S. S. Bogan pronounced the benediction.

During the delightful coffee hour Mrs. John J. Rasmussen, wife of the pastor, and Mrs. C. L. Smith, President of the Woman's Society of Christian Service of Noel Memorial served.—Mrs. W. R. Simmons.

RUSTON

Mrs. Otis Welch, President of the Ruston District, presided at the district meeting held November 25 at Arcadia, at which time Miss Lydia Gerhart as the guest speaker defined missions thus: "Missions is folks."

Mrs. J. T. Folk, Ruston, gave an inspiring devotional on "Happiness" and Mrs. Lee Tidwell, Conference Secretary of Promotion, spoke on attaining the goals in each society.

Bible reading plan, based on the unfolding sequence of the church year, deeply rooted in the tradition of the three great Christian confessions, has been followed for a hundred years in the heart of Europe, say YMCA officers. Initiated by the YMCA in Germany in 1852, it now links nearly 3,000,000 church, YMCA and YWCA members, and is published by both Protestant and Roman Catholic houses.

RESOLUTION

Whereas we are aware of the deterioration morally, spiritually and socially which inevitably comes to any section or community where betting is conducted in connection with horse race-tracks or otherwise and

Whereas Eastern Arkansas the state and adjoining states would be adversely affected by the erection of the proposed race-track in St. Francis County (or any other county in Arkansas), and

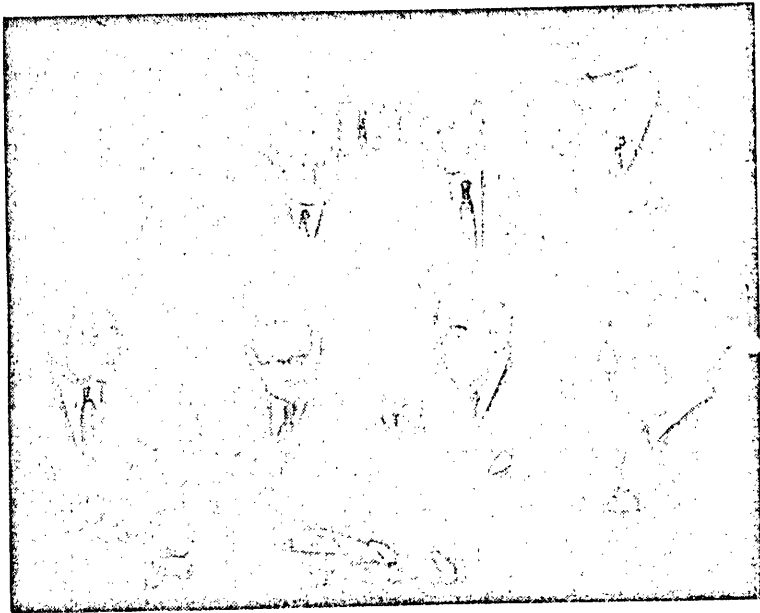
Whereas the youth of Eastern Arkansas especially, and Arkansas generally, are depending on the adults, therefore

Be it resolved by the members of the Woman's Society of Christian Service of the First Methodist Church, Batesville, Arkansas, that we register our opposition against the erection of such a race-track in our state, and

Be it further resolved that copies of this resolution be sent to the Governor of Arkansas, the Governor-elect of Arkansas, and published in the local press and the Arkansas Methodist.

CURRENT NEWS IN ARKANSAS METHODISM

CONFERENCE OUTLINES PROGRAM IN SPECIAL SESSION



l to r: seated, Rev. C. Ray Hozendorf, Hot Springs, Dr. B. F. Murphy, Louisville, Kentucky, Bishop Martin, Rev. Roy E. Fawcett, Little Rock; standing, Roland Shelton, Dr. Arthur Terry, and Rev. Cecil R. Culver, all of Little Rock.

The Little Rock Conference in a special call session at the Lakeside Methodist Church, Pine Bluff, Thursday, December 11, heard reports from leaders which were adopted as the program for the conference during the quadrennium 1952-56. The program for the most part was that which the Arkansas-Louisiana Area Council had formulated during its fall meeting in Little Rock in October.

Bishop Paul E. Martin presided at the special session which had been called at the request of Little Rock Conference leaders following the Area Council meeting for the purpose of outlining the program to the conference. Among out of state Methodist leaders attending the session and participating in the program of the day were Dr. B. P. Murphy, staff member of the General Board of Missions, Louisville, Kentucky, and Pat Thompson, Conference Lay Leader of the Texas Conference.

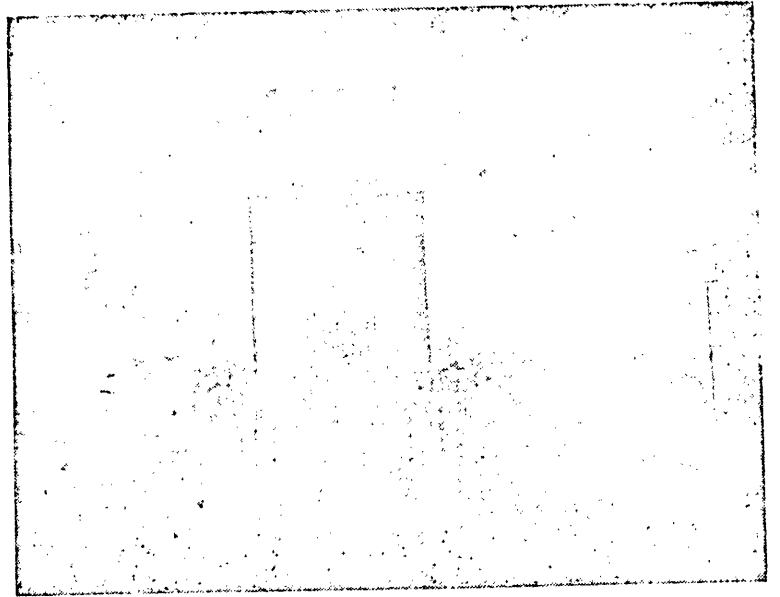
Rev. Otto Teague, Lakeside pastor, and Dr. J. L. Dedman, Pine Bluff District Superintendent, were the host ministers for the one-day session. Women of the Lakeside church served the noon meal at the church. Visitors at the meeting had the opportunity of seeing the recently completed new educational building of the Lakeside church.

Those attending the conference session heard discussions of a four point program including Missions and Advance, Evangelism, Stewardship and Christian Education. Dr. Arthur Terry, Little Rock, Chairman of the Conference Board of Missions and Rev. C. Ray Hozendorf, Hot Springs, Secretary of the Conference Joint Committee on Advance and Commission on Promotion and Cultivation, were the principal speakers in the presentation of the Advance and Mission sections of the proposed program. Roland Shelton, Little Rock, Conference Lay Leader, and Mr. Thompson outlined for the conference the proposed program of Stewardship. Rev. Cecil R. Culver, Little Rock, Conference Secretary of Evangelism, made the presentation

of the emphasis on Evangelism. Dr. E. C. Rule, Hot Springs, Chairman of the Conference Board of Christian Education, and Rev. Roy E. Fawcett, Executive Secretary of the Conference Board of Christian Education led the discussions on Christian Education. After each of the foregoing points of the program had been presented the conference voted to adopt the recommendations as the program for the conference.

Other action taken by the conference included the election to Elders Orders of two ministers from other conferences who were transferred in the Little Rock Conference for this purpose and then transferred to their home conference following election to orders. They were Dempsey Gene Salter, Southwest Texas Conference, and James E. Hull, Alabama Conference. The conference also voted to reincorporate the Conference Board of Trustees under the name of The Methodist Church, this Board having functioned since unification under the name of the Methodist Episcopal (Continued on page 13)

MELLWOOD CHURCH DEDICATED



Interior View of Mellwood Methodist Church.

The Mellwood Methodist Church on the Elaine Charge was dedicated in appropriate services on Sunday afternoon, December 7, at Mellwood by Bishop Paul E. Martin, assisted by the Elaine pastor, Rev. Glenn Bruner, and the Forrest City District Superintendent, Rev. Ethan Dodgen. The two hundred members and visitors present inspected the church building following the service and attended the reception honoring Bishop Martin held in the social rooms of the church.

The \$17,500 building was begun in 1949 under the pastorate of Rev. R. O. McRae and was completed during the first year of Mr. Bruner's administration. The new building replaces a structure that was swept away in the flood of 1927. For twenty-three years the congregation worshipped on the third story of a nearby school building. Of hollow-tile construction, the building has a sanctuary, six class rooms, kitchen, and fellowship room. The sanctuary is especially impressive with its natural wood finish, including a built-in lectern and pulpit in the divided chancel arrangement. There is a beautiful maroon dossal covering with cross behind the altar. The building was built under a labor

contract with the church buying its own building materials. Bob Beith served as chairman of the Building Committee. Oscar Burke, Mrs. W. L. Meacham, Ross T. McGinn and Mr. and Mrs. C. A. McGrew were other members of the committee, which presented the building for dedication to Bishop Martin.

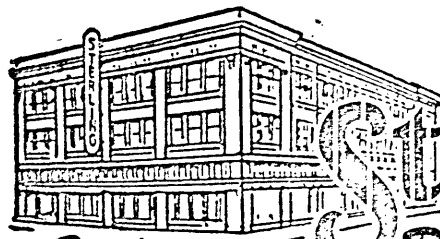
Three memorials presented to the Mellwood Church and included in the service of dedication included the piano given by Oscar Burke in memory of his wife, Mrs. Oscar Burke; the pulpit Bible given by friends in memory of Mrs. Ross T. McGinn; and the Altar Set presented by the Forrest City District Superintendent, Rev. Ethan Dodgen. Bishop Martin delivered the Dedication Sermon.

Many visitors were presented from Elaine, Wabash (also on the Elaine charge), Helena, West Helena and other nearby communities. A special robed youth choir furnished special music for the occasion.

R. E. Kyte was the architect and contractor for the building program.

Bishop Martin delivered the sermon at the morning worship service at the First Methodist Church, Helena. (Continued on page 13)

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Hendrix Station, Conway, Arkansas
Paul E. Martin, Bishop Mr. Lester Hutchins,
Rev. Floyd G. Villines, Vice-President
President Rev. David P. Conyers,
Secretary
Rev. J. Albert Gatlin, Executive Secretary

THE NATURAL AREA APPROACH IN SERVING THE RURAL CHURCH

It has been our privilege to work in such natural area programs in the two Charges I have served since I came back to this conference. One was a county group ministry program, and the other, an area within a county. The latter has become known as the Beebe Area, and I want to share with you something of our simple, practical organization, and tell some of the things we are doing.

The ministers of the Beebe Area, Searcy District, North Arkansas Conference, decided in the Fall of 1950 to meet once a month for fellowship and for the purpose of planning their work together. This seemed to be the reasonable thing to do. Our needs and problems were similar, and our people had economic

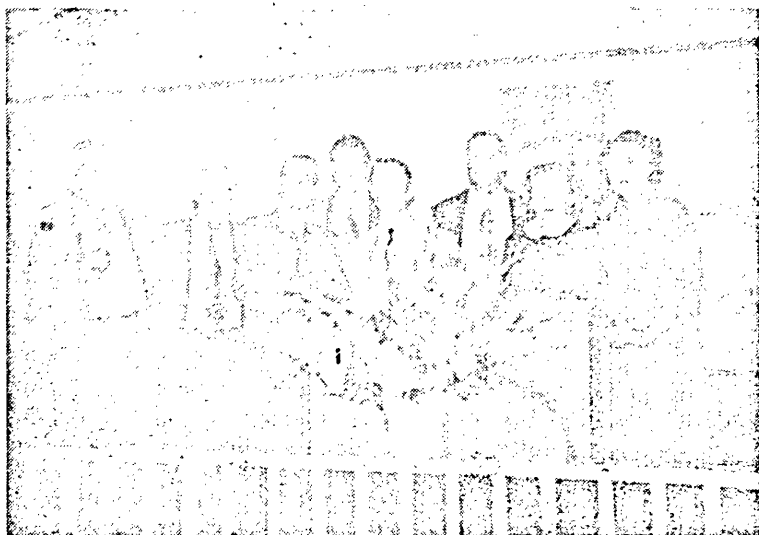
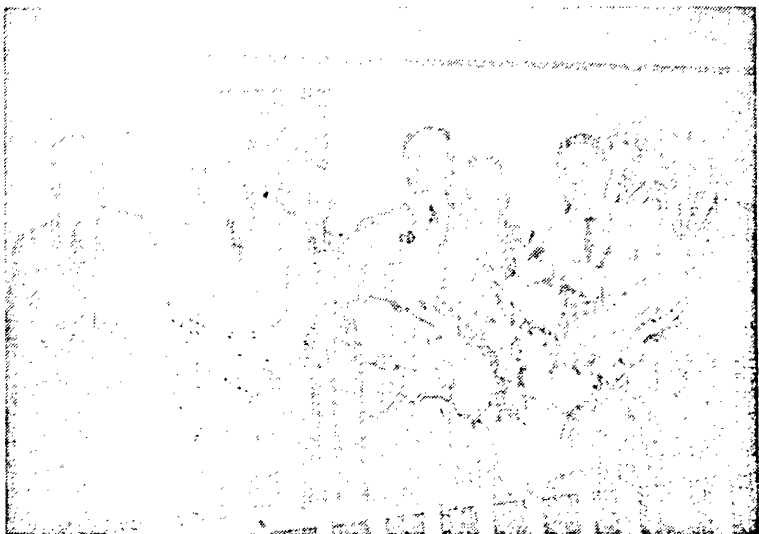
and cultural interests in common. Beebe was the center for the six churches surrounding it. This territory formed a natural area. North of Beebe were the three churches of the McRae Circuit served by Gerald Hammett, and South and West of town were the three churches on the Antioch Circuit served by Roy Moyers. The Area program began with these seven churches participating.

In order to become better acquainted with the territory and its people, the ministers decided to exchange pulpits once a quarter. This spirit of co-operation made the people aware of the area and led them to become active participants in its program. The program developed as we tried to meet needs and to con-

WHAT LAYMEN CAN DO WORKING TOGETHER

The laymen of the Oakland Methodist Church led by the building committee as shown in the picture, did an outstanding piece of work in the development of their church program which resulted in added interest, attendance in the services, the co-operation with the Faulkner

County lay program, and the building of their new church. The lay-speakers from First Church, Conway and other churches in the county are making a great contribution to the total program of the Methodist Church. Faulkner County Methodism will go forward to greater days as the laymen continue to give such fine support to the pastors and to the church leaders.—J. A. Gatlin



LAY SPEAKERS: 1 to r, front row, Jimmie Ligon, Bill Fleming, H. L. Clark, Ken Estes; Back row: W. A. Lanier, W. M. Hudson, Harry McCarty, W. B. Owens.

BUILDING COMMITTEE: 1 to r, front row, W. E. Parsons, T. F. Clements, F. E. Stevenson, O. G. Gorda, Mrs. Ruth Butler, Mrs. Veda Jackson; back row, Vervian Parsons, Earnest Lackey, W. W. Newberry.

structively follow the program of the Methodist Church.

In January, 1952, we were able to co-operate in the district-wide program of evangelism. Each evening selected laymen came to Beebe for dinner and instruction, and they returned to their local churches to work.

In the Spring of 1951, a co-operative program was planned for the Week of Dedication. On Monday night the young people of the area met at Beebe for a period of recreation and worship. The Rev. Harold Spence of Jacksonville spoke to the young people in a special service of Consecration. Mrs. Wilma Fulbright of Searcy spoke to a large group of ladies on Thursday night. On Sunday laymen of the area, assigned to the various churches spoke and led in services of dedication.

The laymen were so successful and the people responded so heartily, we immediately planned more of this type of work. During the month of May, 1951, every Church in the area had a worship service each Sunday morning. On the days the pastor, because of another appointment, could not be present, laymen led in the Worship Services and spoke to the congregations. Nine laymen participated in this phase of the program.

At the close of the Annual Conference session, 1951, some changes in appointments were made, and another man added to our area. The Rev. Gerald Hammett left for Southern Methodist University, and the Rev. Roy Moyers was moved from Antioch to McRae to take his place. The Rev. Jack Johnson was sent to the Antioch-Stoney Point Charge, and the Rev. J. G. Greening was appointed to serve a new charge made up of Ward, Sixteenth Section, and Wilburn. I was returned to Beebe. The men of the area met and unanimously agreed to continue the co-operative program. The monthly meeting was set for the first Tuesday of each month. We planned to continue exchanging pulpits each quarter, and to give our laymen a more active part in the program.

The high point in last year's program was the Week of Dedication, March, 1952. This program was planned well in advance, and it was carried out with a great deal of zeal and enthusiasm. One hundred and eight youth of the Beebe Area met at Beebe on Tuesday night. A Fellowship Team from Hendrix College directed the evening's activities. The Rev. James S. Upton, Professor Hendrix College, spoke in the Consecration Service and Administered the Sacrament of the Lord's Supper. On Wednesday night seventy laymen met at the Antioch Church for a bountiful dinner prepared by the ladies of the Church, and they heard Mr. Joe Pierce, Searcy district lay leader bring a great message. The men voted to continue this type of program once a quarter. Mrs. James S. Upton, Conway, spoke to a large number of ladies of the area at McRae on Thursday night. On Sunday the ministers led their congregations in special Service of Dedication. The attendance and the offerings for this day set new records in nearly every church.

Another high point was the Area Training School held at Beebe in April. The following persons taught in this Four Unit School; Dr. Ira A. Brumley, The Rev. Harold Spence, Mr. Boyd Johnson, and myself. One hundred persons were present for

at least one night of the school. Because of the success of this school, we voted to make it a permanent part of our program each Spring.

The laymen were very active last year. They spoke in the absence of the pastors in the "A" phase of the U. E. M., filled the pulpits of the area on Laymen's Day, and enabled each Church to have a worship Service on Sunday morning in May. (concluded next week).

CONFERENCE OUTLINES PROGRAM IN SPECIAL SESSION

(Continued from page 12)

Church, South. On recommendation of this Board the Conference also granted the Trustees permission to handle such property belonging to the church not specifically under the supervision of any local church quarterly conference. The conference also voted \$2,000 to finance the centennial celebration of the conference's existence which will be observed when the conference meets for its regular annual session at the First Methodist Church, Little Rock.

About four hundred ministers and laymen were in attendance at the special session.

MELLWOOD CHURCH DEDICATED

(Continued from page 12)

na, Rev. E. J. Holifield, pastor, preceding the Mellwood service. Rev. Ewing T. Wayland, one of the Arkansas Methodist Editors, was the guest preacher at the Elaine church at the morning service.

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THE METHODIST YOUTH FUND

Nashville, Tenn.—Since the inauguration of the Methodist Youth Fund in 1941, Methodist youth have contributed to the fund \$3,014,506.

During that period the fund has been instrumental in taking the Christian message to persons in many parts of the world.

A cooperative project of the Youth Department of the Board of Education and the Woman's Division of Christian Service of the Board of Missions, the fund supports educational, medical, rural, and social-evangelistic work; community centers, preparation of leaders and Christian education programs in mission conferences.

Miss Emeline Crane, who did educational work in China, has promoted the Methodist Youth Fund since 1944, as a staff member of the Youth Department with a relationship to the Board of Missions. Under her supervision a quarterly bulletin is published, the current issue of which features Africa and helps Methodist youth to know something of the work of the MY Fund on that continent. It reveals that during June, July and August the amount contributed to the fund was \$131,492, representing an increase of \$12,875 over the contributions during the same period in 1951. Breakdown by conferences showed that the Ohio conference made the largest contributions—\$10,224; Western North Carolina ranked second with \$5,765; and North Iowa third with \$5,176.

The Methodist Youth Fund also contributes to interdenominational work. In the African field, this includes literacy and Christian literature, youth conferences in Angola, and Wilgespruit Fellowship Centre in South Africa.

METHODIST YOUTH MEET AT TRINITY

Methodist young people of the churches in the Ruston sub-district met at Trinity Methodist Church, Ruston, Monday night, November 24 for an area workshop, with a large attendance reported.

The meeting was under the direction of the Rev. Preston Holley, pas-

STUDENTS VISIT UNITED NATIONS

Albion, Mich. — As if to underscore the belief expressed in their recent "Religion Is Life Week" that high religion concerns itself with the affairs of men, a group of fifteen Albion College students made a field trip to the United Nations in New York City. The project was sponsored jointly by the religion and the political science departments of the college. Dr. John L. Cheek, professor of religion and Darrell H. Pollard, instructor in political science, accompanied the group.

High moments of their tour of the United Nations came when the group was permitted to attend the political and security committee meeting to hear Andrei Vishinsky of Russia, Dean Acheson and others debating the Indian plan for peace in Korea; and when in the sessions of the social, humanitarian and cultural committee they heard Mrs. Franklin D. Roosevelt and others debating the international right of self-determination by peoples. In the Ad Hoc committee a discussion was under way on the Palestine situation. Other committees visited were the economic and financial committee; the trusteeship committee, where African problems were being considered; the administrative and budgetary committee; and the legal committee, which was working on a true definition of aggression, pertinent especially to the Korean situation, according to Dr. Cheek.

An hour with American Dr. Willi-

tor of the Dubach Methodist Church, who is sub-district counselor of the Methodist Youth Fellowship.

At the workshop, the various speakers outlined the duties and responsibilities of the chairmen of the different phases of MYF work.

Among those taking part were the Rev. Douglas McGuire, pastor of Grace Methodist Church of Ruston, Mrs. J. T. Folk, Sr., of Trinity Methodist Church, Miss Betty Rea Fox, Louisiana Methodist conference director of youth work, from Shreveport; Mrs. G. W. Pomeroy of Ruston, wife of Mr. Pomeroy, district superintendent, and Rev. Preston Holley.

am Agar, of the public relations staff of the secretariat, was most heartening, Dr. Cheek said, quoting two of his answers to questions posed by the Albion visitors.

"The cold war," said Dr. Agar, "is not nearly so important as the international revolution which is going on in the present generation among the underprivileged peoples of the world who are seeking a better life and a better world. Our hope is that through institutional organization and cooperation it may be possible to channel this revolution into the ways of peace." Again Dr. Agar declared, "No one wants war and the longer war is delayed, the more hope we have for permanent peace."

NEW GENERAL BOARD STAFF MEMBER

(Continued from page 6)

approach to youth camping in his conference, has served as a resource person in a number of meetings in the recreation field, and has taught recreation courses in many leadership schools.

Mr. Chappell comes of a family of distinguished Methodist ministers, among them Dr. Clovis Chappell, Dr. Ashley Chappell, and his grandfather, the late Dr. E. B. Chappell, who was Sunday school editor for the Southern branch of the Church for 24 years. He is a son of Mr. and Mrs. Frank Chappell who are active in Highland Park Church, Dallas.



A silent night... a father's thoughts

It's late . . . way past 12. The house is so quiet. At that, we have things finished pretty early this year.

Best tree we've ever had. The presents look good. Grace makes pretty packages. Wish we could afford a bike for Tommy. Maybe next year. I guess a father always wants to give his kids more than he can.

A lot of things look different when you have a child. Like what the school board does. What happens in Washington. And the UN.

Will he grow up in a world at peace — or at war? Will he be really free—or like the children in countries where the government runs everything? What is it they say? "Liberty is every American's birthright."

A man wants to give his son the best of everything. A chance to feel free and independent. To make up his own mind and work out his own life. No "isms" to worry him. And peace — certainly peace.

A good world to live in, that's it. And part of that is up to me and all of us. Most of all — people who have children. That brings it pretty close to the Christmas message . . . a Child makes all the difference.

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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.



LESSON FOR DECEMBER 28, 1952

IS CHRISTIANITY FOR ALL MEN?

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Matthew 2. Printed Text: Matthew 2:1-12.

GOLDEN TEXT: We have seen his star in the East,
and have come to worship him. (Matt. 2:2)

We have now come to the fifth and last lesson in Unit III: "CHRISTIANITY FOR THE GOOD OF MEN."

It might be well to take a brief review of the four preceding lessons before studying the one for today. As we note these lessons please keep in mind the general theme of the unit. The object of these lessons is to show, beyond a doubt, that Christianity is for the good of men. The first lesson of the series was a temperance lesson: "MEN OF PROFITS FOR THE LIQUOR TRAFFIC?" The Scripture of this lesson told of Christ and his disciples passing through the wheat field on the Sabbath and of the disciples gathering and eating some of the grain. The Pharisees condemned them for this. They said they were breaking the Sabbath. On this same day Christ also healed the man with the withered hand, and was again condemned by the Pharisees. The main point of the lesson is the emphasis that Christ places on human values. He insisted that all institutions, including the Sabbath were made for the good of man. The lesson condemns the liquor traffic in that this traffic destroys these values that Christ so emphasized.

Our next lesson raises the question, "HOW DOES THE KINGDOM GROW?" The Scripture of this lesson consists of three parables. The first tells of a man who sowed good seed in his field, but when the crop came up weeds were found along with the wheat. The next parable is that of the mustard seed. It is a very small seed when planted but from it there grows a great shrub. The third parable is that of the leaven or yeast. It was placed in three measures of meal, which was nearly a bushel. Pretty soon it had permeated all the meal.

The one thought of these parables is growth. The first mentions the growth in the Kingdom but it also points out the fact that evil as well as good grows in the world. There is to be no immediate separation of the good and the bad. Both will continue to grow in this world until the end of the world or age; then an eternal separation will take place.

The second parable shows increase in the Kingdom is gradual. Growth is imperceptible but it goes on just the same.

Next we have the increase of the Kingdom by inward permeation. This is comparable to the spreading of Christian influence. It is also gradual but nonetheless progress is being made.

Our next lesson raises the question, "HOW DOES CHRISTIANITY DISPEL FEAR?" The Scripture has to do with Christ sending his disciples in a boat out on the Lake of Galilee. Night came on and a terrific storm broke upon them. They were frightened within an inch of their lives. It seemed that they would be

swallowed up by the waves. Christ saw their predicament. In the fourth watch of the night, some time between 3 a. m. and 6 a. m. he came to them, walking on the water. At sight of him they thought he was a spirit and this added to their fear. In the words of the Memory Selection he called to them, "Take heart, it is I: have no fear." The disciples' fear was dispelled, and there was a great calm.

Unbounded love for Christ and faith in him will solve the fear problem in any age of the world. He is still with us. We can count on his presence when the storms are beating upon our lives. He is bigger than any problem we can possibly face. This frightened and confused world sorely needs this truth today.

The theme of our Christmas lesson is also in the form of a question, "IS GOD WITH US?" The Scripture has to do with the birth of Christ. While Joseph and Mary were betrothed, or engaged to be married, and before they had come together as husband and wife it was discovered that Mary would become a mother. This greatly troubled Joseph. He was about to refuse to go through with the marriage ceremony. He had a vision of an angel and the angel assured him that Mary had not been untrue. The Child she would bear would not have a human father. This satisfied Joseph. Then to further prove the truth of the virgin birth of the Lord, Matthew quoted from the prophecy of Isaiah: "Behold, a virgin shall conceive and bear a son, and his name will be called Emmanuel." Matthew then called attention to the fact that the name "Emmanuel" means God with us. This answers the question of the lesson: "IS GOD WITH US?" The answer is "yes". God is with us in Christ.

This brings us to our lesson for today: "IS CHRISTIANITY FOR ALL MEN?"

A Look at the Scriptures

The Scriptures for this lesson have been well chosen. The printed portion of the text tells of the coming of the Wise Men from the East to worship the infant Christ and to give presents to him. The Wise Men were astrologers, or star-gazers. Back at that time such men tried to read the future by a study of the stars. It is thought that these men came from a distance of about a thousand miles. Travel in those days was slow; it must have taken them several weeks to make the journey. Since three distinct gifts are mentioned in the account (gold, frankincense, and myrrh) many have come to feel that there were only three of these men. In legend, their names are even given—Melchior, Gaspar, and Balthasar. The scholars, however, do not agree with this idea. They are pretty well agreed on the

fact that there was a larger number; some say twelve and others make it a much larger number than that. They call attention to the fact highway robbery was so prevalent in those days, no small group would ever have undertaken to travel so far. Then, too, their coming greatly stirred that city which also points to the fact that there must have been a rather large company of them.

Some students draw lessons from the gifts made to the infant Christ. Gold is of universal value and this represents the universal value of Christ and Christianity; frankincense, a quick-burning incense was used in worship, God alone is to be worshipped, therefore, this represents the Divinity of Christ; myrrh was used in funeral rites and, therefore, represents the sacrificial death of the Lord.

At the time of the birth of Jesus, the Jews (as is the case now) were scattered all over the world. They went everywhere taking their religion and the prophecies concerning the coming of the Messiah. This accounts for the fact that these Wise Men, even though not Jews and at this great distance from Jerusalem, were expecting an event of this nature to take place sometime in Palestine. We will never be able to fully appreciate the value the Jews have been to the world in the way of religion. They have truly been a missionary people. They have not always intended to be, but their very presence with their ideas of religion in foreign lands has been a means of spreading religious truth. Think of what this dispersion of the Jews throughout the world meant to the Apostle Paul in his missionary efforts. Everywhere he went he found Jewish synagogues and he always began his work in them. It was easier to reach both Jews and Gentiles who had been taught Judaism and bring them over into Christianity than it was to bring people from heathen religions. It will be noted that some truths of Judaism have been brought over into Christianity. Christians accept the Old Testament

as well as the New.

According to Luke, Jesus was born in an ox-stall and cradled in a manger. This condition came about through the fact that there was no room for his parents in the inn. The shepherds who visited Jesus on the night of his birth found him in the manger. The Wise Men found him in a house. There is no contradiction here. Much time elapsed between the visit of these two groups and by the time the Wise Men arrived Mary and Joseph had secured lodging other than the place where the Lord was born. As a matter of fact when the Wise Men first came to Jerusalem Herod the King learned from them at what time the star, they were following, first appeared. A little later when they had failed to return to Jerusalem to make known to him the identity of Christ, he sent his soldiers to Bethlehem and had all the small male children and infants from two years of age and under slain.

The Lesson Applied

Our lesson raises the question, "IS CHRISTIANITY FOR ALL MEN?" In the light of these passages of Scripture we have been studying, the answer is "yes". Christianity is a universal religion. It could never be bounded or circumscribed by any particular nation or racial group. One of the reasons why the Jews as a people rejected Christ was because of his universal outlook. Many of them were expecting a Messiah who would be strictly their own, but Jesus had a world vision.

These Wise Men who came from afar to visit the baby Jesus were not Jews, and yet they traveled all this distance to worship and bring him gifts which represent universal material value, Divinity, and sacrifice. At the very beginning of the existence of Christ as a human being this idea of Christianity being for all men was brought very definitely to the forefront.

Not only were these men Gentiles and foreigners, but they were wise
(Continued on page 16)

Christmas Greetings

And Every Good Wish For The

New Year



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SUNDAY SCHOOL LESSON

(Continued from page 15)

men; highly intellectual, well-trained, and possessing many talents. Their gifts would also lead us to believe that they were men of considerable wealth. In the face of these facts this leads us to say that Christianity is for people of all nations and races; the wise, the highly talented, the educated, and the wealthy. Then, as we study the visit of the shepherds we would conclude that Christianity is for the common people; the toilers; the masses; the underprivileged; the uneducated. While Christ was here in the flesh it was the common people who heard him gladly and responded most loyally to his teachings. For generations on end they had been crushed and Christ seemed to them to point the way to a better day. Our foreign missionaries tell us now that the underprivileged people in the various sections of the world are the first to respond to the appeal of Christianity. More than any one else they feel the need of what this great religion has to offer.

Then this religion is for the rulers as well as for the rank and file of the people throughout the world. Herod had his chance. The Wise Men came first to him. When he raised the question as to where the promised Messiah would be born his own scribes quoted the statement of the great prophets to him. Christ would be born in Bethlehem, the village where the great King David had been born years before. Herod muffed his opportunity as so many people, including rulers, do in our age, but he had his chance nonetheless. The same is true with Pilate in a later day. He also had to deal with Christ. He had a glorious chance of doing the right thing with Jesus, but he did the wrong thing, at least for himself, and continued to travel the broad road that finally led him to destruction. So it is with the rulers of our day. Christianity is for them. They have their chance. The greatest single need of the world today is for rulers everywhere to make the most of this opportunity of accepting and practicing Christianity.

Yes, Christianity is for all people.

SUNDAY SCHOOL LESSON

FOR JANUARY 4, 1953

WHAT ARE THE ROOTS OF CHARACTER?

Read the entire lesson from your Bible: Matthew 15. Printed Text: Matthew 15:1-11, 18-20.

GOLDEN TEXT: Keep your heart with all vigilance; for from it flow the springs of life. (Proverbs 4:23)

With this lesson we are beginning a new year of study and also a new Unit IV: "INNER RESOURCES FOR CHRISTIAN LIVING." This unit has a wonderful aim: "To enable students to discover some of the inner resources for successful Christian living." If this aim is fulfilled, the unit will have accomplished a great purpose.

Starting the New Year Right

The writer is a strong believer in the making of new year's resolutions. Many refuse to do this on the ground that they fear they may not keep them. They fail to realize that such fear if expanded to all contemplated activities of life would throttle all progress. People don't stagger into improvement. They reach such condition by making certain resolutions and then carrying

them out. To be sure, these resolutions may not be expressed but they are in the mind just the same.

The writer is resolved, by the help of God, to do a better job in the production of this page during the new year. All teachers of church school classes should resolve to be better teachers; more loyal to their classes; more deeply consecrated to Christ; more thoughtful; studious and prayerful during the new year. It is a wonderful opportunity to teach a class, but the opportunity carries with it a great responsibility. The unprepared teacher is wasting the time and thus the lives of his pupils. Then, the pupils should make some resolutions. They should resolve to be loyal in attendance; to study the lessons outside of the class periods; and to try to bring new members into the class. If all concerned will work at the task of making better classes, the blessings of God will be poured out upon us during the year that is ahead.

A Look at the Scriptures

The events of our lesson took place in the Plain of Gennesaret of the west shore of the Sea of Galilee. We are told that these Pharisees and scribes had come from Jerusalem. This Jerusalem group was supposed to be experts in the matter of religion. It will be remembered that the Pharisees were a religious party of that day and the scribes were teachers among them. They also belonged to the party. These people felt that they were the only true interpreters of the law. They insisted that the common people were doomed because they did not know the law.

From generation to generation outstanding Jewish teachers came to the forefront as interpreters of the law. Their teachings came to be known as traditions. The Pharisees gave these traditions the same authority as they did the Scriptures. In fact they often put the traditions ahead of the Scriptures, and this in spite of the fact that they sometimes contradicted the Scriptures. That is exactly what they did on this occasion.

We note from our printed passage that these people attempted to criticize Christ for the fact that his disciples were breaking one of their traditions by eating when their hands were ceremonially unclean. This was in nowise a matter of sanitation. They were not speaking of the washing of hands before meals as a matter of physical cleanliness as we do.

Christ gave two answers to the criticism of these enemies. May we note the last one, first. He went on to call attention to the fact that the eating of food with hands that were ceremonially unclean did not defile the individual, or make him unclean and corrupt in the sight of God. It is not what goes into a man in the way of food that makes his life sinful before God, but what comes out of him in the way of wrong thoughts, wrong desires, wrong motives, and wrong attitudes.

This answer fully exonerated the disciples of Christ from the accusation of the Pharisees, but he did not stop there. He carried the attack to them. He pointed out the fact that they were the ones who were really breaking the law of God. He called attention to the fifth of the Ten Commandments: "Honor thy father and mother", and showed that they were breaking this commandment by one of their traditions. For example the commandment would require that a child support his destitute

parents, but the tradition provided that if the child dedicated his income or belongings to God he would be free from caring for his parents. Another provision in the tradition which made it very attractive to selfish children was the fact that the property was not turned over immediately to the Temple. They simply dedicated it but kept it in their possession. Many debtors in that day escaped the payment of just debts in the same way, or at least, they escaped paying their debts immediately.

The Lord then proceeded to quote Isaiah 29:13, "This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men." This is exactly what the Pharisees were doing on that particular occasion. This must have cut them to the heart. They were great students of Isaiah.

Christ was in perfect agreement with the Memory Selection of our lesson: "Keep your heart with all vigilance; for from it flow the springs of life." More than any other teacher of the human race, he struck at the source of evil. He realized that evil was far more than outward acts. These acts had their roots in the character of the individual. They could not be properly dealt with without changing the inward nature of the individual from which they sprang. He fully believed "As a man thinketh in his heart, so is he", and that "From the abundance of the heart the mouth speaks." The hands also act from the same source.

The Lesson Applied Outward Religion

To the Pharisees religion was an outward matter. It consisted only in outward acts and words. Many times these acts and words were only ritualistic and had nothing whatever to do with morals. So it was with this matter of ceremonial cleansing. It had no moral value whatever. The fact that a person failed to keep it could in nowise defile or corrupt him. On the other hand, the fact that he kept it could in nowise cleanse him from any evil.

The Pharisees attempted to deal with sins all right, but they tried to handle the problem at the surface of life. So long as a person's words and outward acts conformed to certain standards they felt all was well. Those who have had any experience with Johnson grass will understand this illustration. This grass sends roots deep into the ground. It grows very rapidly. You may take a hoe and cut it off at the surface of the ground today and tomorrow it will be up again. There is but one way to get rid of it and that is to dig it out by the roots. The same is true with cancer. Quacks may tell you that they can eliminate it merely by healing it at the surface of the skin, but this cannot be done. So long as the roots of the disease are left in the body the trouble is still with you. These illustrations help us to understand the problem of sin. Sin has its roots deep down in the inward nature of the individual, and because of this fact it cannot be successfully dealt with at the surface of life. This is where the Pharisees made their mistake. All religions of the world, other than Christianity, fail to a certain extent at this same point.

The Inwardness of the Religion

Among all the world's great teachers Christ stands supreme in emphasizing the inwardness of religion. The Pharisees built their re-

ligion on the outward expression of life. They developed a pretty high state of morals, but they failed to touch the inward source from which these outward expressions of life came. Jesus saw their mistake, and he insisted that true religion must necessarily be inward. He went on to say, "Make the tree good, and the fruit will also be good." The fruit is the outward expression of the tree. If there is anything wrong with the fruit, one cannot remedy it merely by dealing with the fruit; he must needs deal with the tree itself. So it is with life. Make the individual good at the very center and source of life and then the outward expression of the life will naturally be good. That is what Christ meant by one being born again, or born from above. Life is changed at its center. He strikes the problem of evil at its roots.

Good Character

We are told in the Bible that we brought nothing into the world and that we shall carry nothing out. That is certainly true materially speaking, and it is to be taken in that light. Spiritually speaking we do carry something with us; we carry our characters. We are born into the world bundles of potentialities. Our heredity, choices, training, and experiences determine the kind of character we develop.

The most important thing in the world is Christian character. The one purpose of our being in the world is to build such character both in ourselves and to assist in building it in others. He who is thus building is building for eternity. If we are to ever find a condition of peace, joy, and satisfaction it will be in a state of Christian character. The very joys of heaven, of the hereafter are tied up in this matter of Christian character. We are not in this world merely to keep out of hell and go home to heaven, but rather to build this type of character. For without it heaven would be hell anyway. This kind of character cannot be built over night. It takes long years to do it. There are no short cuts in the spiritual realm. One may have a Christian experience in a moment but not a Christian character, and that is the most important thing. Somewhere one has to build it if he is ever to have peace, joy, and satisfaction.

The Source of Good Character

The main source of good character is to be found in fellowship with God through Christ. The best definition of a good character is to say a person is Christlike.

Christian character has its roots in thought. Sir Edwin Dyer said, "My mind to me a kingdom is." We finally live like we habitually think; no better and no worse. Our lives of today are largely determined by our thoughts of yesterday.

Christian character has its roots in good motives. Christ made much of motive. Read carefully the Sermon on the Mount and you will discover the importance he placed upon good motives. Two men may do the same act. One is moved to do the act by love while the other is moved by selfishness. To one the act is a righteous deed, while to the other it is a sin. Motive puts the moral and spiritual content in what we do.

May we do our best in the year that is out ahead in the matter of building Christian character in ourselves and in helping others reach the same goal.

ARKANSAS METHODIST